

Jeremiah O’Leary (1876-1953):
Parish Priest of Coorparoo

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The grave of Fr. Jeremiah O’Leary states that he was born on 10th March—while his obituary says it was April 1876—at Macroom Co. Cork, Ireland. He is reported to have been a kinsman of the nineteenth-century priest-scholar; though caution should be exercised here—our Jeremiah inherited many of the characteristics of the Irish: one of which was the ability to be a little expansive with the truth. (We might equally ask if he were a kinsman of the ‘Father O’Leary’ whose name adorns certain after-dinner liqueurs.) However, until further information presents itself, we shall not press our investigations in this direction; but instead concentrate on what we know.

He was educated by the Christian Brothers at Doneraile; from where he passed to Mt Melleray Seminary and finally to All Hallows College Dublin. He was ordained Priest there, for the Brisbane diocese, in either 1899 or 1900.

After ordination, he spent a year with Fr. William Cashman, studying German in Vienna;¹ following a policy of Archbishop Dunne, which was designed to better equip his Irish clergy for ministry to Queensland’s large German-speaking population. The archbishop’s design never really worked in practice. The Irish do not appear to have worked beyond their community, and many of the German-speakers went elsewhere in their religious practice.



**REV. FATHER J. O'LEARY, P.P.,
St. James's Church, Coorparoo.**

In any event, the immersion in things German having been completed, O'Leary arrived in the Brisbane diocese on November 1, 1900.

Early years of priestly ministry in the Archdiocese were spent living in already-established parishes, or Missions, while serving in more distant areas. For example, he is known to have serviced Bulimba, between 1901 and 1904, from St Patrick's Fortitude Valley; commuting across the river. In August 1904, he was living at Rosalie with fellow Irishman, Fr. William Lee, and looking after the Toowong district.² The two—Frs. O'Leary and Lee—were to remain friends and sparring partners over the years.

In 1909, Fr. James Byrne, the priest in charge of the Nundah district, went on a holiday to Ireland and Jeremiah O'Leary was chosen to administer the Mission in Byrne's absence. This was a 'feather in his cap', for at the time of his arrival, the wooden Nundah church building had been completed for only about six months.

When he was replaced as administrator by Fr Martin Jordan, in early June 1910, the grateful parishioners held a social evening in the Nundah Town Hall to farewell him. The City and Suburban Orchestral Band opened proceedings with Von Suppe's *William Tell Overture*. This rather stunning piece was followed by a medley of songs from Mrs. Crawford and Messrs. Patrick, Watson, and Moran.

The Chairman of the evening, Hon. T.C. Beirne, then rose to speak. He chose to address himself to the theme of the union that was to be desired between the priest and his people. He began by referring to Dubois' Book *Contemporary Ireland* which detailed the state of affairs that had existed there from Penal Times to that day.

Then he moved on to describe the situation at Nundah—with the church barely six months old:

We thought we would not be able to fill it up, but now the church is regularly filled and a great many of the congregation regularly approach the altar rails. We have now a Branch of the Sodality of the Children of Mary and a Branch of the Hibernian Society, and altogether I think he [Fr. O'Leary] has given us good reason to appreciate his services in this district.

T.C. Beirne continued:

In all my experience I have never met a more thorough, earnest [sic], practical, conscientious man than Father O'Leary.

He concluded by presenting O'Leary with a purse of sovereigns.³

It was a similar case with Saint Patrick's, Fortitude Valley, in March 1912, when the incumbent, Fr. O'Flynn, left for his overseas holiday. O'Leary was appointed administrator of the parish.

The *Freemans Journal*⁴ reported that he had held a garden fete at St. Patrick's on Saturday, 23 November; and that this event had been officially opened by no lesser personage than the Governor of Queensland, Sir William McGregor. When Fr. O'Flynn returned from his break in March 1913, a farewell—not unlike the one at Nundah in 1910—was held; only on this occasion T.C. Beirne, MLC was joined by Frank McDonnell, MLC and the Co-adjutor Archbishop of Brisbane, James Duhig. O'Leary received a purse of 142 sovereigns and an embroidered stole from the grateful parishioners. At the end of proceedings, Archbishop Duhig informed those present that O'Leary was about to receive a new appointment, which would be announced shortly.⁵

The 'new appointment' to which Archbishop Duhig referred, had, in fact, been under development since the beginning of that year; less than twelve months after Duhig's arrival in Brisbane, as Archbishop of Amida and Co-adjutor Archbishop to the failing Archbishop Robert Dunne.

