

PAPER I

ST PATRICK'S CHURCH - FORTITUDE VALLEY

The Centenary of the Laying of the Foundation Stone of St Patrick's Church was celebrated in 1980 with celebrations which spread over the year and it was only then that many parishioners and ex-parishioners learned that the first St Patrick's Church and School was situated in Wickham Street facing Duncan Street which is now the entrance to the Chinese Mall.

The beautiful Church that stands today was the result of the generosity and hard work of those early parishioners who were the pioneers of the State of Queensland, they being worshippers in the first Church which was also erected by their efforts before Separation in 1859. With the continuous arrival of new settlers mainly from Ireland, it soon became evident that a larger Church was needed.

Brisbane ceased to be a penal colony in 1842 so it is amazing to read about the rapid growth of the area. Kerosene lamps in the streets had been replaced by gas street-lamps and houses were being built.

Early maps show that most of the land around the Valley, Teneriffe and New Farm had been settled so the committee were fortunate to be able to buy the Paragon Nursery which was then leased by Michael Benedict Magill on land which was surveyed in 1849, lot No. 12, dated 8th April, 1850, originally in the name of Frederick Hingston. The Church in Brisbane was heavily in debt at that time and Bishop Quinn wanted the land to be paid off before the Church was commenced.

Father John Ahearn had been appointed Parish Priest of the Wickham Street St Patrick's in 1879, just three years after his ordination to the priesthood in Ireland, so to him fell the lot of raising the necessary funds. A Committee was formed and they must have been very nervous in the beginning because in the advertisement of the first bazaar we find:

"As the Valley people have always been foremost in helping others they now appeal for the outside help to reduce the debt."

By 1880, the land had been paid for so Father Ahearn arranged for the laying of the Foundation Stone which took place on 26th September, 1880. This was a very historical occasion attended by the pupils of the various schools in their distinctive uniforms, parishioners and many of the priests of the diocese. Bishop Quinn joined by the priests marched from the 'Cottage' to the site of the stone and then marched back to the 'Cottage' for the speeches. Bishop Quinn congratulated the people for their efforts and thanked them for their generosity and he then explained why the the people had to wait so long for the provision of a larger Church:

"The diocese was heavily in debt with the building of St Stephen's Cathedral, St James and Gregory Terrace Schools, the Church-School at Petrie terrace, and the Convent at All Hallows."

Father Ahearn appointed A. Stomboco as architect and he called tenders from his office in Mary Street, Brisbane, for the erection of St Patrick's Church.

Bishop Quinn died on 18th August, 1881.

Mr Stomboco engaged Mr O'Keefe as builder of the Church but before its completion Father Ahearn died in 1882 at the early age of twenty-nine years. Father Cummins succeeded Father Ahearn and continued the work of collecting for the building which was opened by Archbishop Dunne in December, 1882. It was a very impressive ceremony although the furnishings were not completed. During the Mass, Archbishop Dunne prayed for Bishop Quinn, Father Ahearn and all who has co-operated with them in the initiatory stage.

Father Cummins' health proved a problem so in 1884 he was transferred to Toowoomba and later Gatton where his health improved for a while but on the return of his sickness he visited Dr Taylor in New Farm and stayed with Mr Crows. He died soon after and was attended by Father Canali during his last moments when he received the Sacrament of Extreme Unction, as it was then called.

Meanwhile Father Breen and then Father Philip Corrigan accepted the responsibility of finalising the furnishing of the Church.

The Brisbane *Couriers* of 1880, 1881 and 1882 contain details of the various functions held to help reduce the Church debt. We now know that they contain the names of the Wickham Street parishioners.

In 1881 there was a Grand Drawing and Bazaar in aid of the Building Fund.

It was held in the Albert Hall in Adelaide Street and it continued for one week. There were eight stalls and the music was supplied by a band under the leadership of Herr Rosenstengel. At this time the newspaper states that the Church cost £5000 (exclusive of the grounds) and in 1881, half the amount had been collected by the parishioners.

Another account in the *Australian* (the Catholic paper of that time) in 1881 was that of the Valley Races held on 10th December. The Racecourse was at New Farm, the present Merthyr Road being known then as Racecourse Road.

A further function was opened by Hon. S M Macrossan and this Bazaar had seven stalls and the names of the stallholders were Mesdames Fitzgerald, Knapp, Virgil, Power and O'Doherty, the wife of Dr O'Doherty (who was the Government doctor at the time). The No. 7 stall belonged to the St Stephen's Choir.

The Church is a very imposing building and it must have been colourful when built because even today there is colour in many of the stones. There is a decorative arch over the five doors on the outside with a pink and greyish-blue stone-design fitted neatly into the space. The original gas fittings still exist over the doors except that each has an electric light bulb.

The beautiful stained-glass window was installed in 1887. Today, it really looks perfect because during the January storm of 1984 when two violent storms met in the area, the window finished up with twenty-two small holes in it and so had to be renewed. Most of the windows on the southern side suffered the same fate.

A new style of Church evolved after Vatican II and these are found in the many new suburbs which have developed in the last twenty years. People, especially young couples, exclaim 'What a beautiful Church' when they enter, and as a result, it is now a very popular Church for weddings.

The stained-glass window was bought in France from Louis Gill & Co and fitted into place by Messrs Exton & Gough of Petrie Bight. The Exton home was in Harcourt Street.

CEILING

Another unique feature is the ceiling with unusual wood-carving design the length of the building. It is a credit to the craftsman who was responsible for this fine work.

CHURCH SEATS

These seats can surpass anything that exists today. They are made of valuable timber and like the ceiling, the hand-carving on each is the work of a master. They have survived well during the years although the kneelers are very worn - a good sign no doubt. History has it that these seats were donated by Mrs Knapp Senior.

SANCTUARY LAMP

Originally, there was a magnificent hanging sanctuary lamp which was attached to the ceiling and it worked up and down on a pulley. The lamp had to be relit frequently. It has been lost through the years.

ALTAR

The altar still stands today although in need of restoration. It is built of stone from Oamaru on the east coast of the South Island of New Zealand and was imported by Petrie & Sons. There is much delicate carving on it, the work of Mr F Wright who also carved two angels which are placed on each side of the altar. They were attached to the altar on 12th January, 1883.

