

Growing Up Catholic in Sunshine, 1919 - 1927.

The Establishment of Our Lady of the Immaculate Conception Primary School.

A Journey in Historiography

Maureen Lane

Dip.T., B. Ed.

SUBMITTED IN FULFILMENT OF THE REQUIREMENT FOR THE DEGREE

OF

MASTER OF EDUCATION

AUSTRALIAN CATHOLIC UNIVERSITY.

1999

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DECLARATION

This thesis contains no material which has been accepted for any other degree in any university. To the best of my knowledge and belief, this thesis contains no material previously published or written by any other person, except where due reference is given in the text.

Maureen Lane.

(Maureen Lane)

ACKNOWLEDGEMENTS

I would like to thank my supervisor, Dr. John Brick for his guidance, scrutiny of my many drafts, helpful comments and patience.

I am grateful to the following people who shared their memories with me and allowed me to access their resources:

Amy McKenzie, Ruth Crowley, Noreen Omant, Jack Clancy, Tom Fox, Bill Sullivan, Fay Meehan and the Our Lady's History Group, Rachael Naughton, Rob Witchell, Joan Murray, Sheila Mann, Fr. Beasley (Footscray P.P.), Catherine Herrick, Frank Rogan, Peter Flannigan, Esma Green, Ethel Waters, Joan Carstairs, Chris Evans, William Leonard, Desmond Leonard, Sue Knight, Esma Bleazby, Margaret Press, Clara Trumino, Tom Rigg, Sheila Carey, Leo Kelly and Bonny Kelly.

I would also like to thank all the staff who assisted me in any way at:

Public Records Office of Victoria, the Living Museum of the West, the Diocesan Centre Melbourne, Catholic Historical Commission, Congregation Administration Office of the Sister of St. Joseph (Sydney), Registered Schools Board, Sunshine State School, Education History Research Unit, Catholic Education Office, Footscray Historical Society, Sunshine Historical Society, ACU Library (Oakley & Ascot Vale), Sunshine Library, Fairfax Newspapers and Maribyrnong Library (Footscray).

I would especially like to thank my daughters, Deborah Gough and Jeanette Gough for the support and encouragement they have given me.

Special thanks to Tony Leonard for teaching me new computer skills, for allowing me access to the Internet via his computer and for his patience and support through my journey.

This work is dedicated to my late father, Gerry Lane, who delighted in my meager research efforts, encouraging me and taking pride in everything I did. Thank you Dad, I treasure the history we made together.

ABSTRACT

This study is, in effect, the compilation and the telling of the story of the establishment of the school of Our Lady of the Immaculate Conception at Sunshine, it seeks to add to the quantum of knowledge available in regard to:

First - the story of that particular school's establishment,

Second - its derivation from and contribution to the wider context of the development of Catholic education in Victoria, and

Third - its place in the story of the growth of a suburban community as a reflection of some of the social forces which were operating in Victoria at that time.

This thesis is the result of an invitation by the writer to a number of people to collaborate in constructing the story. These people ranged from those who, as children, attended the new school, and those whose experience of its establishment was a generation removed but who, nevertheless, claim an affinity with the school and its society, to those archivists, professional and otherwise, whose task or desire is to keep alive the historical foundations of our culture.

It this thesis is attached to any particular school of historiography it would be closest to the Annales school as outlined in *The Living Past: Western Historiographical Traditions* (1975). As Andrea and Schmøkel describe it,

The labors of love of a group of historians associated with the journal Les Annales... have produced a wealth of informative detail studies about the life styles, living standards, social values and assumptions about various social groups in all periods of French and European history. (This school) simply seeks to recover knowledge about the past as it was lived. (p.266)

In the light of post-modern criticism developed since 1975, this thesis acknowledges directly the ideological base from which the author is coming. Nevertheless, it remains within the orbit of Annales historiography in that it seeks to "recover knowledge about the past, as it was lived" by focussing on the thoughts, memories and deeds of people who were intimately involved in the building of the social microcosm which was and is Our Lady's School.

Coming closer to home, Rob Pascoe (1979) has developed a taxonomy of Australian hirstoriographers in his study, *The Manufacture of Australian History*. This thesis is constructed around what Pascoe calles contextual historiography. He explains contextual historiography using Sir Keith Hancock's work as an example.

...to say that Hancock rejects the search for laws of history is to begin to define his characteristic mode of social theorizing. Hancock rejects the notion that reality can be explained by constructing rules of social structure and change which will apply across time and space and instead professes that events, persons and ideas can best be understood by locating them within their actual period and place. (p.5)

This study itself is an invitation to any interested person or group to develop their knowledge of the period, geographical area or the event through the publication of oral histories. It invites others to add to their knowledge, either by expanding it or giving them the opportunity to develop different perspectives or added nuances to their current understanding and interpretation through the incorporation of new information into their thinking.

In the dynamic which is history some of these people may put additional material on the public record for the inspection and possible adoption of others, including the present writer.

This study is by no means meant to be prescriptive, categorical or didactic. Postmodern theory and analysis precludes this. Rather, it is to be seen as a bridging study which has come from almost nothing due to the destruction of records by fire or the failure to collect and maintain records pertaining to school life during that time. It is to be seen as tentative because there is always the possibility that diaries or other memoranda will be unearthed as people shift house or as deceased estates are distributed. Other researchers may compile oral histories from people who have not been interviewed in this study. While it may be seen from the transcripts that the interviews compiled for this study present a consistent story with few, if any, contradictions between them, it is always possible that interviews with other people may present a different picture.

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CHAPTER ONE: INTRODUCTION AND THEORETICAL CONSIDERATIONS

In the year 1972, Our Lady of the Immaculate Conception Primary School was destroyed by fire, not once, but twice. Records relating to the establishment of the school and some records relating to the establishment of the parish were destroyed in the blaze. The date that Our Lady's Primary School began operation was a mystery to everyone concerned with the school and the parish. It was generally believed that the school began in the early 1920's with a 'Miss McMahon' as head teacher, but there was some disagreement about the validity of that date.

A parish history group was formed in 1986 to gather oral histories and documentation about the parish in order to assist in the production of a history of Our Lady's Parish, which was published on the occasion of the parish's diamond jubilee. The material collected and recorded by this group included some information about the parish school in Sunshine, but this was incidental to their task.

There is no published history of Sunshine for the period 1919-1928 as authors and local historians have tended to focus on the early development of the area,

(Glimpses of Early Sunshine) or on the period from 1928 onwards (When the Whistle Blew).

Theoretical Considerations

In 1988 I co-authored a collection called 'Pubs, Punts and Pastures. A History of Pioneer Women on the Saltwater River' (published by the St. Albans' History Society). This collection sought to unearth and record the experiences of a group of six women who pioneered the areas now known as Footscray and Keilor but had never received any recognition for their social and economic contributions to the fledgling communities that they pioneered.

This earlier work represented a successful anthology of a group of women whose history and contribution had been hidden behind the façade of what passed for academic history writing for many years in Australia. Since the late 1960's the writing of women's history has emerged as a genre of its own and the practitioners have alerted us to the ways in which significant populations have made important contributions to the development of communities but have rarely been acknowledged. (e.g. Marilyn Lake, Carole Pateman, Anne Summers, Carole Bachi, Jill Blackmore and Leonare Coleheart.)

While my collection was an anthology which was not concerned with explicating its critical base, this present study seeks to achieve two things.

The first is to put on record the story of the development of a school, the history of which has not been written to date. In this sense, it is an attempt to give a voice to a people who had the dream of establishing a school which has been and continues to be significant in its own community, if not in the wider educational history of the state and the country.

Second, it attempts to write this history within a theoretical framework for understanding and interpreting the efforts of the pioneers who created Our Lady's Primary School.

As such, it represents a step on from my previous writing which sought to record the 'what', but with little emphasis on the 'why'. The present study seeks to address both facets of historiography, hence, it is necessary first to consider some theoretical issues upon which any approach to historiography will be based.

My own lifetime began more than 20 years after the period with which this work deals therefore I have no first hand knowledge of that period. I view this time with a historical perspective unlike the people whom I interviewed. They have lived this history and know it from the inside. (Hobsbawm.1994.Preface) I come to this study with a scholarly perspective, viewing the data partly as a participant observer because of my connections with the Sunshine parish and because of my status as a teacher there, but also viewing it as an outsider because the time frame is beyond

my experience. This might be considered by some as a disadvantage but this is not the case. Hobsbawm states that because of accumulated views and prejudices, nobody can write about his/her own lifetime as effectively as one can and must write about a period known only at second or third hand. Therefore, although there must be a number of questions on which I display ignorance I have been able to draw on the accumulated knowledge, memories and opinions of those who lived through the era coupled with any documented evidence to add breadth of dimension to this study.

Postmodern theorists recognize that 'truth' has limits and much discussion surrounds the multiplicity of 'truth' as being relative to place, time and culture. (Wakefield.1990.chap.2) There is never just one 'truth' but rather many 'truths' which are contained within these pages in an attempt to produce a concept of the history of Our Lady's Catholic school in Sunshine during a specific period, 1919-1928.

Chapman, McDonald & Tonkin (History & Social Anthropology-History & Ethnicity.1989) argue that the collection of data and recording of history has the intention of capturing a range of anthropological interests, concerned with the definition and self-definition of groups interrelated with history. By this process we come to an understanding of how the past has led to the present, and also how history is used, experienced, remembered or created. (pge.1) They go on to argue that the "present creates the past" as well the past creates the present. Not all past

events survive to be registered in memory and only those events that are significant to the individual are retained. Thereby, in order to justify the present, understand it or criticize it, the past is used, selectively appropriated, remembered, forgotten or invented.

In the case of oral history or 'traditional history', we may argue that the memory has totally restructured events by turning them into a narrative, obeying the structuring processes of narrative which are built in to history. (Ardener. *Construction of History: Vestiges of Creation*. 1989.pge.22.) Ardener goes on to argue that memory, when moved from the individual to the social becomes a "collective simulacrum of itself". The story has become the memory by being memorized. This could be the case when members of Our Lady's History Group recall the story of the stolen jinker. It is a shared story relating to other pupils and is possibly a memorized memory for some members who recall it as 'firsthand'. The memorized memories of the Leonard brothers deviate slightly from their brother, Brian's firsthand account but what remains of those events is still preserved at the heart of the story.

Postmodernism is characterized as a particular type of textual practice/style within a cultural context and using a particular mode of analysis. (Wakefield. 1990.page21) Postmodernist notions challenge modernist theories by problematising our assumptions about culture and subjectivity. Wakefield argues, "The irony of contemporary (Postmodern) existence is that what we accept as reality is already simulated, a massive fabrication of effects that stand in for reality's absence."

(1990.page33) With this in mind, this work is, in part, a documentary narrative with attempted objectivity of presentation. Gramsci argues that man always belongs to certain groups which reflect his way of thinking and working. (1957.pge.59) He says, "Know thyself as a product of the historical process." Philosophy and history of philosophy cannot be separated, and culture and history of culture cannot be separated, therefore, the culture and history of Our Lady's school (of which I am a part) are inextricably entwined and incapable of complete historical independence.

According to Gramsci, people consist of opinions, convictions, criteria of discrimination and norms of conduct and that religion is a "unity of faith between a conception of the world and a confirming norm of conduct". (pge.61) He goes on to argue that the relationship between Catholic intellectuals and that of 'the simple people' is secured by politics. He infers that there are layers of loyalty to the individual, others (hierarchy & brethren) and nature (environment). These layers of loyalty are evident in my study. There is a perceived loyalty to 'Church' as an institution, Priests, teachers, the collegiality of past pupils and the commitment to the environment of OL's school together with a commitment to Sunshine, the geographical area. The construction of Our Lady's School is an example of a construction of tradition drawing upon old ingrained loyalties (Gramsci) but situating them in a new environment - Sunshine.

Problematic: Is Our Lady's school a replica of St. Monica's in Footscray? Participant observers respond to this assertion in the negative. Although the Sunshine parish

was once part of St. Monica's, the building of the Catholic school in Sunshine was seen as a visual representation of the growing faith community there. There were, and remain ties to Footscray as a sister-parish with similar traditions and demographics. The shared traditions are Irish Catholic missionary based and Sunshine hierarchy retains a heavier Irish influence with both Parish Priest and Principal being Irish born. St. Monica's Parish hierarchy is second and third generation Irish. Participant observers reveal a pride in having their own Parish but a connection remains with Footscray area through the large numbers of Sunshine people who support Footscray (Western Bulldogs) as their local football team.

In "Landscape and Memory", (1995) Simon Schama reveals that by digging down through the layers of memories and representations we reveal the richness, antiquity and complexity of our environment (pge.16) He goes on to say that the cultural habits of humanity have always made room for the sacredness of nature. This theory is supported by my study. In 1919 they were an isolated group of Catholics, united in faith and location. There was a 'kinship' (Anderson.1998) created by being all members of the Catholic Church drawn together by perceived political and social bias and discrimination suffered at the hands of 'Protestants' and 'Masons'. Catholic newspapers of the time played a significant role in this 'kinship' by reporting local issues and relating them to the wider Catholic Community.

The environment is of paramount importance to the people of Sunshine who exhibit pride in the annual blooming of Sunshine's endangered species of native orchid that

grows along the train tracks. This pride is evident in the annual publication of photographs in the local press and the volunteers who daily stand guard protecting the orchid while it is in bloom.

Elements of this thesis are largely constructed from the narratives of participant observers and by myself, as part of O.L. school history continuum, a participant observer. Wakefield (1990.chap2) argues that historians create historical facts for themselves, by the representations that are selected to signify what they intend. Documents, too, are not neutral evidence as the way they present information is, by its nature, an historical 'facts' that limits the documentary conception of historical knowledge. This thesis is an attempt to come to terms with this paradoxical task and create a conceptual image of the past by constructing 'truths' about a time, a place and a culture.

Background

I am employed as a primary teacher at Our Lady's School, Sunshine, where the current principal, Sister Eileen King stimulated my interest in this topic. She intimated a need for a school history, and suggested that I take up the project.

I have a personal interest in the history of the Western suburbs of Melbourne as my family pioneered the area, and I have a long association with The Living Museum of the West. I am familiar with, and support the work of Living Museum, the documenting and promoting the history of the West, and I have been involved in

some of their projects. An example of my involvement is the rotunda that is situated in the grounds of the museum. This building was built with the proceeds of my book, *Pubs, Punts and Pastures, A History of Pioneer Irish Women on the Salt Water River* (1979) as a monument to the women in my book. This was a joint project undertaken by The Living Museum of the West, Dept. of Parks and Waterways, Joan Carstairs (co-author of *Pubs, Punts and Pastures*) and myself. These previous connections make me a 'participant observer' as I acknowledge that I am part of the history of the area, geographically and culturally.

The possibility of a study of the establishment of a Catholic school community in Sunshine excited my interest. It appeared to me to be a worthwhile undertaking that would benefit not only the school community, but also add to our knowledge of educational historiography and increase local knowledge about the Western suburbs.

This thesis consists of original research as few documents escaped the fire and a school history of the period 1919 to 1928 has not previously been attempted.

I intend to focus on the question "What is the history of the establishment of Our Lady of the Immaculate Conception School, Sunshine, and can this history be ascertained by the investigation of primary and secondary source materials?"

This thesis involves a dual approach:

- a. The methodology used and availability of resources relating to the time frame 1919 to 1928.
- b. The research and documenting of a narrative history of the school over a nine year period - 1919 to 1928.

The period to be examined was chosen because these were the formative years prior to the Sisters of St. Joseph being appointed to run the school. As a lay teacher at Our Lady's myself, I am interested in the lay teachers who were instrumental in the establishment of the fledgling Catholic school. This early period presents a great challenge, as many of the participants are deceased or very elderly, and so the timeframe has been established with that urgency in mind.

Also included in the narrative component will be constructed profiles/biographies on the lives of the people involved in the establishment of Our Lady's School: Archbishop Mannix and the priests who exerted their considerable influence over the parishioners, and the teachers who also influenced the children enrolled in the school. Stories of parents and families of those children are included as incidental to the main focus of the study, but will serve to provide background knowledge of the pupils.

The environment influences the needs of a community and the Sunshine environment of the 1920s will be examined in order to establish the kind of surroundings that generated the need to establish a Catholic school in Sunshine.

In the course of this study, the intention is to collect and document the experiences of some past pupils of Our Lady's School. I intend to confirm and validate those histories with original written documentation, (where possible) while outlining research processes, the aids and the barriers to my investigation.

Historians now use photographs to enhance their understanding of the past (Frost.1991.Dating Family Photos1850-1920) and I intend to include photographs, together with maps and charts.

CHAPTER TWO: PHILOSOPHY AND BELIEF STATEMENT

First and foremost I want to tell two stories that I believe are worth telling. One is the story of discovery - a narrative of my journey into historiography and the methods that I use in the process. The other story is a narrative of the origin of Our Lady's Primary School, the results of my journey.

Graeme Turner argues the importance of narrative in recording Australian culture in his book, *National Fictions*. (Turner.1986.pp1) He goes on to establish the importance of narratives in all cultures when he quotes Roland Barthes:

The narratives of the world are numberless. Able to be carried by articulated language, spoken or written, fixed or moving images, gestures, and the ordered mixture of all these substances; narrative is present in myth, legend, fable, tale, novella, epic, history, tragedy, drama, comedy, mime, painting...stained glass windows, cinema, comics news items, conversation. Moreover, under this almost infinite diversity of forms, narrative is present in every age, in every place, in every society; it begins with the very history of mankind and there nowhere has been a people without narrative. All classes, all human groups, have their narratives, enjoyment of which is very often shared by men with different, even opposing, cultural backgrounds. Caring

nothing for the division between good and bad literature, narrative is international, transhistorical, transcultural: it is simply there, like life itself.

Turner goes on to argue that narrative is ultimately produced by the culture and is an articulation of values, beliefs - the ideology - of a culture. (1986.pp.1) This study will take the form of a written narrative which will articulate the culture of a Catholic School in Sunshine 1919-1928.

The underlying philosophy present in this investigation stems from Tarnas (1993) who writes about the breakdown of Western tradition, the decline of liberal education and the lack of cultural foundation for grappling with contemporary problems. (Tarnas.The Passions of the Western Mind. Preface.) He attributes these concerns to insecurity and nostalgia "in the face of a changing world" and argues that these concerns reflect a genuine need in the community. The boom in genealogy and the subsequent flourish of local history societies serve as indicators of Society's need to know the past...to preserve the past and investigate problems (Davidson, Hirst & Macintyre.1998).

We explore our roots not by simply jumping on the 'heritage bandwagon' and looking at the comfortable past with nostalgia, but rather by discovering and integrating the historical origin of our era to help us understand the present. (Davidson, Hirst & Macintyre.1998) Wiersma argues that "the value of historical research covers a wide

spectrum, from providing an understanding of the past through accurate description to providing perspectives for decision making and policy formation" (1995.pp.233). This historical investigation has multi foci, including a purpose unmentioned by Wiersma. This research is intended to be a guide to other researchers who seek information pertaining to Catholic schools of this period. For this purpose I intend to document my schematic approach to data collection, the avenues explored, the order of data collection and the successes and failures along my chosen research path.

Images of the past portrayed by filmmakers, novelists and journalists often reflect attitudes of the present day rather than an accurate account of people and events. Contributions to the Oxford Companion to Australian History include novelists, dramatists, poets, artists, film-makers and other cultural creators with the intention of focusing on the role they played in shaping historical consciousness. (pp.vi) These myths and stereotypes contribute to popular culture but a nation's concept of itself must also be fashioned by historians' selective interpretation of the past (Pascoe.pp.2)

Simon Schama argues in 'The Age' (6.11.98. Article by S. Macintyre) that there is a disparity between the widespread interest in history and its educational neglect. "Readers avidly consume books on the past, viewers watch films and television, visitors pour into museums. Yet, within the classroom, fewer and fewer hours are allowed for young people to learn about the past." The Catholic Education Office

promotes the teaching of Australian history through an Aboriginal Australian perspective, but the focus is shifting from Aboriginal Perspectives in recent times. This shift is evident by the cut to staffing of Aboriginal Perspectives professional development facilitators and the dwindling number of representatives at the regional monthly meetings. The Catholic Education Office has no facilitators responsible for the development of any other 'history' programs in our schools. Schama's views were based on the Victorian State school system, but the evidence would seem to support Schama's implication that history is also educationally neglected in Victorian Catholic primary and secondary schools.

Tarnas (1993) states, "All human understanding is interpretation, and no interpretation is final." (pp.396) I concur with the view that reality is not a solid given. Reality is a fluid, unfolding process which is continually affected and moulded by the historian's beliefs. Cognitive bias is produced by factors such as class, race, ethnicity and gender, which are crucial factors in determining what is 'truth'. Reality is constructed by the mind and many constructions are possible. The Historian's task is to acknowledge bias and search for understanding through interpretation. The quest for an understanding of truth or, more accurately, truths, must be continually revised.

Implications for Our Lady's School towards 2000

The implications of a study such as this are global but it is my intention that this investigation benefit not only the wider community, but the specific community that is the subject of this investigation...Our Lady's School Sunshine. The Sunshine Catholic school at the present time has a multicultural demographic that includes large Vietnamese/Chinese and Filipino contingents. These and other recent arrivals have enabled our Australian culture to evolve into a rich tapestry of beliefs and practices and the Catholic school community at Sunshine addresses many of the needs specific to multiculturalism.

Family histories are acknowledged with an emphasis on multiculturalism and individual differences, the environment is studied in terms of geographical structure and community responsibility, but there is a glaring omission in the education of these children...our shared history of Our Place. In 1999 a new school building is to be blessed and opened on the site near where the original school was located. The Principal and staff at Our Lady's School have expressed an interest in learning of the history of the school and sharing it with the children, their parents and the wider Sunshine community.

A Sunshine Catholic culture has evolved. The local Our Lady's School community has expressed a need to understand how its small corner of the modern world came

into its present condition, and to explore this question we must "uncover our roots" (Tarnas. Preface). A failure to share this with the children ignores the heritage of the Anglo/Irish Catholics in our classrooms and denies new arrivals access to knowledge of Australian culture at a local level. The history of Our Lady's belongs equally to all member of the Sunshine Catholic community and therefore should be shared.

Patricia Filonzie, English as a Second Language (ESL) specialist at Our Lady's School and facilitator of the Catholic Education Professional Development Program, 'ESL in the Mainstream Classroom', believes that the children of the Sunshine Catholic school would benefit from a program which enables them to develop a shared history. Mrs. Filonzie believes that the 'ESL children' (English is their second language) would gain special benefit from a curriculum which exposes them to the history of the area and the school. She stated that, unlike the students of Irish heritage, they (children for whom English is a second language) are unlikely to gain local history and local Australian culture from their families. Sunshine's local history is Australian history.

The Principal and staff at Our Lady's School intend to enable all the students to have some understanding the present cultural climate and to help them to relate to a shared history.

Professor of History at the University of Melbourne, Stuart Macintyre, argues that fewer students are being taught the stories that have "made us what we are". (The Age. 6.11.98) He goes on to justify that statement with information that Australia is participating in a survey to determine the 'knowledge of history' attained by 15 & 16 year old students. Two hundred students from 19 schools across 3 states were tested and about half of the students were unable to provide answers to the questions on the survey. Macintyre comments, "After 9 years at school, they had yet to be introduced to basic facts about this country's past." The term "basic facts" was used to indicate political, educational and cultural personages of notable achievement.

Macintyre argues that history has been integrated into the Curriculum Standards Frameworks (Studies of Society and the Environment) but this conglomerate of 'humanities and social sciences' fragments history into unrecognizable segments. Patricia Filonzi agrees. In 1998 she was on the review committee which has submitted suggestions in order to attempt to improve the SOSE component of the CSF. There is a common belief among the staff that there is confusion in relation to the teaching of history in primary schools and that strategies are needed that make history "come alive" and appear relevant to the students.