On 12 January, 1913, an 'initial meeting to select a site' for a new parish on the Southside was held at Stones Corner.⁶ It was noted that, between St. Joseph's Kangaroo Point in River Terrace (just opposite Old Government House) and Guardian Angels Church, Wynnum South, 'there is a large stretch of increasingly populated country from which many Catholics have to travel very long distances to attend Divine Service ... at Stones Corner and Coorparoo.'

A generation earlier, Mr. J. Toohey had donated a one-acre block of land and Archbishop Dunne had purchased an adjoining one-acre block on the other side of the railway line in O'Keeffe Street, Stones Corner. (That site was deemed not sufficiently central to meet the developing needs of the areas Catholics, and it was subsequently sold.)⁷

Mass began to be celebrated at Stones Corner from the beginning of February 1913, though the actual site remains uncertain. *The Age*⁸ reported that Mass was said in the Forresters' Hall on Sunday 2 February; while another report⁹ described a Mass as being held in the Oddfellows' Hall on 16 March. (If these were indeed different venues, then perhaps both were used, as the report of the Mass on 2 February indicates that the hall could not accommodate the crowd which attended.)

This Mass of 16 March, in effect, marked the beginning of the Coorparoo Parish. Co-adjutor Archbishop James Duhig presided; and was assisted by Frs. James Byrne (Administrator, St. Stephen's Cathedral) and Michael Potter (Parish Priest,

Warwick)—both successful fundraisers. At the end of Mass Archbishop Duhig fulfilled his promise, made three days earlier, and announced that Fr. Jeremiah O’Leary had been appointed the first Parish Priest of Coorparoo. The extent of the new parish was to be from Stones Corner to Corinda and incorporated most of Brisbane’s Southside of the river.

Fr. James Byrne, Mr John Currie and Archbishop Duhig, after examining several sites, had finally decided upon three acres of land on the corner of Cleveland Road and Wecker Street.¹⁰ This land had 6½ chains frontage to Cleveland Road and 8½ chains frontage to Wecker Street and was currently the property of the Auditor General, Mr. T.W. Connah.¹¹ Trams passed in front of the property along Cleveland Road.

Fr. James Byrne added that, while he supported the choice of the Coorparoo site, he felt that the sheer size of the parish required a second church—at Ipswich Road, Annerley. At this, Duhig informed those present that he had secured a site for this second church, near the Junction Hotel on Ipswich Road, Annerley.

A working finance committee was set up to oversee the project. Mr. M.J. Carmody was appointed secretary of this committee, and Mr. W. Keating became co-treasurer with Archbishop Duhig. A subscription list was opened; and Archbishop Duhig declared that his deposit of £50 to Mr Connah would serve as his subscription. To this Fr. Michael Potter added £5.5s. a further £450 was subscribed, and the project was under way.

Archbishop Duhig wasted no time. On 6 April 1913, he laid the foundation stone of a wooden church/school building, designed to hold 200 students. O’Leary, profiting from his earlier experience at St. Patrick’s Fortitude Valley, held a bazaar to raise funds for the project. This event was opened by a parishioner, Mr. Justice Real, the Senior Puisne Judge.¹² On 6 July, the first

meeting to erect a similar building at Annerley was held. In the midst of all this frenetic activity was Jeremiah O'Leary himself.

On 10 August 1913, at 11a.m., Archbishop Duhig blessed and opened the newly-completed Coorparoo church/school building. 'The weather was a happy blending of mellow sunshine and exhilarating zephyr': a slight westerly wind was blowing. (Given the month, August, and Brisbane's propensity for biting westerlies at this time, is it possible to detect here an Irish 'freedom of expression'?) *The Age* was enthusiastic in its praise declaring:

Surely this is something in the nature of a record for church building in Brisbane. By the time opening day had arrived, much of the cost of the land (£1,250) and building and furniture (£1,400) had been met. Of the remaining debt, a further £400 was raised on the day; leaving the parish with a mere £50 remaining to be paid.¹³