ALTAR RAILS

The altar rails were built of the same timber as the seats, and like the seats, beautifully carved and decorated. These were replaced by Father Egan in the nineteen-fifties, but are not used now with the change at Vatican II.

BAPTISMAL FONT

In keeping with the work of Petrie & Son, this is another work of art. It stands at the back of the Church and is not used since Vatican II.

HOLY WATER FONTS

The original fountains still stand today after one hundred and eleven years. They were solidly built, one in particular being very valuable. It is built in the shape of a shell and was the work of Mr Petrie himself and was donated to the Church by him. Two of these stand inside the front of the Church where there was originally a porch. There was an entrance door on each side of the porch which led to the font. The central door was a folding door and was opened only for the entrance of a procession, a funeral or a wedding. It also protected the congregation from the

westerly winds because the Church entrance at the front faces the west. At some time during the decades this portion has been removed and as a result the wind blows through the Church. In the floor space of this porch the name of St Patrick's Church was inscribed in mosaic form.

STATIONS OF THE CROSS

The original traditional stations were very colourful and realistic. The thirteenth station was very special and was donated by Mrs Donnelly. There are now very small stations.

Four confessionals were built in the church, one on each side of the Church near the side altars, and the other two at the back of the Church. There is only one at the moment at the back, built in the new style; confession, or reconciliation as it is now called, is rarely celebrated.

SIDE ALTARS

Owing to the shortage of money, niches were built into the walls at the side for the statues of the Sacred Heart and Our Lady. The arrival of the money for the side altars makes an interesting story, surely an act of the Divine Providence.

We have heard of the arrival of German settlers who settled in Nundah and Fortitude Valley. Among these people were Catholics, one family being the Knapp family who settled in Arthur Street, Teneriffe. They were among the active members of the congregation in Wickham Street. In 1871, a Father Kaercher came from Germany to give Missions to the German Catholics in the district. After many years he returned to Germany as his health had deteriorated and he died there in 1885. In his will, he left money to St Patrick's Church in Fortitude Valley, Australia, and it was sent to Mr Simon Knapp. With this money, Father Corrigan, who was then in charge, built the side altars. They were constructed by Petrie & Son but were not ready until 1887. These were replaced in the 1950s with marble altars.

PULPIT

This also was a late addition. The architect of the Church, Mr A Stomboco, admitted his son into the business, so we read in the *Brisbane Courier* of 3rd November, 1886, the calling of tenders for the erection of the pulpit, applications now being sent to the new office in Elizabeth Street. This pulpit was made of the same solid timber as the altar rails and seats and it remained until its demise at Vatican II. Pulpits remind one of Missions which were a regular occurrence, usually

lasting for three weeks with three priests attending to cover the work. They were mostly from Redemptorist, Marist and Passionist Orders. One Australian-wide well-known priest of the Passionist Order was Father Clune, a brother of the late Archbishop Clune of Perth. There were many appeals made from this pulpit for money for building funds of Churches and schools, and also to young people to consider their vocations to the priesthood or religious life. GOOD HEALTH AND A GENEROUS SPIRIT were two essentials. Many of the young people answered the call.

SACRISTY

Only one sacristy was ever built. The doors on either side of the sanctuary suggest that another was envisaged. Today the walls are lined with timber and it has the traditional piece of furniture - long drawers for vestments, small drawers for altar linen etc. A very antique press on the wall serves as a safe for chalices and ciboria. After one hundred and twelve years there is still no hot water laid on.

GALLERY

This gallery was mentioned in the *Brisbane Courier* on the day of the opening of the Church. Its access is by a spiral stair-case made of stone, some steps of which show signs of wear after continual use through the years.

A magnificent pipe-organ is situated there, built by Mr Christmas at his Wickham Street workshop in 1877. It was installed in readiness for the opening. The organ was serviced every six months by Whitehouse Organ Builders of Red Hill in Father O'Hare's time, but with the advent of electronic organs, pipe-organ builders are rare and the charges are very costly. It is classed as a Romantic Organ. For the first fifty-five years of its existence, the organ had to be pumped by hand, no easy job for the pumper, and if there was no one to pump, there was no music! Two people who shared this task were Miss McPherson, a surname which appears in the Wickham Street people and Mr Frank O'Brien who also enjoyed ringing the Church bell. The parish became involved in helping to build neighbouring churches, so the home-front was forgotten.

During the 1930s an electric motor was installed. Originally, the motor for pumping was placed outside the front door and when turned on the rush of air sounded like the wailing of the banshees (air-raid sirens had not come to Brisbane then but their sound was similar to this wail). If the motor was left on during the sermon the chugging of the motor could be heard through the Church, and if it was turned off then, there was a further wail immediately after the sermon as the

organ had to be in readiness for the singing of the Creed. Many years later, the motor was moved to the northside of the Church which allowed for longer air-pipes to be installed.

CHOIRS

Choirs were very important in the early days. Among the early Conductors was Mr Benvenuti, the father of a musical family in the parish. His sons often accompanied the choirs with their stringed orchestra. Mr Simon Knapp, a solicitor, who died suddenly outside the Supreme Court building, was a well-known organist. He was the member of the Knapp family who appeared to be very involved in all committees of the Church.

Choirs were usually at their best when the Mass was a High Mass (three priests involved) or a Miss Cantata when the Proper of the Mass was sung by one priest.

Easter Ceremonies used to commence with Tenebrae in the Cathedral at night, but after that all ceremonies were in the morning, probably on account of the Fast-from-Midnight regulation. The school children usually sang at the Holy Thursday Mass after which there was Exposition all day. The Adult Choir sang at the morning Mass of the Pre-sanctified and again at the Stations of the Cross at 3 pm. The Forty-Hour Devotion also involved the choirs. All singing was in Latin. Choir practice was at night-time until the black-outs in World War II. There was a broadcast on 4QG (then in its early stages) of a Mass to celebrate the sixtieth year of the laying of the foundation stone. The broad-cast was Australia-wide and Mr Les Eyde was the Conductor and the writer was the Organist.

