

**ST. JUDE'S, ASHGROVE:
BRISBANE'S FIRST SEMINARY¹**

7 October 2003

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Visitors to Marist Brothers College, Ashgrove, can see, nestled in the heart of the college campus, a building known as the Tower Block. It is the remains of a project, which had for its object, the provision of the earliest seminary in the Archdiocese.

The story of Brisbane's first Seminary begins with the vision of one man, Fr Walter Stanislaus Cain. As such it was part of a wider enterprise: that of supplying missionaries who would work in the Philippines.

Cain had been born at Bolton, Lancashire, England on 4 April 1879. He was educated at Freshfield, Liverpool (1895-1899), before joining the Mill Hill Fathers [founded by Cardinal Vaughan in 1866 to propagate the Gospel in unevangelised parts of the world]. Seminary studies were undertaken at Rosendaal, Holland. He was ordained priest on 14 May 1905 and on 2 January 1906 left for the Philippines.

Why the Philippines? In 1898 Spain and the United States went to war and, as a result of the Spanish defeat, the Philippines became a U.S. territory. Spanish priests had largely supplied the needs of the Philippine Church to this point, but now that source was largely removed. There were few indigenous priests and so the need was desperate.

On 9 February 1906, Cain arrived in Manila on the *Isla de Luzon*, as one of a group of eight Mill Hill priests. They were the first foreign missionaries to arrive in the country after the Spanish-American War.

Cain was sent to the parish of Maasin, where he spent the next 14-16 years. He built a boy's school there, which subsequently served as the parish church, when that building was destroyed by an earthquake. In 1922 he left the Philippines and was released from his oath to the Society [exeat] on 27 March 1924.

In the meantime, 1922, Cain had made the acquaintance of James Duhig. The meeting had been a chance one, which took place in the Redemptorists' house in Rome while Duhig was on an *ad limina* visit to the city. The two men had been introduced by the Redemptorists' Superior General, Fr Patrick Murray. They met again in the United States later in the year and worked out the details of Cain's coming to Brisbane which had been chosen because of its closeness to the Philippines. Its subtropical climate, which resembled that of the Philippines, without the harsh winters found in the U.S., was a further asset.

Duhig was not the only person to be captivated by Walter Cain's dream. In the U.S. he also won many people who were prepared to contribute financially to support the Philippine mission. A priest of the Diocese of St. Paul, Fr Edward Casey, despite his Bishop's misgivings, decided to join Cain in his project. Casey was an educated man and no 'light-weight'. When he came to Brisbane, he managed the small school that Cain and Mother Claire ran at Ashgrove.

Pius XI's provisional approval to commence the project was obtained in 1923; and Cain, always one to look for the occasion to make an impact, arrived in the Archdiocese on Tuesday of Holy Week. Duhig put him up in the old archbishop's house at *Dara* and gave him a post at the Cathedral. Soon after his arrival he made the acquaintance of the other major figure in the movement, Miss Gertrude Spencer Wilson. Gertrude Spencer Wilson had been a convert to Catholicism from the Plymouth Brethren.

At the time she met Walter Cain, she was staying with the Sisters of Mercy at *Loretto*, part of the All Hallows complex, just across the road from *Dara* in Ann Street.

Like the others, she was impressed by the priest and soon became his secretary. Together, they sought to make the dream of a Philippine mission a reality and, when the monthly magazine *Filipinas* appeared in October that year, her part in its production was of central importance. As Mother Margaret Claire, it was to be her task to be the Superior of the nuns' order which was part of Cain's missionary endeavours.

