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THE DOMINICANS IN AUSTRALIA: 1898 - 1938

BY
HUGH FENNING OP

From their arrival at Adelaide in 1898, the Irish Dominicans spent twenty-three years at the parish of St Lawrence (later written "Laurence") before attempting any other foundation. The letters inviting them to South Australia, with the formal contract between the provincial and archbishop O'Reily of Adelaide, are already in print¹. Little is known of their activities before 1922 because successive Irish provincials left scarcely any correspondence on the subject, while at Adelaide itself no records were kept until about 1916. This present contribution attempts to fill those silent years by editing three documents of a deliberately "historical" nature written by or about some of the Dominicans who actually served in Australia.

The first is a letter of 1914 from Robert William Spence to Louis Nolan, prior of San Clemente in Rome. In 1898, Spence had been the leader of the three pioneers; now he was the newly appointed titular archbishop of Pessinus, coadjutor with right of succession to the archbishop John O'Reily who had invited the Irish Dominicans to Adelaide sixteen years before². Father Spence, a master of the short letter, obliged Nolan with a long one giving an outline of his career³.

¹ H. FENNING, *An Invitation to Australia: some documents of 1897-1898*, in AFP 46 (1976), 379-91. This present article owes much to the helpful comments of Fr Brian Reynolds OP, prior of Limerick.

² Spence's appointment was announced at Rome on 28 May 1914. *Analecta O.P.* (July 1914), 445.

³ SCAR, no. 89. This is a packet of letters from Spence to Nolan, his Roman agent from 1914 until Spence died in 1934. It includes two full issues of the Adelaide diocesan newspaper, *The Southern Cross*: one (16 Nov. 1934) devoted largely to Spence's funeral, the other (9 Nov. 1934) to his life and achievements. I am indebted to Michael Savage OP of San Clemente for a copy of the letter printed above.

St Lawrence's Priory, North Adelaide, South Australia, July 10th 1914.

My Dear Father Prior,

I am indeed most deeply grateful to you for your letter of kind congratulations and good wishes. Also for your generous invitation to be consecrated at S. Clemente. This latter I would very much wish, but as you will easily understand it is quite out of the question. All the same I heartily thank you for the offer.

At present I have not got a photo of any kind. I never was a man for having my picture taken, but I will send you one after consecration in the robes and one in the habit also if possible. You ask me to send some data of my life and I hardly know what to say because that life was so uneventful. I was born in 1860 in Cork and joined the order in 1877⁴. The years in between were those of an ordinary schoolboy. I went to school to the seminary in Cork which was conducted by the Vincentian Fathers, and during my time there the seminary passed into the hands of the secular priests⁵. From school I went to Tallaght and you know what the life is there.

I was sent in delicate health to Lisbon where I continued my theological studies under Dr [Bernard Patrick] Russell and Fr Peter Hickey. I was ordained in Lisbon in 1882 by the papal nuncio, archbishop Cajetan Aloisi-Masella, afterwards cardinal and prefect of Propaganda. I was fourteen months too young for ordination so had to get a dispensation from the Holy See. I returned to Ireland in 1886 and was assigned to Cork. From there I was sent to Newry [in November 1888] and from Newry I was sent as prior to Kilkenny [in April 1893]. From Kilkenny I came to Adelaide in 1898⁶.

During my sixteen years here, I have been four times vic-

⁴ Born in Cork city on 13 Jan. 1860, baptized on 2 March. Son of Robert Spence and Helen Sullivan. Admitted to the habit at Tallaght on 8 December 1877 when given the religious name William. TA, Liber Receptionum, 1856-89. There is a good outline of Spence's episcopate in R. DOWDALL, *Memories of Irish Dominicans: 1930-1940*, [Dublin 1967] 37-42.

⁵ This school was in St Patrick's Place. When the bishop decided in 1876 to build a diocesan seminary, the Vincentians handed over their school — henceforth known as St Finbarr's — for this purpose. When St Finbarr's was transferred to Farranferris in 1887, the Christian Brothers took over the school premises in Patrick's Place for Christian College. M. PURCELL, *The Story of the Vincentians*, Dublin 1973, 135.

⁶ With becoming reticence, Spence does not even mention his greatest achievement in Ireland: the building of the present convent at Kilkenny, said to have been carried out with financial help from his family.

ar⁷. During my years here my life has been that of the ordinary working parish priest. I enlarged the parish church (St Lawrence's), I built the priory, I built a boys' school and brought the Christian Brothers to teach in it. I built a chapel of ease at the other end of the parish (Prospect) which is also used as a mixed school during week-days. All the buildings cost about £ 10,000 which is all paid off and I am leaving a very substantial credit to the parish account now that I am being promoted to a higher sphere. Besides my parish work, I have given missions and retreats all over Australia and Tasmania. I am one of the diocesan examiners and I started the Catholic Federation in South Australia and have been its State President since its beginning.

Now, dear Father, I don't know if any of this information will be of use to you. I look upon it all as coming into a day's work and the only thing I can say is that I have been kept busy.

Now I want you to do me a favour. Would you kindly ask the procurator general or father general himself to obtain for me from the Holy See the privilege of retaining the Dominican office. I shall say the Roman breviary of course, but I should not like to have to give up the Dominican breviary altogether. If this privilege can be got, I am sure you will help me to get it.

Again thanking you for all your kindness, believe me, my dear Father Prior, Very affectionately yours,

R. W. Spence OP

P.S. Up to the date of writing, the briefs have not arrived nor any news of them.

R. W. S.

Father Spence neglected to mention one of his more important "achievements" in Australia: he kept his health. His two companions of 1898 were less fortunate. Malachy Headley returned to Ireland "a mere skeleton" in 1902, to be followed a year later by Bertrand Larkin whose health had broken down. We would know almost nothing about either but for the initiative of Fr Conleth Cummings OP of Adelaide who by 1943 had begun to gather materials for a book on the Dominicans

⁷ i.e. superior of St Lawrence's, a triennial appointment: 1898-1901, 1907-1910, 1910-1913, 1913-1914.

in Australia. Cummings, finding little or nothing to hand, wrote to Father Larkin, then assigned to Cork, who rose to the occasion by composing three narratives: "Random Notes" on Australia, a biographical sketch of Father Headley, and a similar account of his own career. For our present purpose it seems best to print Larkin's "Random Notes" alone, supplementing them by footnotes drawn chiefly from his two biographies⁸.

AUSTRALIA: RANDOM NOTES

The First Missionaries

Father Spence had an excellent voice, both for singing and preaching. In 1898, when prior of the Black Abbey, Kilkenny, he was appointed superior of the Fathers going to Australia. Superiors of small houses were then called priors. During Fr Spence's priorship, the archbishop (Dr O'Reily) was particularly favourable towards the community. On the death of Dr O'Reily [in 1915], Fr Spence was appointed to succeed him as archbishop and he had the honour of finishing the cathedral in Adelaide, which up to then was rather unsightly. Besides being a man of fine common sense, Fr Spence had always a great idea of order. He was most methodical. Everything was done at the same time each day. Whatever preparations were to be made, were made in good time. His elevation to the archbishopric showed how he was regarded by the clergy, especially by the late archbishop.

Father Headley had been working as a secular priest in the diocese of Down and Connor for about eight years. While serving as a curate in Downpatrick, he was chaplain to a home or prison. One of the inmates, though a Catholic, refused to go to confession. Fr Headley directed the person in charge to send for him at once if this inmate showed any signs of approaching death. He was sent for accordingly, and the man still persisting in refusing the sacraments, Fr Headley (believing him to be an abnormal case) had him held down and he

⁸ The text of Larkin's «Random Notes» appears to survive only in one manuscript. Denis Minns OP of Melbourne kindly obliged me with a photocopy of the original (an exercise-book of 36 numbered pages) which he found among the papers of the late Fr Jerome O'Rorke (d. 1985). Typed copies of the two biographical sketches survive in both the Irish and Australian provincial archives.

anointed him. After receiving that sacrament, the sick man confessed his sins and prepared for death.

Fr Headley was an excellent moral theologian and a constant reader of moral theology. Though small and of slight build, he was one who knew no fear. During the troubles of 1916, he risked his life in O'Connell St, Dublin (where he was then stationed) in going to hear the confessions of the Nationalists. When called to attend one wounded man near our convent, he was entering the house where the man lay when the soldier on guard told him that if he attempted to enter the house he would shoot him. Fr Headley had the man carried into the street and attended him there.

Father Headley from the very outset never got good health in Adelaide. After three and a half years he returned to Ireland, when one might say he was a mere shadow, so reduced was he in weight⁹.

Father Larkin had been employed in a stock-brokers' office: Messrs O'Donnell and Fitzgerald of Dublin. Entered Tallaht at the age of twenty-four in 1882. Ordained priest in 1887, and while engaged in preaching a mission in Faughart parish, some miles from Dundalk, in 1898, received the order to prepare for Australia¹⁰.

⁹ With the help of the then provincial archivist in Ireland, Fr Conleth Kearns, Fr Larkin later wrote, in 14 typed pages, «A Sketch of the Life of Father Malachy Headley» which is far better than this particular part of the «Random Notes». From this other text we take the following details.

Fr Headley was born in St Mary's parish, Belfast, in 1852. Attended the local diocesan seminary until 1876 when he entered Maynooth College. Ordained in Belfast in 1879 for the diocese of Down and Connor and sent within weeks as curate to Rathlin Island. Transferred to Downpatrick, where he was to serve for eight years, in 1880. Took the habit at Tallaht, Co. Dublin, in 1888. Sent after profession to Cork where he was sacristan from 1891 and took part in some missions. Assigned to Limerick in February 1893. «Here he began to give retreats to religious communities, a work for which he seemed much better suited than preaching at big missions». His stay in Limerick was short, for in October of the same year he went to St Saviour's, Dublin, and there remained until sent to Australia in 1898. «It was a happy choice, as Father Headley had been an excellent secular priest, well informed and devoted, and thus well equipped to guide the other Fathers in parish work, for it was to take charge of a parish they were invited».

¹⁰ Larkin was born at Smarmore near Ardee, Co. Louth, in 1858. His «Sketch» of his own life (in 71 typed pages) provides the following details. At the age of eighteen he obtained employment in the office of a solicitor in Dundalk where he attended the Dominican church. Then, after about a year, he got a better position with a firm of public accountants in Dublin. After another year, «a further advance» as under-book-keeper in the office of Messrs O'Donnell and Fitzgerald, stock and share brokers. «Here I remained until I entered the novitiate in Tallaht in 1882». Fr Paul Daly OP, his confessor in Dublin, encouraged him to become a priest, so for four years he took even-

I came in touch with the Dominican Fathers, Dublin, in the first place by lodging in a house near the church. There I joined an organized body of the confraternity of the Holy Rosary. At the time, over sixty years ago, this branch of the confraternity consisted of a select number of men who wore a white and blue habit in honour of Our Lady, collected the offerings at the church door, and sang Vespers every Sunday evening at the evening devotions in the church. I also joined the sodality of the Blessed Sacrament, a small body of men who taught catechism to the boys who attended on Sundays after the last Mass. A Mr Carton was the president and, after the boys were dismissed, he gave out the beautiful little Office of the Blessed Sacrament. His holy example and zeal were a great stimulus to us all.

Here is an instance of the good results consequent on a visit to an absentee. One of the boys of my class happened to be missing from his place, perhaps more than once. I called and met his father who was for years absent from the sacraments. A little talk on the subject and the day was won. Not only did he go to confession, but joined the confraternity of the Rosary and became a weekly communicant as long as I knew him.

Invitation to South Australia

It seems the Irish Dominican Fathers were invited by the archbishop of South Australia [i.e. of Adelaide] on the recommendation of archpriest [Bernard] Nevin, parish priest or administrator of the cathedral parish of Adelaide. He had been a novice of ours, and a companion novice of Father [Thomas] Taylor, later the famous confessor of the Black Abbey, Kilkenny.

Archpriest Nevin paid our passage to Australia, and as far as I now remember, furnished the cottage — which was empty — where we lived for about the first year after arrival. I believe he also helped financially in the buiding of the new priory and the purchase of the grounds. While we waited for

ing classes « chiefly to study Latin » before offering himself as a postulant. Ordained at Tallaght on 8 Sept. 1887 by archbishop Vincent Patrick Flood OP of Port-of-Spain, lately his prior and professor. November 1889 to November 1890, dean of Newbridge College. Then at Tallaght as bursar and cantor until 1898. Appointed to preach his first mission in 1892. « It was while preaching a mission with Father Benedict Duggan of Cork, in Bridge-a-crin parish, some miles from Dundalk, that I received notice ... to sail for Australia ».

our first home to be furnished, the archpriest very kindly put us up in the parochial house, Adelaide¹¹.

The three Fathers left Dublin on the 5th August 1898, feast of Our Lady of the Snow, accompanied by father provincial, Very Rev. Father [Joseph Louis] Hickey, who saw us off at Holyhead. After a few days in London, we set out in a P. and O. Liner [R. M. S. Oriental]. It appears we were the first Catholic priests who travelled by that Line, which was probably the reason why the captain and officers were very kind to us¹². On our way we called at Gibraltar, Port Said (or Suez), Colombo and West Australia. We received a very warm reception, especially from archpriest Nevin and later from His Grace the archbishop, Dr O'Reily, who hailed from Kilkenny.

The Church and Parish

Our church was dedicated to St Laurence, martyr, and was a rectangular building like a large barn, without apse or porch, and by no means ornamental. It has been greatly improved, with a choir joining on to the priory for the divine office, etc.

The parish appointed for us was the middle slice of a larger parish divided into three parts: Lower North Adelaide on one side, Brompton on the other, each having a secular priest as rector. Later on, Brompton was handed over to the Missioners of the Sacred Heart. It was estimated that the number of Catholics in our parish on our arrival was about 700 or 800. These were practically all Irish or of Irish descent, a large proportion from county Clare, if my memory serves. They received us enthusiastically and seemed to hang on our words when preaching, so that we had soon a flourishing confraternity of the Rosary; that is, considering the size of the parish and the long distance some had to come from¹³.

¹¹ « Our first home in Australian was a cottage as yet unfurnished, in the same street as our church, but at a distance of say five minutes' walk ». Larkin, autobiographical « Sketch », 31-32. In his « Sketch » of Headley (p. 6), Larkin writes of Fr Nevin: « a true friend indeed he proved, and this practical friendship he kept up, as long as I remained in Adelaide ».

¹² « Arrangements were made for our saying Mass as often as the prior wished, which afforded great pleasure to the Catholics on board, who were all invited ». Larkin, autobiographical « Sketch », 31.