Archbishop Duhig chose 1 John 5 as the text of his occasional sermon: 'This is the victory which overcomes the world; our faith.' He sought to link the event that was taking place that day with the faith of the first Christians as messengers of the Gospel of Christ.¹⁴

At the same time that all this was taking place at St James', a similar process was taking place at Mary Immaculate Annerley. The foundation stone was laid on 28 September 1913; with the church being opened on 14 June 1914 at the cost of somewhere between £1,207 and £2,500.¹⁵

With the construction of both wooden church/schools under way, O'Leary commenced a third building project, on Sunday 19 April 1914: the construction of a presbytery at Coorparoo.¹⁶ This project is significant in its own right, for it was to give rise to the circumstances for which Jeremiah O'Leary is perhaps best remembered today. O'Leary chose as his architect the

Welsh-born graduate of the Royal Academy, London, G.H.M. Addison (1857-1922).¹⁷ (Some of Addison's other buildings in Brisbane include: the *Mansions* in George Street, the Albert Street Uniting Church, the Government Buildings in Adelaide Street at ANZAC Square, and the Catholic churches at Wilston, Rosalie, Cannon Hill and East Brisbane.) The builder of the presbytery was none other than the Archbishop's brother, Edward Duhig.¹⁸

The building was on the corner of the church block, with a frontage to Cleveland Road; and was designed to give light, ventilation, room and comfort. A contemporary description noted:

The verandahs with their white ornamental railings are very roomy. On the ground floor the dining room will provide Father O'Leary with facilities for study and for receiving his visitors. A handsome wide staircase leads to the upper floor where there are three airy spacious bedrooms all well lighted. One is exceptionally large, corresponding to the dining room below. The whole interior is beautifully plastered, and some very delicate calomine tints are used. There are two remarkably fine bay windows, and the verandahs and balconies will enable out-door rooms to be improvised.¹⁹

The construction cost of the building was £2,400—that is, the same as each of his wooden church/schools at Coorparoo and Annerley. This would appear to indicate a man whose lifestyle was anything but that of a severe ascetic. Well did Archbishop Duhig say of him at his funeral that he was a man who had taken the scriptural phrase '*Servite Domino in laetitia*' (Serve the Lord cheerfully) to heart, and made it his own.

Once again, O'Leary's ability to raise funds held him in good stead. By the time Archbishop Duhig, accompanied by Bishop Patrick O'Connor of Armidale, blessed and opened the presbytery on 16 August 1914, about half the cost had been

raised. A further £400 had been raised at a garden fete by the ladies of the parish; leaving a remaining debt of £800 to be paid off by the parish.²⁰

How did he do it? In the first place, he made use of his gift as a scholarly raconteur and writer, producing the first of two books, *Catholic Miscellany*, which he sold to all and sundry for the expensive sum of 2/6 a copy. The book provided a selection of literary and historical pieces, which have stood the test of time for subsequent generations. The design, in gold on an emerald green cover, clearly depicted the purpose for which the work had been undertaken: the architect's design of the new presbytery.

I would like to say more about this aspect of O'Leary's activity. Clearly, it was not his first venture into the world of publishing—the features, the placing of advertisements, and the compositing are too sophisticated for that.²¹ Perhaps he had written previously under a pseudonym, as several priests did at the time; but nothing has resulted from my searches. The best I can do is to remind readers of Monsignor Patrick Hartigan, who, as John O'Brien, wrote books such as *Around the Boree Log* and *The Parish of St. Mels*.

Whatever of this, O'Leary was always one to grasp any opportunity that presented itself. When the presbytery was opened that Sunday afternoon in August 1914, he arranged for special trams to come from North Quay for the occasion. Early the next year, the Brisbane Tramway Company extended its electric tram service from Stones Corner to Coorparoo Junction; and there was O'Leary doing a deal with them to connect his presbytery to the tramway supply. 'For a neighbourhood where every other residence depended on kerosene or gas illumination at night, the presbytery was lit up like a Christmas tree.'²²

The year of 1916 began with the arrival, on board the *Osterley*, of the first Good Samaritan Sisters from Sydney. And who was at the wharf to meet the ship? You guessed it, Jeremiah O'Leary. He obtained a house at 67 Kirkland Avenue to use as a temporary convent. The school year at Coorparoo began with the Sisters providing the staff. By August that year he had acquired T.W. Connah's residence *Langlands* and ten acres of land, which became the Sisters' Convent of St. Scholastica. This time, Connah obtained a better return from the sale; receiving £4,600; on top of which O'Leary paid a further £2,000 for refurbishments.²³