With the gradual changes in the Liturgy in the late 1950s, the time for Easter ceremonies changed to night-time with the introduction to the fasting regulation from Midnight to three hours before, and then to one hour before the reception of the Blessed Eucharist. At Vatican II the invention of electronic organs and the flooding on the market of new hymns (approved or otherwise) Choirs suffered the death-knell. At the present time, 1994, there seems to be an a need for the return of choirs at Mass.

PRESBYTERY

There appears to have been five presbyteries through the years. A school-house was built beside the Wickham Street Church, so we presume that the Parish Priest lived there.

In the *Brisbane Courier* in 1880 we find the account of the laying of the foundation stone. It states that Bishop Quinn and the Priests marched from the 'Cottage' to the site of the stone and again back to the 'Cottage' for the speeches. This must have been the home of Mr Magill of the Paragon Nursery and the residence of the Priests until another was built. A further presbytery was built with outside staircase in the front. It was built on high stumps and not enclosed underneath. A fourth presbytery resembles this excepting there was no outside staircase, rooms were built on each floor. This was the presbytery that stood for over forty years until it was replaced in the 1960s with a modern brick building with accommodation for four priests, and a house-keeper's quarters.

The fourth presbytery was two-storied building with bedrooms upstairs, while on the ground floor there was a reception room with a piano, which was used for small gatherings of parishioners or for meetings; a very large dining room and house-keeper's quarters. There were four permanent priests there and often visiting priests so upstairs must have been very roomy. There were enclosed verandahs on all sides. It was from this presbytery that Centre-Care took its roots when Father Shand, a descendant of the early Fitzgerald family, commenced his counselling.

THE BELL

The bell was donated by Mr Thomas Reedy.. The blessing of the bell certainly made it a sacred site. *The Australian* relates that Father Corrigan, Father Gallagher and Bishop Dunne recited (as the blessing), the Miserere and Psalms and concluded with the De Profundis; these prayers are meant:

to summon people to prayer

to direct attention to a soul departing

and to remind people that they also must pass away.

In order to make room for the building of the 1955 school, the bell was resited to the eastern side of the Church and tolled for the last time during the farewell party to register the passing of St Patrick's Parish when it was annexed to the Cathedral parish in 1985.

THE CONGREGATION

The Post Office records of the 1870s and 1880s show that the areas of Fortitude Valley, New Farm and Teneriffe were thickly populated, On reading the names of the residents it is obvious that a large percentage were of Irish origin. Harcourt Street was formerly called Tipperary street, and Mr Kelly who wrote the history of the parishioners at the Wickham Street church, stated that 95% of the residents of this street were Catholics.

The records reveal that everyone had an occupation and the word 'unemployed' did not appear. The importance of the horse for transport created a lot of work, even the trams of this time being drawn by horses. The majority of families consisted of many children, these families now have claim to five and six generations of Australians. Each family has done well and could write an interesting history of its own.

The Church was set back from the important through-roads and was surrounded by houses. The New Farm parishioners had to walk down John Street (now Berwick Street) and climb the hill on their return journey while parishioners from the area near the Exhibition, Spring Hill or Bowen Hills entered from Morgan Street.

For many years, the large numbers from Teneriffe direction had to walk along James Street, then into McLachlan and finally Morgan Streets. Fortunately, a kind family named Luby gave some of their land for a laneway through to the Church grounds from Jane Street (now Robertson Street). This ground was bordered on the other side by a fence on the property of McGrath, a member of an early family of the parish.

This laneway was unique. It would have made a very interesting movie. It was only the width for two abreast and was entered through a turnstile at the Jane Street entrance. It was the days of fasting from Midnight, so the 6 o'clock Mass congregation came out at about 5 minutes to 7 when the people for the 7 o'clock Mass were arriving, so all met in the laneway which was the full length of the property of Lube's and they bade good-morning to each one as they passed in opposite directions. They knew many faces even if they did not know their names. Unfortunately, the giving of the land was only a verbal agreement and so it has been lost to the Church, although at this point of time the houses have been replaced by industrial buildings. Eventually, there was a Father Luby from this family.

It was a closed-knot congregation with some of the Wickham Street families still attending, and was divided into many sodalities. There was Sacred Heart Sodality for men, many of whom were Hibernians who also had their Communion Sunday, both of which gave way to the Holy Name Society in the 1930s, and which has also ceased with the demise of sodalities at Vatican II. There was the Sacred Heart Sodality for women which still exists, and the Children of Mary Sodality for single girls. This sodality was very important to Archbishop Duhig who came once a year to enrol new members, and to advise the girls. Often, he said, "A good woman makes a good home."

During these sodality Masses, Mr Peter McLachlan, the local Member of Parliament, walked up and down the centre aisle, leading the singing, microphones were unheard of. The sodality Masses were at 7 a.m. The school children sang at the 8.30 a.m. Mass, while the adult choir sang originally at 11 a.m. but later at 10 a.m. On the first Sunday of the month there was a High Mass and on the other Sundays a Missa Cantata.

Quarterly Dues were collected for the support of the parish and the names of the donors were read from the pulpit. The Children of Mary had charge of collecting Altar Society money by visiting the houses once a month. Besides the collections during Mass, a penny collection was also put on as a retiring collection to help the Church building. These collections have given away to direct-giving plans.

The sodalities appeared as a parish in the Processions to celebrate the Feast of Corpus Christi at Nudgee College and later at the Brisbane Exhibition grounds, and in addition the Children of Mary marched behind the St Patrick banner at Stuartholme in the celebration of the Feast of Christ the King. The boys of the parish, mainly pupils of St. James', marched the long distance from the city to the Exhibition grounds on St Patrick's Day, while pupils of St Patrick's School drilled and danced with girls from other Catholic schools at the display at the Exhibition on the same day. The Hibernian Society also marched in the procession behind their magnificent banners which were made by the girls from St Anne's Industrial School, these banners being attached to horse-drawn lorries.

Among the names in the early Post Office records was Mr Childs who had fruit gardens near the present Gas Works. Later, there was a Child's vineyard at Nudgee. That makes one wonder who supplied the altar wines for Mass at that time.