Conversations with my colleagues revealed that some teachers lack confidence to approach the subject of history in the classroom because of uncertainty as to what is

the "right" thing to teach. As a consequence of a lack of confidence in the teaching of history, the subject is often ignored in favor of the more 'comfortable' curriculum areas outlined in the CSF. This occurrence is not unique to 'history', as our teachers have previously experienced a similar anxiety about teaching 'Aboriginal perspectives' prior to embarking on a program of professional development facilitated by the Catholic Education Office. This professional development alleviated some of the concern, and enabled the teachers at Our Lady's School to embark on a sequential and comprehensive Aboriginal Perspective program. If teachers at Our Lady's School are to teach history effectively they must have knowledge of the subject and strategies for effective teaching and learning to take place. I believe that this thesis will provide knowledge of the establishment of Our Lady's School as a starting point for the staff at Our Lady's to develop strategies that will teach their students about their local Catholic cultural history with confidence.

I believe that history has a social function. Chapman, McDonald & Tonkin, (History & Ethnicity. 1989.Intro.) state that the collation of history is concerned with definition and self-definition of groups and how the past has led to the present. Therefore, communities are entitled to know their history and their heritage so that awareness can help them make sense of the present. The Sunshine Catholic community, school and parish, has this need. I further believe that if we do not acknowledge the past events and the people who pioneered Our Lady's School in Sunshine, develop an understanding of those people and events and share them, we do a disservice to all our Sunshine community members; recent arrivals and long-term residents. By

the process of understanding the past 'the old' are helped towards affirmation and dignity (Thompson.1978.p.18) while 'the new' gain an understanding of the heritage of Catholics in Sunshine, thereby bridging the gaps between cultures and generations. This will be attempted in the hope that it will promote a respect for and love of history, and a greater sense of belonging to a community, a place and a time.

CHAPTER THREE: METHOD OF RESEARCH - "ELEMENTARY, DEAR DATA"

This research attempts a systematic process of searching for the facts relating the establishment of Our Lady's School, and then using the information to describe the past, analyze it and interpret it. The process is a holistic one in which interpretation runs throughout in the form of value judgments about the authenticity and reliability of sources. (Weisma. 1995.pp.235.) Both primary and secondary sources will be scoured. Primary sources and secondary sources are defined by Weisma, (1995.pp.234) primary as "first-hand accounts of the event or experience under study; secondary sources are accounts at least one step removed from the event or experience." An example of primary source is an eyewitness oral account or journal kept by an eyewitness. An example of a secondary source is a local historian's account.

Antonio Gramsci (The Modern Prince.1957.pge 59) argues, "For his own conception of the world man always belongs to certain groupings which reflect his way of thinking and working...know thyself as a product of the historical process". As a Catholic teacher at the Sunshine school I acknowledge that I am a participant observer and a part of the ongoing history of Our Lady's School.

The collection of source material for this investigation was governed by the basic rule of historical research outlined by Weisma, (1995.pp.238) to rely on primary source data where possible using external criticism and internal criticism. External

criticism in historical investigation refers to the evaluation of the validity of the documents. When, where and by whom was the document produced? Is the time and place consistent with what is known? Based on previous understandings, does the document appear authentic? Internal criticism evaluates the meaning and accuracy. Internal criticism determines level of 'trust' in the content of the document. Is what the document an accurate account? Is the document an objective account? Could the document likely to be based on bias? If the resource is a biography, have fictitious details been included?

After establishing the validity and authenticity of the data collected, the information is synthesized, logically analyzed and documented under chapter headings. Interpretations are made, hypotheses are supported or rejected and conclusions are drawn as an on-going process.

The first step in the process of this investigation was the identification of the 'problem'. Our Lady's present school community did not know their genesis. The principal requested that I investigate and record the school history. There followed an extensive search for informants who attended the school during the period 1919-1928, official records and other documentation, e.g. the files of Our Lady's Parish History Group. As information came to hand it was synthesized, evaluated and conclusions were drawn as an ongoing process.

Oral Histories

Oral histories played a large role in the construction of this narrative. Six of the early pupils of Our Lady's School were interviewed, Jack Clancy, Amy McKenzie (nee Laffan), Noreen Omant, Tom Fox, Ruth Crowley (nee Pummeroy) and Bill Sullivan. Three male and three female representatives were chosen to give gender perspectives over the eight-year period 1919-1928. The study was limited by the availability of suitable candidates for interview as many of the early pupils of Our Lady's School are deceased or have moved away from the Sunshine area and their whereabouts are unknown. I was able to contact another former pupil, Margaret Press (nee Burns) through her sister, Esma Bleazby, but Mrs. Press preferred to submit a prepared statement rather than be interviewed. Mrs. Bleazby provided information that her sister had shared with her on previous occasions. (Appendix Y)

Our Lady's Parish History Group was instrumental in my establishing contact with all of those I subsequently interviewed. Fay Meehan (nee Lynch) from this group also participated in an interview where an informal discussion of the topic provided secondary source data, based on her research and experiences. Mrs. Meehan also provided transcripts and highlights of interviews recorded by the history group (Appendix R) and a photograph of the old school and church. Mrs. Meehan did not fit the 'demographics', as she did not attend Our Lady's School until after the focus period 1919-1928. I interviewed her in her capacity as leader of Our Lady's Parish

History Group, and as a local historian. She provided valuable secondary source data.

Paul Thompson writes, "Oral history is as old as history itself" (1978, pp. 19).

A history thesis that is steeped in the tradition of oral history must ask the following questions:

what happened? (objectively verifiable)

why did it happen? (interpretation)

why did something else not happen?

what were the relevant factors in making it happen?

what was their order of importance?

It is important for the interviewer to remember that many issues will colour the opinions and memories of the participant observer and may influence the extrapolations of the historiographer. Issues relating to feminism, republicanism, monarchism, liberal/democrat or religion could have a bearing on what is remembered and recorded.

Oral history requires the historian to:

Search for internal consistency and check for factual accuracy, while interpreting the possible reasons for any inconsistencies.

Cross-check details from other sources

Cross-checking oral evidence with evidence of different nature

Focus not so much on how it was but with how people remember it

Why are some things remembered and others not

Need to pay attention to language and form, intonation, slang and to be aware of silences, contradictions and omissions.

The interview process was well planned:

mode of recording (microphone) decided upon

familiarity with the medium was attained in order to minimize

technical problems and a backup plan formulated in case of technical malfunction

note taking assisted with transcribing but was kept to a minimum rather than be so prolific that it might distract the interview subject and interrupt the flow.

body language, facial expression and tone of voice enhanced meaning

interview subjects were made to feel comfortable in a social situation in order to avoid a possible perceived need to live up to the interviewer's 'expectations'

A list of questions was formulated as background information, to establish credentials and as 'topic headings' prior to contact with interview subjects. (See appendix A & B for headings) I began with questions which would provoke factual information answers about names, addresses and dates in order to allow the interview subject to feel comfortable with the interview. Questions such as: What is your date of birth, father's name, mother's maiden name, siblings, father's

occupation and place of employ, birthplace, date of arrival in Sunshine. These kinds of short answer questions have the desired affect of relaxing the interviewee.

The following questions required longer more descriptive answers such as:

What was the reason for coming to the area to live?

What was your first home address in Sunshine?

What is your earliest memory of Sunshine?

What do you remember about the first day at school?

Where did you begin your schooling?

Who were your friends?

Who was your first teacher?

What are your memories of Miss Archer?

What memories do you have of Miss McMahon?

How did you feel about her?

Did school inspections take place?

What priests do you remember and what particular memories do you have of the priests at Sunshine?

What place did religion have in the classroom?

What was taught? (Curriculum)

What were the discipline procedures?

What did you do in your leisure time?

What did you do at playtime?

What games did you play at school or at home?

What incidents stand out in your memory?

What did you do after primary school?

The question of anti-Catholic bias/discrimination developed as a consequence of the interview with Jack Clancy and was included in other interviews as a cross-reference question. It also led me to seek newspaper and text references to discrimination (triangulation).

In most cases, the interviews I conducted were in the homes of informants and a micro audio taperecorder was used to record conversations. These tapes were later transcribed verbatim onto computer memory. In some cases I had to revisit, or phone the participants in order to clarify points, especially when the tape recorder failed to pick up quiet voices. In the case of Bill Sullivan, the interview was conducted over the telephone as a suitable time to visit him could not be agreed. The micro tape recorder could not be used under these circumstances as the sound quality could not be relied upon, and I had to take notes during the conversation, reading back what I had written for confirmation by Mr. Sullivan.

Prior to each interview, I telephoned the interview subject to arrange a suitable time to meet. I also engaged him or her in conversation about the period of time in question in order to encourage the subject to 'reminisce' before the formal interview was to take place. I let all those interviewed know the reason for my inquiries and the focus of the thesis, together with a list of the topics about which I would be asking questions. This was intended to establish a comfortable relationship between

the subjects and myself and alleviate any misgivings they might have about the questions, while preparing them to reflect on the relevant time frame.

Prior to the interview with Jack Clancy, I had the benefit of obtaining a letter he had written to Our Lady's History Group. This letter detailed some of his experiences and his thoughts about Sunshine school and parish. This allowed me some foreknowledge so that I could prepare questions that put him at his ease, before venturing into more uncharted waters. The interview with Mr. Clancy is the most comprehensive because of this foreknowledge.

With each successive interview I found that the data was being built upon, opening up new possibilities and verifying or, in some cases, contradicting evidence. This led me in search of a paper trail that would expand the emerging image of the small Catholic community. Triangulation occurred as a consequence during the course of the study (Wiersma.1995.pp. 263-265,270,407). For example, when Jack Clancy mentioned 'discrimination', and Fr. Carney's letter to the Health Dept. suggested discrimination against Catholics, (Appendix S.) I was led to Esma Green of the Footscray Historical Society for validation of perceived 'anti-Catholic' values in the West during that era.

The interview with Desmond and William Leonard was conducted as a joint interview, each interacting with the other. This interview was not planned as it came about spontaneously at a social function when I mentioned that I was researching.

Archbishop Mannix's involvement in the establishment of OLS. This promoted discussion and I recorded the interaction between the two men on notepaper as they reminisced about their experiences of Dr. Daniel Mannix during the period in question.

Desmond Leonard provided me with Fr. Brian Leonard's (his brother) phone number and called him to tell him to expect my call. He was pleased to talk to me on the telephone and recounted his 'walk and talk' with Archbishop Mannix. Arrangements were made for a personal interview at a later date. The subsequent interview took the form of an informal conversation where Fr. Leonard reiterated and confirmed my understanding of his experiences with Dr. Mannix.

This investigation was not linear as many lines of inquiry were followed simultaneously. When one line of investigation came to a temporary pause, I turned to another lead. Notes were taken on micro tape recorders and on loose-leaf paper and carefully stored in files.

FOLLOWING THE PAPER TRAIL

The resources and helpful resource centres that provided me with information were numerous, but there were also many obstacles in the way of my investigation. Here follows a list of the places that my search led me. I include this as a source of verification for some of the data that was gathered and as a guide to other researchers.

The Catholic Education Office, Archives Department, no longer has an archivist employed there and relies on interested volunteers to assist researchers. I was informed that their records do not extend to the period in question. (The records they hold pertain to 1930s onwards) I was further informed that a search of the boxes held in the building in Victoria Parade yielded no records relating to Our Lady's School at all. Researchers are not at liberty to search for data, unless they have a signed request from the current school principal or parish priest on official letterhead. Volunteer staff will give assistance over the phone in regard to what is in the boxes but researchers must have permission to look for themselves or obtain copies.

The Diocesan Centre in Albert Street, East Melbourne, has an archives and an archivist who assists researchers to uncover data from the resources held there. The index of the Catholic newspaper, The Advocate, proved invaluable to me when

looking for information on the official ceremonies related to Our Lady's School and the people involved with its establishment. An index is held on microfiche and relates to various editions that are available on microfilm. When gathering data from The Advocate it must be remembered that The Advocate may represent a Catholic bias and tribal loyalty may be evident in the way news was reported. The emphasis is on The Advocate rather than The Tribune because The Advocate has been indexed with articles about churches, schools, priests, lay teachers, etc. This enables quick and easy access to the appropriate editions.

Photographs on microfilm do not photocopy clearly and therefore I was unable to get satisfactory copies of photographs of priests from the microfilm. Photocopied articles are often illegible when photocopied so, to ensure accuracy, I read the articles directly from the screen onto an audio tape recorder so that I could refer to the tape if the print was distorted.

Also available from The Diocesan Centre archives is a set of volumes outlining appointments to different parishes for particular years. These were to be an indication of terms of appointment but were found to be inaccurate in the case of Fr. J. P. Carney who was at St. Monica's in Footscray in 1919, but not listed in the directory for that year. It is possible that Fr. Carney received his new appointment between the time the directory was written and when it was published. This would account for the inaccuracy. When using this resource it is important for researchers

to allow for new appointments during the time that may have elapsed between the writing of the directory and the printing/publishing of the book.

The baptismal records at St. Monica's Presbytery, Footscray, provided the dates of baptisms performed by priests, therefore enabling a deduction to be made regarding the length of time that priests were stationed at St. Monica's and therefore, serviced Sunshine during that period as well.

I had hoped that a letter might indicate who instigated the establishment of the school and the date that the decision was made. No letter to or from the Archbishop, Dr. Mannix, is held at the Diocesan Centre and I was informed by the archivist that Dr. Mannix ordered that all his correspondence be destroyed after his death. In the book, Dr. Mannix by Niall Brennan, there is no reference to this edict of Dr. Mannix's, neither is there any reference to letters of any kind in the source material listed in the bibliography.

The Public Records Office at Laverton holds records of correspondence between schools and The Department of Health. By searching through the file for Our Lady's School I was able to discover much about the establishment of the school building. This file included original source documents that shed light on the dates, people involved and the problems encountered by the parish priest in having the school building approved by the department. It also provided a map of the school. Included between the bibliography and the appendices) Government Gazettes are

available in hardcopy, Council Minute Books are indexed according to subject to be discussed, making specific information easily accessible. Volumes of Victorian Laws, Schools Correspondence, Council Correspondence and Victorian Postal Directories (in hard copy) are just some of the many files and volumes available and used in this investigation to either support or discredit a theory.

Another resource that proved valuable to me was the file relating to the Registration of Teachers, also held at The Public Records Office, Laverton (PRO, VPRS 10061, unit 14). It contains the birth date of Our Lady's School's first teacher, her registration information and letters of recommendation from her past employers. The other teacher's file was less informative with only her address, past employment and academic qualifications recorded. The Registered Schools' Board provided the teacher registration number by which I was able to locate the files. Some numbers are contained in the Victorian Gazette for 1907 but this list is incomplete.

Another incomplete collection at the Public Records Office is the Sands & McDougall Victorian Directories. The years between 1927 and 1940 are missing. Maribyrnong Library has the complete set on micro fiche but at the time that I was researching they were not freely available due to a delay in cataloguing procedures.

The Public Records Office of Victoria, Laverton, holds volumes relating to Petty Session Court Hearings, but it is very difficult to locate a particular case file if the date and particular court is not known. E.g. Parish Priest, Fr. Carney was issued

with an order to appear in court because of failure to comply with Health Department regulations. (Health Dept. File, VPRS 795, unit 2691. PRO) I could find no transcript of the court case, if indeed the case came to trial as there was no stated reference of the court in which the case would be heard. There is no index of cases, and the researcher must know which court and an approximate date in order to locate a particular case.

OTHER SOURCES

Copies of the local newspaper, held by the State Library on micro film and hard copy at Fairfax Community News (Footscray), mentioned sectarian bias, and this was further supported by John Lack's, A History of Footscray. This discovery led to an investigation of that topic of 'discrimination' and the ways that it effected the Catholic community at Sunshine.

The History of the Parish of Our Lady's (1987. Barnes) provided some valuable secondary source data, but Our Lady's History Group brought the validity and reliability of some of the information contained in that book into question. E.g. photographs are inaccurately labeled, and the date of the school opening is erroneously recorded as 1920, with Miss McMahon as teacher. The information taken from this publication and contained herein was obtained by consultation with members of Our Lady's Parish History group.

The reading room at Latrobe Library holds copies of newspapers on microfilm. These were examined in order to compare reports made in secular papers and in Catholic papers. I find microfilm difficult to read in the reading room as the lighting is very poor and the lights on the microfilm readers are very bright. Note taking space is very limited and difficult in the dim light of the room.

Fairfax (The Mail) newspaper office in Footscray allows researchers access to their hardcopy of newspapers dating back to 1924. They provide a bright reading room where I was able to locate a secular account of the opening of the Catholic school hall in Sunshine.

The Footscray branch of the Maribyrnong Library holds hardcopy of newspapers: The Footscray Mail, The Footscray Advertiser and the Footscray Independent, but none relating to the period in question. They also hold The Municipal Directories and Birth, Death & Marriage Registers on microfiche. Sue Knight, Librarian, provided a copy of her research on the history of the Footscray Library and also assisted in searching for confirmation of the British law governing clerical garb in public.

Volunteer local historians staff the Footscray Historical Society and are available for enquiries on Tuesdays between 10 am and 2 p.m. The society holds early copies of the local newspapers and proved to be very helpful in locating information about Footscray councilors and Fr. Carney's dealings with them. One of these volunteers,

Esma Green, assisted with names of possible contacts who might share their experiences of Footscray's librarian (a former teacher from Our Lady's).

Rod Biggs of the records department of Maribyrnong (Footscray) Council was unable to provide information on past employees and directed me to the Public Records Office in Laverton to scour the Rates Books and the Council Minutes available there.

Norman Carlton of the Sunshine Historical Society provided suggestions for locating photographs and maps, along with valuable information on the Sunshine district during the 1920s. He also gave permission for me to reproduce photographs from his father's book, Sunshine Cavalcade.

Tom Rigg of the Sunshine Historical Society and the Australian Railway Society provided information about the 'Sunshine Rail Disaster' and also a photograph of H.V. McKay.

Clara Trumino, Librarian at Our Lady's School, provided a map of Sunshine and a photograph of central Sunshine which included the railway circa 1924.

Local historian and news journalist for the Fairfax Group in Footscray, Chris Evans was willing to share his knowledge of the history of the local papers, the past editors

and Catholic/Mason rivalry in the area during the period. This data enabled me to explore theories of editorial sectarian bias, which I was unable to prove or disprove.

Sunshine Library houses a local history department and employs a 'specialist' in the area of local history. The staff was available to help me locate references and 'study areas' are provided for note taking. Photocopying is available using a card system.

The Living Museum of the West is a community museum that actively involves the people of the west and others in documenting and preserving the history of the west. It was established in 1984 and has initiated innovative projects focusing on women, Aboriginal people, environmental education and regional heritage. Publications relating to the history of the western suburbs are available from the museum. The staff supported my investigation with the donation of a history of Ascot Vale State School, permission to reproduce some photographs of early Sunshine, and they also offered advice on the possible locations of resources.

I was unable to locate any Schools' Inspectors' Reports on Our Lady's Primary School for 1919-1928, neither State nor Catholic, they are not held at Public Records Office or at the Catholic Archives in Brunswick Street, Fitzroy. I believe that these might have given another perspective on the history of the establishment of the school thereby providing a more comprehensive study.

The lack of records kept by Catholic Education Office presented obstacles in my reconstructing a fuller, comprehensive history of the establishment of Our Lady's School. I would have liked to have access to letters to and from the Diocesan Centre and Parish Priest but, if they exist, they are not available to researchers.

The Melbourne White Pages telephone book was used to telephone the listed 'Kellihers' in the metropolitan area. By this method of elimination, I successfully contacted a descendant of Our Lady's School's first teacher. This provided some background information on her life and also enabled me to obtain a photograph of her.

The cemetery records for Footscray are kept at the site of the Footscray Public Cemetery in Geelong Road and a copy is stored at the Footscray Historical Society. Deductive reasoning, based on information received via oral histories, led me to search the cemetery records for data on one of the teachers from Our Lady's. I was unable to find a death for Cathleen McMahon in the Registry of Deaths and I presumed that she would have been buried at the cemetery closest to her home in Yarraville. Much of the data relating to burials is now stored on computer at different cemeteries, but some retain a card system. The names of those buried are listed in alphabetical order so that a grave can be located with minimal information. The location of the grave, headstone information, address of the deceased and records of payment can be ascertained from these records. However, my deduction was

incorrect as investigation indicated there is no 'Cathleen McMahon' at the Footscray Public Cemetery, the Williamstown Public Cemetery or Altona Memorial Park.

The Department of Health and Human Resources has a 'Cemeteries Dept.' that will assist research by providing telephone numbers for cemetery offices, but there is no central location where one can find where a specific burial has taken place. In order to locate the particular cemetery one must obtain a copy of the death certificate or phone all the cemeteries in the area where the deceased died. Certificates are expensive and time-consuming, and I chose to make phone inquiries of a number of different cemeteries.

Persistence and further inquiries of the Footscray Historical Society led to my being able to locate a past employee of the council library who provided information on Cathleen McMahon's burial place as Sunbury. Knowledge of the place added no more relevant data without access to her death certificate which is costly and may not provide the information I was seeking. I decided to forgo obtaining the certificate.

The Sisters of Saint Joseph have archives in Sydney but no official records relating to the request for the sisters to take over the Sunshine school are housed there. The Provincial at McKillop House in Victoria has only a photocopy of the original requests from Fr. Fennessy and written intervention from Archbishop Mannix. The whereabouts of the originals are unknown.

The opportunity to be able to read a local secular account of the opening of the school would have made a valuable contribution to this investigation, but no report was published in the local Footscray paper and the Sunshine Advocate was not yet in print.

A wider sampling of oral histories would have contributed to the validity and reliability of the study and provided a more comprehensive record of events. This was not possible due to the reasons outlined previously.

State officials insisted on the documentation of state schools but Catholic schools were not under such strict observances. If the State had kept the same records relating to Catholic schools as they kept for state schools, access to further information could have contributed more data, making this investigation more comprehensive.

The Sunshine State School holds Pupil Registers for the period in question and they have established archives where researchers are allowed to search through those registers and other documentation. I was able to find a specific date when students transferred from the State School to the Catholic school at Sunshine from this register.

The Council for Public Education could provide no assistance as their resources relevant to the timeframe related only to state schools.

The Catholic Historical Commission was unable to provide information or resources and referred me to the Diocesan archives again.

The Maribymong Council Records Department could offer no assistance as their records do not date back to the 1920s.

All of the places listed were phoned and/or visited and the people asked to share their 'secrets'. The homes of 'eye witnesses' and other locations were visited and a wide range of resources scoured in an attempt to add to our knowledge. State and private archives were searched and other sources were examined as possible data houses. Many searches led to 'dead ends' and frustration but they too added to our knowledge by the very fact they were found to be unfruitful. The successes were many and fruitful trails led to exciting discoveries that had to be evaluated for reliability and validity.