But 'things were not well in the promised land'. Developments were occurring fast. The archdiocesan authorities decided to divide the parish; creating two parishes: St. James' Coorparoo and Mary Immaculate Annerley. Fr. James Gallagher, O'Leary's curate at Coorparoo, was made Parish Priest of Annerley. O'Leary took this badly: he felt betrayed.²⁴ On 30 July 1916, he wrote to Archbishop Dunne (and indirectly Archbishop Duhig) asking for an 'exeat' to allow him to leave the diocese. Fortunately, the archbishops chose to turn a blind eye to the request, and O'Leary was somewhat mollified by a deputation of Annerley parishioners waiting on him with a purse of sovereigns, in appreciation of the work he had done amongst them. The Archbishops then renewed his appointment as Parish Priest, Coorparoo.²⁵

Archbishop Dunne died on 13 January 1917, and James Duhig assumed the office of Archbishop of Brisbane in his own right. One of the well-known things about the Duhig years is that he never had enough cash to realise the grandiose projects that he had in mind for the archdiocese's buildings and places of worship. One such unrealised project was the construction of Holy Name Cathedral on the site of the former archbishop's residence, *Dara*.

Jeremiah O’Leary tried to do his bit in support, by publishing *Catholic Progress in the Archdiocese of Brisbane 1912-1919*—with a sketch of the proposed new cathedral on the cover—as a fundraiser. His earlier book *Catholic Miscellany* had certainly been successful; why should this new book not prove likewise?

Archbishop Duhig was certainly impressed, describing it as ‘a very detailed and accurate record of the Church in Southern Queensland. It is doubtful whether any other Australian diocese was able to produce something of its calibre at the time.’²⁶

But O’Leary’s book is popularly known by another name. In an after-dinner speech at one of the last priests’ retreats held at *Dara*—before it was pulled down to make way for the new cathedral—O’Leary’s old sparring partner, Dean William Lee, rose to speak. He congratulated O’Leary on his publication and also wished him *bon voyage* on his forthcoming trip to Ireland. In buying one of the books, he said, he had thought he was contributing to the building fund at Coorparoo. He proposed that henceforth the book be known as ‘*Suppressio Veri* by Jerry O’Leary.’²⁷ And this clever pun is how the book is known to this day.

O’Leary left on his trip home in February 1920; and, true to form, the parishioners gave him a number of presents, including a wallet of notes. Something central to O’Leary’s character is revealed by these overseas trips: he always returned from them late. There was always a good excuse; and the same story was never repeated; but still the lateness stands out. He is not remembered as lacking punctuality in other respects, so one may suspect that the emotional wrench of leaving his native land—in spite of all his external bravado—cost him a great deal.

When he returned to the archdiocese, it was straight back into building again. The population of Brisbane’s Southside had been growing during his absence and their needs had to be provided

for. A church, St. Agnes' at Mt. Gravatt, was blessed on 3 July 1921 and the following year another, St. Thomas', was opened at Camp Hill (then known as East Coorparoo).²⁸

In 1925, he built a new church at Coorparoo, in the 'Jefferson style' of Toowoomba colonial architect, James Marks (1834-1915).²⁹ The Coorparoo church was designed by James Marks' eldest son Henry James Marks (+1939). The builder was Daniel Gallogly, also of Toowoomba. The foundation stone was laid on 25 January, and on 29 November that same year, Archbishop Duhig blessed and opened the new structure. The total cost of the building was £9,200. £814 had been subscribed when the foundation stone was laid. By the time of the opening £2,000 was in hand. On the occasion of the opening £3,040 was subscribed, leaving a remaining debt of £4,160. This was a truly amazing achievement, both for the speed of construction as well as the speed of fundraising.³⁰ Most importantly of all Jeremiah O'Leary had his new church.