There were eleven hotels in the parish and they still exist today, many having 1889 over their main door. Most of these belonged to Catholic families and in those days families lived on the premises and many took boarders so that would have swelled the numbers of parishioners. One such family was the O'Keeffe family of which Miss Mamie O'Keeffe, well known in Catholic Historical circles, was a member. Local bakeries and dairies existed then, among them being the Keating, Ryan and McMahan families.

The area of the parish was divided almost half-way by one of the busiest shopping areas ever known in Brisbane. Many of the parishioners worked in this business area, especially in the T C Beirne emporium. Today, this area is struggling for existence.

The Valley Footballers and Valley Cricketers have always been famous and they have always included parishioners. The Hibernians had their own cricket teams and they competed with other teams in Brisbane, and frequently travelled to Melbourne to compete with Hibernian teams there.

There have been outstanding players but in the mid-era of the parish Mr Leo O'Connor was a National cricketer, Mr Mick Moloney an International League player and later Mr Kevin Hodda was a Wallaby, having played Union in Australia and New Zealand.

There has always been a very active St Vincent de Paul Society which was introduced into the parish in 1904. The Headquarters of the Society are in the parish area. Through the years, the Brown Sisters (a Nursing Order) were invited to come to Bowen terrace, New Farm, to tend to needy cases in their own homes.

Throughout the 135 years, the parishioners have rallied to help many of those who suffered hardship. It is on record that in the 1893 flood, Archbishop Dunne opened up the school for accommodation for those made homeless by the flood. Another crisis was the outbreak of the bubonic plague in 1900 and it also affected the parishioners.

The depression of the early 1930s caused much heart-break among the parishioners, especially the boys and girls who had completed the senior Examination, as it was called in those days. The Ladies' Committee of the Society met frequently in the shed behind the Church to make blankets for the unemployed - they used sugar-bags sewn together and lined with newspaper.

The Government provides much financial help these days for the unemployed but there are still many calls on the Society. Three names of recent times should be put on record:

Mr Vince Courtney, who after serving faithfully for many years, died unidentified in the Royal Brisbane Hospital, after having been attacked and robbed of money and all identity cards, in the Valley.

His successor as President, Mr Ernie Booth, died some time later from cancer, while

Mr Frank Humphrey, who always came to the fore in times of need, died suddenly after returning from Mass.

WARS

There is no Roll-of-Honour-Board to record the names of the many parishioners who gave their lives in the Boer War, World Wars I and II, the Korean and Vietnam wars. Separation from families often caused many calls to be made on the Society.

PARLIAMENT

The parish had their representatives in Parliament, education then being an issue, as it is today. Originally all were in the Fortitude Valley electorate, then Merthyr. Of recent years, other suburbs have been linked with the area, so sitting members are not parishioners.

Through the years we find the names of the following, all who belonged to the parish:

F McDonnell	1896-1907	J P Keogh	1932-1940
P A McLachlan	1908-1929	W M Moore	1940-1957
P J Kerwin	1929-1932		

PARISH SCHOOLS

The first St Patrick's School was in Wickham Street beside the first St Patrick's Church. Like the Church, the rooms were too small for the attendance. Once more a site had to be found and fortunately one was found in Ivory street, and like the Church, the best corner positions were gone. Bishop Dunne bought three allotments bordered by Ivory and Windmill Streets with an entrance from each street. (Windmill Street is now McLachlan Street). The parents were happy with the site as 'it was good for the children seeing that there was freedom from traffic in Ivory Street.' That statement was challenged 70 years later. Transport was provided by horse-drawn trams which ran along Brunswick street.

The Foundation Stone was laid in December 1887 in the presence of 3,000 people. It was a two-storied colonaded Italian edifice designed by F D G Stanley. Archbishop Dunne thanked the people for their support.

The 1881 records of attendance at Catholic Girls' Schools in Queensland show that st Patrick's had the biggest attendance of pupils - 475 compared with Rockhampton 458, St Stephens' 374 and All Hallows' 85. Boys attended in the lower classes when they passed on to the Brothers' school. Country girls boarded

at St Ann's Convent and came as day scholars to St Patrick's. The attendance grew to 700.

It was a very good school staffed by Sisters of Mercy who lived across the road at All Hallows' Convent, assisted by many pupil teachers, some local teenagers and others from country areas living at St Ann's. Pupil teachers were training to be teachers, so as a result there were many visits from State School Inspectors who came to assess lessons prepared and delivered by the trainees. The result of these Inspectors' visits were published by the Education Department. In the 1887 report, among the thirty-four schools in the Brisbane area, State, Catholic Girls and Catholic Boys, St Patrick's obtained first and fifth place.

There have been many pupil teachers among whom were the late Miss Molly Kelly, Miss Ivy Wallace, Miss Norah McCarthy, Miss Maud Chessel, Sister Mary Eymard (Norah Jeffers), Sister Mary Joseph-Xavier (Eileen Byrne), Eileen O'Leary, and among those still alive, Sister Mary Julian (Kitty Jeffers), Sister Mary St Damian (Mary Dower), Sister Mary St Columba (Annie Ryan), Sister Mary Justin (Marie Bacon), Miss Eileen O'Connor and Miss Phyllis Hegarty.

There were also Diocesan Priest-Inspectors throughout the diocese then who examined each class orally. They came annually; there was also a written examination for the higher primary grades. Father Dowling and Dr Doody (later Bishop of Armidale) examined for many years, and they were followed by Father O'Shaughnessy and later Father Carey, both of whom lived in the Valley Presbytery.

On First Thursday, the pupils went in classes to the Church for the Sacrament of Penance (as it was then called). On First Friday, the boys from St James' and the girls from St Patrick's marched to the Church for Benediction at midday, most of them already having been to 6.30 a.m. Mass, winter and summer!

Physical culture and Dancing were part of the training, the girls dancing in groups at the Exhibition Grounds on St Patrick's Day. Archbishop Duhig often brought visiting prelates to the school and he also came annually for his feast-day concert and the end-of-the-year concert. This was a tradition commenced in the Wickham Street school with Bishop Quinn and Archbishop Dunne. Some of the elderly past-pupils remember Archbishop Dunne in his later years. He would walk across from Dara during the lunch hour and talk to the children in the playground.