On 3 September 1923, the *Aki Maru* docked at Dalgety's Wharf bringing the first group of women who were to join the Society's nuns. The party consisted of Marta Cartagena (in charge), Paula Sampiano, Adela Penuela, Beatrice Salazar, Purification Molina, with Mr Lauriano Varrios as chaperone. The passage from Manila had been a rough one and the women were received by Mother Mary Alban, Mother Mary Patrick and Sister Mary Stephanie, of the Sisters of Mercy, who provided them with temporary accommodation in St Ann's. By January 1924, the group had moved on to the care of Sister Mary Frances, of the Sisters of St. Joseph, and had begun their religious formation and teacher training at the Josephite mother house at Mount Street, North Sydney.

Meanwhile, Walter Cain had used the opportunity of their arrival to begin to raise funds for the enterprise. Starting with the Cathedral on 9 September, and with the newly-arrived 'Filipinas' present, Cain began a series of lectures/sermons, over the next few months, across the archdiocese. (The Cathedral appeal netted £93 6s 2d but, by the beginning of December, at Wynnum, that take had fallen to £13 1s 5d.) The magazine *Filipinas* was conceived as a further step in this fund-raising network as well as being a means of keeping in touch with the movement's supporters.

That these efforts were successful may be seen from the fact that, towards the end of 1923, Cain and Wilson were able to rent a house in Palm Avenue, Ascot. However, success brought with it the first rumblings of discontent.

On 29 December 1923, Apostolic Delegate Cattaneo wrote to Archbishop Duhig that he had received a communication from his colleague in the Philippines which informed him that Walter Cain was not a member of the Mill Hill Missionary Society in good standing with his Superiors. He added that the Bishop of Jaro, in which Maasin was located, had refused to allow him to return to his diocese and that as the 'Society of Ladies of the Blessed Sacrament' had no ecclesiastical approval, young Australian women should be cautious before joining it. The Apostolic Delegate suggested that Cain might not be a *bona fide* missionary to Australia from the Philippines.

Duhig brushed these concerns aside in a reply of 8 January 1924, when he told Cattaneo:

I am aware of practically all the circumstances connected with Father Cain's severing of his connection with the Mill Hill Society and the Diocese of Jaro, and I have deemed the best course to be that Fr. Cain himself should put everything before your Ex. in scripto. I shall only add that I have rarely, if ever, met a priest of more exemplary daily life or one with more zeal or prudence than Fr. Cain.

Cain continued his fundraising appeals throughout the metropolitan area, with some success. In April, he left for the Philippines in an effort to allay the concerns of Church authorities there.

On his return, his community – which now numbered five – moved from Ascot to a rented house in Toombul. In his chronicle of events, Cain observed that they were beset by lack of funds, heavy bills and sickness.

They all lived off 35 shillings per week, out of which the rent needed to be paid. Despite this plight, in 1926, they were able to buy a house at 267 Gregory Terrace (on the corner of Victoria Street) for £2,200, at an interest of 6%. One of the rooms of this house became the first Chapel of the Society.

Duhig claimed on 1 July 1928, that the property had been secured chiefly through the generosity of American friends and through his own [Cain's] economy, aided by the publication of the missionary magazine *Filipinas*, which has now reached a circulation of 19 000 monthly.

His intention was that the Society be self-supporting financially; in other words, they need look for no money from him. Cain spent the first half of 1927 in the U.S. securing donations from 'his American friends'.

He returned to Brisbane in June 1927, but left again for Italy with Miss Wilson in September. The purpose of this visit was to secure official Church approval for the establishment of his Society of priests and nuns, under the title of 'Missionaries of the Most Holy Eucharist'. Duhig was in Rome for an *ad limina* visit in October and lent his support, introducing him to Cardinal Laurenti of the Congregation of Religious. The necessary documentation was prepared in the Hostel of the Little Company of Mary in the Via San Stephano Rotunda. It consisted of two separate petitions: one by Walter Cain for the establishment of the Missionary Fathers of the Blessed Sacrament, and one by Miss Gertrude Spencer Wilson for the establishment of the Missionary Sisters of the Blessed Sacrament. Both petitions were dated 4 November 1928, the Feast of St. Charles Borromeo.² The petitions met with success on 16 November, and Cain was granted two audiences with Pope Pius XI.