¹³ Tallaght, 21 June 1946. Larkin to Cummings. « Soon after our arrival... we established the organized confraternity of the Rosary, with meetings once a week, I think. I was appointed spiritual director and, if my memory is not at fault, I preached all the sermons. These discourses would differ very much from sermons on missions... Considering the small population of our parish at the time, the attendance was excellent, and our members were

The prior divided the parish into three parts or districts. He himself chose that next the city. Father Headley had given him the other end which ran out some miles into the country, where the Catholics were few. I got charge of the middle district, the most populous. We were supposed to visit our people regularly, see if all made their Easter duty, attended Mass on Sundays and holidays, sent their children to the Catholic schools, etc. etc. As usual in such colonies, one of our difficulties was the number of mixed marriages. The young Protestants very often considered the Catholic girls better than their own, and would therefore be more faithful to themselves, while on their side the Catholic girls were anxious to marry. Nevertheless, the difficulties were there: the Protestant party and the children. In many cases it was no easy matter to induce the Catholic party to practise his or her religion. However, despite these facts, and as a compensatory factor, we had a fair number of converts for the first few years¹⁴.

The Schools

On our arrival at Adelaide, there was no primary or national school for girls. Previously it had been either in Lower N. Adelaide or Brompton, or perhaps [there was] a school in both. The Dominican nuns — originally from Stone, Staffordshire, England — very charitably came to the rescue. At their own expense, they fitted up a cottage near their own convent (which, if I remember rightly, was only another cottage or two). Later on, as the number increased, I think they

swelled from the neighbouring parishes. The Holy Name confraternity — at least as an organized body — was not established. No attempt was made to open a novitiate. I believe it was before I left Australia that Fr Candler was sent to Ireland». Text kindly provided from the Australian provincial archives by Fr Denis Minns OP. William Candler, born in Adelaide on 20 April 1879, received the habit and the religious name Vincent at Tallaght on 14 Sept. 1903. Of the seven novices received that day, Wm Stephens and Th. Garde became provincials of Ireland, while Michael Brown became master general. TA, Liber Receptionum (1889-1932) 78.

¹⁴ «Very soon after our arrival in Adelaide, arrangements were made to begin the building of the new convent, with out-offices and a plot of land sufficient to make a goodly-sized garden. All this was effected within about a year. A beautiful convent of rather white stone was raised... It was a great change from our cottage». Larkin, autobiographical «Sketch», 32. There is an excellent photograph of the new priory, illustrating a fine letter from Adelaide, in the *Irish Rosary* (April 1900) 244-47. The letter, signed «B.», may well have been written by Larkin himself. For more precise details on the early parish, priory and church, see J. O'RORK, *St Laurence's Priory: 1898-1973*, Melbourne 1973, 5-10.

took in another cottage. These good nuns went out of their way to oblige and help us, and among other things, through the inquiries of the nuns, we came to learn many things about our parishoners¹⁵.

The parents of children who went to the State schools were denied the sacraments till they went to the archbishop or his representative and, as a matter of course, had taken their children away from the State schools. It was a reserved case.

With regard to the boys' school we were fortunate enough to find one taught by a capable teacher. Boys from certainly one, or perhaps the two neighbouring parishes attended. As religious instruction was so important, especially in such a place as Adelaide where we were told that the proportion of Protestants to Catholics was about seven to one, the prior took measures which to priests in Ireland may now seem extreme. Every day for some time, a year at least I rather think, we went in turn to the school to teach the boys catechism. It was an excellent idea. We have the proof of it here now [1944] in Ireland by the number of young men and women who have given up the practice of their religion in England. Why? Want of sound Catholic instruction. When young, they got off their catechism like parrots, without receiving a clear explanation of its meaning, and when they left the Irish Catholic atmosphere they had nothing to fall back on and went down. Of course there were and are other influences at work, but this seems to be the principal one.

Pastoral Visitation

Apart from the frequent reception of the sacraments, Holy Mass and prayer, perhaps there is nothing so important for one in charge of a parish or part of it, as the regular visitation

¹⁵ « When as yet we had no garden of our own, the nuns supplied us with vegetables and fruit from their garden. During Father Spence's priorship in particular, that is during our first years, as the representative of our community, he showed on all occasions our appreciation of the charity and kindness of those good nuns. As a matter of course, we became chaplains and confessors, and took care to give no cause for trouble or complaint in our service. It is interesting to know that one of the prioresses, Mother M. Francis, was a lineal descendant of St Thomas More. Our Fathers, were they to forget the parish of St Laurence for the next hundred years, ought never to forget the debt we owe to this community of nuns: our sisters in the order and our great benefactors, when we needed help and encouragement ». Larkin, autobiographical « Sketch », 38-39. When writing to Fr Cummings in 1944-45, Fr Larkin almost invariably sent his regards to the same Dominican nuns of St Dominic's Priory, Molesworth Street, as also to those of Cabra in another part of Adelaide.

of the homes, not socially but spiritually, i.e. to see if the faithful are practising their religion. This is true wherever there are Catholics, even in Ireland. For people, carried away by their occupations, the bad example of careless Christians, the influence of worldly customs and fashions in our days, often forget the end for which they were born. When the downhill course is once begun, there is no knowing where it will end. Now the visit of the priest is a reminder, and in the ways of providence, often produces marvellous results. Without this salutary practice it would be difficult in such places as S. Australia to keep the faithful in anything like good dispositions. Here is an instance that comes to mind.

In my district lived a family made up of a careless Catholic father a Protestant mother and four or five children. I called several times and was nicely received by the Protestant woman who, I dare say, appreciated the attention I paid to her children. These latter were going to the forbidden State schools. My first success was to have the youngest, or all of them, baptized. I got the children to go to the Catholic schools. As regards the father, my words had no effect. He hadn't been to the sacraments for years, and I think never or seldom attended Sunday Mass. I forgot to say he had a typical Irish name.

The parish priest of Brompton parish died rather suddenly and I was sent to take over the parish until a successor should be appointed. One day, our friend the stay-away, to whom I had been appealing for so long, came to me to confession. The family had removed to Brompton. But that was not all. His wife was arranging to go to the Sisters who taught school in Brompton, to be instructed, with a view of becoming a Catholic. Now, without a miraculous intervention of providence, would not that whole family be in terrible danger of being lost, were it not for the pastoral visits paid them?

In another mixed marriage case, the Protestant husband, in discussing religion with me, said that his way of keeping the Sunday was to drive the family for an outing into the country. The Catholic party hardly ever came to church, but her conscience urged her at least this far as to take her child of a year old, who was in danger of death, to be baptized, of which omission I was not aware.

The Hospital

In our parish, not far from the priory, there stood a small hospital owned by a Miss Baker, an English convert, very pious and devoted to everything Catholic. In two or three

years, I think, after our arrival, she handed over the hospital and grounds to the Sisters of the Little Company of Mary, commonly known as the « Blue Sisters » owing to a strip of blue in their habit. All the doctors in attendance, if I remember rightly, were Protestants, and the Sisters, it was said, were not at all welcome. But soon their kindness and efficiency won the day, so that the doctors sent their patients there with all confidence in the Sisters' motherly care and sound knowledge of nursing. As is so often the case at the advent of nuns, things were marvellously improved, the hospital enlarged, etc.

Missions and Retreats

Usually, whether they lasted for a week or more, the exercises in the churches were called "Missions". Once settled down in our new surroundings, being late arrivals with an attractive habit, we were very much in demand. Owing to a peculiar accent, Fr Headley never preached any missions. His sermons in our own church, where the congregation became accustomed to his voice and manner, were very instructive. His forte lay in giving instructions to children or others who needed it. Then Fr Spence was the prior and was seldom from home. Only once, I remember, he and I gave a mission in the cathedral parish, but he was called upon to give retreats to nuns. In these circumstances, I was the missionary, going over a large portion of the diocese, even to Mount Gambier, which is about the last parish adjoining the next district.

In summer the work was very trying. Two sermons a day; all the confessions, perhaps with sick calls or calls on backsliders. The people came from long distances. I remember being in one place, I think it was called Red Hill, and being a Sunday, a big trap or buggy drove in carrying a family who lived sixteen miles off: the name was McCarthy. On one of these missions, I slept and took my meals in the little sacristy of a chapel of ease. The parish priest lived sixteen miles away. I was all alone. Not a house very near, the chapel surrounded by a cemetery, and to my great consolation was told that a snake had been pulled out the walls of the sacristy a couple of years before! The reptiles hibernate, I understand, in the winter and are then harmless. These incidents occurring while preaching missions will, it is hoped, interest our readers.

On another occasion in an outlying part of a parish [where], if my memory serves, the same public hall accommodated the priest and the parson at different hours on Sundays, [there] lived a convert who came into the Church

through the fidelity of his wife to the Holy Mass. While he was a Protestant, he was something of a bigot. After his marriage to a Catholic wife, the Sunday came round, and his wife was preparing to go to Mass. No! He would not allow her by any means. She persisted. He took her hat, and thought that would settle the question. But she, when an opportunity offered, seized a shawl, and throwing it round her went to Mass. The husband was so struck with this fidelity to duty that he considered the religion which gave such courage and fearlessness to its followers, must be the true one and became a Catholic. He was pointed out to me in the street by the curate. In that village or hamlet, the teachers of the children of the district were two Sisters of the Congregation of St Joseph whose convent was a rather small cottage.

Another of my missions was in a town of about 5,000 inhabitants called Moonta. The Catholic population was small and I was told that on some nights of the mission, there were three Protestants to every Catholic in the congregation. The place has a bit of a history.

Many years before, an Irish shepherd discovered some copper ore at the burrow of a wallaby. He suspected its value and, to make sure, sent a sample to the authorities at Adelaide. It was copper ore for certain, and he received £ 5 a week for the rest of his life as a reward for the find. Miners from Cornwall were invited and the town of Moonta sprang into being. All these Cornish miners were Protestants of some sect or other, and bigots to the core. Gradually the Irish came to work in the town, and there were some Irish farmers in the surrounding country, I believe. They were all anxious to have a Catholic church built for them, however small it might be. So far they had no church, but when they met the priest for Holy Mass and the sacraments, it was in some public or private building with all its inconveniences.

On the circulation of the news of this intention, a storm of opposition arose among the Cornish population who, of course, had everything in their hands. However, the Catholics persevered in carrying out their noble enterprise for the glory of God and their own salvation, and being Irish, the fighting spirit came to the surface at once. Within about ten miles of Moonta there were two large towns (large for Australia then) some miles apart — Wallaroo was one — in which a number of Irish were working. The situation of affairs in Moonta was explained to them, and taking up the matter with characteristic enthusiasm, it was arranged that they were to come in force on a certain Sunday for the laying of the foundation-stone of the new church.

Meanwhile, the parish priest had invited His Lordship the bishop, Dr Reynolds, to come to Moonta for the ceremony¹⁶. The men from the two towns referred to arrived, and armed with whatever came to hand, formed a procession and marched through the town to the spot where the new church was to be built. They surrounded the bishop and parish priest like a solid wall while the foundation-stone was being laid, and you may be quite sure that the Cornishmen kept silence. Thus Moonta saw the beginning of its Catholic church.

When Catholics are faithful to the laws of their Church, faithful in attending Sunday Mass and the frequent reception of the sacraments (which pious practices, by the way, will make them honest men and good citizens) the most bigotted will respect them. Witness the wonderful change in the attitude of the Protestants of Moonta who stormed against the raising of a church to God and later on, as before noticed, came in numbers to the same church to hear the word of God preached by a Catholic priest.

With such strenuous work as I had on the missions, and my own work in our own parish awaiting me on my return, in less than five years my health broke down and for some weeks the prior sent me to the hills some miles from the city, coming home for Sunday's Mass in our church. I was called home in 1903 and left Adelaide on 2nd July 1903. While convalescing in Australia, before returning to Ireland, I stayed in the hills — Mount Lofty was the name, I think — with a Mr O'Reilly, a noted character in those parts. He was born in Wexford, if I remember rightly, and his parents had the choice of sending him to a Protestant school or no school. They chose the latter, with the result that he could neither read nor write. Being naturally intelligent, he used to get his wife to read for him, chiefly religious works with some Irish history, and thus armed he was quite ready to discuss religious topics with any heretic who came along, and often, if not always, had the best of it. He took to gardening in these hills and gave the plot on which the church was built. It was a conscientious motive which brought him to Australia. He had joined the Fenian movement and hearing that one of the

¹⁶ The bishop concerned seems not to have been Dr Reynolds, but his predecessor bishop Lawrence B. Shiel OFM of Adelaide (1866-1872) who included Moonta in a list dated May 1871 of the places in which new missions had been established and new churches built during his own episcopate. P. F. MORAN, *History of the Catholic Church in Australasia*, Sydney 1896, 529.

members had been set apart to shoot a supposed enemy or spy, in order to avoid the risk of receiving a similar command, he with his wife migrated to Australia¹⁷.

Some of the Fathers who Followed Us

Father Gabriel O'Farrell senior came to replace Fr Headley. His reputation as a preacher preceded him, so that on the desk of his room in Adelaide, the day of his arrival, lay a letter inviting him to preach in Thebarton parish, of which a Fr Healy was P. P. or rector. Fr O'Farrell was one of the best of our missionaries. He was much given to prayer, especially before the Blessed Sacrament. On his missions, he was full of fire and earnestness, and carried away his audiences. The examples of stories which he told to illustrate the doctrine were sometimes very striking, at times rather terrifying his audience, yet salutary and telling. Once, when he and I gave a mission in Derry city, I found that he had made his meditation and recited his Office before 6 o'clock in the morning to be ready for the work of the day. It appears he rose at 4 o'clock. With all this solid piety and zeal, he was (at the right time) full of fun and the life of the [community] recreation.

¹⁷ In these « Random Notes », Fr Larkin says nothing of the Dominican nuns of Cabra (Adelaide), but makes good the omission in his autobiographical « Sketch », 46-47. « My notice of our status and surroundings in Australia would be incomplete without some reference to the other Dominican nuns teaching in the diocese, and whose first members came from Cabra near Dublin [in 1868]. About two or three miles from our priory stands what I presume was their first foundation, to which they gave the name of Cabra: now a large convent with spacious grounds. There was another community in the city itself with a school attached. At Cabra there was a boarding school which bore a great name for the fine training, especially in religious matters, given by the nuns. From a report that reached me a short time ago [c. 1942], the numbers of boarders and day-pupils have increased enormously.

My first retreat to a religious community was given to these good nuns. Whatever the preaching was like, you can imagine the delight of the sisters in seeing and hearing for the first time one of their own in a foreign land thousands of miles from their old home near Dublin. From that time till I left Australia, we were the confessors to the community, gave all their retreats, and offered our services in other ways. Needless to say, in all our dealings with these good nuns, we found them to be the soul of kindness. As regards by own share in these offices of ours, the prioress in the name of the community gave me a last token of their affection when I was leaving for Ireland, in the shape of an expensive rug for the journey and after. For long years after my home-coming, one of the first stones of the foundation from Cabra, Dublin, continued to write to me till she reached her ninety-third year. There are now, I believe, six or seven or more convents of these Dominican sisters scattered over the diocese, doing the same good work ».