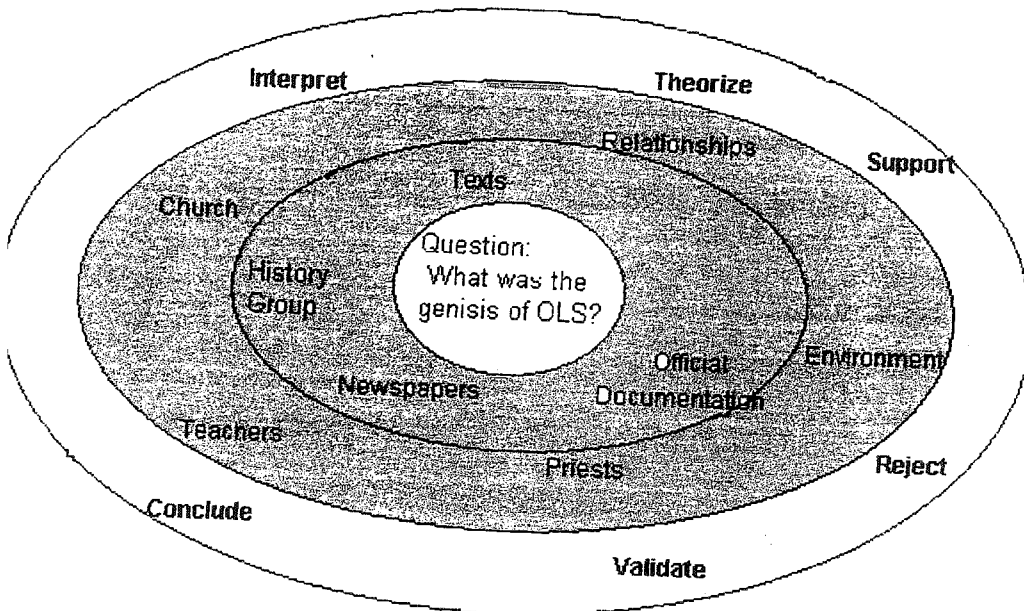
Historical research relies heavily on a logical analysis of the information from the documents (Weisma, pp. 241.). The researcher is required to interpret the information in light of the knowledge that is in hand, and throughout this thesis I have been continually assessing the validity and reliability of data and data sources. Based on my interpretations of the available data, conclusions have been drawn,

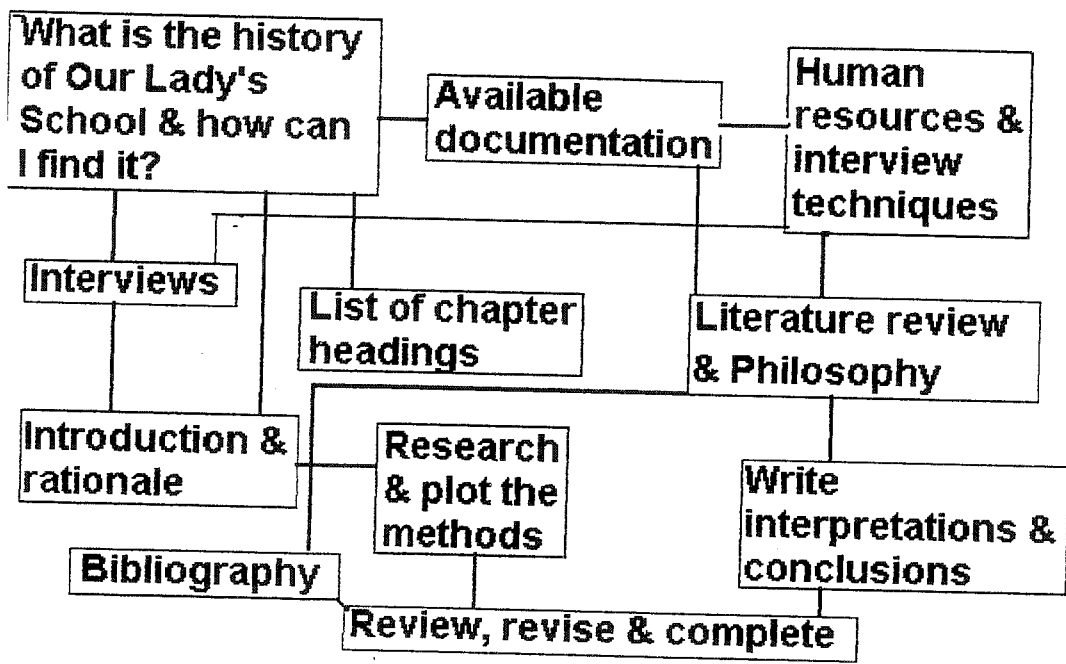
and explanations for those interpretations are offered. I wish to state that, as a Catholic teacher and, as stated in chapter one, a participant observer, my own Catholic bias might be a contributing factor in the interpretation of data and the conclusions I reach and I will attempt to remain aware of this bias throughout the investigation.

CHAPTER FOUR: CONCEPT MAPS

This approach was cyclical in form and began with a question, which required the specialist knowledge of the OL History Group. The ensuing interviews were interpreted, evaluated and synthesized. Information was drawn from written data and triangulation was a consequence, providing evidence to discount or support theories developed throughout the process. Information relating to subject headings was gathered and interpreted to form conclusions. This process was revisited and 'backtracked' in many different sequences. Crosschecks for validity were an on-going process. Theories were challenged and conclusions were drawn throughout the process.

The diagram below represents the cycle of enquiry which lies behind this study.





This diagram maps out the sources of information and highlights the interconnectedness which was so much a feature of this research.

CHAPTER FIVE: LITERATURE REVIEW

This thesis is based on the view, professed by historians at the Living Museum of the West, that history is largely about people (1994. Peter Haffenden. *Your History Mate*). Childs reflect this view in his book, 'A Month of Lunches - Twenty-Eight lives Celebrate Melbourne', when he says, "The question was not what is Melbourne but who is Melbourne?" (1984.)

This project had its genesis in fieldwork. The voices of those who lived through the early days at Our Lady's School, 1919-1928, were the starting points which have led to deeper questions about the nature of Sunshine's history.

Before the work of revisionist historians in education, such as Michael Katz and Ann Larson, the woman's and the child's viewpoints were largely ignored, but the case for recording a history as seen through the experiences of women and children has, more recently, gained credence. This has become an acceptable approach to recording history (e.g. Katz, 1971. *Class, Bureaucracy and Schools*. Summers. 1975. *Damned Whores and God's Police*. Larson, 1986. *Who wants to go to School?* *History of Ed. Review*, vol.15, no.1).

A comprehensive school history should not be read exclusively from the point of view of the teachers and hierarchy but should encompass the views of teachers,

hierarchy, parents, and pupils, male and female. This thesis takes up the challenge that educational history should go beyond the study of elite groups and famous people. Anna Davin, in her study on working-class girls (*The Jigsaw Strategy: sources in the history of childhood in nineteenth century London*), warns of the danger of relying solely on "ruling-class" sources (1986. *History of Education Review*, vol.15, no. 2, pp.2-15). The community to be examined in this thesis is a small Catholic community in Melbourne's western suburbs. The history that I am writing attempts to bring other voices into the conversation. In *The Voice of the Past* (1978, pp225.) Thompson writes, "The hierarchy of teachers and taught breaks down in joint research", and this study attempts to present the voices of pupils, as they reflect on their education and on their relationships with the people who influenced them at school, during the designated time frame. It also attempts to discover and interpret the attitudes of the school hierarchy, the teachers and priests, and draw conclusions about them. This thesis does not set out to highlight the role played by parents and parishioners of the parish during 1919-1927. Incidental attention will be given to the parents of the pupils as their story is inextricably entwined in the lives of their children but none of the parents are living and therefore they can not speak for themselves.

Local history is Australian history and an account of the history of a small Catholic community in working class Sunshine has the same relevance as a study of any more elite group. Through local history a "*village or town seeks meaning for its own*

changing character and newcomers can gain a sense of roots in personal historical knowledge. The focus of history was essentially politically based (during the 1920s) - a documentation of "Power" (Thompson.1978.p.1.). The bulk of this thesis will attempt to redress the imbalance by studying a small community of working class Catholics, but it is difficult to separate religion from politics in Australian history (1964. Brennan, p.220). Prominent figures wielded political and social power in the Sunshine community and they will not be overlooked. Anti-Catholic sectarianism was rife in Sunshine and in nearby Footscray. A branch of the Protestant Federation was formed in Footscray in April, 1918, and they, fueled by anti-Catholic bigotry, targeted 'Sinn Feinism' (Lack.pp.227.).

H. V. McKay formed the Sunshine Masonic Lodge in 1913 and a temple opened in 1926 (McGoldrick. When the Whistle Blew, pp.100, para.4). The Catholic residents of Sunshine, like many others, believed themselves to be discriminated against by the Masons at the time. (Appendix Y) The Oxford Companion to Australian History (1998) states that benefit societies such as the Masons have largely been ignored by historians, with the exception of Geoffrey Blainey's Odd Fellows (1991), this investigation will uncover some of the attitudes of the Catholics and Masons in Sunshine during 1919-1928.

The search for primary source documentation about the teachers, pupils, their families, school building, community and the "visionaries" who conceived the idea, established and maintained a Catholic school within the fledgling society of

Sunshine, form a major part of this thesis - The Archbishop and the priests, who were instrumental in the establishment, the teachers who struggled to bring Catholic education to the children, and the impact that these people had on the children who attended the school.

By bringing recognition to this group of Sunshine people who have been ignored by historians, historical writing itself will be enlarged and enriched. History will become more democratic (Thompson.1978.pp.7).

This study values oral histories and they will be recorded and documented in their entirety, in an attempt to piece together an overall picture of life in the early days. Male and female subjects of the same generation will be interviewed so that comparisons, (including confirmation and validation) can be made from different gender perspectives across similar experiences and time frames.

In Australia, oral history has always been important. It was the main way of keeping history alive for Australia's indigenous people. Oral tradition was used to perpetuate myths, legends, natural laws, religious beliefs, traditions and the laws governing social behavior, and also to pass on accounts of past events from generation to generation (Larry Walsh, Living Museum of the West). The oral tradition has been used in conjunction with visual imagery like rock art, dot paintings and totems but the emphasis has been on the story telling.

Our indigenous people recounted the events of the day using oral narrative to keep their history "alive". Aboriginal groups in all states of Australia shared this "passing on" of history by "word of mouth". This process was essential for the survival of indigenous culture, and the Aboriginal people kept artwork that corroborated their oral, historical narratives (i.e. Rock paintings of tall ships and figures dressed in western-style clothes. Kakadu National Park.N.T.).

Oral history provides a past for people in their own words, it values their experiences and it helps them move towards a future. Our Lady's School needs to own its past and in rediscovering its history, will be able to move towards the future secure in the knowledge of its roots.

These themes are presented within the context of the narrative - the piecing together of a story about individual people who made a parish school come into existence. The stories of the ordinary people who conceived the idea, gave birth to a new school, nurtured it and helped it grow into a thriving Catholic community and the method of research are entwined, thereby providing a two-tiered study.

Historical research is a systematic process of searching for the facts and then using the information to describe, analyze and interpret the past. (Weisma. Pp.231) The limitations of this study are many. It could be argued that reconstructing a school story where much of the original documentation has been destroyed lacks reliability and validity. Attempts will be made to verify data with systematic

crosschecks between oral histories and available primary and secondary sources. (Wiersma.pp.263-265) Where no crosscheck is stated, the evidence of the oral history has not been verified but relies on the memory of one individual. Oral evidence is accepted as one of many other historical sources and is neither more nor less intrinsically trustworthy than other forms of research and must be subject to the same scrutiny of historical evaluation. A further limitation is the social and religious "bias" which exists because of the nature of the study. This is a study of a Catholic school community within a social structure that was considered by the Catholic population to be overtly anti-Catholic, as this thesis will show.

Weisma states, "The nature of historical research is subjective," (p.232). Oral history and historical evidence in general are moulded by individual perception, whether written or spoken, and are selected through social bias. In this particular study, religious bias is an issue to be considered.

Oral historical research is a series of exchanges between gathering information, evaluation and interpretation of data (Thompson.pp18.). This thesis is built around the voices of the people and a school is people, more than it is the building that surrounds them. Reference is made to the structure of the building and its position, but the main focus of this work is on the people.

Although many schools have produced informal histories (St. Mary's, Williamstown & St. Monica's, Footscray, Christ the King, Braybrook.), few schools in the Western

suburbs have formally documented, and presented their history for publication. Our Lady's Parish produced an informal record of its history in 1987 as part of its 'Diamond Jubilee' celebrations, and the history group, which helped in the production of 'The Story of Our Lady's 1927-1987), meets regularly to up-date records and share information. The story of Our Lady's Parish plays a minor role in this thesis as the focus is on the school.

The Department of Employment, Education, Training and Youth Affairs produced a collection of personal experiences of migrants who came to Sunshine 1939-1945. The book is called 'We Came to Sunshine' but no publication date is included. The researchers' task was to "investigate archival materials, and to conduct 22 interviews, from which 9 were chosen as being representative of the larger group's experiences'. These are presented as individual stories. The purpose of the project was to recognize and record the experiences of migrants and their part in the history of Sunshine. My task is to recognize another important group of 'Sunshinites' and restore them to their place in history through the investigation of relevant archival material and interviews.

Maribyrnong - Action in Tranquillity' by Ford & Lewis (1980. Living Museum of the West) includes an account of the establishment of the State School in that area. They write that in 1911, new people came to Maribyrnong to work in the cordite factory and the new people and families in the district meant the growth of social activities and an increased number of children led to a demand for a school. The

Methodist Church was offered as a makeshift school but poor ventilation and overcrowding caused some children to develop illness, which included diphtheria. It was pointed out to the Minister for Education that the families of sick children could not, by regulation, report to work. This forced the Minister to act and the new school was built in 1916. (Ford & Lewis.1989.pp.34.)

Like the neighbouring district of Maribyrnong, Sunshine experienced a population explosion when families moved into that area to work for H.V. McKay. The population boosted the need for more schools for the children of the workforce. The population of the Shire rose from around 2000 in 1920 to 6236 in 1925 (1989.McGoldrick.When the Whistle Blows.pp.73.). In 1912, H.V. McKay had foreseen the need for education in the district and donated 5 acres of land and 2000 pounds to the Education Dept. for the establishment of a Technical School at Sunshine. It was set up as an apprenticeship-training centre (McGoldrick.pp 27.). Some of the Catholic community at Sunshine availed themselves of this resource to further their education and improve their prospects of getting a job.

Janet McCalman, author of 'A Hundred Years at Bank Street, Ascot Vale State School, (1985. Pp.13) began her historical account of the establishment of that school with reference to the first white settlers and the indigenous people of the area. This author acknowledges that Our Lady's School was built on Aboriginal land owned by the Wurunjerrri people, but no background information will be offered. This study is limited to the years between 1919 and 1927 and any reference to settlers or

further reference to the original owners would be inappropriate, as it does not directly relate to that period of time.

The curriculum at the Ascot Vale Primary School appears to reflect what was taught at OLS (with the obvious omission of Religious Instruction) as McCalman quotes Marjorie Beaumont (ex pupil): "The art of teaching in the 1920s consisted of teaching spelling, dictation, perfect writing and multiplication tables. (pp.39. Para.3)

McCalman concludes, in this Rebe Peters quote, that:

The primary school's task was to prepare simple children for simple roles in adult life. Their mathematics should be sufficient for adding up prices in their head (sic) or making basic measurements and calculations; their command of language should be adequate to the task of copying - in clear copperplate - the thoughts and commands of their superiors; their knowledge of the world should be just enough to confirm their loyalty to the prevailing institutions and ideals of the nation and the Empire....I would say that education, as provided for working-class pupils was not tailored to encouraging minds. (pp. 38)

Our Lady's School curriculum will be included as part of this research. The study of the curriculum will not play an important role in this research, but is included because it might be of interest to other researchers. I believe that the 'hidden

curriculum' has a lasting influence on pupils. Children learn from who a teacher is and how she interacts with her class, more than what is actually taught. Hence the focus will be on the school community, not the curriculum.

'A Hundred Years at Bank Street' is one of a very few school histories which lists its primary and secondary sources. It is an ambitious project that covers a large timeframe. It draws on personal accounts of individuals combined with secondary source printed material. It includes no primary source documentation as reference and it is here that it could lack validity.

In my experience, secondary source materials can be erroneous. (e.g. Lack.pp.238.para.2.ref. Mayor 'Johnson' should be Mayor Stephens and McGoldrick.pp 100.para 3.ref. Our Lady's School was built in 1925 should read 1919). These two mistakes appear in published histories, indicating that primary sources should be checked whenever possible to avoid the perpetuation of misinformation.

Weisma states, "There is no single, definable method of historical research" (1995.p.234) and this thesis utilizes the "search and write" style, using a systematic process of 'search, describe, analyze and interpret'. This thesis may be likened to a jigsaw puzzle. It will not provide a complete picture as so many pieces are lost, but the pieces that are revealed will provide us with an image of events that occurred in

Sunshine during that period. It will also reveal some of the visions, ideals, hopes, challenges, successes and failures of the people involved.

A short biographical profile of the past pupils who participated in interview sessions is included here to establish their credentials in regard to the 1919-1928 time period in Sunshine.

Amy Alice Laffan was born 18th August, 1908, to Michael & Margaret Laffan (nee Coyne). Her father came to Sunshine in 1900 from Richmond and began work as a horsehair drawer and curler for a firm called Parsons and Lewis. Parsons & Lewis Pty. Ltd. prepared animal hair for use in the manufacture of brooms and brushes, weaving, surgery stitching, mattress and upholstery fillings. (Carlton.pp.77) Later they used horsehair to upholster aeroplanes' seats because it was considered to be lightweight material.

Mr. & Mrs. Laffan were high profile members of the Catholic community, involved in fundraising activities for the school and parish.

Amy Laffan was the middle child of 6 siblings, 5 sisters and 1 brother. She was the first of her family to attend Our Lady's School. She began her schooling at Sunshine State School and transferred to the new Catholic School when she was 10 years old. The priest came to the school and selected the Catholic children who would attend

the new Catholic school, withdrawing them from the classroom. She was placed in the 4th grade and her brother Thomas was placed in grade 2. Thomas had a nickname for his older sister, 'Skinny'.

On completion of her studies at Our Lady's Amy went to work for Dreyton Brothers' Pottery where she was involved in the manufacture of cups for the Victorian Railways and ceramic insulators for power lines. Later she sold biscuits at Myers in Melbourne.

Amy Laffan married Colin McKenzie in 1933 and she still resides in Sunshine and is a valued member of Our Lady's Parish.

Jack (John) Clancy was born 2nd May, 1913, to Christina Clancy nee Goode. His father (not named here) was in the army during the First World War. He is an only child. Christina Goode came from a family of 5 or 6 sisters and 2 brothers, and all were born in Wodonga of German heritage. Barbara Goode, (Jack's grandmother) emigrated to Australia and settled with her brothers and sisters in Wodonga together with a number of other German families. They had fled Germany to avoid religious persecution and settled in Wodonga because the country was suitable for growing grapes. They had a farm called Merriwee after the horse that won the cup 1899.

When Jack's grandfather died the family split up and they set out to earn a living elsewhere. Christina (mother) worked in a pub (hotel) in Albury and then later, moved to Berrick. While she and Jack were living in Berrick, Christina was engaged as a cook and companion for a wealthy invalid woman. Here Miss Edwards, a Lady's Maid looked after Jack, while his mother was busy taking care of her employer. Miss Edwards' birthday was the same day as Jack's and they never missed a birthday celebration together.

While they was in Berrick Jack's grandmother died, so Christina gathered all the members of her family together and brought them to a boarding house called The Sunshine Coffee Palace, on the corner of Hampshire and Devonshire Roads.

This boarding house and dining room was the environment where Jack Clancy spent much of his childhood. His mother did all the cooking and her sisters did the cleaning. At 'Mrs. Clancy's boarding house' Jack listened to the stories of many of the 'boarders' who affectionately referred to his mother as "Ma". She took on the responsibility of guardian of the young men who stayed with her and welcomed them into her family to the extent that her sisters taught one of the young boarders to read and write.

The family stayed in the boarding house until H.V. McKay, who owned the building, wanted to knock it down and Christina moved her family to Footscray, where she had a cafe until the depression forced her to leave. She ran two more boarding

houses in Footscray until Jack joined the army and bought his own place in Footscray and she settled down there with him.

Jack began school in Berrick when he was 4 and 1/2 years old under the tutelage of Miss Edwards, and he began school at Our Lady's School when he was 6 or 7 in 1919 or 1920 while Miss Archer was teaching there. Jack Clancy completed 8th grade under the guidance of Miss McMahon and continued his education at Sunshine Technical School where he was a successful student. He got a job working at McDonald's

While still at school, Jack worked at McDonald's Chemist in Hampshire Road near the station. He sold newspapers to save enough money to buy cricket equipment, which he used to start a cricket team that competed against other teams in the area. He also participated in 'mixed doubles' tennis matches behind the school, and played football for the Catholic Young Men's Club.

Jack Clancy got a job working for a furniture company and later became a journalist. He lives in the Footscray house that he bought for his mother.

Green Omant was born on 15th June, 1918, to Harry and Mary Omant (nee Amsdale). She was the eldest child of a family of 4 children. She had 2 sisters, Mary and Nell and a brother Harry.

Harry Omant (father) came from Drummond and he married Mary Ramsdale at Kyneton and moved into a fish shop in North Melbourne which had been previously operated by relatives of the couple. Their stay was short as Mary (mother) was not happy with the situation and the location and the couple moved to Sunshine. Harry Omant worked at the Commonwealth Quarry as a powder monkey and later at two other quarries near McDonald Road.

Originally the Omants lived in McDonald Road (now Market Rd), but their mother returned to Kyneton to give birth to the children.

The Omant family owned horses and a jinker (a cart with 2 wheels and no top) and they used that form of transport to go to Mass in Footscray when there was no Mass celebrated at Sunshine.

Noreen Omant began school before she had turned 5 years of age some time between the date that the family moved closer to the school (October, 1922) and her birthday in June, 1923. She was taught by Miss McMahon in the one-roomed school and was enrolled at the school from that time until she completed her studies in grade 8.

After primary school Noreen received a scholarship to attend a Richmond school where she learnt shorthand typing for 2 years. At the age of 14 she was considered

too young to work in an office and so the nuns arranged for her to be employed
butcher's shop in Swanston St. Later she was employed by Spaldings
(manufacturers of sporting equipment) where she remained for 43 years.

Noreen Omant resides in Sunshine and is a member of Our Lady's Parish History
Group.

William (Bill) Sullivan was born in Pontypridd, Wales, United Kingdom, on 7th August,
1915, to Alf and Iris Sullivan (nee Brauman).

Alf Sullivan (father) worked as a technical engineer at George Mochrie's Sunshine
Cabinet Works in Hampshire Road, Sunshine, until the premises was burnt down
and the business was reestablished in Devonshire Road.

The Sullivan family had immigrated first to Bendigo and then come to Sunshine in
1923 where Bill attended Our Lady's Primary School with his younger brother and
sister, Alf and (later) Iris.

The family's first home was on the Footscray side of the school near Cornwall Road.
They moved to a sparsely furnished house in Duke Street before moving into
Thompson Street.

Bill Sullivan attended Sunshine Technical School where he studied woodwork and engineering until he went to work (with his father) at Mochrie's cabinet works where he was an engineer. Later he and his father established their own business, WSA Lock Company in Ballarat Road. Bill Sullivan married Edna Peart from West Footscray in 1941.

Ruth Crowley (nee Pummeroy) was born on the 10th June, 1919 at Balaclava, the only child of Walter and Cecilia Pummeroy (nee Hussey).

Ruth Pummeroy's father, Walter, worked as a 'core maker' at H.V. McKay's Factory where he made pattern moulds. The family moved to Ridley Street, Albion, in 1919 to be near Walter Pummeroy's place of employment. Later they moved to Chapman Street, Sunshine.

Ruth Pummeroy made her First Holy Communion under the tutelage of lay staff here. She had private music lessons from Kathleen Feeney and completed her primary schooling at OLS.

After leaving school Ruth was a 'Child of Mary' at Our Lady's Parish. The Children's Mary Sodality was a group of young women and girls who met each first Sunday of the month for Mass and Holy Communion. They wore blue cloaks and white veils

and had a special devotion to Mary. Office bearers attended a meeting once a month and girls were asked to 'take the pledge' by promising not to drink alcohol until they turned 21 years of age. Some of the members of the Children of Mary would wear their cloak over their wedding dresses on their wedding day.

Ruth was employed by H.V. McKay's for 3 years and then at ICI for 10 years. Ruth caught the 20 past 7 o'clock steam train from Sunshine to Deer Park each morning. If unable to catch that train the next available train was known by the workers as 'the office train' at 20 past 8.