The following year, 1928, Cain bought the house next door to the Gregory Terrace property for £1,700 (£1,940 according to *Filipinas*.)³

This became the nuns' convent and novitiate. Archbishop Duhig blessed the buildings on 1 July and gave the nuns their habits. Civic dignitaries were also present: Peter McLachlan MLA representing State Parliament and Alderman King representing the Council.

But the person who 'stole the show' was once again Walter Cain, for he chose the occasion to announce that he had acquired 44 acres of land, formerly belonging to a Dr. Taylor, as a site for a future seminary at Ashgrove. (The land had been purchased for £4,400 @ 6% interest). He proposed to inaugurate this phase of the project later in the year, when he expected to have been joined by Fr Edward F. Casey who had at last received his release from the Diocese of St. Paul. Casey reached Ashgrove in time to celebrate the Feast of the Little Flower (2 October); joining a community that consisted of one professor, two students, a married couple and a lay brother/handyman. These were housed in a building, which had seven rooms above and five rooms open to the weather below.⁴

The new situation was not destined to last; for, by 31 December, Cain and Casey had fallen out. The cause of the dispute was to be found in Walter Cain's use of unapproved prayers in his performance of Novenas, Benedictions, and such like. Casey could not accept this and, having informed Archbishop Duhig of what was going on, asked to leave the Society and returned to his diocese.

Cain had fallen heavily into debt as a result of his continual property purchases. Duhig's comments at the blessing of the Gregory Terrace site had made it clear that no money would be forthcoming from that quarter. But Cain was not dismayed, despite the fact that 'from a standpoint of human prudence it seemed rash to keep taking on fresh and fresh debt'.⁵ He trusted that God would provide; believing he had found a source of unlimited funds.

His strategy was outlined in a small pamphlet of four-pages, entitled *The Votive Lamp*. In this the Faithful were urged to keep a lamp burning before the tabernacle for a specific intention. Cash remittances for this purpose could be sent to "Filipinas" Box 493H Brisbane Phone M7605.⁶ To this he added the practice of paid novenas⁷ to celebrate various Feasts and in honour of the Lord and of certain saints.

The following notice is typical of the approach being followed :

We cannot go to distant Lourdes but we can place a votive lamp before the Blessed Sacrament in honour of our dear Mother our Lady of Lourdes, to obtain our petition from Her great generosity⁸

And again -

The Novena of the Precious Blood will commence on July 23. During the Novena the RELIC of the TRUE CROSS will be exposed all day on the Altar. Visitors during the Novena may come to reverence the precious relic. This Novena will be offered for all those who send in their intention. Address your intentions to REV. WALTER S. CAIN, 267 Gregory Terrace, Brisbane.⁹

It was this approach which ultimately was to sink the Filipinas dream. During the 16 Century, the sale of indulgences provoked the division we know as the Reformation, with passionate outbursts on both sides. Walter Cain's association of prayers and devotions offered before the tabernacle with monetary offerings for the souls in Purgatory or in thanksgiving for favours received by the Faithful aroused similar outbursts, on account of the suspicion that he was offering prayers for sale.

On 8 August 1929, a Catholic layman from Melbourne wrote to Archbishop Duhig asking that action be taken against *Filipinas* and its prayer pages. He observed: 'I think the publication of such a mass of thank offerings is a disgrace and calculated to

injure the Faith;’ and he enclosed a clipping from the magazine *America*¹⁰, to demonstrate how such practices were being condemned in the USA.