In 1931, Jeremiah O'Leary made his entry into Brisbane's 'art world'. A Sydney art connoisseur, Mr. A.W. Albers told the *Courier*³¹ that he had been approached by O'Leary for an opinion on a watercolour work by Lady Butler,³² 'Saving the Guns at Loos'. O'Leary told him that he had acquired the work while on a trip to Ireland some years ago. The work used to hang on the wall of the dining room of O'Leary's presbytery at Coorparoo. He told Mr. Albers that he intended to lend it to the Queensland Art Gallery. It was apparently sent there at some stage for cleaning; but its whereabouts today are unknown. As with O'Leary's literary activity, an air of mystery surrounds the episode, leaving the impression that there was much that was left unsaid.

Late in 1932, he hit on another gimmick to raise funds: he would use the parish hall to show motion pictures. He leased the hall to a professional showman, a Mr. Molt. This time, however, the good priest had met his match. The locals objected to Council, which rejected O'Leary's application for a licence.³³

In 1935, he set out on yet another holiday to Ireland; this time in the company of Frs. Prout, Dee, and Hayes. His departure was preceded by the usual Smoke-Concert; this time by the local Branch of the Holy Name Society (President, L. Cusack), with about a hundred people present. O'Leary—again the innovator—chose the unusual way for the time, of flying by monoplane, operated by New England Airways, from Brisbane to Sydney, where he boarded the ship *Moldava*.³⁴

On 23 June 1949, he celebrated his Golden Jubilee of Ordination with a Pontifical High Mass in St. James. Those officiating reads like a Who's Who of the clerical establishment in Brisbane: The Deacon was Mgr. T. English, the Sub-deacon Dean J.B. Lynch, the Master of Ceremonies Fr. Tom Armstrong, while the preacher was Archbishop James Duhig himself. After morning tea at 11a.m. at the presbytery, the school children presented a concert of their own. This was followed by a dinner for Priests at 1p.m., and afternoon tea at 4p.m. The day was brought to a conclusion at 8p.m. with a Grand Concert and presentations to the Jubilarian in the Parish Hall.³⁵ (This guy really knew how to party!)

His last years were filled with eccentricities. His driving habits are the first thing to attract attention. When behind the wheel of a car, road rules meant nothing. He never stopped for a tram, even at busy Stones Corner; he just swung out on the wrong side of the road to pass it by. The Police all knew him and used to turn a blind eye to his traffic misdemeanours.³⁶

At Mass, like so many priests of the time, he was fanatical about the ringing of handbells at the elevation of host and chalice. Various stories circulated as to how he managed to achieve this when no server was present.³⁷

He forbade his curates to go to the toilet before they said morning Mass.³⁸ But there was a logic to such a ban: the sound of a flushing toilet at 6a.m. would wake the whole house, even those who were trying to sleep.

The eccentricities of the last years, however, revealed a deeper reality. Jeremiah O’Leary just didn’t recognize when the time had come to retire. In this, he wasn’t alone. Many a priest who ‘rages against the dying of the light’ may desire only to end his days labouring in the Lord’s vineyard—come what may. O’Leary was this kind of priest. In 1950, he sailed for Ireland for the last time. When he returned, he found the situation changed.

Those in authority had decided that ‘the good Dean’ was past it. At first, they appointed good men, such as Frs. Alan Brown, Frank Costello, Vince Kiley, Jack O’Halloran, and Brian McMullen to assist him. But by 1952, another more attractive prospect presented itself, in the person of the formidable Fr. Thomas Hunt and his band of Augustinians. Hunt proposed that the Augustinians move their school, Villanova, from Whinstanes to the site of the Good Samaritan Sisters’ school (the old Langlands) at Coorparoo. Part of the deal was that the Augustinians would take over the Coorparoo parish.

The Archbishop suggested that the time had come when Jeremiah O’Leary ‘might gracefully retire.’³⁹ He even created a new parish, Dunnellan, hoping that O’Leary might move into this new position. It was all to no avail. Fr. Thomas Hunt and his Augustinians did take over the school and the parish; and Villanova has become one of Brisbane’s great centres of Catholic

education. Today, the Augustinians still have care of St. James' Coorparoo. Its parish priest, Fr. Brian Fitzpatrick OSA and Mr. Jim McDonald have been of great assistance in providing information for this paper. I thank them for it; as I do the Brisbane Archdiocesan Archives.