At ICI Ruth made upholstery coverings and, during the war years, she worked at the munitions' section making detonator heads.

Ruth Pommeroy married Neil Crowley in Our Lady's Church in 1949. Neil Crowley had come from Coomera, near Daylesford 3 years earlier and bought a house in Sunshine for himself, his brother, sister and mother to occupy until his marriage.

Ruth Crowley still lives in their house in Sunshine. For many years she belonged to the church cleaning group, and she is now a member of Our Lady's Parish History Group and the Parish "Happy Wanderers" Group.

Tom Fox was born on 26th January, 1915 to Patrick & Emily Fox (nee Hannon). He had two sisters, Veronica (Vera) and Margaret. Tom and Vera were born in Winchelsea, near Geelong, where the family had a farm.

Tom began his schooling at St. Peter and St. Paul's School in Albert Park and remained there until the family moved to Brunswick where he attended the Catholic school.

While in Brunswick, Emily (mother) Fox ran a 'ham and beef shop' in Sydney Road and gave birth to Margaret. Patrick (father) was an employee of the Victorian Railways and built the family home in Sunshine.

In February, 1925, the Fox family took up residence in Sunshine. Patrick's brother, Andrew Fox already resided there and had established a real estate agency in the area.

Tom Fox's family purchased 2 houses and a 'ham and beef' shop that was located opposite Our Lady's School in Monash Street, Sunshine.

Tom Fox played cricket with Jack Clancy and later with the Druids' Lodge Cricket team in Sunshine.

After completing Grade 8 at Our Lady's School, Tom Fox attended St. Joseph's Secondary School before obtaining employment in the Victorian Railways. While working for the railways he studied accounting at Hemmingway & Robertson's in the city.

At the age of 23 years he enlisted in the Royal Australian Air Force and trained at Summers. He was a navigator attached to a RAF squadron attaining the rank of Flight Lieutenant. Overseas he survived an air crash and was sent to a hospital in Rhodesia with burns to his face and hands before being sent home. Back in Sunshine he resumed his duties on the Railways and was made Chief Clerk.

Tom Fox married Irene (Pat) Douglas from St. Albans and they were both active members of Our Lady's Parish for many years. They now reside in Keilor.

CHAPTER SIX: THE ARCHBISHOP OF MELBOURNE:

DR. DANIEL MANNIX - THE ART OF POLITICS

Sunshine's Catholic school culture did not develop free from outside influences. Environmental and policy issues related to Melbourne's archdiocese and the politics of the Catholic Church and the wider Australian community contribute to our understanding of the establishment of Our Lady's School.

Nineteenth century Catholicism had expanded the number of religious congregations in Australia after the removal of Victorian Government financial aid to Church schools in 1872. Bishops recruited priests, nuns and brothers to Australia from Europe, but mostly from Ireland, to provide low-cost staffing in Catholic schools and for nursing, missions to Aboriginal groups and as social reform movements. (Davidson, Hirst & Macintyre.1998) Education was the main concern, especially catechesis, and this practice was still in operation when Our Lady's School, Sunshine, was established.

Melbourne's archdiocese was under the control of Archbishop, Dr. Daniel Mannix, an Irishman from Cork. It was Dr. Mannix who opened Our Lady's School in 1919. Dr. Mannix is described in the Oxford Companion to Australian History (1998) as

...a dominant, controversial cleric, who was loved and reviled for his Irish-Australian nationalism, political Catholicism and unsparing wit.

Archbishop Daniel Mannix opened many schools including the small Catholic school at Sunshine and the hall that housed many students as the community grew. The predominantly Irish community welcomed him enthusiastically on both occasions. It was his provision of educational opportunities for the children of the Catholic working class that would have been a catalyst behind the establishment of Our Lady's School.

Many words have been written about Archbishop Daniel Mannix including volumes by Brennan and by Santamaria. The following portrait of him is presented within the context of the influence he brought to bear on the establishment and development of the Catholic school at Sunshine. It is not intended to be a comprehensive biography, but is presented as a profile of the man who was head of the Catholic Church in Melbourne at the time when Our Lady's School was in its infancy.

Dr. Mannix came from a politically divided Ireland and arrived in Melbourne in 1912 with a reputation that preceded him and which hailed him as a man of world importance. (Brennan.P.72) He was famous not as a politician but as a theologian with expertise in the area of education. This statement is supported by the Oxford Companion to Australian History which describes him as a talented scholar and cites many of his scholastic achievements. Australia was building up its educational structure and the Catholic community had anticipated his arrival with enthusiasm.

The Ireland that Dr. Mannix had left was experiencing division over the introduction of the Home Rule Bill into English Parliament and Ulstermen were threatening to rebel as they did not want to be ruled by Dublin. The political environment was very volatile but Dr. Mannix was not overtly involved in politics in Ireland, preferring to devote his attention to his studies. He was an exceptional student and was a professor of theology at an Irish seminary at the age of 30.

When Dr. Mannix arrived in Melbourne he found an odd combination of crudeness and refinement. (Brennan.P.72) The dirty streets, scaffolding and 'bushies' were a stark contrast to the finery of the Melbourne Cup, theatres and art galleries. Literacy was higher in Australia than in most European communities (Brennan.P.72) with the poetry of the horse-breaker, Adam Lindsay Gordon, literary discourses of Tom Collins and the songs of Barcroft Boake springing from a strong sense of community and culture.

Brennan (Dr. Mannix.1964) speaks of "the reign of Mannix" and indeed he was treated as royalty by the Catholic community, becoming known as a great Prince of the church. (P.327) Irish clergy, in general, were given the red carpet treatment both in Ireland and in Australia, with all their needs being met by willing parishioners. They were isolated from normal family life and seldom privy to what was involved in the running of a family home - dirty linen, grubby babies and the chaos that often accompanies family life. Dr. Mannix was no exception. He lived a life of comparative luxury in a mansion in Kew (called Raheen) where housekeepers and assistants took care of his needs.

The Catholics of Australia were predominantly Irish by birth or descent. (Brennan .74) They were working class or poor, who hated authority that was deemed English in character, and they hated the English oppression that they, or their ancestors had fled. The average Catholic had a sense of being "ill-used" by Masons and Protestants and Catholics embraced the grand, enigmatic Dr. Mannix as their

spiritual leader, and as a leader in all things. Catholics expanded in number in Victoria from 150,00 to 600,00 during his long episcopate 1912-1962, (Davidson, Hirst & Macintyre) and Dr. Mannix's power expanded with the growth of the Catholic population.

Although he was considered an exalted prince of the church by some Catholics he was also perceived by others to be a man of the people and very approachable. On the occasion of the opening of the convent in Sunshine, Dr. Mannix said that he was always glad to be amongst the people, whether they lived in Sunshine or elsewhere. (The Mail.5.5.1928)

Lesmond and William Leonard remembered occasions when their brother, Brian, walked with Dr. Mannix through the streets of Richmond.

We lived in Richmond and he (Dr. Mannix) walked past the bottom of our street through Collingwood, Abbotsford and Richmond on his way to the Cathedral from Raheen (the Archbishop's residence at Studley Park Road, Kew). He was a regal man about 6 feet 4. Tall, thin, straight, and a tea-totaller. He walked with dignity and was very impressive. He wore a bell top hat -like an undertaker. He carried a bag of coins to give to people along the way, and he carried a walking stick. He didn't need it. He would stride along. He walked everywhere and he was so impressive that he would catch your attention in the

street. Brian must have been about 8 years old and he used to walk with and talk to Dr. Mannix. Dr. Mannix told Brian that he should be a politician. Brian reminded him of that when he was ordained into the priesthood and Dr. Mannix told Brian that he thought he'd made the right decision.

Dr. Mannix was anti-conscription. He fought against it. He said the Irish were treated as poor cousins. He was always outspoken, always had a comment to make. Very political. The journalists followed him around and other people followed him around, too, just to hear him speak. He wasn't a loud speaker but he never used a microphone when they came in.

He was big on education. He did not want the Irish to be second-class, through education. He opened schools and encouraged parents to pay to send their children to get a secondary education.

Just after the war he went to America and then to see his mother in Ireland, she was still living there. The British brought a battleship to take him off the boat because they thought he would stir up trouble so he wasn't allowed to go to see his mother. There was a lot about that in the paper.

Brian was ordained by Dr. Mannix in 1940 at St. Patrick's. Not many people had cars in those days and certainly not many priests. Brian had one. He had to go to see the Archbishop and so Brian parked his car down the road so the Archbishop wouldn't know he had a car. In case it (he) was considered to be 'rebellious youth' of the clergy.

(Interview with D. & W. Leonard)

Williams and Desmond Leonard's accounts of the interaction (secondary source data) between their brother and the Archbishop differ from that of Brian Leonard (primary source data). Brian Leonard recalled that there was only one walk with Dr. Mannix and he remembers his street encounter in more detail. These are the fundamental similarities between the two accounts, both of which are presented here for comparison. The account of Brian Leonard is believed to be the more accurate because it is a primary source account.

I was about 9 years old and at Parade College when the Archbishop used to walk past on his way from the Cathedral. All of we boys used to rush over to say 'Good afternoon, Your Grace.' That sort of thing. One day I didn't have the tram fare home and I walked along with him. I prattled away. I remember he asked me what I wanted to be when I grew up. I don't remember what I said...an engine driver or a fireman...something like that. He said that I should be a politician because I had a great gift for talking!

He didn't chase me away or anything. It was typical of him. Some fellow made a face and put his finger to his nose and the Archbishop just turned away. He was like that.

When I told my mother what I had done (walked with the Archbishop) she said, "The poor man", to put up with me.

Robert Menzies walked with him often during the 1920s. We used to see them. They were often companions...two notable figures. Mannix in his top hat and cane and Menzies was such a tall man and very dignified looking. They made an impressive pair.

Later on a group of us called in to see the Archbishop at Queenscliff...he had his holidays there...and I reminded him of what had happened and he recalled the many adventures he had with people who spoke to him on his walks. He said to me, "I'm very glad you didn't become a politician".

I the Leonard brothers commented on the impressive appearance of the Archbishop and his top hat. It is of interest to note that Catholic clergy usually wore black suits in public streets because The Act of Settlement (a British law) forbade them to wear clerical garb, such as soutane and biretta in the streets. (Mayo.A History of Ecclesiastical Dress. 84.P.92) This law meant that a Catholic priest or bishop might arrive at a church in his

vestments and be unable to get out of his car and cross the path to get into the church. The car would have to convey the priest or bishop onto church grounds. Priests would usually dress for Mass or other church occasions in the vestry and remove their clerical garb before leaving the church. Local journalist and historian, Chris Evan suggests that Dr. Mannix may have chosen to wear his impressive top hat and distinctive clothing as a silent protest at having to replace of his biretta. This is possible but there is no evidence to support this theory.

Dr. Mannix's protests were seldom silent. In 1916 a referendum was conducted on the 'conscription' of Australian men into the armed forces in order that Australian military units in action during the war in Europe could be maintained. (Brennan.P.132) Dr. Mannix was the only person of social distinction to speak in favour of a No vote. He said,

Australia has done enough and conscription (was) not a good thing. We can only give both sides a patient hearing and vote according to judgment. There will be divergences among Catholics for Catholics do not vote by platoons, but for myself it would take a good deal to convince me that conscription would not cause more evil than good... (Brennan.P.134).

J. M. Hughes (Australian Prime Minister) was reported to have been enraged by Dr. Mannix and accused him of preaching sedition. Mannix encouraged education, promoted Catholic lay action and had "liberal relations with Labor governments", all of which were viewed with sectarian bitterness by Hughes. (Davidson, Hirst & Macintyre)

Dr. Mannix was deemed a traitor by some people and a hero by others. Brennan writes that the majority of working class Catholics voted "no" with him. The vote was a rejection of an attempt to "impose on all Australians loyalties belonging only to some". Brennan.P.134) At the opening ceremony of Our Lady's School, A.J. Dunlop, B.A. was reported to have said that, "...His Grace, to whom we owe the defeat of conscription, was the champion of Australian democracy." (Catholic Advocate.18.10.1919.)

Dr. Mannix was to speak on the subject of conscription on many occasions, including the opening of church building projects. At the opening of Our Lady's School (18.10.19. The Catholic Advocate.P.25.) Dr. Mannix made a speech that brought into question statements made by 'Mr. Cabrena', apparently a recently defeated politician who Mannix quotes as having said that Catholics "had not enlisted in their full numbers". Dr. Mannix said,

...when the Defence department published the numbers from the different denominations it was shown that Catholics had enlisted in their full numbers. It was surprising that Catholic men enlisted in such large numbers in the face of the insults heaped on them for the past 4 years. But, apart altogether from the figures published by the Defence department, he might tell them that at a local welcome to 'returned soldiers' were 40 Catholics who had enlisted at Sunshine. From one family a widow sent eight sons and one grandson. That list spoke better than the Defence Department.

Dr. Mannix made many political statements that were reported in the press. He suggested in the Catholic Advocate (18.10.1919) that people should ask themselves if politicians who were now making great promises, could be trusted to keep those promises. He said, "...are they likely to carry out their pre-election promises to deal out justice to those who are grinding the faces of the poor." He went on to say that Catholics and "indeed all decent minded people" should ask if these politicians were the same ones who made use of gangs that stirred up race hatred and sectarian strife. He asked if these politicians circulated slanderous anti-Catholic manifestos over Australian "and into the trenches where Catholics were side by side facing the horrors of war".

This strong attack on the politicians in power at that time was not included in the Sunshine Advocate's report of the same occasion.

Dr. Mannix can be described as far-sighted on the issue of conscription as history records a wing against compulsory enlistment in the armed forces, but on the issue of immigration and unemployment the Archbishop expressed a narrow view. On a visit to Sunshine to open the new convent on 12th May, 1928, Dr. Mannix was quoted in The Mail as having voiced strong views on unemployment.

Sunshine, he said, had greatly progressed since his last visit. It was bound to prosper and progress as the years passed. He was very glad to know there was not so much unemployment at Sunshine as in other parts. It was terrible

to see the unemployment existing in Melbourne and he often asked himself why this state of affairs should be....

It is a mystery to me to see a young country, with the open spaces so much boasted about, with insufficient employment for its own people,' he said.

He was a friend of every man, he hoped, but he could not see the justice of bringing men from other countries when men and women, born and bred in Australia could not get permanent employment.

Despite the fact that there were 15,000 unemployed in Melbourne alone, immigrants were landing every week by the thousands and the strange fact about the whole thing was that 85 per cent of these people were being placed in work a few days after their arrival.

The Archbishop was an immigrant himself who came to Australia from Ireland and was immediately installed in his position as head of the Archdiocese of Melbourne. Presumably he did not see his statements as contradictory at best, or hypocritical at worst. This attitude could be attributed to the prevalent feeling of the time that the British had a right to be in the 'colonies' and that 'immigrants' were those people from countries other than Britain.

Dr. Mannix spoke often about the injustice of the Australian education system that meant that Catholics paid for the education of their own children in Catholic schools, while paying, through the taxation system, for the education of children in State schools.

At the blessing and opening of the parish hall in Sunshine in 1926, The Sunshine Advocate reported:

The Catholics were in a minority in Australia-a quarter of the population-but in Ireland, where they outnumbered other denominations by 20 to 1, they did not deal unjustly with the minority. Protestants could have their own schools in Ireland, and the Government supported them. In the north of Ireland, which was supposed by many to be one of the most benighted places on earth, the non-Catholics, where they were in the majority, were giving substantial assistance to the Catholic schools. It was only when north of Ireland people came to Australia that they changed their treatment to Catholics. Still, they were not complaining, and he hoped that justice would be done some day. In their schools they (Sunshine Catholics) were providing a secular and religious training superior to that in any other schools in Australia.
(20.3.1926.P.1)

Archbishop Daniel Mannix opened the small Catholic school at Sunshine and the hall that housed many students as the fledgling community grew. It was his vision of providing

educational opportunities for the children of the Catholic working class that would have been a catalyst behind the establishment of Our Lady's School. It was at his insistence that the Sisters of St. Joseph came to Sunshine to take over the running of the school in 1928.

CHAPTER SEVEN: PAVING THE WAY - THE PRIESTS

Rev. Fr. Michael Murphy, Parish Priest

Fr. Murphy, a native of Ireland, came to St. Monica's, Footscray from the parish at Meredith in Jan. 1911. The Advocate (1.2.1911, P.25) reported:

Rev. M. Murphy, who has been transferred to Footscray, made many friends, but never an enemy, at Meredith. It was all the same to Fr. Murphy if a person was what some term an 'uncommercial' traveller (sic), or a great gun he had only one manner of speech, and was friendly to all. His many friends (says The Gordon Advertiser) here wish him every prosperity in Footscray, and trust that his stay there will be more beneficial to his health than has been the case in Meredith for the past two years. The Rev. Fr. Collins has taken up his residence in Meredith, and will carry on the work hitherto done by Fr. Murphy. It is rarely that a parish priest follows such a good and homely man as Fr. Murphy, but Fr. Collins, by following in the steps of his predecessor, will have a better start than many before him.

It has not been easy to separate religion from politics in Australia" (1964. Brennan, P.220.) and Fr. Murphy grew up in an Ireland racked by political violence and the devastation it wrought on the Catholic people. Fr. Murphy's belief in Irish independence, unity and self-determination is evident in the account of a meeting he presided over for the visiting M.P.,

Mr. R. Hazelton (The Advertiser, 16.12.1911.P.20). The meeting was held on Wednesday, 5th Dec.1911, at The Royal Hall in Footscray. Fr. Murphy handed over 75 pounds for the cause and the children from St. Monica's sang the Irish National Anthem. The activities of Fr. Murphy would suggest notions of loyalty referred to by Gramsci and quoted in chapter one. His loyalty to his Mother Land and to Mother Church manifested themselves in his support of Irish self-determination.

In 1913, Fr. Murphy applied to the Health Department for permission to build a wooden church and a primary school at Sunshine. Permission was granted. Ryan, Brennan and Millmet (1996.Catholic Schools Australian Landscapes) wrote:

If it came to a choice between building a school or a church, Catholic communities were directed to first construct a school building which could be used for liturgical gatherings at other times. Many Australian Catholic parish communities were established in this way, confirming the significance which the leadership of the Catholic community placed on Catholic schools as a foundation for the future of the Church in Australia. (p.35)

This was not the case in Sunshine making Our Lady's Parish an exception. Fr Murphy established the Sunshine parish in 1913 with the building of a "sizable" wooden church.

The following is an extract from Jack Armstrong's unpublished and undated work, A History of St. Monica's:

Sunday 7.12.1913 was a very important day for the people of Sunshine. On this day Dr. Carr opened the church dedicated to Our Lady of the Immaculate Conception. The pastor was Fr. Murphy, Sunshine was part of St. Monica's at this time. The choir from St. Monica's under the leadership of H.B. Godwin sang at the Mass. Gounards (sic) Ave Maria was rendered by Mrs. O'Shea. The church cost 750 pounds. The statues of the Sacred Heart and the Virgin Mary were presented by the Footscray Altar Society. The altar was given by Fr. Murphy. A collection raised 130 pounds, some of the donors were- Archbishop 20 pounds, Women's Sacred Heart 5 pounds, 5 shillings, Fr. Murphy 10 pounds, Mr. Herrick 5 pounds, 5 shillings, J.L. O'Connor 10 pounds, Mrs. Craddick 5 pounds, 5 shillings, Mrs. Bulland 20 pounds, Fr. Kelly 5 pounds, 5 shillings.

The Catholic Advocate reported the events of that day on 13.12.1913:

Beautiful weather favored the ceremony of blessing and opening of the new Church at Sunshine last Sunday morning 7/12/1913...His Grace Archbishop Carr hoped that the possession of a devotional Church would be a new center of spiritual light, for many generations to come. His Grace urged the people of Sunshine to be devout to Mary and

*have great confidence in her powerful intercession before the throne of
God.*

Parishioner, Gwen Huxtable, remembered how the building rocked when there was a strong north wind and "Father gave a short sermon when the wind was blowing because he couldn't be heard above the noise" (Barnes. P. 8.).

The Our Lady's Parish History Group recorded an interview with a Mrs. Swan who taught Alf Carter his 'catechism' in the little church after Mass on Sunday (Appendix R). She described the original church building and said that the confessionals were at the front of the church on the left-hand side facing the sacristy and that Bill Maloney and Groghan maintained the old wooden church. The church organ was at the back, on the right hand side of the church.

The wooden structure served as a place of worship until it was destroyed by fire in 1939. The small community of Sunshine had become the victim of an arsonist. On that Friday at 10.15 a.m. nearby workmen noticed smoke coming from the church and soon there was only a burnt out shell remaining. The unpublished work, *The Story of Our Lady's* records that, parishioner, Nan O'Connor saw the arsonist as he entered the church, but that she had not realized the intentions of that man until later. (Barnes.P. 8)

Fr. Murphy remained as parish priest of both Footscray and Sunshine from 1911 until 16.6.1919 when he finally succumbed to the ill health that had troubled him for many years

and retired from pastoral duties. The parishioners crowded into The Royal Hall, Footscray, for an evening of entertainment, where they presented him with "a wallet of notes". The following extract appeared in The Advocate.5.6.1919.P.29 under the headline:

COMPLIMENTARY FAREWELL TO REV. M. MURPHY.

Mr. Dunlop, on behalf of the Sunshine portion of the Footscray parish said that the people there had always a warm corner of their hearts for Fr. Murphy. (Applause) They were always delighted to see him at Sunshine where he was sure of a warm welcome. It was the hope and prayer of all that he would be restored to health. (Applause)

Fr. Murphy responded to many accolades and expressions of sorrow at his retiring, including one from the Mayor of Footscray, Cr. H.W.C. Jenkins. The Mayor said that "he had often met Fr. Murphy during his pastorate of 8 years, and had learned to respect him for his fine citizenship, his great courtesy and kindness". Fr. John Patrick Carney was in attendance as the new Parish Priest.

Rev. Fr. John Patrick Carney

The visionary who brought to fruition the idea of building a school was Rev. Fr. John Patrick Carney. He is quoted in *The Advocate* on the occasion of the opening of the new school as saying that "when he came to the parish he saw that there was no school, and made up his mind to erect the school as soon as possible" (*The Advocate*, 26.12.1946.pp25). A profile of this man, a leader in this Catholic community, who built a school for the children of Sunshine, is included in the hope that it will provide insights into his character.

John Patrick Carney was born in 1877 at Ballaghadereen, Co. Roscommon, Ireland to Dwen and Mary Carney. He studied for the priesthood at All Hallows' College in Dublin, and he was ordained on 24th June, 1902.

Fr. Carney came to Australia shortly after his ordination (Obituary, *The Advertiser*, 25th Dec. 1946) and served as an assistant priest in St. Francis' Church at Castlemaine, then he served at parishes in Geelong and Gordon. His first appointment as Parish Priest was in 1914 when he took over at Diamond Creek until his next assignment at St. Monica's in Footscray. Fr. Carney was one of many Irish priests who came to Australia to establish and service Catholic parishes.

There is some confusion as to the precise date of his tenure in Footscray. An examination of the Register of Births at St. Monica's presbytery revealed that Fr. Carney performed his first baptism there on 9th April, 1919, when he baptized Patricia Annie Crehan, daughter of

Michael and Margaret Crehan (nee Culnane). The last of his entries in the baptismal register was on 20th March, 1927 when he baptized Mary Irene Deag, daughter of Thomas and Irene Mary Deag (nee Lamprell). Fr. C.S. Kennedy, whose first registered baptism was on 19th May, 1927, succeeded him.

Therefore, it can be assumed that he was stationed at Footscray on or near 9.4.1919, even though his predecessor did not have his retirement farewell concert until 26.6.1919, and he completed his service in that parish between 20.3.1927 and 9.4.1927.