Such concerns, however, were pushed aside for the moment as the juggernaut rolled on. Circulation of *Filipinas* reached 35 000 copies.¹¹ The foundation stone to what was to become the Tower Block at Ashgrove was laid on 15 October 1930, and a year later, after an expenditure of £25,000 to builders Hennessy and Hennessy, the building was blessed and opened by Apostolic Delegate Cattaneo, in the presence of Archbishop Duhig. The Constitutions of the Societies, as diocesan Congregations, were approved by Rome, and attention now focused on the need for the future missionary priests to receive a seminary education in accordance with the provisions of Canon Law.¹²

More property deals were done. In April 1932, the buildings at 267 Gregory Terrace were demolished and negotiations were begun to purchase a house and property in Manila which might serve as a convent for the nuns. [This property, at Rosario Heights was ultimately taken up by Mother Margaret Claire, in late 1935 / early 1936, for a huge cost of £30,000. Such a sum, at the height of the Great Depression, must have seemed enormous.] In Brisbane, land was acquired in the mountains, on a 90 acre property @ £15 per acre – some 3 miles from St. Jude’s, Ashgrove – to serve as a mother house for the nuns.¹³ A holiday house for the Society’s seminarians, on an acre of land, was said to have been acquired at Burleigh Heads.¹⁴

The number of new recruits to the two institutes was also increasing. The women led the way. The Institutes’ chapel had been removed to the Ashgrove site; and, on 1 July 1932, the Feast of the Precious Blood, Archbishop Duhig presented the novice’s veil to Alice Bates (Sr Mary Paschal) of Launceston, Tasmania and to Alice Wells (Sr Marie-Therese) of Adelaide, South Australia. At the same time, the sisters who had already been professed, renewed their vows.

The following February a Juniorate for young girls over the age of 13 years was approved by Duhig and on 4 April it received its first intake.¹⁵

In January 1934, it was the turn of the men, with *Filipinas* reporting that five students had completed their novitiate, made their vows, and were about to commence Philosophy in the Seminary. Another renewed his vows and was commencing Theology. Yet another four had just commenced their time as novices.¹⁶

The institute's lay supporters were reminded that such clerical training did not come cheaply – a figure of £3,000 per year was mentioned – and they were urged to remember the Missionaries of the Most Holy Eucharist (M.Ss.E.) in their wills. To provide a more immediate source of guaranteed funds, supporters who pledged a fixed sum were enrolled as 'Co-Builders' and received in return a promise of prayers from those they were assisting.

Things were developing at the same time on another front. In 1933, Apostolic Delegate Cattaneo who with Archbishop Duhig, had assisted at the birth of the two Institutes, was replaced by a new representative of the Holy See, Archbishop Philip Bernardini. Bernardini did not share his predecessor's cautious enthusiasm for *Filipinas* and seems to have decided that Cain's use of novenas and tridiums of masses were abuses of the 'good faith of the simple faithful.'

Walter Cain did not respond to such concerns, and could only reflect later that the Delegate had listened to gossip and hearsay,¹⁷ without coming to look at the place for himself. Bernardini was to remain Apostolic Delegate until the second half of 1935, and by the time of his departure, the attitude of the Delegation had hardened against the institutes.

Grounds to move against Walter Cain's seminary had to be based on fact of law and not simply on the likes and dislikes from the Apostolic Nunciature, however. The assault came from the quarter which required seminarians to be given adequate education in the sacred sciences according to Canon Law. In February 1935 Archbishop Duhig supplied Archbishop Bernardini with details of the Seminar's teaching staff, presumably in response to a request to do so.¹⁸ In March, it was Cain's turn and he supplied the Delegate with a list of the texts which his seminarians were studying, together with the names of the various lecturers and a timetable of lecture schedules.¹⁹

Yet the pressure from Bernardini proved to be ongoing. In a letter of 25 June Archbishop Duhig observed that the present Delegate, P. Bernardini 'is taking a particular interest in the curriculum of studies for the candidates for the Priesthood'. Such remained the case when Giovanni Panico replaced Bernardini later in the year.

Duhig may have put a positive spin on the issue, observing that the Ashgrove property was out of debt and that all that is recorded left no doubt about the stability of the institutes; yet there were real grounds for concern. Walter Cain had taken on a sizeable portion of the teaching load, according to the information he had supplied the Delegate.