And what of Fr. Jeremiah O'Leary? After the Augustinians arrived, he was allowed to continue living on in a back room of the presbytery; an increasingly tragic figure, whose day had come and gone. On 10 September 1953, he fell in the presbytery and broke a leg and an arm. He was admitted to the Mater Hospital, where pneumonia soon developed. He died there on the morning of Tuesday, 6 October, 1953. He was buried in Nudgee Cemetery on Thursday, 8 October, at the conclusion of Requiem Mass in St. Stephen's Cathedral. Archbishop Duhig preached the panegyric.⁴⁰

Thus passed one of the leading fundraisers, builders, historians, and pastors of the Brisbane archdiocese. As we pause to remember him, let us pray for the soul of the first Parish Priest of St. James' Coorparoo; the creator of 'Suppressio Veri': Jeremiah O'Leary. May he see the reward of his labours.

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He is currently an Honorary Fellow at the Australian Catholic University (McAuley at Banyo Campus); this being in recognition of his support to students working on aspects of Church History and his continued research on the history of Sicily from Graeco-Roman times down to the Middle Ages.

Father Hanlon is the author of the entries on Fathers Edward Leo Hayes and Gerard Joseph Nichol in “The Australian Dictionary of Biography”.

He is currently Chaplain at the Holy Spirit Home at Carseldine, Brisbane.

ENDNOTES:

1. So Denis, Martin, *Priests of 1928*, Catholic Archives, Archdiocese of Brisbane, Watson Ferguson, Moorooka 2003, pp, 4-8, 43; but it could equally have been in Innsbruck, where the Jesuits still conduct a Seminary, at which other Brisbane priests studied at the time.
2. On this occasion, he was sub-deacon at a Mass in St Stephen's Cathedral to mark the anniversary of the death of Bishop James Quinn. See *Brisbane Courier* Friday, 19 August 1904, p.4.
3. *The Age*, Saturday, 18 June 1910, p.6.
4. *Freemans Journal*, Thursday, 28 November 1912, p.17.
5. *The Age*, Saturday, 22 March 1913.
6. *The Age*, 8 February 1914, p.9.
7. To allow this sale to take place, a special Act of Parliament was required: *The Roman Catholic Lands Sales Bill* of 17 July 1913. It was introduced to the House by the State Treasurer, and O'Leary was called before the House Select Committee on 6 August 1913. The Title for the land was transferred on 17 October 1913 to Robert and William Carter and valued at £600. An adjoining half-acre owned by Archbishop Dunne returned £350. Michael A. Endicott, *Coorparoo and Saint James's Church—a chronicle of their early development*, Augustinian Historical Commission, Manly Vale, NSW 1975, p.14.
8. *The Age*, 8 February 1913, p.9.
9. See Endicott, p.11.
10. Later renamed 'Kirkland Avenue'.

11. See Margaret H. Connah, ‘Thomas William Connah’, *Australian Dictionary of Biography*, vol. 8, Melbourne University Press, 1979, p.86. This was Duhig’s first land purchase in Brisbane. Connah lost financially on the deal—Duhig always drove a hard bargain. He had paid £2,000 for the property in 1888; yet he sold it to Duhig for £1,250 in 1913.
12. ‘The Week in Brisbane. News and Gossip. Bazaar at Coorparoo’, *Catholic Press*, Thursday, 15 May 1913, p.29.
13. Some 200 members of the Hibernians (HACBS), from all over Brisbane, provided a guard of honour for Archbishop Duhig. (One of these, described as a ‘Trustee’ was Mr. J. Hanlon. I haven’t quite tracked this chap down; but it is just possible that he may have been my grandfather.) See also Endicott, p.14.
14. *The Age*, Saturday, 16 August 1913.
15. ‘The figures are rubbery: new Catholic Church opened by Archbishop Duhig’, *Brisbane Courier*, Monday, 15 June 1914, p.8 (?), £2500, Endicott, p.15, £1,207.
16. Archbishop Duhig blessed the foundation stone that day. *Brisbane Courier*, 20 April 1914, p.8.
17. Obituary, *The Queenslander*, Saturday, 11 February 1922, p.10.
18. *Brisbane Courier*, 20 April 1914, p.8.
19. *The Age*, 16 August 1914.
20. *The Age*, 16 August 1914.
21. One can, perhaps, compare O’Leary’s work with other products of Catholic publishing, e.g. *Freeman’s Journal* or *Catholic Press*.