As the years progressed, the parish was involved in helping nearby committees, and fund-raising became part of the school: Holy Name Cathedral, Villa Maria, Holy Spirit Church, New Farm, and the Mater children's hospital,

were some of the good causes that were supported. In the 1920s, when the Mater children's Hospital was being built, there was an annual collection-day and the children from the school went out in twos, throughout the parish. They returned to the Valley for lunch at McWhirter's who donated the meal. Mr Tom Casey was very involved as Secretary for the raising of the money for the New Farm Church and for Villa Maria.

Many of the pupils were successful in the annual scholarship exam and went on for secondary and tertiary education. Others left school at the end of their primary education and obtained good positions in the then-busy Valley area. Through the years, the number of scholarships awarded by the Government grew gradually until the 1960s when Secondary education became available to all without entrance examinations.

From early times there was a State school in the Valley and one in New Farm. Catholics from these schools came to St Patrick's school on Sunday mornings for Religious Instruction. Catechists, who are now allowed into State schools, have replaced this instruction.

Two Miss Knapps from an historical family in Arthur Street, Teneriffe, conducted a primary school in their own home. Many Catholic children were among the pupils, and they were instructed in their religion by the Misses Knapp. On their First Communion Day or their Confirmation Day, they marched in a group to the Church for the ceremony. It was an edifying sight.

In 1930 when the Holy Spirit Church was completed, it was decided to use the first church building for a school. This resulted in the numbers at St Patrick's being diminished. This was the third Mercy school opened in the parish. Towards the end of the 1930s the Story Bridge was commenced. Many families lived on the slopes of the banks of the river, including pupils from the school. One unnamed Sister, who was far-sighted, wrote these verses and dedicated them to present and past pupils of that era - 15th August, 1940:

Where the grand Story Bridge towers up on high,
And crests its great waves beneath the blue sky,
There ever in sight 'mid shadow and lights,
Is the Cross that crowns St Patrick's heights.

While all around changes with time to keep step,
The work of St Patrick's is going on yet;
For sure as the chimes the hour will tell,
Down in the Valley is heard the school-bell.

Friends that stood near for many a year
Have now been laid low to make spaces clear;
Should the hand of the future stretch out to reclaim,
May the school of St Patrick's rise up once again.

The bridge was opened about the time of the outbreak of World War II so with petrol rationing the effect of the traffic was not felt until the revival of business and transport, in the late 1940s, when it became evident that the 'freedom from traffic in Ivory Street' no longer existed. A new school was opened in the Church grounds on the site of the bell-tower which was moved closer to the presbytery. This school was opened in the 75th year after the laying of the foundation stone of the present Church. The Ivory Street school was sold to the Main Roads Department but it was finally demolished for the development of Kemp Place. In 1974 the Main Roads Department erected a plaque on the old site which reads:

St Patrick's School stood here from 1889-1955.

The residential area of the Valley parish gave way to industrial companies. The traffic across the Story Bridge increased greatly with the increase of trucks and motor-cars, so with the increase of traffic and the decrease of the population, this school was closed in 1981, much to the sorrow of many of the past-pupils. It was a solid building, with many modern conveniences. It is now used by the Catholic Psychiatric Pastoral Care Group under the control of Father J Smith, some areas by Centre-Care and the Meeting Room by various groups, including the Ladies of the Sacred Heart Sodality from St Patrick's.

YOUTH OF THE PARISH

A large percentage of children left school at fourteen years of age, so committees were formed to provide recreation for them. St Patrick's school was an ideal venue for them as the school consisted of only two rooms the length of the building. The lower floor, which was the infant school, contained a large stage fitted with an ideal backdrop and front curtains. Dances were held here regularly, and frequently concerts organised by the young people. The Grail Movement and Y.C.S. and the Y.C.W. involved the attention of many of the youth. Sister Assumpta O'Flynn, a descendant of an early family, remembers her father speaking of a Club for young people, a club where they could learn to dance among other things.

WOOLOOWIN

In the 1880s the Catholic population was increasing and settling in new suburbs. It was evident that another Church was needed because people were

walking from Wooloowin and further. St Patrick's was nearly paid off when Father Corrigan called a meeting to plan for the building of a new Church for Lutwyche as it was then called. The meeting was held in 1885 in the Temperance Hall at Albion. Father Corrigan had his eye to business because with functions planned, he opened the fund as 'Holy Cross Church, Lutwyche and Repairs to the Valley fund.'

The foundation stone was laid by Archbishop Dunne in 1886 and once again Mr Stombuco was engaged as architect and Mr O'Keefe as the builder. It was opened on 22nd August, having taken five months to build. A special train ran for the opening and on the return journey stopped only at Bowen Park and Brisbane (which was then Roma Street). Bowen Park station was at the royal National Showgrounds which was opened in 1875. Parishioners of St. Patrick's must have lived in the area. Although the Church was opened, the priests continued to live at the Valley for another two years. Father Canali lived at the Valley presbytery and apparently walked to Wooloowin (Lutwyche) on Sunday morning as the train through Central and Brunswick Street had not been thought of. Mrs Angela McClean of New Farm remembers that her mother told her that her uncle as a boy walked to Wooloowin to serve Mass so he must have accompanied Father Canali. The first Parish Priest was Father Dunham and after that Father Byrne (later Bishop of Toowoomba) who has the name of building the Nundah Church, and next Father Richard Walsh, who all continued to live at the Valley Presbytery.

The history of this parish has been written and it gives one an insight into the co-operation of the early pioneers to obtain funds for the reduction of Church debts.

The people of Wilston had been walking to the Valley for Mass, no mean distance. The land here stretched through Wilston and Enoggera and south to Red Hill where a Church had been opened in 1891. A Church had been opened at Enoggera in 1913 when Father Michael Gallagher was appointed as the first Parish Priest. He lived for a time at Red Hill but returned to live at St. Patrick's where he also worked as Chaplain to the General Hospital. He was there until 1920.

Eventually negotiations from the people resulted in a Church for Wilston. It was opened by Archbishop Duhig who was then the Co-adjudicator to Archbishop Dunne. He linked St Patrick's, St Brigid's, Red Hill and the new St Columba's Wilston, as an Irish triangle of related saints.