Yet he was frequently absent on the business of his Orders, sometimes overseas and for lengthy periods. How were his seminarians instructed during his absence? He had told Archbishop Duhig that he should have chief supervision of both men's and women's orders; but was such supervision both practical and possible? Finally he claimed that he had translated the *Constitutions* of the Institute from the Latin text given him by Mgr. Calantuoni of the Roman Chancery; but what was the status of the translation?

Meanwhile, it looked as if the preparatory phase of both institutes was coming to an end and the phase of its missionary expansion was about to begin. On its patronal feast, 28 October 1935, Archbishop Duhig ordained the seminary's first priest in St Stephen's Cathedral.²⁰ This was Peter James Oudendijk, an individual who could himself be the object of a separate study. Oudendijk had been born in Haarlem in the Netherlands on 11 October 1913 and had already begun seminary studies at the prestigious Canisianum in Innsbruck, Austria, before joining the Missionaries of the Holy Eucharist (M.Ss.E.). At the time of his ordination, it was stated that he would be assisting Fr Cain in the running of the seminary at Ashgrove.

A year later, in 1936, it was the turn of a local man to be ordained: George Ainslie (born Ipswich, 13 September 1912, and raised in Chinchilla). Both men joined the Brisbane Archdiocese in 1937 after the institute had been suppressed.

They were joined by several other promising candidates for the priesthood, of whom one may mention the following in passing: New Zealanders Des McMullen (ordained for Townsville diocese 29 June 1948) and his brother Brian McMullen (ordained for Brisbane diocese 29 June 1948), Armstrong, from Goulburn, NSW (ordained subsequently for the church in New Zealand), James Aneas Slyney (ordained Genoa, 18 May 1940 for Brisbane archdiocese), and one of the Birchley family from Eidsvold.

The nuns too were embarking on their missionary work. On Friday 17 February 1936 Mother Margaret Claire accompanied the first group of sisters – one European, Sister Margaret Mary, and five Filipinas – to the Philippines to establish their first foundation there. This was at Rosario Heights, San Juan, Manila. The party left with great fanfare from St. Jude's, after having been first blessed by Archbishop Duhig. Such was the joy of all concerned, that Mother Margaret Claire wrote a *Departure Hymn*, to music by Walter Cain, for the occasion.

On a more practical note, *Filipinas* observed that it cost £100 to send each of them on their mission.²¹

When they arrived, at the beginning of March, they were welcomed by the local Apostolic Delegate, Bishop William Piani and the Secretary to the Archbishop of Manila. The first Mass was held in the convent chapel on 31 March, and on 2 April the building was blessed by the Archbishop O'Doherty of Manila, himself.

Writing from Manila of the events, Mother Margaret Claire enclosed a poem she had written: *Our Little Mission Home*. ('Little'; the place was a two-story colonial structure with arcaded verandahs!!). Such 'open letters' from Manila were to become a regular feature of *Filipinas* for the remainder of the publication's life. When Mother Margaret Claire returned to Australia on 24 April, she brought with her five Filipinas to begin their Novitiate at Ashgrove.

At home, groups providing the financial support for the institutes were also becoming more tightly organised. 'Maintenance Groups' were established in late 1936, to assist the seminary fund, in what Cain described as '... a way to be as little burdensome as possible.' Each group consisted of 50 people who undertook to send £1 each year to support a seminarian. In return, they will '...have their names placed on a card in our Adoration Chapel, and a little Booklet on the Life of St Jude will be posted free'.²²

Then there was the 'Circle Lamp', in which twelve people banded together, each sending an offering for one month, but agreeing to share the spiritual benefits throughout the year.²³ These were added to the already thriving 'trade' in Novenas, 'Votive Lamps' and Mass Stipends that were already the financial mainstay of the institutes.