Before going to Australia, Fr O'Farrell had had experience of the foreign missions. Years before, while holding the important position of prior of Tallaght, he volunteered for the Trinidad mission where he spent some years. On his return, he remained for a time in Ireland before being chosen as prior of St Laurence's, Adelaide. Returning to Ireland a second time, he developed cancer and died in the North Infirmary, Cork, 20th March 1922. R. I. P.¹⁸.

Father [Humbert] McInerney came out to Adelaide [in 1903] to succeed me. We were in Gibraltar at the same time, it appears, without meeting, he on the outward journey, I on the way home. Father McInerney did not shine as a preacher. He was rather a teacher or instructor. Perhaps his forte lay in writing and controversy, with a knowledge of Irish history, ecclesiastical and otherwise. I believe he showed his talent in a controversy with a Protestant parson.

One of the parishes in the north of the colony being vacant, probably by the death of the rector, Fr McInerney was appointed to take charge. He endeared himself very much to the flock given him to look after, instructed, consoled when necessary, helped where help was needed, and proved himself a true pastor. Quite likely, some of those of the parish who were then young, remember Fr McInerney with respect and gratitude.

He was called home to Ireland [in 1910] to take charge of *The Irish Rosary*, when again his ability as a controversialist came into evidence. While editor of the *Irish Rosary*, he took a keen interest in looking up the records of the Irish martyrs. At the time, the Protestant proselytizers were very active in Dublin, and chiefly by the means of money donations brought the children of some careless Catholics into their nets. Fr McInerney, in conjunction with an English lady, a Miss Cruise, organized a plan of campaign against these enemies of the faith and succeeded admirably.

¹⁸ Died in fact on 30 March 1923. Called « senior » to distinguish him from Gabriel Henry O'Farrell [d. 1948] who later served in Australia. Born at Longford in 1852; educated by the Vincentians at Blackrock, Co. Dublin, and also at Newbridge College; received at Tallaght in 1873. In 1876 to Cork where he made solemn profession and proceeded to Rome where ordained in 1879. At Galway from 1880. Prior of Tallaght from 1887 but resigned in 1889 to go to Trinidad where vicar general by 1891. Declined promotion as apostolic administrator of Roseau in 1900. Returned then to Ireland but left almost at once for Adelaide where he remained for nine years. Spence's successor (1901-1904) as « prior » of St Laurence's. Briefly master of novices at S. Clemente, Rome, 1910-1912. Then assigned to Dublin, Newry, Limerick and (in 1915) to Cork where he died.

Fr McNerney had been suffering for years from asthma or bronchitis, which in the end told its tale. He died while stationed at St Saviour's, Dublin, at rather an early age¹⁹.

Having returned to Ireland and being engaged as syndic and missionary (I hope my memory is correct here) I lost sight of Australian matters to a great extent. Here are the names of some Fathers who followed Fr McNerney, but I know little about them.

Fathers [Joseph] Bannon (died 26 April 1911), Michael Byrne (died 15 August 1915), [Thomas] Barrett, [Stanislaus] Hogan, [Jordan] Powell, Benedict O'Sullivan and [Rupert] Roche. Father [Benedict] Falvey died at Adelaide on 22 October 1921.

Father Roche ought to be able to give a lot of information about the affairs of our people there, both before his arrival and while in Australia²⁰.

Gawler and Prospect

At the time of our arrival, the Carmelite Fathers who are now in Port Adelaide had charge of the large parish of Gawler, about twenty-five miles from Adelaide. The railway works under government control were then in Gawler and gave much employment. Later on, (I don't know the year but it will be easy to find out) these works were removed to Prospect at the further end of our parish. The population went up acc-

¹⁹ Fr McNerney was born in 1871 in the parish of Carran near Corofin, Co. Clare. Six years a pupil in the local national school and three years a monitor there. Studying from 1889 at St Patrick's Training College for teachers at Drumcondra, Dublin, until received at Tallaght in 1891. To Rome in 1894 before solemn profession, and was there the fellow-student of Stanislaus Hogan. To Lisbon as bursar (1897-1902) and thence to Adelaide (1903-1910). Recalled to Ireland, not to edit the *Irish Rosary*, but to write the history of the Irish province. Stationed at St Saviour's, Dublin, save for a brief period in Tallaght (1918-1919). He held four titles until his death on 23 Nov. 1932: *historiographus provinciae* from 1914, vice-postulator for the cause of Irish martyrs from 1918, editor of the *Irish Rosary* from 1923, and president of St Joseph's Guild of Rescue from 1927. For biographical notice and photograph, see R. M. DOWDALL, *Memories of Irish Dominicans: 1930-1940*, [Dublin 1967], 29-33.

²⁰ This section, included above only for the sake of completeness, has been superseded by the list in J. O'RORKE, *St Laurence's Priory: 1898-1973*, Melbourne 1973, 24. Fr O'Rorke provides the «years of service» for each priest at Adelaide, save for Th. Barrett (c. 1911-1913). The annual *catalogus* or directory of the Irish province, as in Barrett's case, is the most convenient but yet undependable guide. A register of assignments has been kept in Ireland only from November 1939.

ordingly, so that what was before a few scattered Catholic homes became more populous than the city portion of our parish²¹.

* * *

Our third account of affairs in Australia, written between 1937 and 1938 by Fr Stanislaus M. Hogan, is by far the best, due to the length of the period it covers (1898-1938), the long personal experience and qualities of the writer, and Father Hogan's willingness to put matters bluntly. What he says may not be "gospel", but he does alert one to possibilities one might not suspect while reading through the mass of official correspondence available from 1921. Copies of his typescript in thirty-six pages survive in the provincial archives both of Ireland and Australia; there is a third copy, lacking the final page, in the conventual archives at Drogheda where he died in 1943. The text reproduced here is from the provincial archives at Tallaght, including pencilled additions in Hogan's hand and lines deleted, perhaps by someone else. These corrections of the text are not to be found in the latter part of the manuscript, either because Hogan threw caution to the winds (e.g. when writing of Jordan Powell and Finbar Ryan) or because whoever may have set out to amend it gave up in despair. As with Larkin's account, one gets the impression that Hogan wrote with a view to at least limited circulation.

The author was born at Belfast on 6 December 1872, the son of Thomas Hogan and Barbara Johnson of the parish of St Malachy where he was baptized "James Patrick Stanislaus" on the very day of his birth. He was first a pupil of the national school in Elizabeth Street, passed later to St Malachy's College and studied also in Newbridge before taking the habit at Tallaght on 18 September 1890. On 31 August 1894 he set out for Rome to continue his studies in the company of Louis Ryan, Columba Keenan, James Hegarty, Vincent Casey, Humbert McInerney and Joseph O'Mahony. Before leaving Rome as a priest three years later, had had taken the lectorate (STL) and licentiate in canon law. In the directories of the province

²¹ When discussing Prospect (c. 1945), Larkin wrote. « Now there is a school-church and presbytery. Two fathers live in the presbytery who look after the district, and two or three Sisters from the Dominican convent, Molesworth Street, North Adelaide, go out there every day to teach school. Probably at no distant date, a new church and convent will be raised there ». Larkin, autobiographical « Sketch », 34-35.

he subsequently appears at Drogheda, Waterford (1898-1901) and Limerick (1901-1906) before his assignation to Adelaide²². What follows, therefore, is a "brief account" by one who served in Australia for thirty-two years before sitting down to write about it.

NOTE

At his canonical visitation [of Australia] in 1935, the V. Rev. J. W. Stephens OP, PG, provincial of the Irish province, commissioned me to write a brief account of the order in Australia since its foundation in 1898. As no archives had been kept in St Laurence's priory [Adelaide] until the priorship of the late Fr Stephen O'Kelly [1915-1921], I have had to rely for the early history of the order on what I remember having heard from the late archbishop [William] Spence OP, when he was prior of St Laurence's [1907-1915] and who established the order in Australia. His account has been supplemented by what I heard from the late Fr Gabriel M. O'Farrell and the late Father Joseph Bannon who were also priors of St Laurence's²³. I have done my best to tell what I heard from them. Since my arrival in 1906, I kept a more or less — mostly less — detailed diary of events. This has been of use²⁴. As regards the foundations of Helensburgh and Holyrood, I have told as carefully and simply as I could the circumstances which led to them and their subsequent history until the present year, 1938. Although I have tried to write in the third person it has not always been easy to eliminate the first, but I hope that future critics, if there should be such, will not consider this as an attempt to shove myself forward.

Stanislaus M. Hogan OP.

²² Details from TA, particularly the Tallaght books of reception and profession, and the Tallaght house-chronicle (1867-1933) 141v, 143r. R. Dowdall's account of Hogan's career is particularly good. *Memories of Irish Dominicans: 1940-1950*, [Dublin 1967], 39-41.

²³ O'Farrell from 1901 to 1904; Bannon from 1904 to 1907. O'Farrell left Adelaide in 1910, while Bannon died there in 1911.

²⁴ This diary is not in the Irish provincial archives, nor in the conventual archives at Drogheda where Hogan died in 1943.

THE ORDER OF PREACHERS IN AUSTRALIA

I. The First Foundation: North Adelaide

At the request of the archbishop of Adelaide, the Most Reverend John O'Reily — one "I" please! His Grace was most particular about this — to the Very Reverend Father Louis Joseph Hickey OP, STM, provincial of the Irish province, the Irish Dominicans came to Australia in 1898. In reality, the foundation owes its origin to the late Right Rev. Monsignor Dean Nevin who had been a novice in Tallaght and had a sincere affection for the order. His affection for Father Thomas Burke who was in Tallaght when he was a novice was remarkable. It was Dean Nevin who sent £300 to pay for the fares of the Fathers, and it was he who asked His Grace to give us the church and parish of St Laurence the Martyr in North Adelaide which was considered to be quite an aristocratic locality. When some persons suggested to His Grace to give us the next parish of Brompton instead of North Adelaide, Dean Nevin gave His Grace to understand that if he did so, he would cable to the provincial to inform him of the suggested change and urge him not to accept the foundation. There was no necessity to do this, however, as the archbishop adhered to his original offer²⁵.

The Fathers arrived in September 1898. They were Father William Spence the superior, Fathers Bertrand Larkin and Malachy Headley. A deputation of priests and parishoners met them at the Semaphore, the landing-place in those days, and His Grace gave them a warm welcome. The Dominican nuns in Cabra, not in our parish, according to some accounts

²⁵ On Bernard Nevin in Tallaght (1861-1863) see AFP 46 (1976), 382. In 1897, Fr James O' Dwyer made some interesting entries in the house-chronicle of St Mary's, Cork, I (1848-1899), 399-400. First he pasted in a newspaper-extract from *The Catholic Press* (Sydney, 26 June 1897): a letter signed T. M'C. referring to an earlier printed interview with Fr Matthew Gurrin OP of the English province on the question of bringing Dominicans to Australia. Fr O'Dwyer thought « T. M'C » was P. W. Crowe Esq. of Brisbane who had sent him a copy of the paper « and had been for some years corresponding with Fr Dwyer OP concerning the desirability of an Irish Dominican community, or rather communities, being established in Australia ». In October 1897, Fr Dwyer the chronicler expressed his joy on hearing of the offer from Adelaide: a parish and church, one and a half acres, £ 1,000 plus £ 300, for two priests and a brother. He gives the impression that he knew these (incorrect) details before the provincial, on 25 October, reached Cork on visitation. On the following morning, Fr Hickey informed the community: « of the offer of a parish and church in Adelaide in Australia and its favourable and willing acceptance by the general of the order ».

were in the seventh heaven; according to other accounts they were in fear and trembling, for they had come from Cabra in Dublin and had memories of the strained relations which existed between the Fathers and the Cabra nuns²⁶. All fears were put to flight when Father Spence addressed them the following day. He completely won them, and the Cabra nuns have never changed in their attitude towards us from that day.

The first house was in [33] Buxton Street, a four or five-roomed house where the Fathers had to put up with the usual inconveniences inseparable from a new foundation. It was not for long, however, as Father Spence got plans almost immediately for the present priory: a fine building spoiled! Too much liberty was allowed to the architects, Woods and Baggot, and not sufficient attention paid to the requirements of a conventual building or enough provision made for the future. The priory was our own property from the start. When the church was completed later, Dr O'Reily handed us the title-deeds of the entire property. The title-deeds are now in the provincial archives, Dublin²⁷.

Dominican nuns were in the parish when we arrived. They had been brought out from Stone under false pretences by Lady and Miss Bessie Baker who gave them to understand that they would have care of a home for old people, whereas it was a hospital. They were going to return to England when archbishop, Dr [Christopher A.] Reynolds, advised them to open a high school and begin Perpetual Adoration. They did so, and for many years their school was the only high school in North Adelaide. Protestants and Jews, the latter especially, sent their children to the nuns and were always very friendly. It may be of interest to know that the ground on which Blackfriars at Oxford is built was either wholly or partially purchased by a former pupil of St Dominic's school, Mrs Sabre, a Jewess. Her two children became Catholics. The girls entered the order in Stone, and the boy became a priest. The mother was received into the church later and the father, who was a Jew, was received into the church on his death-bed by his son.

²⁶ Strained, because in 1832 the nuns of Cabra transferred their allegiance to the archbishop of Dublin with the blessing of the Pope himself but without so much as a word to the Irish provincial or even to the procurator general of the time.

²⁷ No title-deeds are now kept in the Irish provincial archives at Talaght. Those for Adelaide were probably returned to Australia after the erection of an independent province there in 1950. Most others belonging to the Irish province have been in the hands of solicitors, Messrs Kieran and Collins, 61 Fitzwilliam Square, Dublin, since the incorporation of Calaroga Ltd as the holding-company of the Irish Dominican province on 29 Jan. 1940.

Dean Nevin had bought a strip of land adjoining the priory ground and offered it to us for the price he paid: £300. On [our] coming to Australia the provincial had told the Fathers that when they were unanimous about any project they might take it that he gave his consent. Two of the Fathers agreed to buy the strip of land; it was valuable and would enlarge our garden. The third Father [Headley] refused to agree, so the Dean sold it for £350. Within six months half the land was bought by a Mr Grundy for £600; the remaining half was bought later for £700. It was a bad mistake on our part not to have bought it. [*deleted*: A similar blunder was made in East Camberwell later].

Father Headley, who never settled down in Adelaide, returned to Ireland after three years in Australia and Father Gabriel M. O'Farrell came out as prior, but he had Fr Larkin a sick man on his hands. The doctors did not know what was wrong, but he had crumpled up, and he too returned after five years residence in Adelaide, but his name is held in benediction by all who knew him.