Father Edward Barry who was then assistant priest to Father O'Flynn at the Valley, was appointed Parish priest of Wilston, but he also continued to live at St.

Patrick's until 1916 when he was farewelled on leaving as Chaplain to the Armed Forces overseas. We meet him again on his return when he was made parish priest of Our Lady of Victories Church in Bowen Hills. Archbishop Duhig had formed a committee consisting of parishioners from Bowen Hills and Hamilton. Later, a Church was built at Hamilton and still later one at Breakfast Creek. After the completion of fund-raising for Wooloowin, Wilston and Bowen Hills, the next project was the Holy Name Cathedral which opens up a lot of history.

Dara was a three-storey building on the site which Archbishop Duhig envisaged as a central-city site for a Cathedral worthy of the city of Brisbane. Dara was demolished and archbishop Duhig bought Wynberg in New Farm so once again he lived in the Valley parish, seeing he was a young man in Wooloowin before its separation from the Valley. The Eucharistic Congress in Sydney prompted the Archbishop to invite Cardinal Ceretti to come to Brisbane to lay the foundation stone of the new Cathedral. Many of the visiting prelates stayed at Wynberg. One morning an S.O.S. to the Valley presbytery for an altar boy to serve a cardinal's Mass resulted in Jim Hodda (now Brother Hodda CFC) being sent there, a privilege appreciated by his parents.

The fund-raising for this Cathedral was both state-wide and nation-wide. Unfortunately, the depression struck badly and affected many of the Catholics willing to subscribe. The Holy Name Crypt survived and eventually came under the umbrella of St Patrick's. In its early years, Father Pat Costello, then living at the Valley and also Chaplain to the General Hospital, frequently heard confessions on Saturdays. At a later period, Father Miklos officiated there as Chaplain to the Hungarian and Croatian communities. It seemed to have passed to the Cathedral parish about 1982 and then St Patrick's hosted Father Miklos and his communities.

NEW FARM

For the first forty-five years after leaving Wickham Street, the parishioners of St Patrick's had helped with the building of the surrounding parishes under the direction of the late Fathers Ahearn, Cummins, Breen, Corrigan, Morris, O'Flynn and English. It was not long until they had to start again. It was decided to build a Church at New Farm and the lot fell to Father D M O'Keeffe to organise the collection. Mass had been celebrated in a house in Villiers street owned by Mr F Bunton who had been on the committee for St Patrick's Church.

This venture left an indelible mark on the memories of many of the senior parishioners who were school children then, because not a week went by without a function being held in the school. School balls were held when there were prizes

for the best sets in the Lancers or folk dancing. Competitions for the best deportment, or the tidiest girl in the school etc. attracted an entry fee towards winning a prize. These functions must have continued for about three years, and much of the money came from the school efforts, two people deserving mention being Sister Mary Camilla and Sister Mary Sylvester. Father O'Keeffe was a regular visitor to the school to check progress. Queen competitions were held among the families, the parents working hard arranging functions in their own homes. Fetes and Garden Parties were held in the school and presbytery grounds, the adults being in charge of the stalls, while the adult orchestra provided the music. Raffle-tickets were given to the children to take home to sell to neighbours!

Father O'Keeffe produced two plays to help swell the funds - 'The Little Flower' Play which was held in the Cremorne Theatre and which he also took to Toowoomba, and the 'Lourdes' Play which was also staged in the Cremorne Theatre. These plays were the result of the planning of Father D M O'Keeffe and Mr Jack Jeffers, a member of one of the early families. They had spiritual as well as monetary value. Many of the actors were well-known in public affairs through the years, all being members of the parish: Mr J P Kelly, Mr Jack Cronin, Mr Vince Hodda, Mr Tom Noonan, among many.

The depression hit badly about this time so it was miraculous that the Holy Spirit Church was opened free of debt. Mr K McLean compiled an account of the opening of the Church to use at the Golden Jubilee celebrations of the parish. It related that Archbishop Duhig was overjoyed with the building because it was built of Benedict stone which was made by a company formed by his initiative for the building of the Holy Name Cathedral, the works being in the Valley area. These works continued for many years, and some of the new buildings in the city used the stone.

The Archbishop also thanked Father O'Keeffe for his mighty effort and he also praised and thanked the Valley parishioners for their generous and unselfish co-operation in raising the necessary funds; it certainly unites a parish. It probably was a repeat of the parish in Wickham Street when they were involved in building the present St Patrick's.

The new parish was still served by Father O'Keeffe from the Valley for two years before handing it over to the new Administrator. Woolloowin and Wilston had the same experience.

PRIESTS

Many priests have served in the Valley. A monument in the Church was erected by parishioners in memory of Father Morris who died on return to Brisbane in 1908 after a visit to Ireland. He had served the parish for over twenty years. Father Canali appeared to live at the Valley presbytery from its inception. His history has been written and he died after being thrown from the then open-ended tram at the corner of Ann Street and Commercial Road, a route frequented daily by many of the parishioners in the pre-motor car period. Father O'Keeffe was a man of extraordinary strength and vigour. He served the entire length of the parish. On First Friday he would go immediately after Mass on his rounds of the parish to give Communion to the sick. Nursing Homes and Hostels had not been introduced then.

Father D P O'Hare succeeded Father O'Keeffe who was transferred to Beaudesert. He did not inherit any debt or building projects. He was good to his altar boys and took them to the south coast for picnics at holiday time. Music was his forte and he was interested in choirs and encouraged and supported them. He would join Mr Les Eyde, Mr Jack Murphy (a member of an early family) and Mr Harry McNally, in singing 'Lead Kindly Light' in four parts. It was delight to listen to. He went to Adelaide to the Passionist Monastery, the order to which he belonged, at Christmastide in 1950 and died suddenly, much to the sorrow of the Valley people.

Father O'Hare was a Chaplain in World War I; also in the parish during the 1930s were Father Vince Wheeler, Father S Hunter, Father (later Monsignor) J B Lynch and Father D O'Beirne, all of whom became Army Chaplains in World War II.