Some of the funds raised were certainly going to support those in formation, but in what proportion? Doubts must surely have been raised in the minds of many when *Filipinas* proudly published its photograph of the statue of St Jude and his clients, in Carrara marble which had just been erected in front of the main building of St. Jude's seminary.²⁴

Such blatant commercialism at the height of the Great Depression could not but raise both abuse and opposition. It has already been shown that opposition to Cain's fundraising techniques had been expressed as early as August 1929; but now some shady characters appeared upon the scene. The Melbourne *Herald* of 17 February warned its readers that Victoria Police were currently investigating people who were going from door to door selling medals of St. Jude at 1/- each. *Filipinas* replied that such salesmen were 'bogus' and urged its readers to exercise caution.²⁵

Then there was the quarrel that erupted between Walter Cain and the Australian Postal Workers' Union in March 1936 when Cain warned readers of *Filipinas* that their donations may be intercepted in the post by letter pilferers. The Secretary of the Union, Mr. N.W. Burke, understandably took exception to this allegation and demanded an apology. In October, Cain backed down.²⁶

Clearly, all was not well. Such circumstances gave Apostolic Delegate Giovanni Panico the excuse to intervene in the affairs of the Missionaries of the Most Holy Eucharist.

Without examining the records of the Apostolic Delegation on the matter, it would be rash to reach a definitive conclusion on the matter as to why he acted as he did. Writing sometime after the beginning of November 1951, Cain accused Panico of unwarranted cruelty and of a desire to get his hands on the Missionaries' money. This seems to have been the popular understanding that has survived the whole issue.

But it must clearly be stated that, on the surface at least, there is little to distinguish Panico's stance from that of his predecessor Bernardini. The difference was that, while Bernardini hesitated, Panico was prepared to take definitive action.

Perhaps the timing of that action is partly responsible for the negative opinion of the Apostolic Delegate in the handling of the affair. Between 3 and 7 February 1937, the 33rd International Eucharistic Congress was held in Manila. Given Cain's interest both in Eucharistic devotion and in the Philippines, it would have been highly unusual had he not attended the events. [In fact, he left for Manila on 4 January as a passenger on the *Kamo Maru*.] On 14 January, Panico struck without warning; suppressing the men's order and transferring all the Institutes' property to the nuns.

Its priests – Cain, Oudendijk and Ainslie – were to become priests of the Brisbane archdiocese. *Filipinas* was instructed to cease publication forthwith. [In fact it continued to publish until September 1937.] The practice of Votive Lamps was to be abandoned. Failure to obey his instructions would incur the sentence of Interdict upon both institutes. A Jesuit, Fr McCabe, was instructed by the Delegate with the task of implementing these instructions.

This series of instructions was followed on 31 January 1937 by others concerning the fate of the nuns. Cain was forbidden to have any contact with them and instead, a Redemptorist, Fr Eric Dwyer, was appointed as their Apostolic Visitor. All members of the institute, from Mother Margaret Claire to the newest novice, were to be required to complete a Canonical Novitiate, under the supervision of two of Brisbane's Sisters of Mercy, who would act as their Superior and Novice Mistress. In effect this meant the collapse of the nun's order in Brisbane, though the façade was to remain for another year.

The protagonists in favour of the institutes did not go quietly. Despite Panico's forbidding the matter to be discussed in the Press, the *Catholic Leader*, as late as 21 October 1937,²⁷ published an article with photograph 'by a Melbourne Contributor,' which declared St. Jude's to be 'a vital fact in the Catholic life of Australia' and 'something of which the Catholics of Australia may be proud.' *Filipinas*, it declared, was 'possibly unique in Catholic journalism', and continued that its huge world-wide circulation

... spread devotion to Almighty God and to some of His chosen saints, particularly to the Apostle St. Jude. *Filipinas* is also the recorder of the prayers of thousands of Catholics, and every letter written to its columns, and every action taken in producing it, in reading it, and advancing its circulation, is another prayer in the increasing stream of Eucharistic praise.