This is the place to speak of the unfailing kindness shown to us by the Carmelite and Jesuit Fathers from the day of our arrival in Australia. Their houses were always open to us as ours was to them, and there was never an abuse of hospitality. When Fr Spence was attempting to carry on singlehanded, they supplied for three months, Sunday after Sunday, and their generosity and goodness to us should never be forgotten. In later years we were able to make some return and supplied on many occasions for them; we supplied during nearly three months for the Jesuits in Norwood. This feature of Carmelite and Jesuit kindness has continued.

Father O'Farrell asked to be relieved of office after a couple of years and Father Joseph Bannon succeeded him as prior²⁸. He [Fr Bannon] was unquestionably a saintly man [*deleted*: if not always tactful] and he made many improvements in the priory and parish. He put up the verandah and balcony on the west wing and made it habitable, for in summer time the west side of the house is unbearably hot. He

²⁸ Fr Bannon was appointed *praeses* or superior of Adelaide about October 1903, but can scarcely have arrived there from Ireland before 1904. On 15 July 1903, the eve of Fr Larkin's departure for Ireland, O'Farrell wrote to Dr O'Reilly. «I am not asking your Grace to come to us this year for the feast of St. Dominic. I have been so worried by Fr Larkin's illness, and feel so depressed on account of the way we are being treated by our Irish superiors, that I have no heart for anything». Original in the archives of the archdiocese of Adelaide. Found and copied by Sr Attracta.

also arranged with the provincial of the Christian Brothers to take over the boys' school at Ovingham which had been in charge of a Mr Grogan²⁹. The Sisters of the Little Company of Mary or, as they are called, the "Blue Nuns", had been invited by Dr O'Reily to take charge of the hospital on Strangeways Terrace: the place the Dominican nuns from Stone found they were expected to manage. Dr O'Reily had said nothing to the Fathers about the Blue Nuns. Father Headley was acting prior and parish priest and went off "pop". Mother Agatha the superioress fell foul of Father O'Farrell who had been extremely kind to the nuns, but as the lady was a stiff-necked spouse of the Lord who wanted and was determined to get her own way in spite of Father O'Farrell's regulations, the result was the severance of diplomatic relations! Father O'Farrell shook the hospital dust off his feet and refused to enter the place again. When Father Bannon arrived he took over the chaplaincy and made peace once more³⁰.

With an eye to future development, the Fathers had purchased a block of land on the Lower North Road between Fitzroy Terrace, North Adelaide, and Islington — nearer Islington than Fitzroy Terrace — for a church-school in the near future. Father Bannon did not like the situation and wanted a block of land nearer to Prospect. He asked His Grace to allow him to sell the original block and buy another in Gladstone Road, and His Grace consented. But the Fathers were of [the] opinion that he should not have done so, as they were opposed to the sale and purchase. If the original block had been kept it would probably have sufficed for Prospect and Kilburn. A small church-school was erected in Gladstone Road in 1908 and was dedicated to Our Lady of the Rosary³¹.

²⁹ In the letter of 1914 printed at the beginning of this article, Dr Spence claimed that it was he who « brought the Christian Brothers ».

³⁰ Fr Bannon, born in 1856 in the parish and diocese of Ardagh, Co. Longford, spent three years in the local seminary before entering the order at Tallaght in 1880. After ordination in Rome, he served in six Irish convents before reaching Australia and had been prior both of Limerick (1893-1900) and Drogheda (Oct. 1900 to Oct. 1903).

³¹ Gladstone Road is in the neighbourhood of Prospect. In this connection, although the matter remains mysterious, one may quote a letter of 11 Oct. 1906 from archbishop O'Reily to Fr Bannon. « In Australia we have to take time by the forelock. Missed opportunities leave damage which is never fully repaired. There can be no possible question that a school-church is needed at Prospect and that the work should be taken in hands at once. Dominicans, if I remember aright, are professed by a simple vow of obedience. That vow they reckon includes all the rest. You are a thorough Dominican and like the merit of obedience to enter into all your works. I yield to your wishes. You desire that I should give you an order for the erection of a school-church at Prospect. I give the order. Let the Prospect school-church be begun at once ». Copy in the archives of the archdiocese of Adelaide.

The first postulant from Australia had offered himself: Mr William Candler, who was a student for the archdiocese of Adelaide in St Patrick's College, Manly. He went to Tallaght [in 1903] but in 1908 we received word that Br Vincent Candler had got into bad health and was returning. Certainly when he arrived he looked far from strong, but rest and his native air made another man of him. As he had not finished his studies, Father Hogan was appointed to take him in theology and he was ordained by the bishop of Port Augusta in the convent chapel of the nuns in Molesworth Street.

Another postulant, Cyril Kingswell Oxenham, came from Xavier College, Melbourne³². He has never been really robust. Father Candler, however, like Johnny Walker, is "still going strong" in Prospect where he has done marvellous work and is held in the highest esteem by everyone, Protestants as well as Catholics. Father Oxenham is P. P. of Helensburg and vicar of that monastic establishment. Although being alone most of the time, he says his Office at fixed hours each day and always in the presence of the Blessed Sacrament. He too is greatly esteemed and when able to work has been unsparing of himself.

Father Humbert McInerney came out about 1904 and soon gave the bigots something to think about. There was one specially unsavoury parson who had never let any opportunity slip if he could have a slap at the Church or Catholics. His name was Henry Gainford and his facility for "mud-slinging" was extraordinary. But "Mac" was a greater mud-slinger, and the mud he scraped up from Methodist mud-beds. In this campaign Fr McInerney was assisted by Father [Elias Peter] Magennis OC who later became general of the Carmelite order, and a Jesuit Father whose name I cannot remember. Dr O'Reily was not particularly grateful to them and was heard to express a devout wish that "the three Macs were in Jericho", but His Grace was alway especially "nice" to Protestants! The Jesuit died. Father Magennis went to Rome and became General. Father McInerney was recalled to Ireland [in 1910] by the provincial, Father Michael M. O'Kane, to write the history of the Irish Dominican province.

Father [Stanislaus] Hogan came to Adelaide in July 1906 and was immediately appointed to mission work. In February 1907, he had his appendix removed and his missionary labours

³² Entered at Tallaght, Co. Dublin, in 1907, taking the religious name Raphael. At Rome, he last appears as a student-priest in the directory for 1917.

were to an extent interrupted. [*deleted*: On a mission in Dumbarton in Scotland he had an attack of what the doctor said was appendicitis. In December 1906, when giving a mission in Stanley, Tasmania, he got another attack, then a third, and returned to Adelaide in February and was operated on. The appendix was so peculiar — a double one — that Professor Watson stole it and it is now, or it was some years ago, safely preserved in a bottle in the medical department of the Adelaide University].

Father Spence was appointed prior in March 1907 by Father J. C. Lyons, the provincial, and he continued in office until his appointment as coadjutor archbishop of Adelaide in July 1914.

Fathers Gabriel O'Farrell senior and Stanislaus Hogan went to the Lismore diocese in 1908 and began a series of missions in the cathedral on 2 August. The rain began too! People were rowing about the town in boats and it was almost out of the question to attend the mission during the first week. [*deleted*: It was during this series of missions that Father Hogan met a man in South Grafton who asked if there was any truth in the rumour that the Dominicans were going to open a college in or near Grafton. "If you do, I'll give you a hundred acres of land and £20,000!"]. The following year, when Father O'Farrell was in Sydney, archpriest Walsh of Maclean, where we had given a mission, told him he had been commissioned by the vicar capitular, Mgr Aherne, to ask us if we would establish a house in the diocese, and further, that we could select a parish. Father O'Farrell wrote to Father Spence who put the matter before the council. It was agreed to write and accept the offer, but on the condition that the new bishop renewed it, and as there was a new bishop to be appointed soon, to take no steps until he had taken possession of the see. We said we would accept the parish of South Grafton. Father Carroll of Moss Vale was appointed bishop, but from that day to this we heard no more about the offer. It was on the mission tour in the Lismore diocese that a compliment was paid to the order by the parishoners of Harwood Island and Iluka. The former asked that their church should henceforth be called St Dominic's; the latter people that their church should be named the church of St John and St Stanislaus in honour of the Dominican mission.

Shortly before this mission tour Father O'Farrell, when giving a mission in Orange, N.S.W., broke his thigh-bone. He was driving from the parochial house to the outlying church when the horse began to kick the buggy to bits. The driver called to Father O'Farrell to jump out and he did so, but he fell on the road and broke the bone badly. He had to go to

St Vincent's hospital, Sydney, and was there for two months. The bone had to be broken again, and massage was ordered. Father O'Farrell got tired of the massage, gave it up, and was lame until he died. He was a great missionary and gave missions all over Australia. He and Father Bannon gave a series of missions in the Cooktown vicariate, and Father Bannon went to Thursday Island and gave a retreat to the nuns there: the first they had been given.

Father O'Farrell asked to be recalled to Ireland sometime about 1909, and was actually giving a mission in Snowtown, S. Australia, when the cable came. He did not finish the mission but returned to Adelaide to pack. "I hope you'll be appointed novice-master", said Father Bannon. "It will teach you a lesson." As a matter of fact, he was appointed master of students in San Clemente, Rome.

Father Thomas Barrett succeeded Father O'Farrell and was as great a missionary and a splendid preacher, but he did not keep up the intensive preparation of his sermons and sometimes fell rather flat. Yet he was almost always worth hearing and was in great request for special sermons³³.

It was decided to finish the church in 1910 and the money Father Candler brought to the order was used for the purpose. The additions improved the church very much, but there were some of us who thought it would have been better to make an appeal to the people for additional funds which would suffice to lengthen the church. After Father Candler's arrival, a new wing was added to the priory at the cost of £600 for the four rooms. Fathers Michael O'Byrne and Innocent Doyle arrived next [on 30 December 1911], the former from Trinidad where he had spent twelve years and been vicar general; the latter from Lisbon. Father O'Byrne evidently thought conditions in Adelaide would be somewhat similar to those in Port-of-Spain, and also evidently understood that he would have charge of the neighbouring parish of Brompton of which Father Candler was in temporary charge. When he found that things were different, he was very disappointed.

Before their arrival, Father Bannon had gone to Perth for the consecration of archbishop Clune CSSR, and while there

³³ Born Michael Barrett at Windgap in the diocese of Cloyne, 1869, but lived from infancy at Shanballya in the parish of Clogheen and diocese of Waterford. Studied at Mount Melleray, St. John's seminary in Waterford, and Maynooth before entering the order at Tallaght in 1890. To Rome in 1892 where he was ordained and graduated STL. Briefly in Trinidad (1895-97), Newbridge, Cork, Sligo, Tallaght (1902-1904) but rather longer (1905-1910) at Dublin. At Adelaide for two years from 1911.

got typhoid fever as did some other visiting priests. On his return he became very ill and went into the North Adelaide hospital. [*deleted*: Father Hogan took him there and got him, at his own request, to bed.] When he was made comfortable, he said: "I'll never leave this until I'm carried to my grave." The typhoid cleared up but pneumonia supervened. The nuns said he gave no assistance to the doctors and did not seem to have any wish to live. He passed away peacefully [on 26 April 1911] and his death was like his life, saintly. Father Hogan had given him an indulgenced crucifix, and it was extraordinary to see Father Bannon's devotion; he almost devoured it.

Father Barrett returned to Ireland [in 1913] soon after the arrival of Fathers O'Byrne and Doyle. [*deleted*: The three did not hit it off well and the recreations were anything but pleasant; but bad as they were then they became worse when] Father Spence was appointed coadjutor bishop of Adelaide *cum iure successionis* in July 1914. When his bulls were read in [the] presence of the community he ceased, of course, to be prior, and at a council, after several scrutinies, Father O'Byrne was elected *locum tenens* until a new prior should be appointed. [*deleted*: It was during these few months that the tension in the community became so great that it almost reached snapping-point.]³⁴

Father Stephen O'Kelly came out as prior early the following year [1915] and had Father Benedict Falvey already in residence; he had succeeded Father Falvey as prior of Newry³⁵.

Not very long after his arrival, Father O'Byrne died [on 15 August 1915] in tragic circumstances. He had gone to conduct the retreat for the Sisters of Mercy at Mount Gambier on a Wednesday morning. During the retreat he became ill but the doctors did not know what was wrong. Father Candler, who was supplying in the next parish of Narracoorte but was actually in Adelaide when the telegram arrived, went off at once but Fr O'Byrne was unconscious when he arrived and just

³⁴ Hogan does not exaggerate. Community life at Adelaide, without holidays of any kind, so far from home, and without the advantage of a second prior to separate people of different dispositions, would have tried a group of saints. Both Barrett and O'Byrne were quite unstable.

³⁵ A slight error. Falvey reached Australia a year later than O'Kelly. Falvey was prior of Newry from 1912 to 1914, and O'Kelly from February to December 1914. The latter left Newry for Australia in January 1915 and was the better part of a year there before Falvey's arrival from Rome, bearing the *pallium* for Dr Spence. Glen Osmond, 10 Feb. 1916. Spence to Nolan. «Fr Falvey arrived here last Sunday the 6th and handed me the Pallium». SCAR, no. 89. There are photographs and biographical details on both Falvey and O'Kelly in *Souvenir of the Golden Jubilee Bazaar, Newry 1928*, 44-51.

a week and a day after he had gone to Mount Gambier his body was brought back for burial. Dr Spence presided at the Office and Requiem Mass and spoke beautifully about the sterling character of the dead priest. Rightly too, for Father O'Byrne was a splendid man in every sense, although at times not quite normal. He died of meningitis³⁶.

Father W. V. McEvoy had arrived in delicate health and did not get strong as soon as was expected. He went to several sanatoria yet did not appear to benefit by any treatment. Then he was to all appearances cured quite remarkably and almost suddenly and has been a live wire ever since. He attributes his cure to the intercession of The Little Flower. Now it is only right to record that when he was sent by the prior to the sanatoria it was at the urgent representation made by Fathers Falvey and Hogan. Father Doyle joined later in urging the move, for the prior [Stephen O'Kelly] did not seem to think that Father McEvoy was so ill, or else he thought he was so ill that nothing could be done. This is mentioned not to take away anything from the prior's action, but to give the credit to those who spoke so strongly in favour of Fr McEvoy, for little credit has been given them.

Father Hogan went back to Ireland in January 1920. The provincial, Father J. P. Dowling, very kindly gave him the choice of remaining at home or returning to Adelaide, and Father Hogan had made up his mind to remain. When he was assigned to St Saviour's priory, Dublin, however, he was appointed editor of the *Irish Rosary* and *Imeldist* chiefly through the representations of the newly appointed prior, Gabriel Henry O'Farrell. He was also sent on missions and retreats, and was expected to take his share (and that of others also) in the work of the church. Between this and the Black and Tan outrages³⁷ he became ill, and the doctor advised his return to Australia. He returned as prior of St Laurence's in February 1921 with archbishop Spence who had made his first visit *ad limina*³⁸.