Lack Clancy remembers Fr. Carney as a rotund man with a lilting Irish accent. His sermons about hell and damnation (appendix B) chilled the bones of the children at Sunshine. He exercised strong leadership and was prepared to defend what he believed to be the rights of his parishioners.

He was prepared to tackle bureaucracy when he believed in a cause. This is evident on 8.9.21 when he publicly lambasted the Mayor of Footscray for doing "all he could to spoil the occasion for the people of Footscray" at the opening of the new church and school at West Footscray - St. John's (Armstrong.Appendix B). What the mayor actually did is instated. In John Lack's History of Footscray (1991. P.238) he states that Mayor James Richie Johnston refused permission for the Catholic community to hold a street procession to celebrate the opening of the new school. This is incorrect as J. H. Stephens was elected Mayor of Footscray on 27.8.1921. He is the Mayor referred to in The Footscray Advertiser 17.9.1921. pp.2.) which recorded that the Council was split evenly on this question, and

Health Centre was established and Our Lady's Primary School began building a new school and hall. (Carlton.1951.P.23).

The local community spent their leisure time at the local footy (Australian Rules Football) or travelling to Footscray to watch the Footscray Bulldogs play. Playing cricket and supporting the local teams at the soccer was also a popular pastime. (Appendix B) Children played flicks with football cards or ran around the paddocks, sometimes venturing down to the creek to catch yabbies and frogs. The Mechanics Hall picture theatre showed flicks (movies) for the locals to enjoy. The local Catholic community organized euchre nights at family homes and community dances for entertainment and to raise money for building projects (appendix A).

that James Richie Johnson spoke against allowing the procession to take place. He cited a by-law that prevented the carrying of banners on a Sunday. The Council decided to leave the deciding vote to the Mayor and one other councilor.

Esmá Green of the Footscray Historical Society says that Cr. James Richie Johnson was elected to Council from 1903 to 1931. He was staunch Presbyterian who was prominent in local "Masonic circles" (Lack. 1991 pp. 258) The Mayor, J. H. Stephens and Cr. Johnson were unpopular with Archbishop Mannix, Fr. Carney and the assembled parishioners for their stance on the matter of the street procession. They presumably saw this as discrimination against his Catholic parishioners by the Masons. "The Catholics hated the Masons, the Ulstermen, and they did not care much for large numbers of Protestants."(Brennan.P.114.)

The uncovering of evidence about the animosity between the Catholics, Protestants and the Freemasons was a surprise to me as I grew up in the 1950s and 1960s and have had no personal experience of sectarian bigotry, and I was not aware of the extent of this ill-feeling. In my home, the words, "He's a Mason", were uttered in a hushed tone, with eyes narrowed, so there was a connotation of disapproval that was never spoken in my home during the 1950s. This must have been a remnant of past Catholic experiences. The Vatican banned Catholics from becoming Masons under pain of excommunication and this decree still existed in the 50's and 60's.

Fr. Carney and Dr. Mannix both had grown up in Ireland under English Protestant Rule and, to Dr. Mannix at least, it seemed that the 'troubles' had followed him to Melbourne (Brennan. pp.112.). The Archbishop expressed his belief that the Freemasons discriminated towards Catholics in 1915 when he made a public statement regarding the court case of Sergeant Major O'Donnell (Brennan.pp.113.). O'Donnell was a Catholic in a predominately 'Freemason' hierarchical army, who had been charged with desertion. Mannix suggested that the charges were fueled by anti-Catholic sectarianism.

It is probable that Fr. Carney, having shared the Dr. Mannix's experiences of oppression in Ireland, could have believed Footscray Catholics to be the targets of discrimination in this case. There were blatant examples of discrimination in the employment section of the newspapers and "Catholics need not apply" was a commonly used phrase. Benefit societies, such as the Masons were working class fraternities that were based on a British model. They flourished in most cities and towns in Australia from the mid 19th Century. Meetings followed the ceremony of lodge procedures, and secrecy was maintained. It was a commonly held belief that "Masons didn't like Catholics" (Appendix Y) and the reverse was probably true as evidenced by the stance taken by the Vatican, Catholics didn't like Masons.

The Footscray Advertiser presented the Council's perspective on the matter of the procession and The Catholic Advocate presented the Catholic view.

Any historian relying on accounts from newspapers should be aware of the politics that might have affected the perspective and the decision of what was deemed newsworthy and publishable. Researchers must take into account and acknowledge that political bias was evident during the 1919-1928 period and that The Catholic Advocate and The Footscray Advertiser may have been influenced by sectarianism.

Fr. Carney went into battle for the Catholics of Sunshine when he tackled the bureaucracy of The Health Department. He applied to The Secretary of the Board of Health on 23.4.1919 for permission to use the Catholic Church building at Sunshine as a temporary school for a period of twelve months. He stated in his letter that the plans for a new school had been sent to the Board in 1913 and had already been approved. His predecessor, Fr. Murphy, had made the original application.

This letter was the beginning of a series of communications between Fr. Carney and the Health Department. An order under section 169 of the 1919 Health Act was issued 24.8.1920 citing "deficient lighting, ventilation and means for extinction of fires", as regulations which had not been complied with, and the Health Department would not grant the school permission to function. Of course, the school was already functioning long before this correspondence took place. (PRO. VPRS7882/p.1.unit 94)

Fr. Carney replied with a handwritten letter to the Secretary (PRO. Building File. Series 795 unit 2691). He must have ignored the order as, in a later correspondence, he made reference to a letter dated 17th Jan. 1921 which explained why the requirements had not

been met at that time. He stated that the Catholic School at Sunshine had been built according to a stock plan of the State Education Department, and that there were several such buildings in use by the Department in the Footscray area, Fr. Carney accused the Department of bias. He stated that his parishioners could “not understand why they should be compelled to make improvements that were seemingly not necessary in state-school buildings”. He went on to say that “your action would lead them to believe that there is one law for Catholics and another- less stringent – for non-Catholics”. (Appendix S) Fr. Carney was expressing the view that this was another example of sectarian bias aimed against his community. By his actions, Fr. Carney is displaying layers of loyalty as previously referred to in chapter one (Gramsci). His loyalty to Church hierarchy and its directive to build schools for Catholic children, loyalty to the Catholics of Sunshine and loyalty to all Catholics by his opposition to perceived anti-Catholic bias is evident.

There followed a series of letters from the Health Department including a court order issued on 12.3.20. An attempt was made by the local police to deliver the order to Fr. Carney but he was out of the country when the attempt was made. Fr. Carney was known to have traveled home to Ireland to see his mother, and this could have been his whereabouts at this time.

The Commission resolved that the premises should be re inspected, and Inspector Reedman reported on 14.1.1921 that nothing had been done to carry out the order. Fr. Carney replied reiterating that he thought the requirements might be dispensed with, and the Health Department responded with a letter stating that “proceedings” would be

instituted, if the Order was not carried out within one month. There is also a reference made on the Application for Registration of a School regarding the order. This reference is dated 12.3.1920 and states, "Ack. 9.3.20 four (sic) H. Dept. stating that an order has been issued to the Propr. In regard the above school".

Fr. Carney informed the Department on 1.3.1921 that the Order relating to the windows had been carried out, and the Department responded with a letter reminding him that the original letter of 23.5.1919 necessitated the carrying out of the other requirements. See photograph of the church and schoolroom, with large windows. This is located between the bibliography and the appendices.

On 19.3.1921 Inspector Crawford submitted his report stating that the modifications were yet to be made, and on 21.3.1921, and a file was submitted by a Mr. Cobb to a Dr. Robertson who were, presumably, functionaries of the Health Department. The report further suggested that the Department take "the proprietor" (Fr. Carney) to court.

On 10.5.21 the case was deferred for one week pending a report from the Commission's engineer.

A search of Footscray Petty Sessions records (VPRS1344.43) revealed that the case did not come before that court during the period 10.5.21 to 13.6.21.

What happened next is uncertain. There is no written documentation or correspondence between Fr. Carney or Fr. Murphy and the Archbishop on file at the Diocesan Centre or Catholic Education Office. Presumably, the Parish Priest would have asked permission to establish a Catholic school at Sunshine and Dr. Mannix would have given his approval, but there is no data to support this assumption. The school did, however, officially open its doors on 12.10.1919 with The Archbishop in attendance to give his support to the project.

As referred to in Chapter One, the date that Our Lady's School began operation has been a mystery until now because eyewitness accounts differed and this caused some confusion. There was no student register to check as this had been lost in the fire of 1972. The official opening took place, however, on 12.10.1919 as this excerpt from The Catholic Advocate newspaper (18.10.1919.p.25) reports:

New School at Sunshine

BLESSED AND OPENED BY THE ARCHBISHOP

There was an immense assemblage at the ceremony of blessing and opening the new primary school at Sunshine last Sunday afternoon. His Grace the Archbishop of Melbourne (the Most Rev. Dr. Mannix), who was attended by the Rev. James Carroll, who was given an enthusiastic welcome. Attired in full pontificals, his Grace the Archbishop, assisted by the Rev. J. P. Carney, P.P., and the Rev. J. Murray (Footscray), and attended by crossbearer and acolytes, blessed the fine new school, which will meet the requirements of the district for some years to come.

Amongst those also present on the platform were:- Rev. T. English. PP (Yarraville), Rev. J.J. Cusack, PP (Newport), Rev. J.P. O'Connell (North Brunswick), Messrs. A.J. Dunlop, B.A., D. Swan, and others.

Selections were played by St. Vincent De Paul's band.

FR. CARNEY WELCOMES THE ARCHBISHOP.

Fr. Carney, who was applauded, said that on behalf of himself and the assistant priest and the parishioners and the Catholic people of Sunshine, he wished to tender His Grace the Archbishop a hearty welcome. (Applause)

This was the formal opening of the school but the children were already attending classes before this date according to past pupils who were interviewed. Amy McKenzie (nee affan) remembers that she attended the State School in Sunshine until they "came and icked us out, the Catholics, to go to the new (Catholic) School" (Appendix A.).

Sunshine State School archives provided access to Student Registers for that year. A close inspection revealed that Amy Laffan had attended school and transferred on 3rd July 1919 when she "left to go to the Sunshine Catholic School".

Further examination of the Student Register revealed that a number of children were enrolled there until 3rd July 1919, when they were also transferred to "Sunshine Catholic School". This would seem to suggest that Our Lady's Primary School began taking enrolments on, or near that date. The children who transferred from the State school on that date were:

Amy Laffan born 28.8.1908

Marjorie Fisher born .10.1913

Clare Laffan born 16.5.1906

Annie Fisher born 29.7.1912

Thomas Laffan born 4.5.1910

William Carter born 19.9.1912

Margaret Laffan born .4.1912

Mary O'Sullivan born 2.9.1908

Amy Eliason born 22.2.1906

Francis O'Sullivan born 11.11.1911

Francis Eliason born 17.6.1903

Oliver Maher born 6.3.1908

Francis Young born 22.6.1910

Iona Young born 26.2.1912

William Hackett born 16.6.1911

Ellie Good born 4.1.1914

Eric Curtin born 28.1.1913

Isie Baker born 4.10.1914

William Crymble born 23.8.1908

I.E. Booth Hart born 8.8.1911

Label Crymble born 1.6.1906

Elison Hardie born 2.8.1910 left the state school 29.5.1920 and Marion Hardie born 11.5.1909 left the state school on 18.8.1920 to go to the Catholic School at Sunshine. James H. Chapman born 6.5.1911 is registered as having left Sunshine State School 3.10.1919 and Leslie Ray Patterson born 22.9.1913 attended there for the last time on 23.6.1919, before he transferred to Our Lady's School.

There may have been other children in attendance from other schools in the area as there were 46 children on the roll at the time of the official opening (Advocate. 18.10.19.P.25).

The following is a list of pupils as supplied by Mr. Jack Clancy and Mr. Bill Sullivan. (Mr. Clancy attended Our Lady's School in the middle of 1920.) This is an inconclusive list as it is unlikely that all of these children were enrolled in 1919. It is submitted here as an incomplete list of some children who attended Our Lady's school during the 1920s.

Marie Hand, Nancy Clough, Tom Laffan, Vera Fox, Dorothy Clough, Amy Laffan, Tom Fox, Marie Curtin, her brother Eddie, Bill "Mutton" Carter, Mick "Chops" Carter, Jim Fox, Irene Le Sueur, Jack Le Sueur, Ben Le Seuer, Len O'Sullivan, John Hjorth, Ella Hjorth, Fred Hjorth, Bill Sullivan, Teddy Hyett, Eric Curtin, ? Olerenshaw, Willie Byrns, Jack O'Brien, Fay Lynch, Elsie Lynch, her brother, Frank Connor, Bill James, Edith James, Olive O'Sullivan, Noreen Fox, Alice Carter, Thelma Carter, "Irish"

Iris) Sullivan, Alfred Sullivan, William Sullivan, William McInnan, Ann Blackman, Gladys Craddock, Bill Craddock, Stan Craddock, Myrtle Craddock, Clive Ross, Alf Ross, Theresa Wright, Maggie Burns, Bill Curtin, Noreen Omant, Harry Omant, Bill O'Donahue, his sister Elsie, John James.

The school was built by Mr. O'Connell at a cost of 366 pounds and 14 shillings (The Advocate.18.10.19.P.25 / PRO Series7882/pl.94) bringing the parish debt to 811 pounds and 14 shillings. At the opening of the school Fr. Carney remarked that the builder "deserved every credit for the fine work he has put in" and had only charged 10 pounds for the labour. He also quipped, "You can see that profiteering is at work in the timber trade!" (The Advocate.18.10.19.P25)

Fr. Carney traveled by Ford motor car or by horse and jinker from Footscray to say Mass at the Sunshine church each Sunday. Amy McKenzie (appendix A) remembers that, one Sunday, Tommy Laffan (her brother) and his mates sneaked out of the service to go for a joy ride in Fr. Carney's jinker. At the conclusion of the Mass all hell broke loose as the boys had failed to return before being found out. When, as Fr. Carney angrily searched for his transport, the jinker appeared with the errant boys at the rein. It is believed that they had to go immediately to Confession.

Muth Crowley (nee Pummeroy) remembers Fr. Carney as "a jolly man" who caused great excitement in the playground when he threw lollies into the yard for the children to catch. (Appendix W)

Fr. Carney is believed to have been a popular parish priest, "easy to get on with" (Appendix R) who had an eventful career in the priesthood. Never one to shirk the issue, he preached passionately about the things he believed in - politics and religion. The people of Sunshine responded to his words with applause and reacted with laughter when his sense of humour was given voice at the expense of the Mayor of Footscray, (The Advertiser.17.9.21.P2.)or the building trade. (The Advocate.18.10.19.P25) The parishioners believed that he served them well during his appointment at Footscray and Sunshine and they were "quite fond of him" (Appendix R).

Death of Fr. Carney

The Catholic Advocate. 25/12/1946

Rev. John Patrick Carney, who served the Archdiocese faithfully for 44 years, died in the Mercy Hospital, East Melbourne, on December 17. He was widely esteemed by clergy and laity, and there is deep sorrow in the parish of West St. Kilda where he had been parish priest since 1937.

A son of the late, Owen and Mary Carney, Fr. Carney was born in 1877 at Ballaghaderreen, Co. Roscommon, Ireland. He studied for the priesthood at All Hallows' College, Dublin, and was ordained on June, 24, 1902. Shortly after his ordination he came to Australia, and since been attached to the Melbourne Archdiocese. He served as an assistant priest in the Church of St. Francis (Melbourne) and at

Castlemaine, Geelong, and Gordon, and his first appointment as parish priest was in 1914, when he took charge at Diamond Creek. Later, he was parish priest at Footscray, Yarraville and West St. Kilda. Solemn Office and Pontifical Requiem Mass took place in the Sacred Heart Church, Grey Street, St. Kilda, on Thursday morning, December 19. Archbishop Mannix presided, and Bishop O'Collins, of Ballarat, celebrated the Mass. A full report of the obsequies will appear in next week's issue. Bishop O'Collins was a curate at Yarraville when Fr. Carney was parish priest there. The burial was held at Melbourne General Cemetery, Carlton. Alfred Allison Pty. Ltd. had charge of the arrangements.

r. Carney had a number of assistant priests at Footscray, two of whom were Rev r. John Murray and Rev Fr. Humphrey Moynihan B.A.. Both assisted Fr. Carney in 1919 (Australasian Catholic Directory.1919) but little is known about them. Fr. Murray transferred from Gordon to Footscray in Jan.1919 and then to Daylesford in Feb. 1920. Fr. Moynihan came from Daylesford to Footscray in March. 1919 and went to serve the people of Williamstown in 1921(The Advocate index Diocesan Centre Archives). These appointments seem to be transitory.

Rev. Fr. Victor P. Hoy

One assistant priest who left his mark at St. Monica's and was important to the developing parish of Sunshine was Fr. Victor Hoy. He lives in the memory of those pupils that I interviewed.

Rev Fr. Victor P. Hoy was the assistant priest at St. Monica's from 1921. He is remembered by the pupils of Our Lady's School as having made an impact on the lives of the parishioners from both Footscray and Sunshine, and exerted a spiritual influence on the children in the school by his manner and his accessibility. A brief history of his life is included with the intention that it may add to the understanding of this man who visited the school regularly to have a kick of the football and provide a usual, presence of the Spirit of the Church at work in the community.

The Advocate published a long obituary for Fr. Hoy on 12.1.1928. It was compiled from information given by his friends from the seminary.

Victor P. Hoy was born on 24.5.1898 to Mr. and Mrs. Sydney Hoy of Elsternwick, Victoria. He was educated at the Christian Brothers' College at St. Kilda where he was a "brilliant" student (The Advocate. 12.1.1928). His parents encouraged him in his desire to enter the priesthood and he completed his studies at St. Patrick's College in Manly and he was given special dispensation by the bishop to become a priest at the age of 22 years. On 28.11.1920 at St. Patrick's Cathedral, the

Archbishop of Melbourne ordained Fr. Hoy. He said his first Mass at Windsor Presentation Convent, while two of his brothers acted as altar servers.

It may be assumed that Fr. Hoy came from a religious family and that he was encouraged in his vocation by them. He had three siblings who also entered religious life. They were his sisters, Mother M. Agatha of the Presentation Order and Sister M. John the Baptist of the Loreto Order and a brother, Rev. Cuthbert Hoy, I.S.C.

He was appointed, for a short time to Mentone Parish before becoming Fr. Carney's assistant at St. Monica's, Footscray. The date of his arrival in Footscray is uncertain but a check of the Baptismal Register at St. Monica's shows he performed his first baptism on 23rd Feb. 1921 when he baptized Bernard Franklin Ford, son of Bernard and Silvia Agnes Ford (nee Vernon).

The parishioners of Footscray and Sunshine, remember Fr. Victor Hoy with great esteem and affection. He often visited the little school at Sunshine at lunchtime to have a kick of the footy with the boys and he built up a relationship with the children here, who still remember him fondly.

In Jack Armstrong's History of St. Monica's, the parishioners are quoted as referring to Fr. Hoy's selfless giving to those in need. It is recorded that he was called "a saint" because he would often take the coat or jumper from his back to give to

someone that, he believed, needed it more than he did. This is supported by Sheila Carey (appendix Z) when she said, "Fr. Hoy was a wonderful priest...His clothes were green (faded from black) he wore them for so long. He gave everything away."

There was a lighter side of Fr. Hoy. Noreen Omant remembers him as a "tease", when he pulled her hair in fun on her First Communion day (Appendix I, para.7). When visiting an elderly (and presumably deaf) parishioner, Mrs. Grace, he used to climb through her window when she couldn't hear him knocking at the door. Appendix Z)

His obituary in The Advocate (12.1.1928) said, "Wherever Fr. Hoy was sent he won olden opinions from the people, just because he was a man of God - God's own priest. He thought of nothing but the service he owed to God and of the service he owed to the people. So, wherever he went, he was held in esteem and affection by the people." This would seem to be verified by the manner in which Our Lady's school's pupils remember him.

Fr. Hoy performed his last baptism at St. Monica's on 15th April, 1925 when he welcomed Ivy Beryl Jones, daughter of William and Ivy Jones (nee Woods) into the church.

After St. Monica's, this young priest who took such a devoted interest in his parishes and his people was appointed assistant priest at St. Brigid's in North Fitzroy where

he entered into his work "with energy and enthusiasm and (again) won the confidence and affection of the people" (The Advocate.12.1.28)". It can be concluded that his efforts did not go unnoticed by his superiors as he was appointed Parish Priest of the Warburton parish. He built the church at Powelltown, which was opened on 19.6.27.

Eighteen months later Fr. Hoy contracted typhus while visiting the sick and died (12.1.1929). He was only 29 years old.

The mention of his name still brings a smile to the lips of the Sunshine people who knew him. On hearing of his untimely death, all those interviewed by me expressed surprise and sorrow at his early passing.

Rev. Fr. Patrick Fennessy

In 1927 Sunshine became a Parish independent of Footscray. Fr. Patrick Fennessy was appointed Parish Priest of Sunshine and took over the responsibility of running the school. The Sunshine Advocate recorded:

NEW PARISH - CATHOLICS REJOICE

A matter of importance to Roman Catholic residents is the creation of Sunshine as a parish. Hitherto it has been part of the Footscray district. The priest appointed to take charge of the Sunshine district is the Rev. Father Fennessy, of South Yarra. He is at present residing at St. Brendan's Presbytery, Flemington, but will reside at Sunshine. The "Advocate" welcomes the Rev. Mr. Fennessy, who, by the way, is a native of Brunswick, to the district. He has a brother and a sister in holy orders.
(9.4.1927)

Fr. Patrick Fennessy was born in South Melbourne, (The Advocate. 24.5.1973) educated at Christian Brothers' College in Victoria Parade and studied for the priesthood at St. Columba's, Springwood and St. Patrick's, Manly. After attending Propaganda College in Rome, Cardinal Pompili ordained him in 1917 at St. John Lateran, in Rome.

Before taking up his posting to Sunshine, (The Advocate. 24.5.1973) Fr. Fennessy was a curate at Surrey Hills, Moonee Ponds, Flemington and South Yarra. The previous parish priest, Fr. Carney, handed over the parish to Fr. Fennessy free of debt and Fr. Fennessy set about securing accommodation for himself. He purchased land opposite the school and built a presbytery. (The Advocate. 14.4.1927)

The following quotation appeared in the local newspaper The Mail, 12.5.1928:

Dr. Mannix said Sunshine Catholics were fortunate in securing Rev. Father Fennessy as their parish priest. He was, the Archbishop said, not a very big man, so far as physique went, but it was his experience that excellent goods were often found in very small parcels. (laughter) In any case, he felt that Fr. Fennessy was doing very good work...and he appeared happy and contented amongst the Sunshine people."

Fr. Fennessy settled into parish life very well and is remembered affectionately by many Sunshine parishioners. Jim Fox (1987.Barnes. page 18) recalled, "When he (Fr. Fennessy) arrived in Sunshine, he felt it was the last place on earth, but this didn't deter him from the task ahead." Those tasks included inviting the Sisters of St. Joseph to take over and staff the growing primary school.

Fr. Fennessy is remembered by some (Appendix W) as a very serious, stern man, but Margaret Winduss (nee Fox, sister of Tom Fox, daughter of Pat Fox) remembers a lighter side to Fr. Fennessey. She recalled him coming into her family's shop regularly to ask "Is Pat there?" Fr. Fennessy went up the hall on one occasion and found Pat Fox asleep in the chair. The parish priest took a firecracker from the table and lit it, tossing it onto the floor in front of the sleeping man. When the explosion jolted Pat Fox awake, he woke up swearing and Fr. Fennessy laughed so hard tears ran down his face and he had to hold his aching sides.