Such sentiments, however, could not hold back the tide running in the opposite direction. Formal suppression of the men's order occurred on 19 January 1938, and that of the women on 8 September.²⁸

Scarcely anything of all this was to be found reported in the secular press. In a sense, this is not surprising, for contemporary society had other more pressing things on its mind. It was, after all, the height of the Great Depression. Edward VIII abdicated for his Mrs Simpson (December 1936). The Stinson aircraft crashed in the border ranges (February 1937). King George VI was crowned (May 1937). The Spanish Civil War was in full force. Who would notice the fate of a handful of seminarians and nuns who were destined to leave for foreign parts as missionaries once their formation was completed?

So successful was the official deflection of attention that, when Apostolic Delegate Panico visited Brisbane in April 1937, reporters – such as those from the tabloid newspaper *Truth* –

concentrated on his visit to Nudgee College and his Levee at All Hallows, while ignoring the far juicier scandal of the suppression of St. Jude's.

Cain continued to appeal to Rome against the suppression, but in vain. He died on 26 September 1962, aged 83, a priest of Brisbane archdiocese. For the rest of his episcopate, Archbishop Duhig remained sympathetic to Cain. As late as the 1950s he was still supporting Cain's futile appeals to have his case reheard.

The final word on the matter came in a letter to Cain from the Vatican Secretariat of State, on 17 March 1952. This letter declared that

... since no new facts of evidence have been put forward, there would not seem to be sufficient grounds for reversing the decision already given.

The letter's writer sought to console Cain in his loss by observing:

I can only recommend you, therefore, to abide by the decisions of the Holy See and to accept them resignedly as the Will of God.

And he signed himself 'J.B. Montini, Substitute.' (It was the future Pope Paul VI).

It seems that some of the nuns of Mother Claire's institute survived the suppression and still exist in the Philippines to this day; but that is another story.²⁹ As for Walter Cain's priests, ordained from St. Jude's, and as for its seminarians, they are all dead. Their life stories also make fascinating reading; but one has to draw the line somewhere. [It is important to me that they can no longer be hurt by anything I have said.] Some of those seminarians made a fresh beginning as students of Pius XII Seminary, Banyo.³⁰ Each day they would have walked past the statue of St. Jude, brought from their Alma Mater at Ashgrove.

I wonder how many students and visitors to Australian Catholic University, Banyo Campus, would know the significance of this crumbling statue passed on the way to the University's Oval.

And so the Ashgrove property passed to the hands of the Marist Brothers who built one of Brisbane's leading boys' schools on the site. Do its students ever wonder about the origins of the white building they call Tower Block? Does the *Departure Hymn*, first sung by the community on the nuns' departure for the Philippines, still echo through its cloisters? Or has it been overwritten by another story; of boys and young men setting out on a journey no less exciting?

ENDNOTES:

1. The material in this article has been derived from material currently held in the archives of the Brisbane Archdiocese. Thanks are due to Fr. Denis Martin for access to this material. Other archival material may also shed light on this intriguing episode in our local church. However, as of the date at which these observations have been written, these sources have not been consulted
2. Copies of the 2 petitions are found in *Filipinas* 5.5 (Apr. 1928), pp. 5-8 and 9-10 and in the Brisbane Archdiocesan Archives.
3. 1 Aug. 1928, p.8.
4. I am uncertain as to whether this was Dr. Taylor's run-down residence, or whether another had been acquired; but I suspect the former to be the case.
5. Walter Cain's own words in a series of reminiscences on the history of the Missionaries of the Most Holy Eucharist (M.Ss.E.).
6. The Votive Lamp had first been mentioned in *Filipinas* 3.3 (Nov. 1925) p.3 when offerings of 5/- for 7 days and 20/- for a month were the rates quoted.
7. First mentioned in *Filipinas* 4.2 (Nov. 1926) pp.29-31.
8. *Filipinas* 5.7 (June 1928) p.16.
9. *Filipinas* 5.8 (July 1928) p.6.
10. *America* 15 June 1929, pp.233-234.