³⁶ Glen Osmond, 4 Nov. 1915. Spence to Nolan. « I suppose the news of Fr Michael O'Byrne's death was a shock to you, as it was to all of us here. I firmly believe that, at times, poor Fr Michael was off his head, his imaginings were of the wildest, and yet when normal he was a most enjoyable companion. Fr [William Vincent] McEvoy has arrived in Adelaide. I hope our dry, warm climate may suit him ». SCAR, no. 89.

³⁷ The « Black and Tans », so called from the colour of their uniforms, were an irregular British force sent to terrorize the country into submission.

³⁸ St Saviour's, Dublin, 2 Nov. 1920. Spence to Nolan. « On my return to Dublin from Galway, I was informed by the provincial that Father Hogan is going back to Adelaide as vicar. The news surprised and pleased me.

Before leaving Ireland, Father Hogan asked the provincial [James Peter Dowling] to allow him to purchase a site for a church in Prospect and a house where at least one Father could reside. The provincial gave permission willingly, and on his return Father Hogan and Father Candler went about Prospect looking for a suitable site, and chose the present ground in Barker Road. It was not possible to buy the house then; this has been bought since and is now the presbytery in which Father Candler resides³⁹.

The next move was to build a parish hall. Some of the Fathers were strongly in favour of the project, Fr McEvoy particularly, and no one was opposed to it. A block of land at the corner of Jeffcot and Childer Streets was bought, and then the adjoining block was purchased: in all about an acre of land. Meetings of the parishoners were held which were generally favourable, but the people of Prospect were not quite enthusiastic. At one meeting, Mr Quirke junior said that as Prospect was a distinct *parish*, the people should have their own hall. Father Hogan reminded him and everyone else that Prospect was not a distinct parish; it was a district in the parish of North Adelaide, and that the people of Prospect should help in all parish work. But those represented by the gentleman in question did not give much assistance. In fact they once held a dance in the Tynte Street Hall after our hall was built and opened, although they had to pass by our hall to get to the other!

Plans were drawn up by a Mr Bardolf, an old Xavier boy who had been recommended to us by Father Dominic Connell SJ, rector of Norwood. His Grace [Dr Spence] was strongly opposed to any architect except the diocesan architect, Woods, Baggot and Leybourne-Smith. He gave in, however, and the hall, which was to be named The Calaroga Hall, was to be erected by day-labour at a cost of £5,000. It met misfortune

Hogan himself is in the third heavens. I hope Hogan's regime in North Adelaide will be more successful than Fr [Stephen] O'Kelly's. The latter's time in North Adelaide was a failure inside and outside the community. An exemplary Dominican, but as far as Adelaide is concerned his heart was not in his work. However, now that he goes back to Ireland, he will do useful work as long as it is easy-going». SCAR, no. 89. This reference to O'Kelly helps to explain Hogan's paragraph on McEvoy's illness. Hogan's appointment as vicar was decided by the provincial council on 3 November, the day after Spence wrote about it! TA, provincial council book (1911-1961) 39.

³⁹ Rosary church on Barker Road, Prospect, was built by Fr Candler in 1936-37. «He took up residence in Prospect during the construction, and remained there after the opening of the completed church. Towards the end of 1938 he was joined by Fr Colman Kean». J. O'RORKE, *St Laurence's Priory: 1898-1973*, Melbourne 1973, 16-17.

from the start. On the day when the foundation-stone was laid by His Grace the archbishop, Robert William Spence OP, a little girl who had been playing with other children around the poles, pulled one of them down. The pole fell upon her and killed her. Then Bardolf turned out to be untrustworthy in every way. He skimped the work and did not build according to specification, and he did not pay the firms for the material they supplied. The matter was put in the hands of Mr P. McMahon-Glynn MHR, one of the best solicitors in Adelaide. He made Bardolf pay up. He or his father had to mortgage their house in Melbourne to do so, and to clear out. The hall cost £7,000 instead of the stipulated sum. It is acknowledged to be a really beautiful building, but it is a heavy burden. Fathers Candler and McEvoy have worked like slaves to pay off the debt and last year (1936), His Grace Dr [Andrew] Killian offered to forego the sum of £3,000 if we took over all responsibility. The money had been borrowed from the Catholic Church Endowment Society. This proposal was agreed to. The money was raised in the Commonwealth Bank and paid to His Grace.

Father McEvoy organized different functions to help to reduce the debt on the hall, and finally formed a dramatic society called the Calaroga Players. He trained the Players himself. One of the society, Miss May Parker, painted most if not all of the scenery and others made the costumes. He produced the *Little Flower* play which has been published and is a very fine production. He also put on the boards a *Lourdes Play* which if anything is better. He produced the play on the Little Flower in Melbourne, and although he had not his Calaroga Players to help, and found some of the Melbournian players somewhat refractory, His Grace Dr [Daniel] Mannix said on the night he was present that the play was "better than a mission". This was high praise from the archbishop of Melbourne who is not given to presenting "bouquets".

One family in the parish deserves mention for its generosity to us: the Lewis family of Comonella, Prospect. They subscribed generously to the Calaroga Hall and to everything we undertook in the parish, and shortly before Father Hogan left for Melbourne, Mrs Lewis gave him £1,000 to erect a high altar. Miss Lena Lewis gave a gold chalice. And Father Hogan's successor as prior, Father Doyle, asked Father Hogan to ask the Lewis family to subscribe as generously as possible to the archbishop's appeal for the cathedral extension fund. Father Hogan did so, and the result was £100 from each of the following: Mrs Lewis, Miss Lewis, Miss Lena Lewis, Miss Adelaide Lewis and Miss Olive Lewis. These ladies continued their

benefactions to us in Melbourne. Miss Adelaide and Miss Olive Lewis gave Father Hogan £100 each for the *new* church that was to be built in the future. Mrs Lewis did the same; the others promised but so far have not fulfilled their promise. The Misses Adelaide and Olive Lewis also gave Father Hogan the paschal candlestick (£50), the six large and four small candlesticks for the high altar, and two branches of candlesticks for Benediction, and the missal-stand, another £150.

The work done by the Fathers in the way of preaching and missions was continuous. Over and above the ordinary missions and retreats, there were special sermons at the laying of foundation-stones and [the] opening of churches, schools and presbyteries. Father Hogan preached two Lents in the cathedral, at the coronation of George V, [at] the first official visit of the Apostolic Delegate, and gave the centenary lecture on Dante in the Queen's Hall which was presided over by His Grace the archbishop and was attended by most if not by all the university professors. Father McEvoy gave a really splendid discourse on the same occasion in the cathedral.

Shortly after Father Hogan returned [in 1921] Father McEvoy suggested the formation of a society or club for men, and Father Hogan urged the Holy Name Society. His Grace [Dr Spence] gave warm approval. A badge was designed. Father Hogan says he designed it, but Father McEvoy says he designed it. Certain it is that Father Hogan drew two designs and gave them to Father McEvoy who chose the one that has now become so well known all over the Commonwealth. The society was established in St Laurence's and was well organized by Father McEvoy, with the result that the attendance of the men grew steadily.

The meeting night of the Rosary confraternity was changed from Friday to Wednesday. Father Hogan organized it, got new banners for the sections, and introduced congregational singing which was a decided success. He also brought the Tertiaries together on the third Sunday of the month at 4 p.m. and gave a short instruction. His successor, Father Doyle, went one better by having Benediction.

In 1921, Father Falvey, who had never been really well, became very ill and went to Melbourne to consult Doctor, now Sir Hugh Devine, the famous surgeon. Sir Hugh wrote to Father Hogan to say that his case was hopeless, and added a postscript: "Just as I wrote this, the nurse at Coonara Hospital has rung me up to say that Father Falvey died quite suddenly a few minutes ago." The body was brought by train to Adelaide and we had a solemn office and Requiem Mass for the repose of his soul which was attended by all the city

clergy and by a good number from the country. His Grace the archbishop [Dr Spence] was absent and the prior, Father Hogan, sang the Mass and read the prayers at the grave. We should never forget the kindness of the Carmelite Fathers in Melbourne at this time. The prior, Father Robert Power, who has since gone to his reward, made all arrangements for the removal of the late Father from Melbourne to Adelaide, and the Fathers went to visit him every day while he was in hospital⁴⁰.

In 1922, as a result of a letter from the provincial, Father Finbar Ryan, Father Hogan asked the archbishop of Sydney [Dr Michael Kelly] for a foundation and we were given Helensburgh. He also asked the archbishop of Melbourne [Dr Daniel Mannix] for another and we received Holyrood⁴¹. An account of these houses will be given in a separate chapter.

Father Hogan took possession of Holyrood on March 8th, 1924, and at the suggestion of His Grace called it St Dominic's priory⁴². He had been succeeded in Adelaide [on 5 May 1924] by Fr [Innocent] Doyle who paid great attention to the fact that St Laurence's was the "mother house" and evidently thought that the superior of the "mother house" was a power in the land with the right to regulate every other house and the members thereof⁴³.

He [Fr Doyle] was succeeded [in 1932] by Fr [Constantius] Gallagher from Melbourne and during his term of office Fathers Kevin O'Hannan and [Antoninus] Costelloe arrived and have proved to be "live wires", but as there is a possibility that they may read what is typed here, in the interests of humility nothing further regarding their activities can be said.

⁴⁰ Benedict Daniel Falvey died on 22 Oct. 1921, having been in Adelaide since 1916. Born in Tralee in 1859. Entered the order at Tallaght in 1875. Served in Tralee (1880-89) and Cork (1889-91) before going to Newry. The obituary notice in the chapter acts of 1926 emphasizes his four terms as prior of Newry and his great work there for church and priory. See note (35) above.

⁴¹ Holyrood was the name of the house on the land bought in the suburb of East Camberwell in the city of Melbourne. Hogan tends to use the three names synonymously.

⁴² Writing to the provincial, Finbar Ryan, on 18 March 1924 from St Dominic's Priory, Holyrood, East Camberwell, Father Hogan said: «I took formal possession on March 9th». TA, file (1921-26).

⁴³ From 7 March 1924, the Dominicans in Australia had a vicar provincial for the first time in the person of Fr Jordan Powell who reached Adelaide on 3 May 1924. Although resident in Melbourne, he was naturally Fr Doyle's superior, having greater authority than the local superiors of Adelaide, Melbourne and Helensburgh.

Father Gallagher went to the provincial chapter [at Dublin] in 1934 as delegate and returned in November. It was a surprise to learn that he had resigned at the visitation made by Father [William J.] Stephens the following year⁴⁴. He was succeeded [on 1 February 1936] by Father [Alphonsus] O'Reilly whom the Lord preserve and strengthen and fill with His blessings both spiritual and temporal.

Little has been said of the activities of the Fathers in North Adelaide at the actual time, but they are many. Father [James Patrick] O'Doherty founded with Mr Paul McGuire the Catholic Guild for Social Studies which has made its name from the start and which does its part to counteract the Communist platform. Father [Antoninus] Costelloe is in demand as a preacher on special occasions and his retreats are greatly appreciated by the nuns to whom he has given them. Father [Kevin] O'Hannan is remarkable in more ways than one and can design anything from a coat-of-arms to a head-piece for the *Holy Name Monthly*, not to speak of his skill as a teacher of Irish dancing in its true form, and a writer of French plays for boys. Father [Vincent] Candler goes his even way, quietly and without fuss, but gets there every time, and gets what he wants from all: sinners, parishoners, the workmen on the church [at Prospect] and the somewhat ancient car. And the prior [Alphonsus O'Reilly] is equally quiet and equally successful in all his undertakings. Sometimes echoes come from South Australia, and when the whispers are so good one can only ask: what must the reality be?

Chapter Two

THE FOUNDATIONS OF HELENSBURGH, N.S.W. and CAMBERWELL EAST, MELBOURNE

In 1922, Father Hogan received a letter from the provincial, Father Finbar Ryan, in which he stated that in a short time the Order would be twenty-five years in Australia, yet it had not struck out into any other part of the country, and that unless we obtained another Dominican foundation he did

⁴⁴ Father Gallagher had been in Australia from 1926. After his return to Ireland he was stationed at Drogheda from 1938 until his death in 1961. The conventual archives at Drogheda still has a stout scrap-book of newspaper-cuttings and original documents which he put together in Australia.

not see the advisability of "keeping up a solitary outpost"⁴⁵. Father Hogan at the time was conducting the retreat for the Dominican nuns in Tamworth, N.S.W. Taking the letter as a hint to seek other pastures, he wrote to the archbishop of Sydney, Most Rev. Dr [Michael] Kelly, and asked for a foundation in the archdiocese, mentioning that the Order did not want a large parish and suggesting that the district of Cronulla would be suitable. There was no parish at Cronulla, and Father Hogan suggested the place on the advice of two priests. The archbishop replied that he would be glad if Father Hogan went to see him when he was in Sydney so that they might

⁴⁵ In the provincial archives at Tallaght, Co. Dublin, among the papers of the provincial Finbar Ryan, there are about a hundred letters and documents on Australian affairs between 1921 and 1926, most of which concern the new foundations at Helensburgh and Melbourne. These force one to realise that Father Hogan's text greatly condenses the story; records events from his own point of view; and that his recollections (at a remove of fourteen years) are at times inexact. In this very first sentence, referring to Fr Ryan's letter « in 1922 », Hogan turns three letters into one.

The first, dated Cork, 13 May 1922, was a circular letter to the province in which the provincial wrote: « In Australia we are practically at a standstill. Owing to the demands of the parish, and the delicacy of the actual community, the missionary activities that characterized our early years in the Commonwealth have had to be suspended. There is no little danger of our parish being divided unless we can secure at once the people's service and our own interest. The solution means simply more Fathers; and on this also depends the hope, so desirable for many reasons, of another foundation. We have no Fathers to send; and no immediate prospect of having them ». Not only Hogan, but the others at Adelaide, read this paragraph quite out of context, and were justifiably annoyed at the statement that their « missionary activities » had had to be suspended. Hogan wrote to Ryan on 17 July 1922 to complain. Ryan replied on 25 August to insist he had been misunderstood: « after so many years in the country we ought to have been able to expand a little as others did... development of our own interest means going outside the parochial limit both by temporary missionary activity and by the establishment of one or more new houses. With the best will in the world the present small community can not achieve both these things; and if there are not Fathers to send out — which must be the end if our novitiate remains empty: the whole burden of my circular — then it will be only a matter of time when we shall be able to do neither ».