In 1949, Archbishop O'Donnell became Co-adjutor to Archbishop Duhig, and was appointed in charge of St Patrick's parish, but he did not live in the presbytery, much to the sorrow of many of the parishioners.

Father O'Hare was assisted by Father Vince Rowan and both had a great love for Liturgy. As a result of the Spanish Revolution in the 1930s, a Father Muset, a great liturgist and organist, left Spain and joined the staff of St Patrick's Seminary in Manly, Sydney, where Father Rowan was studying for the priesthood - Banyo Seminary not having been built then. Father Rowan gained much knowledge from Father Muset and he passed on his knowledge to the parishioners of St Patrick's, and later to a wider range when he was appointed in charge of a broadcasting session for Religion in the Catholic Schools. He was also Chaplain

to the Brisbane General Hospital when he was often called more than once in the early hours of the morning to dying patients, after which he would have to sing High Mass or a Miss Cantata at 10 a.m. while still fasting from midnight. He was also Chaplain to the Naval Port of Brisbane.

Father Egan followed Father Rowan. He was an American priest working in Australia before the declaration of World War II and was appointed as a Chaplain to the American Forces in Brisbane. He had a love for marble, so the original side-altars and altar-rails were replaced by marble ones. He was outspoken and has left a memory of himself among the many senior parishioners of Brisbane. He organised the youth of the parish and ran dances and concerts. Some parishioners tried to disrupt one gathering so he and a few of the young parishioners, including the present Father Meaney, soon evicted the trouble-makers. He was very upset when he learned that St Patrick's in Ivory street was to be sold and he tried to persuade Archbishop Duhig to change his mind but without success. After some time, he was recalled to America.

Father Brown inherited the task of supervising the building of the new school in the Church grounds. It was a modern brick school with classrooms for each class, and provision for extra-curricular subjects. Archbishop Duhig, assisted by Archbishop O'Donnell, officiated at the opening of the school.

Father C Shand succeeded Father Brown and he laid the foundations of Centre-Care which has grown immensely.

The depression which affected many people in various ways also sealed the fate of the Holy Name Cathedral, but fortunately Archbishop Duhig was successful in having the Crypt completed. Firstly, the Holy Name Crypt was served from the Cathedral but in 1960 it passed to the Valley parish and was served by Father G Nichol. During the years when it was administered by the Cathedral, Valley priests were called on to assist, one being Father Pat Costello who also was Chaplain to the General Hospital. This transfer would have been during the administration of Father Shand.

He was succeeded by Father Kevin Caldwell who caught the spirit of the new ideas of Vatican II and as a result the present dais replaced the original sanctuary. Mr Ray Davis was involved in the installation of the public address system at the time of the erection of the dais and this necessitated a visit to the ceiling where he was amazed to find the original gas pipes still intact. The renovations left the coffers empty and there was still carpet to be obtained. Ray knew a man involved in the carpet business, so he made enquiries from him,

hoping to make a 'deal', only to find that he was an ex-altar boy from St Patrick's - Mr Bill Townsend, a member of another well-known family. The result was very satisfactory so the carpet was laid in readiness for the blessing. The present presbytery was built at this time which meant the demolition of the lovely Lourdes Grotto erected by Father O'Keeffe and donated by the Noonan family. Father Caldwell remained in the presbytery as Director of Centre-Care, while Father Quinn and later Father J Hynes (of Cursillo fame) served the parish until it was annexed by the Cathedral in 1985.

Centre-Care priests continued to live in the presbytery and to assist in the Church, Father Peter Casey succeeding Father Caldwell as Director and at present the Director is Father Peter Dillon.

Father Adrian Farrelly, Director of the Marriage Tribunal, resided in the presbytery for a few years. He continues to serve the parish by celebrating week-day Masses. Father John O'Shea, a descendant of an early parish family, formerly of the Cathedral but now Chaplain at Mt Olivet Hospital, celebrates the midday Mass every Sunday.

GENERAL HOSPITAL

This hospital was in the parish area and was served from the presbytery by many priests through the years. Father Canali has been written about. Father Gallagher was the Chaplain for many years before becoming a parish priest in country towns. He returned to the Valley presbytery on retirement and he shuffled into the Church with the aid of the sacristan to celebrate a private Mass while the 7 a.m. Mass was in progress on a Sunday.

Priests were called to the hospital at all hours, especially in the small hours of the morning, after which they would have to say their daily Mass while still fasting. There are now permanent Chaplains at the hospital assisted by many lay-people.

With the development of nursing homes, five were built in New Farm and they were attended to by Father J Hynes from St Patrick's. They passed to the New Farm parish when the Cathedral annexed St Patrick's.

WORLD WAR II

Many of the boys of the parish enlisted in the Armed Forces in 1939, some never to return. In 1942, war came to our own shores. On the first Thursday of

December 1941, a large American fleet anchored in Brisbane for about two days, on their way to the Philippines, which was then an American possession. It was an unforgettable experience to find many marines from these ships lined up in St Patrick's in the afternoon, waiting their turn for Confession. Pearl Harbour was bombed by the Japanese soon after. We never learned the fate of those men.

1942 saw thousands of Americans in Brisbane, the army taking over many of the buildings in the Valley business area. Many of these were Catholics and they helped to swell the numbers at Mass on Sundays; another surprise for the parishioners being the sight of dollar bills on the collection plates.

Peace was declared in 1945 and the world began to live normally once more. It was not long until the refugees from the prison camps of Europe began to arrive. Many Italians arrived and settled in the area in houses vacated by elderly Australian parents whose families had married and had moved to new suburbs. The parish was really on the move. Many of the girls had married the Americans and sailed for America, while Europeans moved in. In the 1960s, the majority of the pupils in the school were of Italian descent.

DEATH KNELL

In 1982, the Catholic Education Office called a meeting of the parishioners and parents to announce the closure of the school. Much opposition was shown to the idea by elderly past-pupils; others knew that progress had overtaken the area and the attendance was below the number needed to attract Government subsidy. Many of the children, mostly of Italian descent, were directed to New Farm-Holy Spirit school. As is the custom, the parents changed to New Farm for Sunday Mass, resulting in the attendance in the Valley to dwindle.