11. July 1929. This was the last time circulation figures were mentioned.
12. Canon 972 of the 1918 *Codex Iuris Canonici* was the point at issue.
13. I presume this land was in The Gap. Later correspondence speaks of financial return for crushed stone taken from land belonging to the M.Ss.E. This leads to the suspicion that the land which Cain so acquired was somewhere on or near the Gap quarry.
14. I have been unable to locate any concrete property at Burleigh Heads, to which this may refer. Perhaps it was no more than a 'pipe dream'.
15. *Filipinas* 1 Mar 1933, p.25, 1 May 1933, p.25.
16. *Filipinas* 1 Feb 1935, p.4.
17. Incredibly, Cain later was to blame the Manly Union for contributing to the gossip against his seminary. He maintained that its members wanted to preserve a "closed shop" in the field of seminary education.
18. 16 Feb 1935 Duhig writes to Ap. Delegate Bernardini re status of Seminary 3 staff: a university grad. Teaching Humanities. Fr. F Ryan, OFM (D.Ph. Gregorian) teaching Logic & Philosophy; Fr. Andrew Wogan, OFM, formerly taught Theology at St. Anthony's Rome, 3 years teaching Moral & Dogmatic Theology, following the Gregorian curriculum. 11 students. Oudendijk from Uni. of Innsbruck is in 4th Theology. Arrived with Cain in 1934. Spirituality is strictly catered for.
19. 14 Mar.1935 Cain supplies Curriculum and texts studied: Moral Theology (Noldin Schmitt sj, *De Principiis*) by Wogan 45 mins daily; Dogmatic Theology (Tanqueray, vol.2) by Wogan 45 mins daily; Canon Law (F.M. Capello, *Summa Iuris Canonici*; A. Vermeersch sj, *Epitome Iuris Canonici*) 30 mins daily; Liturgy (Wappenhorst-Bruegge OFM, *Compendium Liturgiae Sacrae*) by Cain 30 mins. Weekly; Exegesis (A.P. Silvio Tosadini sj, *Institutiones Introductoriae in Libros Novi Testamenti*) by Cain 60 mins four days per week; Chant (Benedictines of Stanbrook, *Liber Usualis cum Grammar of Plainsong*) by Cain 60 mins per week; Catechesis (Canon Howe vols 2) by Cain 30 mins per week; Ascetics (Tanqueray, *The Spiritual Life*) by Cain 30 mins per week; Philosophy (Vincencio Remer sj, *Summa Philosophiae Scholasticae*; V. Cathrein sj, *Philosophia Moralis*) by Ryan 80 mins daily.
- 20.. *Filipinas* 1 Dec.1935, pp.8-9, 12-13
- 21.. *Filipinas* Apr. 1, 1936 pp. 24-26.
- 22.. *Filipinas* Oct. 1936, p.14.
- 23.. *Filipinas* Oct. 1936, p.15.
24. *Filipinas* Oct 1936, p.9.
25. *Filipinas* Apr.1936, p.25.

26. *Filipinas* Mar 1936, p.11; Oct1936 p.22.
27. *Leader*, 21 Oct, 1937, p.19.
28. The *Directory* for 1938 observed that the order had 21 nuns.
29. On the suppression of the nuns, Mother Margaret Claire resumed her baptismal name of Gertrude Spencer Wilson. However, when she died in 1956, Cain managed to have her buried in Nudgee Cemetery in the plot of the Sisters of Perpetual Adoration. The name on the headstone is "Mother Margaret Claire". She had achieved in death what she had been deprived of in life.
30. In its early years, Banyo was partly funded by the proceeds of Walter Cain's financial enterprises.