Patrick Fennessy is also remembered for his goodness to those in need during the Depression. Parishioner Vera Anderson (nee Fox) is quoted by Barnes (1987, page 11):

Fr. Fennessy was my father's greatest mate. He lived in an old wooden house in Monash Street, where the brick presbytery is now. He was a great walker. It was depression time and hard times. He just couldn't afford a car. He walked everywhere. Fr. Fennessy was often called on by the "swaggies". They used to jump off the trains near the hall, "jumping the rattler" it was called in those days. The swaggies would come to the presbytery and Father would give them a small envelope with money and they would go to my father's shop and buy food. He would never turn anyone away. He would go without food himself to make sure those people had something.

Every Sunday afternoon dad and Fr. Fennessy would go walking. Dad would take a bag of lollies and off they'd go. My father had a great sense of humour and Fr. Fennessy was a serious person, but he enjoyed many good laughs with dad.

Jim Fox is quoted in *The Story of Our Lady's* (Barnes, P.18),

He had an old Dodge car and Paddy Fox used to often go around with him. Many people remember him for his goodness to those in need during the depression. When he arrived in Sunshine he felt that it was the last place on earth, but this didn't deter him from the task ahead; i.e. forming a new community upon which Our Lady's Parish has depended for inspiration. It was Fr. Fennessy who saw the need for Religious Education and invited the Sisters of St. Joseph to staff the school. (Jim Fox went on to quote Archbishop Mannix) "He is a small man...but had the qualities which made him the man amongst the generous hearted but numerically small Catholic community of Sunshine...His first thought was for the children."

Fr. Fennessy was concerned for the education of the rising number of children attending the school, and at the increasing financial burden this placed on the parish. He communicated with Mother Lawrence, the Mother General of the Sisters

of St. Joseph. Writing from his residence at St. Brendan's in Flemington (8.4.1927) he petitioned the Mother General:

I am writing this note to know if you would be able to provide two sisters for the new Parish of Sunshine, which has been established in this diocese; at present, our school is in the hands of lay teachers, the pupils numbering about one hundred and twenty.

Sunshine was formerly part of the Footscray Parish and as the Sisters of St. Joseph are in all the schools along that line, I am anxious, if it is at all possible, that they should also take charge of my school in this new Parish.

So far, I am without a presbytery for myself, so that if the sisters could find it convenient, for a time, to come here from one of the neighbouring convents, I would endeavour to provide them with a home in Sunshine, at the earliest opportunity.

Knowing that you will give my request the utmost consideration,

I am, Yours sincerely,

P. Fennessy.

In the 2nd May the Mother General received another communication requesting the presence of the Sisters at Sunshine. This time the request came from John O'Connell, Saint Patrick's Cathedral, (presumably an assistant to the Archbishop) on behalf of His Grace, the Archbishop.

The Archbishop wrote again on 10th May, via a representative whose signature is almost illegible but could be John Lonergan, who was the Archbishop's Private Secretary and Vicar General at the time, and is mentioned in a later correspondence from Fr. Fennessy. The Archbishop's letter was expressing disappointment in the response received from the Mother General and requesting that she come to see him during her next visit to Melbourne. The Mother General presumably responded to that invitation with a letter outlining her reasons for not sending sisters to Sunshine because of the following letters that she received from the Archbishop's office acknowledged her reasons as sound, but once again submitted a request for the sisters to come to Sunshine.

I have been requested by the Archbishop to write once again to ascertain if it would be in any way possible to secure two Sisters for the Sunshine school at the commencement of 1928. The conditions obtaining (sic) at present are such that practically every penny received by way of parochial contributions goes to the maintenance of the primary school in which two teachers are at present employed. It is only with the greatest difficulty and at a more than ordinary salary that the school is staffed.

I regret writing to you so often in the matter but the urgency of the case leaves no alternative. (8.8.1927)

Fr. Fennessy and The Archbishop's influence and persistence presumably brought results as Fr. Fennessy sent a handwritten letter to Mother Lawrence on August 24th, 1927.

yours sincerely, P. E. Fennessy. I have received from Fr. Lonergan a copy of your recommendation of August 18th with regard to the request that you would supply Sisters for the Sunshine school and I hasten to express my gratitude and satisfaction for your endeavors to meet our wishes.

I am hopeful, now, that with the New Year, we will have the sisters teaching in our school; I need hardly say that their services will be thoroughly appreciated both by the Parishioners and myself. With many thanks and best wishes,

The Sisters had been promised to arrive in 1929, but Archbishop Mannix's intercession on behalf of the parish brought forward that date to 1928.

The following article appeared in The Sunshine Advocate 28.1.1928:

The Catholic Church has acquired the property adjoining Our Lady's Parish Hall, Station Place and is now thoroughly renovated in preparation for it being turned into a Convent of the Sisters of Saint Joseph, an Australian Order of teaching nuns. It is expected that three of the sisters will take up residence early in February. The Order to

which the Sisters belong has a fine reputation for its teaching ability and its advent will doubtless be welcomed by parents of all denominations."

The sisters took up residence in a large house next to the hall. The convent was blessed and opened by Archbishop Mannix who welcomed the sisters, Sr. Mildred Duncan, Sr. Leo Byrne and Sr. Eustace. (Barnes.P..25) Fr. Fennessy paid tribute to the lay teachers who had been responsible for running the primary school and congratulated them on the results they achieved with some of their pupils, making special mention of scholarships.

After eight years of service to the Sunshine community, (The Advocate. 24.5.1973) Fr. Fennessy became parish priest at Brighton where he served for 37 years and was responsible for the erection of St. Joan of Arc Church. He retired in 1972 at the age of 77 years, and died 17.5.1973.

CHAPTER EIGHT: WORKING IN THE FRONT LINE - THE TEACHERS

Miss Mary Archer - the first teacher. (See photograph section)

At the beginning of this investigation little was known about Mary Archer as official documentation on lay teachers in Catholic schools was not kept by the Catholic Education Office and only the registration date and number of the teacher is listed on the computer at The Registered Schools' Board. Mary Archer's registration number was 9853. The Public Records Office holds files on registered teachers and Mary Archer's file contains written references from her past employers which shed light on her capabilities and her teaching career (Series 10061. Unit 32).

Mary Archer was born on 22.5.1895 at Taradale, Victoria. Her parents were Joseph and Maryanne Archer (nee O'Grady). She was employed as a junior teacher at Government School No. 420, George St., Fitzroy, for 4 years and 8 months, from March 1910 to November 1915.

She was Head teacher at Government School No. 2561, Lima, via Benalla from November 1915 to December 1916. There she was in charge of 35 pupils and she taught eight grades.

After her appointment at Lima, she was an assistant teacher of the 6th class at state school No. 2104, Warragul from January 1917 to May 1919, when she took up her appointment at the Catholic School at Sunshine. Her address is listed as "Catholic

School, Sunshine" in the file (Series 10061.Unit 32) which includes a letter in her own bold, rounded style of writing from Mary Archer which reads:

9/7/19

The Registrar, Sir,

I beg to inform you that my address is now, Catholic School, Sunshine,

I remain, Yours respectfully, Mary Archer.

There is no record of any accommodation on the premises, indeed Jack Clancy recalls that she traveled to school by train, (Appendix B.) and Mary Archer's daughter confirms that she lived in Carlton.

Miss Archer's qualification, at the time of her appointment at Sunshine, was "Second Class Certificate - pending First Class Certificate". Her training is recorded as "2 years at Melbourne High School" with a fee of five shillings.

Miss Archer's uncle (her mother's brother) was Fr. James O'Grady who was parish priest Preston. Fr. O'Grady prevailed upon Miss Archer to accept the appointment at Our Lady's School, where she took over the running of the one-roomed school. (Appendix U)

Miss Archer is remembered by Amy McKenzie as a tall, slim, well-dressed woman who possessed "a lovely nature". (Appendix A) Miss Archer taught the children songs and 'plays' that they would perform at the town hall. She had a brother, Perce,

who had been wounded in the war and walked with the aid of a stick. Perce Archer played the piano to accompany the children when they performed.

Jack Clancy remembers that Miss Archer lived "in the city" and traveled to work each day on a steam train. (Appendix B) Miss Archer's married name was Kelliher and her daughter, Mrs. Sheila Mann (nee Kelliher), confirms that her mother lived in Canning Street, Carlton, very near the city. Mr. Clancy remembers Miss Archer as a pleasant, intelligent woman who managed her classes well, with few classroom discipline problems. This is supported by her written reference from the Head Teacher at her previous school.

Her past pupils also recalled that she left the school to "get married" (Appendix B) to a farmer (Appendix R. Interview with Marion Courtney). Female teachers were required to resign from teaching when they married. A check of the marriage records for this period revealed that a Mary Archer married Edmund Jos. Kelliher in 1921 but it was impossible to state categorically that this was our Miss Mary Archer, until I telephoned through the list of 'Kelliher's' in the phone book. The result was a conversation with Mary (Archer) Kelliher's grand daughter, Margaret, and daughter, Sheila, who were able to confirm that this was indeed the same person. (Appendix)

The following letters are included in her registration file (VPRS10061.32) and reveal much about her character and capabilities.

9 Turner Street, East Melbourne, 22/5/19.

This is to certify that Mary Archer was a pupil teacher in State School No 450, Fitzroy during the whole time I was Head Teacher of that school - she was a thoroughly good, reliable teacher, conscientious and diligent as a teacher and student and her discipline was of the best. I received many commendations from the various inspectors concerning her ability - I wish her every success wherever she may be,

James G. Macdonald, Late Head Teacher.

Warragul School 2104. (no date)

Miss Mary Archer has been an assistant in the Warragul School for 18 months. During that time she has done very good work indeed whilst in charge of the 6th grade of this school and in the middle department for needlework. Her work in Physical Training of senior girls is far above the average. Her methods of teaching are excellent, and all the pupils gained greatly in knowledge and in training whilst in her charge. I regret very much losing her services. I might add that Miss Archer has only once been absent from her duties and then on account of influenza. She is a healthy young lady of fine physical development suited for the arduous work of teaching.

John Ross, Head Master, S.S. 2104, Warragul.

St. Monica's, Footscray. 2/6/19

I have very much pleasure in stating that Miss Mary Archer bears a very excellent character. I may further state that she is in the enjoyment of perfect health.

Signed John P. Carney.

At the opening of the school in Sunshine, Mr. A.J. Dunlop commented on the caliber of Mary Archer. He said that, "As a teacher he was glad to say that the school at Sunshine was in charge of a teacher who possessed the best credentials". (The Catholic Advocate. 18.10.1919.pp.25)

After she left Sunshine, Mrs. Mary (Archer) Kelliher, went to live on a farm at Neerim South, in South Gippsland where she had 3 children - Edmund (Ted), Moira and Sheila. She was known as "Molly" to her family and friends. She remained an active part of the community, working for the Catholic community, the West Gippsland Hospital and the Country Women's Association, until her death in 1971, when she was aged 73 years.

Miss Catherine Frances McMahon

Catherine McMahon succeeded Mary Archer as teacher at Our Lady's Primary School. An extensive search of The Victorian Gazettes and The Registered Schools' records revealed that her registration number was 5058, she was from

Sunbury, and was registered in 1906 to teach sub-primary and music. She had taught for 2 years at Mount Egerton from February 1904 to April 1906. Her academic qualifications were listed as "Trinity College, London, Senior Pass examination 1901, 6 years at Presentation Convent, Elsternwick and private tuition."

Her past pupil, Amy McKenzie, recalls that Miss McMahon was a short woman who always wore tailored clothes and looked "smart" (Appendix A). The Education Department encouraged teachers to take pride in their appearance and their handbook (Ellwood, P.219) states, "I have invariably found that unsatisfactory teachers are careless with regard to their personal appearance. A slovenly teacher almost invariably has a slovenly school." Both Miss Archer and Miss McMahon are remembered by their students as being well dressed.

Mr. Clancy believes that Catherine McMahon lived with her elderly mother in 10 Farrell Street, Yarraville (Appendix B) but no "McMahon" is listed in O'Farrell Street in the Sands and McDougall Directories during the 1920s. If Mr. Clancy's information is correct, it is possible that her mother had remarried and changed her name, or others also occupied that the house in which they lived and are named in the directory. Miss McMahon is believed to have traveled to work via the steam train which had compartments with seats on either side and luggage/hat racks. On the train she would read that morning's edition of the Age newspaper, selecting an article to read to the children in Grades 6,7 & 8 for dictation that day (Appendix A). Miss McMahon is credited with giving her students a good grounding in spelling as

some of her students went on to represent their school in The Sun Newspaper spelling-bee (Appendix I). Tom Fox remembers being quizzed on his spelling as he walked along with Miss McMahon towards the station.

Catherine McMahon is remembered as a strict disciplinarian who would hit the desk with her strap (and use it on errant school children) to maintain order in a crowded classroom. The strap was a leather cat o'nine tails Jim Fox related stories of Miss McMahon's "suffering at the hands of her students" in the unpublished work, The Story of Our Lady's, by Helen Barnes. He recounted a story about Jackie LeSueur and others who were employed as lolly boys at the old chaff mill when it was made into a picture theatre. Mr. Fox reported that anyone caught yawning the next day came under Miss McMahon's questioning. (Barnes) He remembers her as a strict teacher, but a good one, and recalls that children were kept after school if they didn't know their spelling or times tables. The children did revolt at one stage when the famous strap mysteriously disappeared and was cut into little pieces before being buried!

Barnes' History of Our Lady's, Bill James remembered being kept after school, he wrote:

A new shop opened when I was in grade 3. I got kept in that night, so, whatever I had to do I did it as quick as I could, because the lolly scramble was to take place at 4 o'clock.

I was trying to catch Miss McMahon's eye but the higher learning was going on and on and on. I tried to attract her attention, but she wouldn't look, so I decided she must have forgotten I was there. The best thing I could do was to pack up my books and go home. So I quietly moved towards the door but the old school had boards that creaked and when this happened everyone turned and looked. When I saw everyone looking at me and old Miss McMahon with her eyes shooting out, I took off. As I went out the door I heard her say "After him boys!" to the big guys, boys of fourteen. I had to run out the door down over the creek and up the hill but I was pretty nifty on my feet. Away I went forgetting all about the lolly scramble and everything.

William Sullivan also remembers Miss McMahon's temper. He said, "She could get bit hot under the collar - red in the face, you know...children were expected to stay in class until 5 o'clock and sometimes on Saturday mornings." (Appendix J)

Many of those past students interviewed remembered her as a strict but dedicated teacher. Ruth Crowley recalled that not many children had the opportunity to go to Catholic secondary school as there was none in the area, the nearest being St. Joseph's in North Melbourne and Catholic Ladies' College, East Melbourne. (Appendix W) When students were preparing for a scholarship Miss McMahon would arrive earlier to give them extra tuition, and she is remembered as a very dedicated teacher who got good results from her students. This can be verified by the report

on the scholarship success of Our Lady's School (The Advocate.20.1.1926) where it states as follows.

Our Lady's Scholarship Success

Our Lady's School has a fine record among schools of the Archdiocese, and it has been very favorably reported upon at various times by the diocesan Religious Inspector, and the Inspector of Schools. In competitions, examinations and scholarship awards pupils of the school have been signally (sic) successful. Recent successes of the school include the following: The only two full scholarships given by the Metropolitan Business College and a half scholarship, as well, first place at Everett's Business College, and half scholarship, also two half scholarships at Stott's, a full scholarship at Hassett's, a full scholarship at Zercho's and a full scholarship at the Catholic Ladies' College, East Melbourne. Miss K.(sic) P. McMahon is the Head Teacher at the school.

Unlike Mary Archer, Catherine McMahon did not leave the school to marry (she is not listed in the Marriage Register), but because of ill health. The following article appeared in The Sunshine Advocate in 1927 (As quoted in unpublished work The History of Our Lady's School. (Barnes.1987.)

Miss McMahon who has been in charge of Our Lady's School for the past 7 years, was presented by the children with an ivory covered prayer book and a gold cross suitably inscribed on the occasion of her retirement on account of ill health. General sympathy has been expressed to Miss McMahon and many wishes for a complete recovery.

Barnes goes on to reiterate the claims made by past pupils in relation to the many scholarships attained under Miss McMahon's guidance. She writes, "During her stay in Sunshine, Miss McMahon had been a painstaking teacher and the children here won many scholarships under her tuition. These scholarships enabled many a struggling family to continue the education of their children." (P.17) This would appear to support previous remarks on this subject from Mr. Clancy.

The Archbishop of Melbourne, Dr. Mannix, commented on the standard of teaching at the Sunshine Catholic school on the occasion of the opening of the Parish hall. The report of his speech in the Sunshine Advocate (20.3.1926.P.1) reads:

While they had no nuns or brothers teaching in the Sunshine school, they had their own school taught by secular teachers and that examinations had proven that the work was being done as well as their other schools. Sometimes the idea prevailed that while a rich person's children were entitled to good education, any school was good enough

for a working-man's children. He had the opposite view that a school was not complete without adequate religious training.

Miss McMahon had the respect of the community whether through her ability as a teacher, her strict discipline or her kindness. Noreen Omant recalled,

When Miss McMahon left I was 9 I think...yes 9. I was sick for a number of months, and when she left she came and gave me a big book. (The Jolly Book. Nelson Publishers) It must have been expensive. My mother wrote in it "To Noreen Omant from her teacher, May 1927.

One of her students was moved to write to 'Aunt Patsy' at the Catholic newspaper:

Letters

Catholic Advocate, 2/8/1923. Page 36

Dear Aunt Patsy, This is the first time I have written to you and I hope you will accept me on behalf of your many nephews. I live at Braybrook, and go to Our Lady's School, Sunshine, which is about two miles from our house. I am 10 years of age, and in the fourth grade at school. Our teacher's name is Miss McMahon. She is very kind to us. We had a radiator put in school last week, which keeps us warm while

we are at lessons. Our Parish Priest is Fr. Carney, who is at present on a visit to Ireland to see his mother. Fr. Hoy comes from Footscray every Sunday, one Sunday at 9.30 and the following Sunday at 11 o'clock. I am trying for numbers 7 and 8 competitions. I am busy getting ready for the examination. I remain your loving nephew, Leonard Vincent Maloney.

You are a good barracker for "teacher", Len-A.P.

lack Clancy, Noreen Omant, Jim Fox, Ruth Crowley and Bill Sullivan recall that Miss McMahon took a position as librarian at one of the Footscray Libraries after she retired from teaching. In May, 1928, the Children's Library in Victoria Street, Footscray, the first free municipal library service of its kind in the Western suburbs was opened. It was at this Library that Miss McMahon continued to work with the children of the western suburbs. She was appointed 'Librarian' at the Council meeting (13.2.1928. VPRS 5338, Unit 24) after a ballot to decide between 5 applicants and her salary set at 234 pounds per annum. The local Footscray newspaper, The Mail, reported on the opening ceremony on 1st May, and followed that story the next week with headlines: CHILDREN RUSH THE LIBRARY. Council Consider Opening a Branch. (5.5.1928 pp.1)

Librarian at the Maribyrnong Library, Sue Knight, in her untitled, unpublished history of Footscray Library, wrote:

Initiated by Footscray Councilor Harry Mappin, the service began as a Children's Library, and was lauded as a great social and educational advancement for the children of the Footscray region.

The library was opened with 589 books, and 234 children enrolled on the first day. Within a few days the library shelves were empty, all the books having been borrowed, and the Footscray Council immediately injected more funds into the library to increase the bookstock.

The library was so well frequented on that first week by the children of the district, including the children from the Catholic school in Sunshine, (Appendix I) that it was decided to employ an Assistant to aid Miss McMahan. The average daily exchange rate of books for April, 1929 was 142 books and this rate of exchange increased throughout Miss McMahan's tenure at the library. (VPRS 5338. Council Minutes.) The library was open from 9 a.m. till 11a.m. and from 12.30 p.m. till 6.30 week days, and till 8 p.m. on Mondays. Miss McMahan would ask the children to show their hands before they were allowed to touch the books, and she would inspect every page for marks after they returned the book. Her business-like approach and her attitude intimidated some of the children. (Appendix Z)

There is a listing for Miss C. McMahan in Footscray, 20 Seddon Street, from 1930-36. This address is confirmed by Mrs. Sheila Carey who later worked with her. (Appendix Z) The house was a big grand old home that Fr. Carney had bought in the

hope of moving St. Monica's church to the site. She remained a great friend of Fr. Carney and had two rooms at the front of the house the rest of which she shared with the Wilson family. (Appendix Z)

On 21.8.1944 the library was transferred to a former air-raid shelter at 70 Buckley Street and Miss McMahon was transferred with it. She stayed in the employ of the council until her retirement in 1947 when a presentation was planned to recognize her achievements. The Footscray Mail reported:

PRESENTATION PLAN FOR LIBRARIAN

Well-wishers, recognizing what a grand job she had done for youngsters of the district since taking charge of the municipal children's library when it was established in 1928, have started a penny subscription fund to make a presentation to Miss C. McMahon upon her retirement. Already 300 pennies are in hand and it will grow a lot yet. The field of boys and girls that passed through the library is wide, as many of the former subscribers are now married and their children now using the library. The Mail will be pleased to accept donations for forwarding to the organizers. (The Footscray Mail, P. 1, 15.2.1947)

therine McMahon responded the next week in the Footscray Mail with a refusal to accept the presentation.

EX-LIBRARIAN'S REQUEST

"It is pleasing to know that I have well-wishers wanting to make a presentation to me, but I would like the Mail to state that I would much prefer that any money raised be invested in books for the library." This message was sent along this week by Miss C. McMahon, foundation librarian of the municipal children's library, in regard to an announcement that a fund had been started so that children (many of them are now adults and parents), who had benefited from Miss McMahon's guidance and philosophy, could show their appreciation upon her retirement. It is not intended that an elaborate amount be raised. Some small token is all that is asked. (The Footscray Mail.22.2.1947)

Catherine Frances McMahon died in 1965 at the age of 81 years. Her parents are listed as Michael Patrick and Mary (nee Foley) McMahon. She is buried at Sunbury.

CHAPTER NINE: SUNSHINE - THE ENVIRONMENT - Community and Diversity

In a history of a community the normal expectation would be that a chapter on environment would precede the chapter on people. My method of research has as its central focus 'people' and it was through discoveries about Sunshine's Catholic pioneers that I was led to investigate the environment which greeted them and was, to some extent, shaped by them. This method is consistent with approaches by Gramsci, Hobsbawm and Hamilton who rely heavily on data collected via oral histories.

It was through the collection of oral histories that my understandings of the Sunshine environment of 1919-1928 began to take shape. The oral histories were then compared to relevant literature for the purposes of triangulation. There is no published history of Sunshine covering that specific period. However, the period preceding 1919 is covered in *Glimpses of Early Sunshine* (Popp) and *Sunshine Cavalcade* by Carlton (1951) and they support much of the data derived from interviews.

Many of the interviewees made reference to Hugh Victor McKay and his Sunshine Harvester Works. He was recognized by them as a very influential man in Sunshine and no history of a Sunshine community would have credence without mention of his achievements and contributions to the economy and society of early Sunshine.

Hugh Victor McKay was referred to as 'The Godfather of Sunshine' in the Sunshine Cavalcade (1951.pp.10) He, more than any other pioneer, was responsible for the growth and development of the Sunshine area. No history of the environment from which Our Lady's School emerged would be complete without reference to this man and the influence he had on the district.

Hugh Victor McKay employed more than 1000 people from 1911 onwards in Braybrook Junction, the area now known as Sunshine. He had invented and built his first stripper-harvester in 1884 in Ballarat where he established his "Sunshine Harvester Works", but freight charges prompted him to relocate to Braybrook Junction in 1906, where the factory would be closer to the port and a convenient railway facility. Braybrook Junction was subsequently renamed Sunshine because of the huge influence McKay had on the area.

In 1904 Braybrook Junction had been a desolate area, (Carlton.pp.10) home to only one small farming family west of the Bendigo railway line, and as a workplace Braybrook' boasted only two manufacturing establishments - Braybrook Implement Works and an ore treatment works. One employee of Braybrook Implement Works resided in a cottage called "Deerbolts" which was situated between the railway station and Ballarat Road. This was the only residence on that side of the railway tracks.