Fr Ryan's third letter (25 May 1923) contains the phrase closest to that which Hogan directly quotes above. "I think it is necessary that a visitation ought to be made by some understanding person of the outposts of any and every province, and... both from my own indirect experience in Lisbon and Trinidad as well as from your information, I believe... that someone should go to Adelaide too. One thing is that now is a comparatively acceptable time to get at least one other foundation — while the archbishop [Spence] is alive to help; and unless we look forward to some expansion it were better to abandon this solitary station... If it were possible to establish a house of formation or simple novitiate, it would be the right way to set about building up an Australian province. The present arrangement of sending boys over to Tallaght on speculation is too costly, and on too small a scale.

discuss matters. Father Hogan did so. His Grace refused Cronulla but suggested Helensburgh, a mining town some thirty miles out of Sydney on the south coast. Father Hogan wired to the archbishop of Adelaide [Dr Spence] and also to the Fathers [at Adelaide] for advice. He was unable to visit the place as he was engaged in giving a retreat at the time and another was to follow. The archbishop of Adelaide, Dr Spence OP, and the Fathers wired back to accept the offer, and Father Hogan did so conditionally. Helensburgh was not much of a place, but the chief consideration was that our acceptance gave us a place in the archdiocese of Sydney and would probably lead to something better and nearer to Sydney in the future. This idea was always at the back of Father Hogan's head, and this idea was emphasized by several priests and by the coadjutor archbishop Dr [Michael] Sheehan, as something which would one day be realized. The provincial [Finbar Ryan] was not too quick in replying and Father Hogan came on to Melbourne where he had two other retreats to give⁴⁶

In a conversation with the administrator of the cathedral, the Rev. John Barry, now bishop of Goulburn, Father Hogan said he wished we had a house in Melbourne, and the administrator replied: "Ask the Big Man". Hogan declined to do so as a refusal might prevent some other member of the order from asking and obtaining a foundation, but he said to Father Barry: "You might put in a good word for us!" Father Barry promised to do so, adding: "To be perfectly sincere, however, I don't think you have any chance. Four other orders applied for foundations and were refused, but all the same I'll speak to the archbishop." He then suggested that Father Hogan should visit East Camberwell where they were negotiating for the purchase of a property called Holyrood, take a look at the place and see would it suit. Father Hogan did this and was of opinion that it would be a splendid place if we got it. Meanwhile he gave one retreat and began the second when

⁴⁶ Fr Ryan later took Hogan to task for accepting Helensburgh without so much as seeing the place, and without discussing the matter with his council in Australia. Hogan, as in the paragraph above, can be inaccurate. He writes that the community at Adelaide "wired back to accept the offer" of Helensburgh, whereas their cable of 7 Sept. 1923 read as follows: "Cable Finbar accept Helensburgh immediately by cable. Begin in November". By Hogan's own admission (on 17 Sept. 1923 in a letter to Ryan) he understood this to mean that a cable had come *from* the provincial, whereas the suggestion was that he should cable *to* the provincial. The point is a small one. The provincial was basically in favour of expansion, while Fr Hogan deserves great credit for obtaining both places, however "precipitously".

he met the archbishop who was going to Queensland for a short time, but who told Father Hogan he would see him on his return from Brisbane.

To understand the situation better it is necessary to say that archbishop [Thomas J.] Carr would not only not allow any other religious orders into the diocese [of Melbourne] but refused to permit a member of a religious order who had no house in the diocese to give missions, retreats or even to preach. He refused permission to the late Father Gabriel O'Farrell to preach at the laying of the foundation-stone of Our Lady of Victories, Camberwell, though the placards were at the church doors announcing the sermon, and he had known Father O'Farrell in Galway.

On his way to N.S.W., Father Hogan asked archbishop Mannix to allow us to give retreats and special sermons in the archdiocese [of Melbourne] and His Grace consented very graciously. When His Grace returned from Queensland and Father Hogan went to see him at Raheen, Studley Park, [he] told him he had come to say goodbye, to thank him for having given permission to the Fathers to give missions, etc. in the archdiocese when they were asked, and then asked for a foundation. To his amazement, His Grace said: "Certainly!" He then went on to say he had been thinking over the matter since Father Barry had spoken to him, but the difficulty was to find a suitable place, "for I would not ask the Dominicans to take a place that was not worthy of the Order. I thought of Queenscliff and Chelsea, but both place are too far away, and I should like the Dominicans to be near enough to Melbourne to have influence in the city. We have been negotiating for the purchase of a place belonging to Sir John Higgins at Canterbury, but the Good Shepherd nuns have thought of it as a boarding school for girls who would possibly enter their congregation. Still, as they are a bit slow in deciding, you might as well look at the place." Father Hogan asked if this place was Holyrood? His Grace replied that it was. "Then it is the very spot", said Father Hogan, "if the price is not too high." "So you've seen it? You didn't let the grass grow under your feet." Father Hogan replied that Father Barry had advised him to go and see it, and that this was the reason for his remark. He then said: "Have I your authority to cable to the provincial to say Your Grace will give us a foundation in Melbourne?" His Grace: "Certainly you have. And when you go home, write a formal request to me and I will sign the agreement. I wish the Dominicans to have a mission staff which will give missions, retreats, etc. in Melbourne and Victoria, and in any other

place they may be asked to give them, to help the other priests, and in addition to take charge of a parish. The parish will be formed of portions taken from Camberwell and Surrey Hills. I am told that the district is the coming district. The Fathers will have an uphill struggle for some years, but I believe they will be glad that they accepted the place eventually." Father Hogan thanked His Grace and left him. He cabled to the provincial that night⁴⁷, and sent telegrams to the archbishop of Adelaide [Dr Spence] and the Fathers. They wired their congratulations the following day. And then "the fun began"!

The provincial cabled for further and fuller particulars. Father Hogan cabled that all particulars had been sent by letter: there was no airmail at the time. Then someone sent the provincial a copy of the *Advocate* in which a picture of Holyrood was given and the statement that the Dominicans had purchased the place, and that the price was £30,000!

The facts were: the archbishop had purchased the estate for that sum; we purchased (later) the house and ground for a church and school, with some ground around the house for ourselves, amounting in all to about four acres. Our debt for the house and ground was £7,000; the amount for the parish property was £6,000. The pity is that we did not purchase the whole property. If His Grace would have sold it to us for what he paid for it — £30,000 — we would have been in clover. If it had been decided to subdivide the property, as he did, we would have been "in" to the same extent that he was. Exclusive of the portion for which we paid the sum mentioned above — we received a letter from His Grace to raise the money in the bank at 6% — the property of some twenty-eight acres was subdivided into one hundred blocks, and on the day of the sale sixty-five blocks were sold for £25,000. The other thirty-five blocks were sold later, and it is estimated that the Church Endowment Society made some £41,000 on the sale of the whole property.

Matters dragged, however, and Father Barry wrote to Father Hogan to know if we had decided to purchase Holyrood. He wanted an early answer as there was another purchaser on the horizon. The archbishop of Melbourne said to Dr Spence that it was most unfair to Father Hogan to lay the burden on him of looking for a foundation

⁴⁷ The interview between Hogan and Dr Mannix took place on 17 Sept. 1923. Melbourne, 17 Sept. 1923. Hogan to Ryan. Original in TA, file (1921-26).

and not give him full authority to settle the question, and that after all he was on the spot and knew far better than those on the other side of the world what was required and what should be done. The archbishop of Sydney asked that we should take up Helensburgh in October 1923 instead of waiting until 1924. The upshot of the discussions was a cable from the archbishop of Adelaide to the provincial urging the immediate acceptance of both foundations and of giving Father Hogan full authority to act⁴⁸. A reply to this cable was received from the provincial saying the General gave Father Hogan full authority to act⁴⁹. Father Hogan at once sent urgent telegrams to the archbishop of Sydney and Father Barry accepting Helensburgh and Holyrood.

Another word is required regarding the foundation in Sydney. When Father Joseph Bannon was prior of North Adelaide [1904-1907] he asked cardinal [Patrick] Moran for a house in Sydney and the cardinal offered two places: Neutral Bay and another. Neutral Bay was in the Jesuit parish of North Sydney at the time and Father Bannon did not care to take a slice from their parish and so refused, and no more was heard of the matter until 1908 when Fr Hogan mentioned it in an offhand way at lunch in St Mary's, Sydney. The cardinal told him that "the offer still held". No notice of the remark was taken by those in authority in North Adelaide⁵⁰. The Jesuit Fathers told us that Father Bannon should have spoken to them and they would have told him Neutral Bay was certain to be taken away from them and that they would have been well pleased if we had been appointed to it. Neutral Bay was cut off later and is now a flourishing parish. Later on, sometime about 1925 or 1926, the parish priest of Rose Bay, I heard, asked the archbishop [of Sydney] to divide his parish and to give the lower part from Rose Bay to the South Head to us. His Grace refused to give it to us but divided the parish and appointed a secular priest

⁴⁸ In fact, Dr Spence cabled twice to Finbar Ryan at Dublin. On 20 Sept. 1923: "Helensburgh poor parish with possibility of improving. It is good opening to enter Sydney diocese. The opportunity of expansion in Australia should not be missed. Proposition advisable. Melbourne also should be accepted". On 27 Sept. 1923: "Melbourne proposition exceptionally good. Refusal to accept unthinkable. Property must be purchased immediately. Interest can be raised easily. Fathers not required until March. Advise you to give prior full power to act". Originals of both cables with Ryan papers as in note (47).

⁴⁹ 30 Sept. 1923. Ryan to Hogan. "You have full authority to act concerning Melbourne and Sydney. General has cabled consent". Hand-written copy. Loc. cit.

⁵⁰ Fr Spence was then superior and Fr Bannon still in the community.

to the new parish, and so we [still] have "The Burg"⁵¹. But it is well to remember that when we took Helensburgh, all of us without exception would have taken any place; first, lest the provincial, Finbar Ryan, would carry out what appeared to us all to be a threat of recall, and secondly to get a footing in Sydney. But at the same time, while we were aware that Helensburgh was not a suitable place for us, we believed that it would lead to something better, and as has been said, this belief was supported by what others said to us at different times.

Father Hogan came to Melbourne on 3 March 1924 and stayed with the Carmelite Fathers at Middle Park until Holyrood would be ready. He tramped Melbourne making the best bargains he could in the way of beds, bedding, crockery, glass, everything in fact that was necessary for three Fathers. There was nothing in the house. It had to be furnished right through. The drawing room was made the oratory and parish church *pro tempore*, and the first Mass was celebrated in it on Sunday, 9 March 1924 by Father Hogan at 7.30; the next Mass at 10 o'clock. Father McEvoy and he had blessed the priory the previous night and given it the name His Grace had suggested for both priory and church: St Dominic. The first missions in the archdiocese were conducted by Fathers [Rupert] Roche and Vincent McEvoy in Ascot Vale and Armadale. On Good Friday, at the request of His Grace, Father Hogan preached the Passion sermon in the cathedral; he had already preached for the Jesuit Fathers at Hawthorn. From the time the Fathers arrived, requests for missions, retreats and special sermons were very frequent and the Fathers were sometimes hard put to fulfil all their engagements, but they did fulfil them, and went further afield to N.S.W. as well as New Zealand, and everywhere they were received warmly and well⁵².

⁵¹ i.e. Helensburgh. Dominicans ran this parish from 1923 until 1948. Fr Joachim O'Sullivan wrote a short "account of our twenty-five years in the bush" for Fr Bernard Curran, superior of Wahroonga, which should be still in the house-archives there. He also wrote, in 1964, a vivid and charming description of Helensburgh entitled "Those Splendid Years" (21 typed pages) now in the Irish provincial archives.

⁵² The Irish directory for 1924 (printed after 1 December 1924) shows a community of six at Melbourne: Jordan Powell, vicar provincial from 7 March 1924, Stanislaus Hogan vicar of the house, Gabriel O'Farrell junior, Rupert Roche, Bertrand Curran and James Doherty. Adelaide had only three: Innocent Doyle, vicar of the house from 5 May 1924, Vincent Candler and Thomas Dumanoir. And there were two at Helensburgh: Raphael Oxenham, vicar, with Vincent McEvoy. Clearly, Adelaide was depleted to make the best possible start at Melbourne.

But there was a church to be built and a school. It was impossible to build both at the moment so a church-school was decided on, and by the advice of different priests, Father Hogan asked Mr Robert Harper to give plans for the building. This "Bob" Harper was recognized as the best builder in Melbourne, and he gave a plan for a church-school which would carry a second storey when the necessity arose for it, at an approximate cost of £3,437. Meanwhile, the new vicar provincial arrived, Father Jordan Powell⁵³. Father Powell received a plan from Mr Bart Moriarty for a building which would cost £1,937, and accepted it (worse luck!). We had been told to purchase all the land we could between Dominic and Holyrood Streets; it would always be valuable, so we "ear-marked" a number of blocks. It was our hope to purchase all the land between these two streets. We had an eye for the development of the parish. Father Powell, however, did not agree with this proposal and ordered the giving up of two of the blocks we had ear-marked. These blocks sold at £3-15-0 per foot. The following day, Father Powell changed his mind and said we'd keep the blocks! Alas, they were sold! When we tried to buy these same blocks back later, one man would not sell his block and the other wanted £9-10-0 per foot! We did not buy. In any case, one block would have been useless.

Who was to teach the children? When His Grace spoke to Father Hogan and gave the Melbourne foundation, he asked what nuns would be likely to come. Naturally, Father Hogan said: "Dominican nuns." His Grace agreed they were splendid teachers but [remarked] that they did not visit the homes. When Father Hogan returned to North Adelaide, he asked the nuns in Molesworth Street if they would come, and they — or to be exact — the two "heads", Mother Raymund and Mother Francis Philomena gave a decided NO! He next asked the nuns in Cabra. They said they would think about it, but apparently they thought so much that they forgot all about the matter. When we actually took up residence the question became more pressing, but Father Powell took charge of the matter this time. Again Molesworth Street was asked, Cabra, West Maitland and New Zealand, all of whom said they could not come. Mother Rose of South Africa volunteered to send Sisters, but when cabled to replied it was impossible.

⁵³ Father Powell arrived from Ireland at the beginning of May 1924. On 11 May, he sent a detailed ten-page survey of the Australian scene to Finbar Ryan. TA, file (1921-26).

The Corpus Christi nuns were asked, and at one time Father Powell had the idea of getting some of these Sisters to come and open a small convent and train a few tertiaries who would be the nucleus of another branch of the Corpus Christi Sisters. In fact he obtained the plan of such a convent from Mr Moriarty, and it is believed that the first postulants were all ready to be received! Nothing came of the project, however, and when Father Powell went off to Queensland to give retreats he told Father Hogan that he "left all arrangements to him".