22. Endicott, pp.16-17.
23. Endicott, pp.17-18.
24. This reaction is not unexpected with an Irish parish priest at the time. See Endicott, p.18.
25. According to the terms of Archbishop Robert Dunne's earlier letter of appointment of Sunday, 1 August 1915.
26. Martin, p.7.
27. Martin, p.7.
28. Endicott, p.19. St. Thomas' was located on part of the estate of the former Premier T.J. Byrnes (1860-1898). The land had been donated by Byrnes' sister.
29. See Don Watson, 'James Marks', *Australian Dictionary of Biography*, <http://adb.anu.edu.au/biography/marks-james-13077> accessed 21 July 2013. James Marks had built churches in this style at Laidley and Bulimba.
30. *Catholic Advocate*, 3 December 1925, pp. 22-23.
31. *Courier*, 5 September 1931, p.10; 12 September 1931, p.16 (illustration).
32. Lady Elizabeth Butler (Born Lausanne, Switzerland 3 November 1846; died Gormanston Co. Meath, Ireland 2 October 1933) http://www.militaryprints.com/lady_butler.htm provides details of her life. Born Elizabeth Thompson, Lady Butler was perhaps the leading painter in the genre of military paintings during the late 19th century. Her famous quartet of paintings, exhibited 1874-1877: 'Calling the Roll after an Engagement in Crimea' (Her Majesty The Queen's Collection); 'Quatre Bras' (National

Gallery of Victoria, Melb.); 'Balaclava' (City of Manchester Art Gallery); 'Return from Inkerman' (Ferens Art Gallery, Kingston upon Hull) established her reputation; but her subsequent works never quite achieved the fame of these earlier pictures, in spite of their dramatic scenes: 'Scotland For Ever!' (Leeds Art Gallery) and 'The Defence of Rorke's Drift' (Her Majesty The Queen's Collection). She continued to exhibit at the Royal Academy until 1920. With few exceptions, all her pictures had military themes, particularly of soldiers in battle. While she never witnessed actual warfare, she was in Egypt for some years in the 1880s with her husband, Lieutenant-General Sir William Butler. Many of her pictures were drawn accurately, using models in some cases, and observing military manoeuvres in others. For example, when Queen Victoria commissioned her to depict 'The Defence of Rorke's Drift', Elizabeth Butler went down to Gosport, where the 24th Regiment was billeted upon its return from Natal. There, she made sketches of the men from life. The soldiers even re-enacted the battle in the original uniforms they wore throughout the campaign.

33. *Brisbane Courier*, 23 November 1932, p.6.
34. *Courier Mail*, Tuesday, 22 January 1935, p.13.
35. Programme of events.
36. Martin, p.7.
37. Martin, p.7.
38. Martin, p.8.
39. Archbishop Duhig, letter of 28 February, 1952.

40. *Courier Mail*, Wednesday, 7 October 1953, p.6 and Thursday 8 October 1953, p.16; *Catholic Leader*, Thursday, 8 October 1953, p.9 and Thursday 15 October 1953, p.5.

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- ‘Good Samaritan Sisters. Arrival and Reception’, *The Age*, 15 January 1916, p.6.
- ‘New Convent of the Good Samaritans, Coorparoo. Blessed by Archbishop Duhig’, *The Age*, 26 August 1916, p.???
- ‘News and Gossip’, *Catholic Press*, Thursday, 31 August 1916, p.26.
- ‘Death of Mr. G.H.M. Addison’, *The Queenslander*, Saturday, 11 February 1922, p.10.
- ‘The Archbishop at Coorparoo’, *The Age*, Saturday, 31 January 1925, p.?? + photo.
- ‘Coorparoo’s New Church: Archbishop Describes Civic Benefit Accruing from Catholic Progress in Brisbane. Large Gathering Shows Appreciation by Subscribing £3,040’, *Catholic Advocate*, 3 December 1925, pp.22-23 + photo.
- ‘Welcome Home. Father O’Leary Entertained’, *Brisbane Courier*, Wednesday, 20 April 1927, p.??
- ‘Saving the Guns at Loos’, *Brisbane Courier*, Saturday, 5 September 1931, p.10.
- ‘Brisbane Art Discovery’, *Brisbane Courier*, Saturday, 12 September 1931, p.16.

- Lady Elizabeth Butler, <http://www.militaryprints.com/lady-butler.htm>.
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