H. V. McKay purchased the Braybrook Implement Works and the ore treatment works (both engineering establishments) and 100 acres of land around the factories. He relocated his business to Braybrook Junction and he assisted many of his former Ballarat employees to move to Sunshine and Footscray thereby enabling them to remain in his employ.

The Sunshine Harvester Works became the largest factory in Australia for the manufacture of agricultural machinery. (Carlton.P.65) Grain harvesting machines, hay machinery, seed and fertilizer sowers, tine (fork) cultivators, tine and disc harrows, ploughs, engines, milking machines and tractors were among the farm equipment produced by the Sunshine Harvester Works and exported all over the world. Research and experimentation resulted in a comprehensive range of labor-saving machinery for farmers, graziers, dairy farmers, fruit growers and market gardeners.

because of McKay's influence on the area local historians refer to him as the founding father of Sunshine. He gave financial assistance to those who wished to build homes in the area. He formed and laid down the streets and the water mains, and provided electricity for street and house lighting. He was responsible for the establishment of Sunshine Technical School. McKay established the Sunshine Gardens as a public recreation area in 1908. He laid the foundation stone for the Sunshine Masonic Hall early in 1926 and was a valued member of the Presbyterian

congregation. He laid the foundation stone for the new Presbyterian Church on 15th May, 1926, which was his last official act.

Edith Popp writes:

The turn of the century was ripe for further development and the man who realized that was H. V. McKay. Hugh Victor McKay was to become a driving force in the local industrial growth, in the early years of the twentieth century. The township of Braybrook Junction was re-named 'Sunshine' after his 'Sunshine Harvester Works' in 1907 and eventually, in 1951, the Shire of Braybrook became the City of Sunshine. (Glimpses of Early Sunshine.P.87)

The Sunshine Harvester Company had branches in Sydney, Adelaide and Perth and another company, "H.V. McKay Massey Harris Pty. Ltd., distributed McKay's machinery in Queensland. The company in Sunshine was later to become known as Massey-Fergusson.

McKay died in 1926, having created a township out of what was previously a sparsely populated, "wind-swept plain". (Carlton.P.10)

A great disaster took place at the Braybrook Junction in 1908. It is recounted in the Australian Railway Historical Society, Bulletin No.381-July, 1969.

Australia's most disastrous railway accident occurred at Sunshine station (then a lonely country junction) 7 and 3/4 miles west of Melbourne, late on the night of Easter Monday, 20th April, 1908. At approximately 10.50 p.m., the 6.50 p.m. Up Bendigo Passenger, (sic) running late, over-ran the up home signal at Danger, ran through the junction points set for the 7.15 p.m. Up Ballarat Passenger (sic) which had stopped at Sunshine some minutes before, and collided heavily with the rear of the Ballarat train at a speed calculated at 42-43 miles per hour and 651' in advance of the protecting main line home signal. Forty-four passengers were killed instantly, or died in the wreckage, or subsequently from injuries, and 431 other passengers (almost all travelling on the Ballarat train) were injured, 139 of them seriously....the crews of both engines and the guard of the Ballarat escaped injury. (P.146)

Buckland goes on to say that local residents (presumably many of McKay's employees and tenants) were joined by the survivors of the disaster, in a desperate attempt to free those trapped under the wreckage. News of the disaster and the following investigations made newspaper headlines all over the country and the name of Sunshine became known in connection with that great disaster.

The inquest that followed resulted in a finding of human error and as a result of the Sunshine Rail Disaster strategies to ensure safer practices were set in place. The

enormity of this disaster had a huge effect on the residents of Sunshine for many years. It is still the topic of discussion and conjecture amongst local historians and railway enthusiasts.

The 1921 Municipal Directory has the following listings for "Sunshine-7 3/4 miles from Melbourne by rail. The Shire of Braybrook":

Anderson Street: Church of England, Tennis Court, recreation ground, Presbyterian Church, bowling club room, Gardens, McKay's factory- Harvester Works, Parsons & Lewis-Horsehair drawers & curlers, McIntosh's dairy, S. K. Gardiner's store, J.P. Nicholas-chemist, McKay's stables.

Couch Street: Gibson & Greenwood - Iron-founders.

Derby Road: Mrs. M. A. Gamble's store, Sunshine Porcelain Co., State School no.3113, Technical School and workshops, McKay's experimental farm.

Devonshire Road: Sunshine Harvester Works, Metropolitan Fire Station, W.R.

Mooney's

Timber Yard, Methodist Church,

Durham Road: Mrs. Margaret McClure-nurse.

Glengala Road: John O'Connor's stone quarry.

Graham Street: Police Station.

Hampshire Road: Charles Curtis-baker, Mrs. E. Aird's Coffee Palace, State Savings Bank, Thomas Brothers-butchers, William Armour-tailor, Mrs. Eileen Olerenshaw-dairy, Mrs. M. E. Dakin- confectioner, John White-boot maker, J.G. Capitaneas-hairdresser, J.W. McGrath & Co., Alexander Robinson's grocery, Post Office, Sunshine Railway Station, Miniature rifle range, James Johnson's dairy, Mrs. E.S. Macdonald-Drapery & boot Store, Samuel Blight-bootmaker, Mrs. H. Scarlett-coffee palace, Charles Manicom-pastry maker, George Mochrie-cabinet maker, William Mooney-timber & ironmonger, John Barnes-butcher, Mungo Peel-Greengrocer, Bank of N.S.W., A. W. Baker- confectionary & dairy, Mechanics' Institute & Library.

Langbein Street: Miss McCoy's Private Hospital.

Morris Street: Frederick Bowman-greengrocer.

Ridley Street: Mrs. E. McGrath- grocer, Miss J. Meikle-dressmaker.

Sydney Street: Baptist Church.

Vatt Street: Braybrook Shire Office.

Wright Street: Commonwealth Quarries.

Corner Duke St./Ballarat Road: A Council Pound to house wandering stock was established in March, 1921. (Cows & calves grazed on roads throughout Sunshine and by 1928 the problem had increased to the extent that 48 cattle were impounded in a two- week period.)

By 1923, Sunshine is described in the Municipal Directory as:

'Township with post, telegraph and money-order office, State school, technical school, six churches, mechanics institute and library, flour mill and branches of two banks. Bowling green, rifle range and tennis court. (McKay's) Sunshine Harvester Works (2000 employees) with railway siding, pottery works and fireworks factory. Rail 7 and 3/4 miles from Melbourne." (McGoldrick, P 2) There is no mention in the 1923 directory of the Catholic school which had been in operation since 1919.

Sunshine was quite a rural area with its township and commerce surrounded by open paddocks, some fenced properties and wooden dwellings. There was a dairy, blacksmith's forge, market gardens, cows, horses and stables. Tom Fox remembers Sunshine as " a hick town where everybody knew everyone else. You could walk down the main street and nod to everybody that passed and touch your hat to the ladies," he said. (Appendix X)

At the centre of the town was the railway, which linked the small community to Melbourne, Sydney, Ballarat and Bendigo. Noreen Omant remembers that here was no doctor in residence in Sunshine, and medical assistance had to be sought from outside the community. One of her earliest memories was of having a sewing needle lodged in her foot until "it worked its way out" (Appendix I).

Those I interviewed remembered that Sunshine had a butcher shop, a coffeehouse, a blacksmith's, a boarding house and a company called Parsons and Lewis, that used horsehair for the upholstery of aeroplane seats. Dreyton Brothers operated a pottery in Sunshine. Dreytons made insulators for power lines and the thick, white cups used by the Victorian Railways.

Amy McKenzie's description of Sunshine in those early days sheds light on her impression of the environment: "There wasn't much in Sunshine in those days, but the state school. Massey-Fergusson's (previously McKay's Sunshine Harvester Co.) built a lot of houses in Sunshine near Sydney Street and Adelaide Street. We used to call it The Settlement. They built the houses for the workers. We used to be playing with the kids whose fathers worked there, when the factory whistle would blow and all those kids would have to go home for tea because their fathers were coming home from work." (Appendix A)

In 1922, Olive Bodington "thought she was coming to the back of beyond when she was appointed to the Sunshine Post Office." (Barnes, page 13) She hated Sunshine because there was nothing there - "only post and rail fences". As previously argued by me, there was more to Sunshine than post and rail fences, but presumably the area did not compare favorably with the unnamed place she had left. The physical environment of Sunshine with its pollution from the factories and flat plains would be dry and dusty in Summer with the creek being the nearest waterhole in which to swim. This activity would be fraught with danger as the creek is habitat to many varieties of snakes. In winter the roads to Footscray would be flooded which rendered them impassable, presumably adding to Olive Bodington's feelings of isolation.

In 1926, Albert Holden came to Sunshine from England with his parents. He recalled the day they arrived, "I remember that day well as it was a very hot day. I can see my mum now sitting on the back doorstep at number 5 Una Street. She was crying her eyes out. All she could see were the vast open paddocks and limestone walls, and she wondered what the dickens she had struck." (Appendix R. Interview with Albert Holden extract)

It is possible that Mrs. Holden had come from England's winter to the 'hick' town of Sunshine in summer and was suffering from the heat as well as the 'culture shock' of being in a new country, far from friends and loved ones. The evidence suggests that

Sunshine was not the desolate environment that Holden describes. In the publication "Sunshine Cavalcade" (Carlton.1951.P23) a very different picture is painted of Sunshine in 1926. The Sunshine Community and in particular, the Sunshine Catholic Community had grown steadily through 1919 and into the 1920s as more families came to the area in search of work. Carlton (1951) writes,

Toward the close of the first world war it became apparent Sunshine was now the pulsating heart of the municipality, and as an acknowledgement to the district boys who had sacrificed their lives in the conflict, it was decided to erect a memorial hall, combining administrative offices, at Sunshine. The site was Hampshire Road, and a substantial concrete front, together with a clubroom for returned servicemen, was erected in front and around the Mechanics' Institute. This wooden building was used as a public meeting place until its destruction in 1924.

In 1924, (Carlton.1951.P23) 158 houses and 21 shops had been built to cater for the increase in population during that year. Carlton names the main factories in the area during that period as:

The Harvester Works, the Sunshine Pottery, the Cabinet Works, A.R.C. Concrete Works, Nobels (Deer Park), Darling flour Mill, numerous quarries, several noxious tannery factories on the Maribyrnong River, and two big meat works in Brooklyn (Northwick's and the Western & Murray Co.)".

The following year brought further development with four new factories being built, Nettlefolds (Screws), Wunderlich (Cement Sheets), Spauldings (Sporting Goods) and Crittals (Metal Windows). The town hall was being rebuilt after a fire destroyed the previous structure, the grain store was converted into a picture theatre, A Baby Health Centre was established and Our Lady's Primary School began building a new school and hall. (Carlton.1951.P.23).

The local community spent their leisure time at the local footy (Australian Rules Football) or travelling to Footscray to watch the Footscray Bulldogs play. Playing cricket and supporting the local teams at the soccer was also a popular pastime. Appendix B) Children played flicks with football cards or ran around the paddocks, sometimes venturing down to the creek to catch yabbies and frogs. The Mechanics Hall picture theatre showed flicks (movies) for the locals to enjoy. The local Catholic community organized euchre nights at family homes and community dances for entertainment and to raise money for building projects (appendix A).

CHAPTER TEN: THE CHURCH IN SUNSHINE - BUILDING TRADITION

The small Catholic Community of Sunshine had its beginning in 1903 when Mass was celebrated in the house of the stationmaster, Mr. P. Delahunty. (Barnes. Page) The priest, Fr. J. Manly, came from the parish of St. Monica's, Footscray, and five local families were in attendance. There was only enough room in the house for the adults to come inside for Mass so the children had to remain outside. When a Progress Hall (Mechanics' Institute) was built in Cario Street, Sunshine, Mass was celebrated there. When the hall was used for other purposes on the previous evening, the parishioners had to get up early to have the altar ready on the Sunday for the visiting priest from Footscray. By 1910, this continued inconvenience had brought about Catholic community talks and meetings about having "our own church" (Barnes. P.7).

A parish committee was formed and comprised: Fr. J. Manly, Mr. M. Laffan, Mr. J. Shorten, Mr. McMahon, Mr. J. O'Connor, Mr. E. Mackey, Mr. J. Maher, Mrs. Craddock, Mr. J. Shorten, Mr. J. Shorten, Mrs. M. Shorten, Mrs. J. Craddock, Miss Shorten and Mr. Kirby. (List supplied by Fay Meehan)

Mr. Hyett recalled in *The Story of Our Lady's* (Barnes, P.12) that money was raised for the building fund by holding bazaars, euchre parties, and a Queen Carnival. The bazaar raised 200 pounds over 2 days, and the Queen Carnival raised over 100 pounds over a number of months (*The Catholic Advocate*, 23/12/1926,

Appendix O). Local men, Catholic and non-Catholic participated in "working bees" to level the ground for the new building.

The church was opened by Archbishop Carr on Sunday, 7.12.1913. (The Catholic Advocate, 13.13.1913) He dedicated the church to Our Lady of the Immaculate Conception and urged the parishioners not to "underestimate the power of Mary" and to pray for her for intercession.

In 1913 the new church was officially opened. Sunshine had its own church built with funds largely raised by the working class faith community. The priests from St. Monica's Parish in Footscray continued to serve the needs of the community, commuting by horse and jinker between the two parishes and their Irish-Anglo Saxon origins had an influence on the personality of the new Sunshine parish. The church roof was decorated by the inclusion of two Celtic Crosses.

The building was destroyed by fire in 1917 (Mrs. Swan, Appendix R), rebuilt and destroyed again in 1939. Fay Meehan remembers the 1917 church building:

"The church was dull brown, and I think it had burgundy-coloured curtains, and I think the confessionals were up the front... I remember the church as being quite a dour place and there was an organ up the back."

SCHOOLDAYS

The one-room, wooden school building had a cloakroom attached and large windows that pulled right back to let in the air. (Appendix A) The building was raised slightly from the ground and had a water tank on the side. The windows were not of glass but were made from some other material, possibly fibro cement which, when slid back, let in the air. There was no heater until July, 1923, when a radiator was installed in the classroom. A student, Leonard Vincent Maoney, wrote to the *Catholic Advocate* about the event (Appendix I.) The blackboard was across the back wall and had a small rise or platform in front of it.

Amy McKenzie's recollection of classroom organization was as follows: There would be one grade up at the blackboard and another examining each other by swapping books to correct the work. The teacher would be trying to give another group a teacher-directed lesson while all this was taking place. (Appendix A) Amy McKenzie commented, "It must have been a bit hard to concentrate I think". The children used slates, paper and pens, and the teacher filled the inkwells. Sometimes the older children instructed the younger ones if "the teacher was busy."

Six interviewees recalled that discipline was maintained with the aid of a 'strap' or 'o-nine tails' that Miss McMahon used on errant children. Jack Clancy remembered, "She seemed to keep order pretty well. Occasionally she would bring her strap and hold her dress down with her other hand so that her dress wouldn't

flutter up over her knees. She had very pink cheeks and when she used the strap she got redder and looked very fierce." (Appendix B)

Marion Courtney (nee Hardie) memories were recorded by Our Lady's History Group. She remembered being caught and punished for 'catching frogs' with Tommy Laffin, "Mutton and Chops" Carter (brothers), George Devison, Frank Hand and Johnny O'Neil. Presumably Miss McMahon had discovered the game that the boys had been playing where by they stuck the frogs on a wire fence and threw rocks at them. (Appendix B) Some of the boys were caned around the legs in the cloakroom of the little school. (Appendix R)

It appears that the 'strap' was no deterrent for one joker who entertained the class, when Miss McMahon's back was turned, by removing his false tooth and displaying it for the other students' amusement. (Appendix B) Other children sometimes flicked pens in the air trying to lodge them in the ceiling. Tom Fox said, "It was all in good fun. There was nothing malevolent or anything. They were a good bunch." (Appendix W)

The curriculum consisted of reading, writing and arithmetic with religion, in the form of the 'catechism' and bible studies, an important component of the day's lessons. (Appendix A) The catechism is defined in Harper Collins Encyclopedia of Catholicism as "a manual of religious instruction using simple language and a question and answer format". (McBrien, 1966, Page 236) Amy McKenzie said, "We

learned. We managed. Composition, dictation, tables, arithmetic (never heard of maths. in those days). We learnt the same things, the girls and the boys. We didn't learn art or sewing or anything, just reading, writing and arithmetic."

Mureen Omant remembers her First Communion Day (Appendix I), "At First Communion, Fr Hoy was there, ... and oh, Fr. Carney, he was the parish priest, I can see him being short and stout, but I can't remember him personally. I remember Fr. Hoy was a tease, he pulled my hair at my First Communion. I liked him. I was six I think."

my McKenzie remembers her First Communion Day for very different reasons. (Appendix A) The Fisher children were in mourning for their father who died in the war. The two eldest girls made their First Communion and their mother would not let them wear the traditional white dresses. Instead they wore black and white dresses as a sign of their loss. Ruth Crowley was ill when her classmates made their First Communion and she had to make hers later. (Appendix W) Mrs. Crowley remembers, "I got into trouble because I was supposed to wear my uniform, but my mother had bought me the regalia and I wore that and I got into trouble. I got into trouble because it had short sleeves too."

John Fox remembers his Communion Day because he celebrated with his cousin Eileen Fox who died of pneumonia when she was a child. (Appendix X)

Noreen Fox was the daughter of Greta and Andrew Fox, who were leaders of the Catholic community during the 1920s. (Barnes, pp.12) They were "tireless worker(s) for the raising of money in the Queen Carnival days" and Mrs. Fox was sponsor for the girls who were confirmed for many years. (Barnes, pp.12)

Confirmation Day for Mrs. Swan (Appendix R) was notable because it occurred on the same day that Our Lady's Church was blessed and opened. The children were not confirmed at Sunshine, but were transported via a 'drag' (furniture van) to Footscray to be confirmed by Archbishop Carr. Jack Clancy recalled travelling to St. John's, West Footscray for his Confirmation.

Geography, history, English syntax, dictation, spelling, and, in the latter part of the 1920s, science formed a part of the week's routine. (Appendix I) Albert Holden counted a song that he learnt (presumably from Miss McMahon) to teach him the alphabet, "ABC went out to tea, DEF they were much too deaf", the rhyme continued Z. (Appendix R)

Noreen Fox recalled being taught handwriting by Miss McMahon. "(We learnt) the meaning of the letters, we did a lot of that", he said.

Interview subjects agreed that there was some form of 'the arts' taught at Our Lady's School between 1919 - 1928, including drawing with pastels, singing and performing in concerts at the town hall or, after 1926, in the Mariana (Our Lady's

Parish hall) Hall. These concerts began under Miss Archer leadership, and her brother, Perce Archer, a wounded returned soldier, provided accompaniment on the piano.

Kathleen Feeney, a local identity and accomplished musician, (Appendix R) took over the role of musical accompanist and concert director after Miss Archer left the school. It is uncertain if Miss Feeney was a teacher at the school, but she was certainly involved in the performing arts education of the students of Our Lady's school. Albert Holden said, "Each Friday we had singing day. Kath Feehney (sic) would play for us and we would learn new songs. I remember one in particular "My Bonnie Lies Over the Ocean". (Appendix R) Kath Feeney lived with her father at the blacksmith's shop, "Feeney's Blacksmiths", near Whitty Street, and she was about 25 or 30 years old, according to Bill Sullivan. (Appendix J) Ruth Crowley recalled, "Kathleen Feeney was my music teacher. She was a wonderful music teacher, she played piano and violin, and she had very good pupils, some of them would have made their name. You know. And she was a great one for putting on concerts at the school." Tom Fox recalled that Miss Feeney taught elocution at the school and that "The Scabbeth" was performed under her tutelage in the school hall. (Appendix X) The Registered Schools' Board and the Department of Education, Historical Section, have no record of Kathleen Feeney's registration as a teacher. The Registered Schools' Board informed me that music teachers "were not required to be registered" at that time.

The Catholic Advocate (23.9.1926) announced that a Miss Kathleen Feeney was crowned 'Queen of Erin' at the Queen Carnival that raised 766 pounds. This may have been the same Miss Feeney who contributed to the 'arts' program at Our Lady's. A Queen Carnival was a Charity 'Fund Raiser', rather than a beauty contest. The entrants usually raised money by arranging house parties, card nights, fetes and dances. (Appendix W) The 'Queen of Sports' was Miss Irene Le Sueur, listed previously as a pupil at Our Lady's School and the 'Queen of Charity' was Miss Ellie Deveson, (sic) possibly a sister of George Devison, (sic) a student at Our Lady's.

Noreen Omant used to sit on the fence and watch the children playing in the school yard until one day, Miss McMahon sent word to Noreen's mother that the child might well be at school as watching from the fence (Appendix I). The children played cricket, football, kick can, 'cigarette card' swapping, cherry bobs and skippy. The children played another game called 'Duck Stone', where one child would throw a stone and then try to retrieve it while other children threw stones at him. (Appendix J) Tom Fox played a game where a long stick was used as a bat to 'tip' a smaller piece of shaped wood, by hitting it in the air. (Appendix X) Other children just walked around the yard at play times or sheltered from the wind or the sun at the side of the arch.

Mr Holden admitted that he 'wagged school' sometimes and went "wandering in the vast paddocks looking for lizards and snakes amongst the stone fences".

(Appendix R) Tom Fox went over the paddocks to the black tunnel with his friends, (Appendix X) as did Ruth Crowley, "I wasn't supposed to go near there, but all my friends went and I went too." (Appendix W)

Noreen Omant also wandered the paddocks mushrooming with her brother, Harry, and sisters, Mary and Nell. One day they went down to the creek after it had been raining. She and her sisters wanted to cross the creek by wading through the high waters and Noreen attempted to throw their shoes onto the opposite bank, but her aim was inaccurate and her sister's shoe was lost in the creek. Their mother was not pleased.

Ruth Crowley recalled,

"We used to go and have a lot of fun in those days. You wouldn't do it now. We used to see the Ballarat train coming around the bend and run like mad to beat it. We'd run across the tracks, if we'd fallen over on the tracks that would have been the end of us. Kids know no fear." (Appendix W)

Some children worked as 'lolly boys' at the 'flicks', selling sweets at the movies. Jim is quoted by Barnes, (1987.pp.12)

The old chaff mill was made into a picture theatre and Jackie LeSueur and others worked as lolly boys up and down the aisle of the theatre. Anyone yawning the next day came under Miss McMahon's questioning

- 'Stand up all those who were at the pictures last night?' She was strict all right - but a good teacher.

There were some non-Catholic children who attended Our Lady's School and the children appear to have mixed with the Catholic children well. (Appendix B) There was, however, rivalry between the Catholic school children and the children from the state school. "Catholic dogs jump like frogs" or "Proddy dogs jump like frogs" name calling after school sometimes led to fights on the way home. (Appendix R, Fay Meehan/Appendix I, Noreen Omant/Appendix X, Tom Fox) This would appear to be supported by Joan Hyett when she said:

There was a lot of bigotry in early times. Children going to state or Catholic schools were like enemies. They would have fights going to and coming from school. (Barnes, page 12)

Jack Clancy remembers no rivalry between schools and stated that he did not mix with the State school children.

Fay Meehan recalls that there was an inference that "we were a bit different somehow" (Catholics) and "we weren't quite it". She expressed a belief that she experienced discrimination because of her religion (Appendix R). A similar belief is shared by Jack Clancy, who remembers being prevented from sitting for a scholarship at Sunshine Technical School because of his Catholic faith (Appendix

B). He said, "I was dux of the class every year and finally I was dux of the school....I wanted to apply to be a student teacher but the Principal wouldn't sign the form. He told me I wasn't good enough at sport, but a couple of the teachers told me later that they would have supported me and got him to change his mind. It was because I was a Catholic." Mr. Clancy believes the principal was a member of 'the masons' and this influenced his decision.