The year 1985 brought another blow. Father Moynihan called a meeting in the schoolroom to assess the ministries of the parishioners. It was then that the boundary of the parish was to be brought forward from the west side of Terrace Street to the east side of Arthur Street. That left the Church standing with only a handful of parishioners. They were annexed to the Cathedral parish. Many of these people were the remnant of the early pioneers who had subscribed to the building of the Church, so they continue to come to St Patrick's.

So, after 1985 there was no St Patrick's parish! The Church was used very much during the closure of the Cathedral during its refurbishment.

The arrival of many Chinese from Hong Kong of recent times has brought another culture to our already multi-cultural congregations. Father Chan MSC is their Chaplain and they have Mass on the 3rd Sunday in St Patrick's.

It is now the scene of many weddings because of its homely size in comparison with the Cathedral. In the last few years we have had many funerals among whom was Father Miklos who died suddenly, and was sadly mourned by Hungarians and Croats. Mr Ron McAuliffe who had been a Senator in the Federal Parliament and also the patron of Lang Park of Rugby League fame, was buried in the midst of leading politicians and sports' executives. Another very active parishioner died young from cancer, in the person of Judge Trevor Hartigan. Once again the Church was packed to overflowing; the congregation consisting of many judges and legal men.

VALUABLE TREASURES

The Benediction Monstrance was donated by Father John Ryan, the first Brisbane-born priest to be ordained for this diocese.

The chalice is built of gold and jewels donated by the ladies of the parish when Father D M O'Keeffe was the administrator.

A silver jug and large plate to be used for the washing of the fingers at Mass, donated by the parents of J Casey, who died very young in the Franciscan monastery in Sydney.

Brass lamp-stands were donated by Mrs McNamara in memory of her mother, Mrs Bromley, and another stand was donated by the Sheil family of Teneriffe.

Three plaques appear on the wall - one in memory of Father Morris and one in memory of Mary Agnes Kelly who died on 22nd January 1906, donated by choir friends. The Rigny family are remembered by a plaque on the altar rails, as is Father Gallagher, and a thurible and boat, in remembrance of the parents of the Comerford family.

STILL LOVED

Some time ago a young bridegroom related that he was the fifth generation from the person who owned the land upon which the Church was built. Unfortunately, his name was not registered.

On 15th October, the fifth generation of Thomas H Fitzgerald and of Macrossan and Virgil Power, names mentioned in the fund-raising for the building of St Patrick's, returned to the Church for their wedding.

A descendant of the Murphy family of John Street among whom was Mr Jack Murphy, a baritone singer in the choir, was at Mass, and related that the Murphys originally lived where the Commercial Travellers' building now stands in Elizabeth Street.

In 1988, visitors to Expo from Oamaru in New Zealand, came to visit St. Patrick's and were surprised to find an altar built with stone from their home town.

Recently, a lady was in the Church before Mass obviously observing. She was over from New Zealand and visited the Church to see if anyone knew her father - Mr Les Eyde. She left a donation to St Stephen's choir in memory of him.

EDUCATION

The church represents both sides of Vatican II. Mothers frequently visit the Church and explain how Mass was celebrated on the old altar, which fortunately still stands, to their children and grandchildren. Other parents bring their teenage children to show them where they were married on the old sanctuary

THE CHURCH TODAY

The Church stands today as a monument to the pioneers - new people in a new country with no Government financial support, all ekeing out an existence yet with a generous and unselfish spirit and a sense of obligation towards providing churches and schools for their children and for future generations. We have inherited a beautiful church but in this busy world I am afraid it is neglected.

It is used today by many groups for their special Masses including the boys - and now girls - of St James', the Catholic Psychiatric Pastoral Care Group with Father Jim Smith, Director, Centre Care, Care and Concern Groups of the Archdiocese, the Opus Dei - men's and women's branches, the Charters Towers Old Boys' Association, among whom is a Mr Valleley, a descendant of a generous family of builders from the Wickham Street congregation, the Guild of St Luke, the recently-arrived Chinese community with Father Chan MSC, Chaplain, and also Hungarians, Croats, Filipinos and Maltese.

Many of the Churches of the surrounding parishes have been built on hills at the direction of Archbishop Duhig, but now with cars and taxis fitted to accommodate wheel-chairs, many parishioners from these churches come to St Patrick's which is ideal for the situation.

The Story Bridge caused many a heartache when it was first opened but now it is compensating for this somewhat, because with the very many more motor cars in existence, it allows for a very convenient access to the Valley for the people of the southern suburbs and as a result the congregations at St. Patrick's are very numerous.

Father Clem Hodge, who was born in the parish, and is a descendant of early parishioners, is the present administrator of the Cathedral/St Patrick's Parish, as we are now known.

Signs are pointing towards a new growth in the area. New units are being built on the southern side of the parish, another lot on the western side, while the wool-stores erected in World War II to store surplus wool while waiting for the declaration of peace, are being converted into units on the northern side. There are bound to be new parishioners among them.

As the year 2000 approaches, the in-thing is planning for the new century. There must have been parishioners in the 1800s who were born in the late 1700s, and with less than five years to go, the Church will be attended by those born in the 21st century, so for four centuries, St Patrick's will have gathered into her pews, hundreds if not thousands, of faithful parishioners.

And so St Patrick's goes on into the unknown!

Stop Press: As this goes to press, we have to record further progress in the parish.

Centre-Care now occupies the entire 1955 St Patrick's School which was refurbished with finance from Jupiter's Casino; the Catholic Psychiatric Pastoral Care Organisation have inherited the original Centre Care building which is now their permanent home.

Coca Cola has moved to an outer suburb and so the Church land which they leased is now added to the already spare land. What's next?

Sister Bernadette Mary Hodda RSM, BA, BD.

Sister Bernadette grew up in Teneriffe and she spent most of her primary schooldays at St Patrick's. Her father was Secretary of St Stephen's Branch of the H.A.C.B.S and many of the members lived in the Valley parish. When the Mater Children's Hospital was being built her mother was responsible for organising the collections in the Valley area. Her three brothers were altar boys and she and her two sisters played the pipe organ for Sunday Mass and Benediction and week-day devotions, so all had a great love for St Patrick's.