The foundation-stone of the church-school was laid and blessed by His Grace [Dr Mannix] on 22 June 1924, a miserably cold day. The school began the following year and we had a succession or procession of lay teachers so that the question of nuns as permanent teachers became more acute than ever. It was a repetition of the requests all round and a repetition of refusals, until at last Mother Philippa of West Maitland, on receipt of a cable from Dr Dwyer the bishop who was in Rome, accepted our offer to come to the parish and take charge of the school. The Dominican nuns came in 1926. Mother Philippa of course came to oversee things. At Fr McEvoy's suggestion, a house and land opposite the priory had been purchased. This cost £3,250. Another block opposite the priory was purchased at a cost of £3,250, and another block was bought at the corner of Wattle Valley and Riversdale Roads for £650. The house was fixed up and got ready for the nuns and when the first community arrived they said they had never gone into a new foundation where everything had been made so comfortable for them. Mother Concepta was the first superior and her assistants were Sisters Loreto and Perpetua, with Sister Placid to look after domestic affairs in the convent. Father Powell called the convent Siena Convent in memory of his old associations with Siena Convent, Drogheda⁵⁴.

When the nuns came, there were thirty children in the school; now, in 1937, there are 170 on the roll and there is no room for more. The nuns have purchased the whole property from Wattle Valley Road to Compton Street, except the house in which Mrs Lyons lives, but probably when she goes to heaven they'll buy this also, as they have the intention

⁵⁴ In 1898, Father Powell succeeded Patrick Conway as vicar of the enclosed Dominican nuns at Drogheda, Ireland, and held that office until at least 1917, even though prior of Tallaght, Newbridge and Limerick during the same period.

of opening a secondary school as soon as possible. All the Sisters have proved to be expert teachers: one in particular, Sister Borgia, won highest praise from the diocesan, ecclesiastical and state inspectors. In January 1934, His Grace told them that he considered it was only right they should know how pleased he was with the reports he had received, and that he did not think there was a school in the archdiocese where there was better teaching.

Father Oxenham had broken down in health in 1921 and asked for a six months' rest. He went to Lewisham Hospital first, then to New Zealand where he remained as a kind of chaplain to the Dominican nuns at Teschmakers until 1923. When Dr Kelly asked that we would take over Helensburgh in October 1923, Father Hogan cabled to Father Oxenham to return, and that a letter would give him instructions when he went for it to Santa Sabina, Strathfield. This was his appointment to Helensburgh as parish priest, prior, vicar, etc. of Holy Cross. He took up duties and worked well despite his delicate health which necessitated and necessitates a change from time to time when one of the Fathers from Melbourne takes his place.

It must be said that the archbishop of Sydney has never shown us much sympathy in Helensburgh. It is a very dreary and difficult place where the Catholics are few and not over enthusiastic, while Communism has played havoc with the miners. There is a Sanatorium at Waterfall five miles away to which the Father may be called at any hour, day or night, and which he attends twice a week. Before we took over, the archbishop subsidised the parish with a yearly grant of £50, and there was part of the neighbouring parish attached to Helensburgh which brought in a little but not much income. As soon as we took charge, the subsidy ceased and the part of the next parish was cut off. His Grace always falls back on his conversation with Father Hogan when representations have been made: "Father Hogan knew the conditions". This is only partially correct. Father Hogan did not know that the subsidy would cease and the portion of the next parish would be cut off. On two occasions he asked His Grace for a place nearer Sydney but was refused. "Helensburgh is a very healthy spot with beautiful scenery and splendid air: that is why the Sanatorium is there!" Father Hogan agreed that the scenery was beautiful and the air splendid, but told His Grace that we could not live on that.

The community in Holyrood consisted of Father [Jordan] Powell, vicar-provincial, Father Hogan, acting vicar and parish priest, Fathers Gabriel O'Farrell, Roche and McEvoy. The

church-school was blessed and opened by His Grace the archbishop of Melbourne in October 1924, and His Grace the archbishop of Adelaide [Dr Spence] was present, spoke, and gave Benediction. As he could not exceed the donation of the archbishop of Melbourne [Dr Mannix], he gave £10 to the church-school, but he gave Fr Hogan £10 for the house. It is only right to say now that Dr Spence always proved himself a staunch friend. This was not always recognised by certain of the brethren who thought he showed little or no sympathy; he did, and under all circumstances.

We should never forget the kindness of the Carmelite and Jesuit Fathers to us from the day we arrived in Australia. They supplied for us in Adelaide when Father Larkin was ill, and we were always welcome in their houses. It was the same tale in Melbourne. When we passed through on our way to the other States we stayed with the Carmelite Fathers, and when we settled in Holyrood both the Carmelites and Jesuits were generous in their subscriptions, and [are] always ready to help us by supplying for us if we need it. I think we are the only priests for whom the Jesuits will supply on a Sunday when we are shorthanded.

For reasons best known to himself, Father Powell declined to make any appointment of a vicar of St Dominic's [Melbourne] for nearly a year, and the less said about the matter the better. His reasons when he did make them known were not creditable. On 2 December 1924, he appointed Father Hogan vicar of the priory; he was acting-vicar and parish priest since the start. His powers were extremely limited, however, as Father Powell not only considered that he was vicar of each of the houses, but said as much, and while he said he had nothing to do with the parish he constantly interfered with parish affairs. He had no vicar-provincial council, and would not permit Father Hogan to have a council of the house: "I'll be the council!" Furthermore, he messed the house and church [i.e. parish] accounts so hopelessly that there was nothing but confusion, erasures and blots.

Fathers [Bertrand] Curran and [James] O'Doherty came next [in 1925], the former remaining in Adelaide and the latter coming on to Melbourne. He [O'Doherty] did not stay long, however. He was not *persona grata* to Father Powell who changed him to Adelaide: "he is too independent!"⁵⁵ Father Hogan had to go into hospital in March 1926 and Father

⁵⁵ According to the directories, O'Doherty spent 1928-29 in Helensburgh before going to Adelaide.

Powell took "formal" charge of the parish until he was better. Meanwhile there were suggestions about building a church. Father Powell wanted a wooden one, first to the left, then to the right of the priory and mentioned the matter to His Grace [Dr Mannix] who said it would be a mistake to build a structure which would eventually have to be pulled down. Then Father Powell told Father Hogan to get plans for a church and the continuation of the priory from Mr Conolly. This was done and His Grace approved of the plan, and the matter ended. When Father Finbar Ryan came out to make a visitation in 1931, however, he found fault with Father Hogan for having got these plans, said they were "needless and [an] extra expense", which was not at all justified, and generally "sat upon" Father Hogan for practically everything connected with the foundation of Holyrood⁵⁶.

It is only right to say now that Father Finbar Ryan had precious little to say by way of praise for the efforts made in obtaining and building up Holyrood, and seemed to seek for confirmation of his opinion that we had paid too much for the property. This was not his own idea only; it was shared by others in the community and reached the ears of the archbishop [Dr Mannix]. Dr Spence told this to Father Hogan and said His Grace had been very hurt. The fact is, and it was written to Father Finbar Ryan at the time, His Grace told his agents, T. M. Burke, to let us have the property at the lowest possible price. Things came to light later which point to another fact: that someone who did not know all the circumstances, or anything whatever about the initial difficulties, had spoken to the provincial. When we came to Holyrood there was not even a cup or spoon in the house. It had to be furnished. The number of Catholics was ninety-odd, not the hundred. We raised the money for the purchase from

⁵⁶ Fr Ryan was for a second time provincial of Ireland from 1930 to 1934. His "general report" on the Australian visitation (held between 26 May and 26 October 1931) runs to fifty-one closely typed pages and is now among his papers in Tallaght. The document, which well deserves separate publication, survives in different versions (of which there is one at Santa Sabina, Rome), the most elaborate (including plans) being now among the papers of his successor, Fr Stephens. Fr Ryan blames Hogan by name for "precipitancy" in making his two foundations and implicitly rebukes both Hogan and Powell for bad book-keeping (on p. 24). "There has been a slackness and want of system in keeping books, and in Melbourne a most real want of true economy in everything connected with the buying and furnishing of our house and with the building of the school-chapel. It cannot be too much stressed that most of this (with its ill consequence of the present impasse) could have been avoided had Council been duly taken".

the bank and began at once to pay the interest in the usual way by means of socials, concerts, dances, etc. Furthermore, Father Hogan was not given a free hand but was thwarted and interfered with even after he had been formally appointed vicar [of Melbourne]. He was sent on missions and retreats, although the neighbouring parish priest, Father O'Brien, told the vicar-provincial [Jordan Powell] that he should be on the spot as parish priest, and things were done over his head about which he knew nothing until they were done. When he resigned, his successor Father [Constantius] Gallagher went on no missions and gave only a few retreats; his successor Father [Bertrand] Curran devoted himself wholly to parochial duties and nothing else. But when these things are kept in mind, it is difficult to see how anyone could have written that: "If anything had been done for the past nine years we would not be in the position in which we are, but nothing was done." This was not only an ungracious statement to make, but absolutely incorrect. If a similar statement was made to Father Finbar Ryan in 1931, it helps to account for his fault-finding and many other things. The socials, etc., kept going from the end of 1924 until 1929 when, owing to the Depression, there was a slackening of efforts. But even so, the above-mentioned statement was not correct, as the Fathers who were at the chapter [in Dublin] in 1934 were able to tell the provincial [William Stephens] when they were asked for an explanation⁵⁷.

Fathers [Constantius] Gallagher and [Colman] Kean arrived in 1926, the latter from Dublin, the former from Trinidad⁵⁸. After a short time in Melbourne, Father Gallagher was sent to Helensburgh and Father Kean came to Melbourne, but as Father Hogan became seriously ill again and Mr, now Sir Hugh Devine told him he must either give up preaching and missions or give up the parish, and he resigned the vicarship, Father Gallagher was brought back and appointed vicar of St Dominic's priory [Melbourne] and presented to His Grace as parish priest in September 1928. Father Powell went to Helensburgh and remained there until he left for Ireland in 1929, when Father Keán went to Helensburgh.

Father Benedict O'Sullivan came as vicar-provincial in 1929, full of energy and ideas, but convinced that we — to

⁵⁷ The offensive statement cannot be traced to its source. Since the newly-elected provincial of 1934 asked the two Australian delegates (Hogan and Gallagher) for an explanation, it most likely formed part of a submission to the chapter of which the original does not survive.

⁵⁸ Gallagher had, in fact, been serving at Lisbon from 1919.

use his own expression — “had missed the bus”. He proposed to exchange the priory and ground with the nuns in Siena until it was pointed out to him that most of the Holyrood property was parish property and could not be touched without the permission of the archbishop. He was a fine preacher and great missionary who did not spare himself. He appointed Father [Rupert] Roche to Helensburgh as vicar, parish priest, missionary and many other things. Father [Bertrand] Curran had been transferred from Adelaide to Melbourne as assistant and syndic, and after Father Finbar Ryan returned to Ireland he received his appointment as vicar provincial⁵⁹. He had received his appointment as vicar of the house previously.

At a meeting of the hierarchy in Wagga Wagga in May 1925, it was proposed to organize the Catholic men into what is now called “A Catholic Front”, and at the suggestion of Dr Spence it was further agreed to urge the establishment of the Holy Name Society in every diocese, and if possible in every parish in Australia and New Zealand. The bishops nominated Father Hogan National Director, and the General confirmed the nomination later. The Holy Name Society had made a wonderful impression on Dr Mannix when he attended the Eucharistic Congress in Chicago, and he was anxious that the Society should take root in Australia. The first branches were established in Ascot Vale and Armadale by Fr McEvoy when he and Father Roche gave a mission in those parishes. It was then established in the cathedral [of Melbourne] by Father Hogan who organized the First Rally in 1927 at which His Grace presided. Father Hogan compiled a *Manual of the Holy Name Society* which was published for the fifteenth centenary of St Patrick, but not as he had compiled it: the provincial, Father Ryan, advised cutting it down. When Father Hogan left for the provincial chapter [of 1934], not expecting to return, he suggested to the vicar provincial [Bertrand Curran] that he should appoint Father McEvoy [as] National Director. This was done, and the Society has gone ahead marvellously thanks to him. It now numbers about 100,000 members in Australia and New Zealand and is growing daily. With the permission of the new provincial, Father [William] Stephens, about whom more will be said later, Father McEvoy began the publication of the *Holy Name Monthly* in July 1936. This magazine has supplied a real want and has been a very great success; indeed more than one person has judged it to be the best Catholic magazine in Australia.

⁵⁹ Although appointed vicar provincial in November 1933, he received his patents only in June 1934.

Father Hogan had received the title of preacher general in 1930 and in virtue of this went to the provincial chapter in 1934 with Father Gallagher who had been elected by the Fathers as their delegate. At this chapter, Father Stephens was elected provincial [in April] at the first voting. It was said above that Father Hogan did not expect to return, but on the eve of his departure [for Ireland], His Grace asked him to do so, and he replied that if his superiors permitted him he would return because His Grace had asked. He and Father Gallagher returned by the *Strathaird* and arrived in Australia in November 1934. Archbishop Spence had made his *ad limina* visit [to Rome] in 1930 with Father Doyle as his travelling companion and whom he presented with a first class return ticket and one hundred pounds. They returned in 1931, but the archbishop was a very sick man. He gradually became weaker and had a coadjutor, the bishop of Port Augusta, Dr Andrew Killian who had been a friend of many years and to whom he now practically handed over the work of the archdiocese, retaining only the financial administration. In 1934 he grew worse and rarely left his house at Glen Osmond, and when Fathers Gallagher and Hogan arrived at Freemantle on 6 November, it was to learn that Dr Spence had died the previous evening. He was buried the following Friday and his old friend Dr Mannix and ten bishops attended the Mass and funeral, which was one of the largest seen in Adelaide. He certainly was loved by the people. Now that he is gone, the priests sing his praises and are not slow in recounting his kindnesses. His tact won him the respect, and in many cases the genuine admiration, of Protestants from Governors to ordinary men. He had hoped to finish the cathedral but did not live to do so. The additions he made, however, beautified it beyond the expectations of everyone. Archbishop Killian asked Father Hogan as an old friend of Dr Spence to preach the panegyric at the month's mind in December. There were ten bishops present and archbishop Clune, who had consecrated him, gave the Last Absolution. His coadjutor, archbishop Prendiville, sang the Mass. In a few months, archbishop Clune followed Dr Spence to the grave.

When we took over East Camberwell [i.e. Melbourne] we also took over the orphanage at Surrey Hills under the care of the Sisters of St Joseph and became chaplains to them. In 1926, the Sisters of Nazareth came to the parish, and it will be well for future generations of Dominicans to know the exact circumstances of their coming.

No one knew anything about their arrival until Father [Gabriel] O'Farrell came to Father Hogan's room where he

was engaged in conversation with Father Powell to say the archbishop had rung him up and asked him to meet the Sisters of Nazareth who were on the way to look at a property. Father Hogan remarked that it was strange His Grace had not rung *him* up since he was parish priest, and asked Father Powell if he knew anything about the matter. Father Powell said he knew nothing. Both he and Father Hogan told Father O'Farrell that if the Sisters thought of settling in our parish we could not undertake to act as chaplains, to which Father O'Farrell said: "We *must* accept." Both Father Powell and Father Hogan told him there was no "must" about it whatever, but the words fell upon deaf ears. The nuns came, saw and bought!

Three or four days later, Father Hogan had to get a dispensation in a marriage case from the cathedral, and Mgr Lonergan asked him if he had met the Sisters of Nazareth? Father Hogan said he had not, but that His Grace had rung up Father O'Farrell to meet them. This statement Mgr Lonergan denied pointblank and insisted that Father Hogan should see the archbishop there and then, and was not at all pleased that the nuns had bought the property. Father Hogan saw His Grace who told him: "I rang you up but was told you were out. I asked for any Father, and Father O'Farrell came to the phone, and I asked him to meet the Sisters and go with them to see a property in your parish. The Sisters of Nazareth asked me some time ago for a foundation and I promised one as soon as I had priests to supply. Lately they made the same request and I could only say I had no place where they could obtain a chaplain except East Camberwell, but that it would be unfair if they settled there as the Dominican Fathers were shouldering a big debt, the parish was small, and it was an uphill fight and would be for many a day. I did not desire them to buy this property which you say they have bought." Father Hogan then told His Grace that we could not possibly act as chaplains, certainly not for the present, and His Grace said:

"The Sisters will not come for some months, I suppose, and when they do arrive they must be content with what they receive." We had and have a suspicion that Father O'Farrell knew much more about the affair than he thought it was good for us to know, and that he had assisted or paved the way for the purchase of the land by the Sisters of Nazareth without a hint to anyone in the priory. This suspicion was confirmed later when it transpired that *on the way back from seeing and buying the land*, the superior suggested that Father Hogan might be able to see them now, but were told that Father Hogan was too ill to see anyone! We gave Mass when we could, but for a time could not even do this because of "supplies", and then

we had the peculiar arrangement of the curate from Camberwell parish acting as chaplain in our parish, and the parish priest of that parish presiding at the laying of the foundation-stone of the new Nazareth House! When Father Stephens [in 1935] came as provincial to make his visitation, he decided that we should take over the chaplaincy. No one objected to the Sisters of Nazareth. We did object to the manner in which their arrival had been "staged" and settled without any reference to us.

These "supplies" were a nuisance. Every priest who wanted to get away for a holiday applied to us, and at one time Father [Bertrand] Curran was out of the priory for nearly two years supplying in different parishes. The arrangement did not really serve us; we lost a certain amount of prestige, and the money the supplies brought to the house did not make up for the upset in and to the community.

The first provincial to make a visitation in Australia was Father Finbar Ryan, now archbishop of Gabula and coadjutor of Port-of-Spain [in Trinidad] *cum iure successionis*. He appointed Father Curran vicar of the house [in Melbourne] and later, on his return to Ireland, vicar provincial. When he was here there had been some talk about a foundation in Brisbane. He went to Brisbane for a mission with Father [Benedict] O'Sullivan but said nothing to us in any of the houses regarding the foundation. He wrote from Freemantle [Fremantle beside Perth, Western Australia] however, on his way home and asked that each Father should send him his opinion about the "proposed" foundation. None of us was aware that it had been proposed at all, and as far as is known all were dead against the "proposed" foundation⁶⁰.

Father Stephens was elected provincial in April 1934 and made his canonical visitation of the priories here in 1935. He turned the "first sod" of the new and long hoped-for church [at Melbourne] and the foundation-stone was blessed and laid

⁶⁰ The original replies (November 1931) of thirteen Dominicans in Australia to Finbar Ryan's queries (only one of which concerned Brisbane) have been preserved. Clearly, as Hogan says, none of them, with the exception of Fr O'Sullivan, had heard of the Brisbane proposal before. Hogan could not resist repaying the provincial in his own coin. "It would be foolish of me to express any opinion regarding the proposed foundation in Queensland because the data is insufficient". Four of the thirteen said "yes" to Brisbane without reservation. Six were against the proposal. The others gave it no more than highly qualified and conditional approval. The thirteen letters, all covering a wide range of issues, and some of them (including Hogan's) quite long, are very interesting in their own right. Among other topics discussed is the need for a novitiate in Australia.

by His Grace the archbishop on the feast of the Finding of the Holy Cross, [3 May] 1936. There was a large gathering, a splendid collection, and Fr Jerry Murphy SJ, skilled in making "appeals", surpassed himself.

The provincial also insisted that the Aquinas Society should be established in Melbourne and that we should take charge of it, and not allow others to do so as has happened in Adelaide. We were asked to establish it there and would have done so but for the opposition of a member of the community at the time. Father Hogan was appointed to take the Society in Melbourne and to ask the permission of the archbishop to establish it, and Fathers [Xavier] Corry and [Jerome] O'Rorke were appointed with Father Hogan to give the lectures. His Grace gave permission very willingly and the first series of lectures was delivered from April to October 1936; the second series from March to October 1937, with three special lectures.

The new church of St Dominic was blessed and opened by His Grace on Passion Sunday, 14 March 1937, just thirteen years after we had taken possession of the parish. Everyone is agreed that the church, even in its incomplete state, is very beautiful, and future generations of Dominicans owe a big debt to Father [Bertrand] Curran who undertook the work and watched almost every stone being placed in position. The choral recitation of the divine office, which had been regular in the oratory, was now begun in the choir of the church. And we all hope that now that a step in advance has been made, *Australia Dominicana* will be as glorious as *Hibernia Dominicana* when the Irish province from which Australia was founded was at its zenith.

As was to be expected there was a rush of missions, retreats, special sermons and lectures during our first years in Melbourne; it was also expected that this rush would not continue. It is no exaggeration to say that during these first years there were few churches opened or foundation-stones laid at which some Dominican did not preach, and there were the Cathedral Hall lectures in which we took part as well as courses of sermons at the cathedral itself. Father Hogan preached two Lents at the cathedral at the request of the archbishop, the special sermon for the fifteenth centenary of St Patrick, the special sermon for the departure of His Grace on the pilgrimage to Rome, Lourdes and Ireland, and seven Christmas and five Easter sermons at pontifical Mass. The funny thing about these sermons is that no honorarium is given for any of them, or was given by the cathedral authorities. Apparently the honour of preaching was considered to be sufficient remuneration. Father Roche and McEvoy were

in constant demand. The latter gave several lectures illustrated by slides he had made: the former gave his lecture on Russia illustrated by stories alleged to have been told in Russia, but some of which unfortunately had appeared in different old papers⁶¹. Father O'Farrell gave missions and retreats in plenty, as also did Father Kean. The arrival of Fathers Corry and O'Rorke was timely. Father Corry is an old Xavier boy⁶². And Father O'Rorke who had lived in Dublin was educated by the Christian Brothers. Both are excellent preachers and anxious to work, and both have given retreats with great success. Father Corry has charge of the Tertiaries in Australia.

In 1936, Father Hogan was asked by the archbishop of Adelaide to preach the Lent in the cathedral and did so. He also read a paper on vocations to the religious teaching orders at the Educational Congress in Adelaide in November [of] the same year. At the same congress, Father O'Doherty read a paper — and at short notice too — on the education of boys and girls who have left school. Of this paper, at which bishop Coleman presided, His Lordship said it was probably the most important paper of the congress. Father O'Doherty also put on his play, *St Thomas More*, in the Calaroga Hall and all one can say of the play itself and the acting is: both were really splendid. This was the unanimous verdict of all who were present.

It must be recorded that it was Father Kevin O'Hannan who suggested to His Grace this educational congress. The archbishop was at his wit's end and did not know what to do for the centenary celebrations until Father O'Hannan not only made the suggestion but gave the whole programme. It is regrettable that he received no recognition or thanks for what he had done to assist His Grace.

Early in 1936, the arrival of Father Albert Fogarty was heralded in all the newspapers from Freemantle to Brisbane as the man who had been officially sent by the Irish Free State to search for an old Irish manuscript, and many persons believe that when his Reverence discovers this treasure he will return to Ireland. He is a great acquisition to the com-

⁶¹ Fr Rupert Roche was a British Army chaplain during the Great War (1914-18), served in northern Russia, and on his return to Ireland found that Mass had been solemnly offered at Tallaght for the repose of his soul. R. DOWDALL, *Memories of Irish Dominicans: 1950-1960* [Dublin 1968], 29, 45-48.

⁶² i.e. educated at Xavier College, Melbourne, the city in which he was born in 1907. Received the habit at Tallaght in 1925 with Alphonsus Beirne, Jerome O'Rorke, Francis Smith and Laurence Rombuck (of Adelaide). TA, *Liber receptionum* (1889-1932), 223.

munity, a first class missionary, and specializes in retreats to nuns. He is to read a paper at the Regional Congress in Newcastle, N.S.W., this year, and Father McEvoy is to take charge of the men's night at the centenary congress to be held in Auckland [New Zealand] in March: the men's night will really be the Holy Name Society's night, and the Holy Name Society is forging ahead in a marvellous manner. There are diocesan unions recently formed in Sydney and Melbourne, and the membership is daily increasing.

Father Vincent Ryan arrived from Ireland towards the end of 1937. He has been one of the professors in Tallaght for the past ten years, and to judge by the reputation he has acquired, *Australia Dominicana* should be proud to have him.

Welcome information was received from the provincial [William Stephens] towards the end of last year [1937], viz. that the plans of a novitiate were to be obtained immediately, passed by the council, the estimated cost communicated to the provincial, the archbishop [of Melbourne's] blessing on the project obtained, and when the provincial council had further discussed the plans the building was to be begun⁶³. Later the provincial reminded the prior that the novitiate could only be temporary, as there is not room enough for novices or students in Holyrood [i.e. at Melbourne]. If the other blocks of land had only been purchased there would have been ample room, but of course the "wise men" blocked the purchase of the blocks!

It should not be forgotten that the Fathers on the Australian mission have few if indeed any of the *solatia* enjoyed by the Fathers in Ireland. Holidays were unknown until 1916, and even now they are very irregular. There are no picnics, no days off anywhere, and this has been the state of things since the mission was established in 1898. It is about time things were changed.

It is also to be hoped that the customs of the Irish province will be observed in Australia. These customs are a link between the old and the new Dominican houses of the Irish province. *Australia Dominicana* will for ever be the daughter of *Hibernia Dominicana* and one means of cementing the relationship is the observance of the customs of the Irish province: *Qui habet aures audiendi, audiat.*

⁶³ Hogan here refers to correspondence following a provincial council meeting at Dublin on 26 Oct. 1937. TA, provincial council book (1911-1961), under date. My thanks are due to the provincial secretary, Fr Senan Crowe, for permitting me to consult not only this volume, but also the provincial correspondence of the 1920s and 1930s.

It is the provincial or the Father appointed by him who arranges missions and retreats in Ireland, and it was the vicar-provincial who arranged them in Australia. Several years ago, one Father here attempted to obtain special sermons, retreats and missions for himself but was promptly "squashed" by the superior at the time, the late Dr Spence. It would appear that something of the kind is creeping in again, and that some Fathers try to obtain these retreats etc. for themselves or for one another. If this continues there is sure to be unpleasantness and tension. The vicar-provincial arranges these engagements but no one should attempt to force his hand or to lead him to believe that he has "been specially asked for", when the "request" is largely an imaginary one if not wholly so.

It is unfortunate that the old "family spirit" which obtained amongst us for so many years is dying out. Reticence can be carried too far, and it certainly is very disconcerting to learn from outsiders what we have a right to expect should have been made known to us by the superior. It is not the prior or parish priest alone who has the interest of the priory and parish and church at heart, but each member of the community in the different places. When information is withheld from the communities which in the ordinary course of things they have a right to think should not have been kept from them, there will be further unpleasantness. Such reticence, like the effort to obtain special sermons etc. mentioned above, savours too much of that "individualism" so strongly deprecated by the Father General.

Father Hogan and Father Kean will leave for Ireland by the *Strathmore* on 22 March 1938. Father Kean expects to return but Father Hogan will remain in Ireland. He has been thirty years in Australia.

There are sure signs of really great activity amongst us although our numbers are so small. First, Father Vincent McEvoy has made the Holy Name Society a live and very active organization in Australia and New Zealand. When the Melbourne diocesan union is inaugurated there will be six such unions in Australia and New Zealand. The *Holy Name Monthly* is widely read and greatly appreciated not alone in Australia but at home also.

Secondly, Father Candler deserves the highest praise for having built the new church at Prospect. Prospect is not a separate parish, but dependent upon and connected with North Adelaide. Prospect people do not like to think of this, but it is a fact, and we should never forget that the church in Prospect is not a parish church. If we encourage people to imagine that it is a parish church and that Prospect is a

separate parish, it will give an opportunity to interested persons in the future to relieve us of the "parish" of Prospect. The church, however, is beautiful, most devotional, and perfectly furnished in perfect taste. The archbishop said to Father Hogan that with the exception of the cathedral, the church in Prospect is the finest in the archdiocese.

Father Hogan was in Adelaide to say good-bye to his friends and, while there, learn something of the activities of Fathers O'Doherty and O'Hannan. Father O'Hannan has taught classes in the Christian Brothers' College for which he has received special thanks from the Brothers. He is a keen promotor of Irish music and dancing, and now is about to give a course of lectures to priests who asked him to do so, on the *Summa*.

In 1932, Father O'Doherty started the Catholic Guild for Social Studies with the well-known Mr Paul Maguire as assistant. At the present time there are some fourteen groups in Adelaide itself and three or four in the country. The programme each year was drawn up by Father O'Doherty and the foundations of a thoroughly scholarly grasp of the Catholic faith was provided. One of these groups is established in the Christian Brothers' College and members of this group have tackled the "Communists" in the Botanic Gardens with the greatest success: success which has made the Catholic Guild famous. It was this Guild which organized the defeat of the Communist meeting in the Adelaide Town Hall and which won the highest praise from the members of the Melbourne Champion Society who had gone to Adelaide to "do their bit" against Communism. These Championists acknowledged that the Catholic Guild was better organized and equipped for the work than they were.

Father O'Doherty has also given a course of instructions in history in the Christian Brothers' College, and he too has received special mention in the Christian Brothers' *Annual*, as well as Father O'Hannan for his services. This is Dominican work of the best kind, and it is a matter for genuine pride that the Fathers have done so much of this kind of work, and have done it so well.

We may hope, then, that the future Australian Dominicans will prove worthy of those who "blazed the trail", and that *Australia Dominicana* will continue the traditions which have made Dominican life and action one of the glories of the Church.