These incidents were probably a reflection of the sectarian disputes between Catholics, Protestants, Masons, etc. referred to previously. Prue McGoldrick confirms this discrimination (page 74,) when she writes:

Catholics represented 25 per cent of the population, (they) were the focus of discrimination; particularly in the employment field.

Mr. Clancy supports this statement with his recollection that "Catholics in those days went into the railways or the tramways or some other government department, but never got to the top. The top jobs always went to the Masons...they didn't think Irish could be trusted. Religion came into it." (Appendix B.) This is supported by John Crowley who said, "McKay's (factory) was very Masonic, actually a Catholic never ever got to a high position. They had plenty of Catholic employees but they never got to the bosses' positions." (Appendix W)

The working lives of Tom Fox, Jack Clancy and Bill Sullivan began during their school years when they all sold newspapers outside the railway station and at the gates of McKay's Harvester Factory. "The best place was coming out the gates. We'd take it in turns to have the best possies (positions)," said Mr. Sullivan (Appendix J).

The following article appeared in the Sunshine Advocate on Saturday 20 March, 1926.

The Roman Catholic community of Sunshine has succeeded in adding another useful building to the architectural possessions of the town, with the opening of the new Catholic school hall, a substantial brick structure. About 300 were at the opening ceremony, including Archbishop Mannix and several visiting priests. Father Carney, parish priest of Footscray, which includes Sunshine, said it was contemplated originally to spend about 3000 pounds on the building, and up to date 2600 pounds had been spent. Father O'Farrell, after a humorous introduction, dwelt on the fact that the Catholic population contributed largely toward the state educational system but were unable to obtain any state assistance for their own schools.

Following month a ball was held in the new hall. The Advocate, Saturday 24 March, 1926, published this account:

The opening ball last week at Our Lady's Parish Hall, Sunshine proved an outstanding success. The committee presented a very elaborate function, which proved thoroughly enjoyable to those present, despite the inclement weather, which ungraciously provided a long storm of heavy rain at the psychological hour when people were preparing to leave their homes. The dancers numbered forty couples and Miss Feeney's orchestra supplied excellent music. Some of the costumes noticed were: Mrs. W. Dempster, black georgette beaded in all-over design in crystal; Miss Annie Goode, orange georgette and trimmed gold lace; Miss J. Rumming, shirred rose georgette, hand made flowers; Miss Clare Laffin, flame satin.

CHAPTER ELEVEN: THE STORY OF THE ESTABLISHMENT OF OUR LADY'S SCHOOL, SUNSHINE.

The conclusions reached in this thesis present my perspective on the research gathered as a Catholic primary teacher of Irish decent, and are, therefore coloured by my cultural and religious background. Interpretation invariably reflects the researcher's values and interests therefore the nature of historical research is subjective (Weisma, page 232). With this awareness, I present a synopsis of the story of the establishment of Our Lady's School, Sunshine, drawing some conclusions about the people, places, attitudes and procedures of the time.

The area of Sunshine consisted of a small township on the junction of the rail link to Melbourne, Sydney, Ballarat and Bendigo. The town grew as a result of McKay's Sunshine Harvester Factory (later called Massey Fergussons') which was relocated from Ballarat and built houses for its workers and their families. The rail link was an essential factor which led McKay to establish his factory on the site at Sunshine and many of his workers populated the area.

The area around the town was flat grassland, dotted with wooden houses, stone and wire fences and a creek. A number of businesses and factories provided work and services for the local community.

The parish of Our Lady of the Immaculate Conception grew out of the faith of a small rural township. After holding Mass in the homes of parishioners or in the Mechanics' Institute Hall the parishioners decided to erect their own church. The priests from St. Monica's, Footscray, serviced the community each week as they traveled by horse and jinker to say Mass for the congregation. A wooden church was built, blessed and opened by Archbishop Carr in 1913.

When Fr. Carney arrived in Footscray to take over the role of Parish Priest one of his first priorities was to set about raising the money to erect a school at Sunshine. He was a rotund Irishman with a keen sense of humor, and a strong sense of justice. He had come from Ireland where Catholics were historically oppressed by the English Protestants and their sympathizers, and he had, most likely, been witness to many forms of discrimination and violence against Catholics in that country.

In Australia he believed that Catholics were discriminated against in society and spoke out strongly against sectarian bigotry. This tendency threatened to land him in court when he was served an injunction because he refused to make adjustments to the newly built school in Sunshine. He claimed it was "built to a stock plan of the Education Department" and there were several such buildings in the use of the Education Department in the Footscray area. He accused the Health Department of having one rule for State schools and another for Catholics, effectively calling them anti-Catholic. The outcome of the court hearing is uncertain, as no record has been made of the proceedings. Did the case come before court other than Petty

Sessions? Did Fr. Carney make the required adjustments to the building before the case came to court? The photograph of the school room and eye witness accounts verify that the building had large windows that could be drawn back to let in the light and the air. This would seem to lend credence to the theory that Fr. Carney did comply with Health Department regulations on this point, and suggests that the other requirements could have been adhered to as well.

This was not the first argument he had waged with officials. Fr. Carney had publicly lambasted Cr. Stephens, the newly elected Mayor of Footscray, because the mayor had refused permission for the Catholic community in Footscray to hold a street parade on the Sunday of the opening of St. John's Church, West Footscray. Cr. James Ritchie Johnson, who spoke out about the issue, influenced the mayor. This fact contradicts the previously written account of the event where Lack (A History of Footscray) names Cr. Johnson as the mayor of Footscray at that time, but Cr. Johnson had vacated the role of mayor 3 weeks previously in favor of Cr. Stephens, my research shows.

His fiery Irish priest is well remembered for his stance on Irish and local political issues, for his devotion to his people and for his stance on the issues that he perceived as an injustice against the Catholic community. He is also remembered as a frequent visitor to the Sunshine Catholic school.

Fr. Carney had many assistants at Footscray, many did not stay for more than a matter of months, and none is remembered with as much affection as Fr. Vincent Hoy. He was a constant visitor to the parish of Sunshine where he joked with the children and played football with them in the schoolyard. He is remembered as a kind, generous, gentle man of God. His life was cut short when he caught typhus while visiting the sick, and he died at the age of 29 years. The Sunshine parishioners interviewed lamented his early passing with sincere affection. I was unprepared for this response from people who had not seen or heard of Fr. Hoy for more than 70 years. The interviewees had not been informed of Fr. Hoy's death. Presumably their parents were unaware of his fate or did not wish to inform their children of his death. The responses I received when they were informed indicated that Fr. Hoy had made a lasting impression on these people in their early childhood years. This impression was not created because of what he said to them, (no one counted inspiring sermons or religious lessons) but because of who he was, a friendly, kind, generous man of Faith.

When the school building was complete, Fr. Carney went to the State school and picked out all the Catholic children to attend Our Lady's School. There were about 100 children enrolled on the school's register. Many of the first pupils of Our Lady's School were the children of the parish committee members who were listed previously. Some children of non-Catholic parents were enrolled into the school and were accepted as part of the community. Catholics and non-Catholics helped to raise funds to pay for the school through euchre (card) nights, dances and a Queen

Carnival. Fr. Carney expressed his thanks to all who had contributed, Catholic and non-Catholics alike.

Prior to this investigation all that was known about Miss Mary Archer was that she was the first teacher at Our Lady's Primary School. The data collected during my research covered elements of her private and professional life and includes the following: She was a young woman who was well qualified for the 'arduous task of teaching', as her references foretold. Miss Archer lived in Canning Street, Carlton, while she was teaching in Sunshine, but it is remembered that she came "from the city" by steam train each morning. She was a qualified, registered teacher whom the children liked and admired. Miss Archer enlisted the aid of her brother, a wounded returned soldier, when she produced and directed concerts in the town hall. Her brother, Perce Archer, played the piano to accompany the children when they sang.

Miss Archer's stay at Sunshine was a short one as she left to marry a farmer, Edmund (Ted) Kelliher, after only one year of service at Our Lady's (married women could not be employed as teachers). She went to live on a farm at Neerim South, where she raised three children, and became a very active member of the community.

Miss Catherine McMahon succeeded Miss Archer. She was an older, smartly dressed woman who traveled by steam train each day to teach in Our Lady's School. She lived in Yarraville with her elderly mother.

Miss McMahon is remembered as a dedicated teacher who devoted many hours before and after school to training her students for scholarships and many children succeeded under her guidance. She was a strict disciplinarian who had a fierce temper and she punished misdemeanors with a strap.

Miss McMahon continued the tradition, begun by Miss Archer, of holding concerts in the town hall, and she enlisted the aid of local identity Miss Kathleen Feeney to accompany the children on the piano. The children sang, recited or performed short dramatic plays.

The curriculum was typical of the times with reading, writing and arithmetic, together with religion - Bible study and rote learning of the catechism, forming part of the daily routine. Geography, science, composition, dictation, etc. also formed part of the curriculum. The children had two small books - a catechism and a primer that contained stories, poems and spelling.

The children played football, cricket, flick cards, duck stone or walked around the field. Some children pinned frogs onto the fence and then tried to hit them with stones thrown from a distance. Miss McMahon did not endorse this game, and some children were punished when they were caught catching frogs, presumably for this purpose.

Discrimination against Catholics was rife during the 1920s and it was freely spoken about in newspapers and from pulpits. Archbishop Mannix championed the cause of the Irish and other Catholics from the pulpit, and publicly identified issues of discrimination towards Catholics and instances of bigotry. There is evidence of animosity between Catholics, Protestants and the Freemasons during the period 1919-1928.

This kind of sectarian bigotry manifested itself in the children from the state school and children from Our Lady's school who called each other names and had fights after school, but Catholic and non-Catholic children who attended Our Lady's school together socialized amicably and became friends. For the children, presumably, discrimination extended only to those who attended a different school, rather than those who were of a different belief or denomination.

Through childhood and into their adult years the children of Our Lady's School experienced many examples of perceived discrimination. The notion of 'being different' spawned a close knit community where the Sunshine Catholics tended to 'look after their own' by socializing and working together. Work done on the new school and later, on the new church (1937) was kept within the Catholic community, providing jobs for Catholics, who were perceived as being only second choice (behind Masons) at the area's main employment opportunity, McKay's.

The addition to the parish of Our Lady's Parish hall (known as Mariana Hall) provided a resource for the whole Sunshine community and was utilized by Catholics and non-Catholics. The hall provided extra space for pupils to learn as it was turned into a classroom by day. The small supper room behind the stage was used as the junior pupils' classroom. Other teachers (Miss Dempsey and Miss Morgan) assisted the head teacher Miss McMahon but only their names are remembered, as they appear to have been lost in the imposing shadow of the memory of Miss McMahon.

In 1927 Fr. Pat Fennessy arrived in Sunshine to take over the duties of Parish Priest when Sunshine separated from Footscray and became a parish in its own right. Jim Fox is quoted in *The Story of Our Lady's* (Barnes, page 18),

'He had an old Dodge car and Paddy Fox used to often go around with him. Many people remember him for his goodness to those in need during the depression. When he arrived in Sunshine he felt that it was the last place on earth, but this didn't deter him from the task ahead; i.e. forming a new community upon which Our Lady's Parish has depended for inspiration. It was Fr. Fennessy who saw the need for Religious Education and invited the Sisters of St. Joseph to staff the school. (Jim Fox went on to quote Archbishop Mannix) "He is a small man...but had the qualities which made him the man amongst the generous hearted but numerically small Catholic community of Sunshine... His first thought was for the children."

Fr. Fennessy was concerned for the education of the rising number of children attending the school, and at the increasing financial burden this placed on the Parish. He communicated with Mother Lawrence, the Mother General of the Sisters of St. Joseph.

Writing from his residence at St. Brendan's in Flemington (8.4.1927) he petitioned the Mother General:

I am writing this note to know if you would be able to provide two sisters for the new Parish of Sunshine, which has been established in this diocese; at present, our school is in the hands of lay teachers, the pupils numbering about one hundred and twenty.

Sunshine was formerly part of the Footscray Parish and as the Sisters of St. Joseph are in all the schools along that line, I am anxious, if it is at all possible, that they should also take charge of my school in this new Parish.

So far, I am without a presbytery for myself, so that if the sisters could find it convenient, for a time, to come here from one of the neighbouring convents, I would endeavour to provide them with a home in Sunshine, at the earliest opportunity.

Knowing that you will give my request the utmost consideration,

I am, Yours sincerely,

P. Fennessy.

On the 2nd May the Mother General received another communication requesting the presence of the Sisters at Sunshine. This time the request came from John Feelhan, Saint Patrick's Cathedral, (presumably an assistant to the Archbishop) on behalf of His Grace, the Archbishop.

The Archbishop wrote again on 10th May, via a representative whose signature is almost illegible but could be John Lonergan, who was the Archbishop's Private Secretary and Vicar General at the time, and is mentioned in a later correspondence from Fr. Fennessy. The Archbishop's letter was expressing disappointment in the response received from the Mother General and requesting that she come to see him during her next visit to Melbourne. The Mother General presumably responded to that invitation with a letter outlining her reasons for not sending sisters to Sunshine because of the following letters that she received from the Archbishop's office acknowledged her reasons as sound, but once again submitted a request for two sisters to come to Sunshine.

I have been requested by the Archbishop to write once again to ascertain if it would be in any way possible to secure two Sisters for the Sunshine school at the commencement of 1928. The conditions obtaining (sic) at present are such that practically every penny received by way of parochial contributions goes to the maintenance of the primary school in which two teachers are at present employed. It is

only with the greatest difficulty and at a more than ordinary salary that the school is staffed.

I regret writing to you so often in the matter but the urgency of the case leaves no alternative. (8.8.1927)

Fr. Fennessy and The Archbishop's influence and persistence presumably brought results as Fr. Fennessy sent a handwritten letter to Mother Lawrence on August 24th, 1927.

yours sincerely, P. E. Fennessy. I have received from Fr. Lonergan a copy of your recommendation of August 18th with regard to the request that you would supply Sisters for the Sunshine school and I hasten to express my gratitude and satisfaction for your endeavours to meet our wishes.

I am hopeful, now, that with the New Year, we will have the sisters teaching in our school; I need hardly say that their services will be thoroughly appreciated both by the Parishioners and myself. With many thanks and best wishes,

The Sisters had been promised to arrive in 1929, but Archbishop Mannix's intercession on behalf of the parish brought forward that date to 1928.

The following article appeared in The Sunshine Advocate 28.1.1928:

The Catholic Church has acquired the property adjoining Our Lady's Parish Hall, Station Place and is now thoroughly renovated in preparation for it being turned into a Convent of the Sisters of Saint Joseph, an Australian Order of teaching nuns. It is expected that three of the sisters will take up residence early in February. The Order to which the Sisters belong has a fine reputation for its teaching ability and its advent will doubtless be welcomed by parents of all denominations."

The sisters took up residence in a large house next to the hall. The convent was blessed and opened by Archbishop Mannix who welcomed the sisters, Sr. Mildred Duncan, Sr. Leo Byrne and Sr. Eustace. (Barnes.pp.25) Fr. Fennessy paid tribute to the lay teachers who had been responsible for running the primary school and congratulated them on the results they achieved with some of their pupils, making special mention of scholarships.

Archbishop Mannix said that the Order of St. Joseph was an Australian Order, founded on Australian soil. He said that later some Irish sisters had found their way to it and the spirit was always the same wherever the Sisters came from.

CHAPTER TWELVE: A JOURNEY IN HISTORIOGRAPHY

My journey into the past has taken me along many paths and it is detailed here so that any researcher embarking on a similar project might use this work as a guide. No one source tells the whole story but all sources create the total and give us a glimpse into the Catholic community in Sunshine during the formative years of the parish and the school.

My investigation was not 'linear', following one line of investigation in one direction at time, but more of a cyclical, concurrent approach, incorporating systematic links. Each subheading remained a focus in my mind as information was gathered, and links were made between subheadings and new data was synthesized. This approach, while cyclical in form also required revisiting and rethinking as an 'on-going' process. The starting point of this work was 'a question', which required the specialist knowledge of Our Lady's History Group. The ensuing interviews were interpreted, evaluated and synthesized. Information was drawn from written data and triangulation was a consequence, providing evidence to discount or support theories developed throughout the process. Information relating to subject headings was gathered and interpreted, theories challenged and discarded or validated to reach conclusions. Crosschecks for validity were an on-going process. (See diagram. Appendix V)

The process was not linear but I have presented it here as such in order to show the system and logic behind the approach.

I began this research with the knowledge that all relevant documentation had been lost in the fires of 1975, and that no one had researched and documented that which was lost. The Our Lady's Parish History Group had attempted to document some oral histories and preserved some of the history of the parish, and it was within that group that I found my first allies.

Ms. Mary Meehan (History Group) provided a list of people who might be willing to be interviewed and recorded on audiotape. The first of these was Mr. Jack (John) Meehan who happily shared his experiences and reminiscences clearly into the tape recorder. From here the trail led to Mr. Bill Sullivan who consented to a phone interview. This was a less efficient method as I was unable to establish personal contact and missed Mr. Sullivan's body language, inferences and facial expressions. My inability to record the conversation meant I had to take notes, and then phone Mr. Sullivan again when I was transcribing the conversation to clarify points of issue.

Ms. Amy McKenzie and Miss Noreen Omant proved to be very good interview subjects, providing a very different perspective on life in the little school and fledgling community. Difficulty was experienced with the quality of the tape recording as both women spoke quietly and I did not position the recorder close enough to them to record as clearly as I would have wished. This meant another phone call to clarify

meaning and some words that the recorder missed. Playback on a larger recorder with more powerful speakers helped overcome some of these difficulties.

The interviews with Tom Fox and with Ruth Crowley took place six months after the other interviews and the information that they supplied was synthesized into the narrative. The tape recorder failed again to pick up the voice of Tom Fox because I did not place it in close enough proximity to him, so I had to telephone him for a second interview.

From the interview subjects I learned that the people who started the school were of importance to the interviewees, so I set about gathering information on the priests who were present in their memories, Fr. Hoy and Fr. Carney.

A phone call to The Diocesan Centre archivist, Rachael Norton, informed me that I could research using their resources on Tuesdays only, and I made an appointment to do so. The index to The Catholic Advocate proved to be an invaluable resource and spawned many such visits to the Diocesan Centre. The availability of the resources on Tuesdays (only) was often inconvenient, and interfered with my employment schedule. The sacrifice was worthwhile as I found that obituaries held a wealth of information about the lives and deaths of the priests of the Sunshine community, and that many important events were reported in The Advocate.

The records at the Diocesan Centre presented a problem as the Diocesan Directory dates did not concur with what I had found previously. There was an anomaly in the dates of Fr. Carney's appointment at Footscray so a phone call to Fr. Beasley at the Footscray presbytery enabled me to make an appointment to check the baptism register in order to discover when Fr. Carney began baptizing children there. This provided an approximation of his tenure at St. Monica's. The Australian Catholic Directory listed Fr. Carney as having been parish priest in 1920, but he was clearly at Footscray before that date. Fr. Hoy's stay was also approximated with the use of the baptism records.

A call to the Catholic Historical Commission connected me to Rachael Norton at the Diocesan Centre again.

The oral history of Amy McKenzie led me to Sunshine State School where I was able to ascertain the precise date when children transferred to Our Lady's School from the State school. For the first time in recent history we had an establishing date for the primary Catholic school, Sunshine, based on information received from Mrs. McKenzie and validated by official documentation - the State School Pupil Register.

In search of a paper trail, I explored The Public Records Office in Laverton where, after many hours of searching, I discovered a Health Department file, which contains correspondence between the Department and Fr. Carney. This shed light on the

character of the man as his letters detailed his conflict with the Department. The file also contained page after page of correspondence about the construction and building requirements of the school, including a map. I was unable to photocopy the relevant pages and had to submit a request form for photocopies, which were sent to me two weeks later. An annoying delay when I was anxious to keep following the 'paper trail' on that path. I decided to follow a different avenue and concentrate on Miss Archer until the arrival of the photocopies.

Miss Maude Archer was listed in the Government Gazettes and Elizabeth Archer was mentioned in state school exam reports. Confusion as to which Miss Archer was the Sunshine teacher prompted a call to Mr. Witchell at the Registered Schools' board. This phone call provided a 'teacher registration' number for the illusive Miss Archer, about whom very little was recalled by the interview subjects. Another visit to the Public Records Office provided insights into her career opportunities and professional capabilities. At last I had uncovered something more than scattered, childhood memories about this woman, including, at last, her Christian name - not Maude or Elizabeth but Mary.

The Registry of Births, Deaths and Marriages at Public Records Office yielded one Mary Archer marrying in 1921 to Edmund Joseph Kelliher. I could have sent for their marriage certificate to discover if this was the same Mary Archer who taught at Sunshine, but that process is time consuming and costly, especially when I was not sure that it would prove to be the relevant marriage. The alternative approach that I

chose was to telephone all 'Kelliher's' in the phonebook in the hope that a descendant would authenticate the union between Archer and Kelliher as being the one I sort. After making only 6 phone calls, I successfully located a grand daughter of the union and she verified that her mother was the person I was seeking who could provide data. I then conducted a telephone interview with Mrs. Sheila Mann (nee Kelliher) who shared details of Mary (Archer) Kelliher's life and promises to send me a photograph of her.

A phone call to The Registered Schools' Board revealed that it is staffed by professionals who are very willing to help phone inquiries, but they hold little information on Catholic schools during the 1920s and none was available relating specifically to Our Lady's. They were able to provide registration numbers for the teachers from Our Lady's and directed me to the files on teachers' registration at the Public Records Office.

Catherine Herrick of the Department of Education, History Section, could offer no assistance with my investigation as they do not keep many recording relating to Catholic schools and she referred me back to The Catholic Diocesan Centre.

A visit to The Living Museum of the West provided support for my research in the form of a school history of Ascot Vale Primary. The staff at the museum were not aware of any previous research on the topic of Catholic schools in the area, and the data the museum had collected came from an erroneous account of the school

opening in the text, *When the Whistle Blows*. This alerted me to the possibility of misinformation being perpetuated via my thesis and I resolved to check information using primary source materials, whenever possible.

The Public Records Office holds volumes of information on State schools and state schoolteachers, but again, my research was stymied as there was very little on Catholic schoolteachers. My task would have been simplified if the school history to be uncovered were a state school, as the resources are more readily available, housed in Public Records Office, Laverton or the city, and much easier to access, with many on computer.

Inquiries at the Catholic Education Office revealed that no records for the 1919-1928 period are held. Frank Rogan informed me that there are no records prior to the 1930s in the archives and the staff could offer little in the way of advice, as there is no longer an archivist employed by the office. This fact was very disappointing, as I had hoped to be able to access copies of some of the documentation that was lost in the fire. Volunteer workers at the CEO offer phone information to inquirers but they are unable to assist me and told me of the lack of an archivist and of data pre-1930s. This was useful to me only because the knowledge of this lack of expert assistance and resources meant the Office contained no relevant information and was omitted from my research options. I was disappointed that the CEO's attitude to archival documentation and research did not require the appointment of an archivist when the previous person left their employ.

Deductive reasoning during a further visit to The Public Records Office led me to the Footscray Council Minutes which enabled me to confirm what interview sources had told me - that C. McMahon was the first librarian at the Children's Library in Footscray. The Minutes also recorded the appointment of her successor in 1947. This led to another visit to the Fairfax office in Footscray to find articles about Miss McMahon's retirement which Fairfax allowed to be photocopied from the hardcopy.

The 'Registry of Births, Deaths and Marriages' at Public Records Office at Laverton, provided information on the deaths of three 'Cathleen McMahons'. One Catherine Francis McMahon died in 1967 aged 75 years, but her father is listed as Henry Jubb which would indicate that her married name was McMahon. Another listing is for Catherine McMahon, father Michael, mother Eliza Boland, aged 92 years, died in Ballarat. The third Catherine Frances McMahon died in 1965, aged 81. Her parents are Michael Patrick and Mary (nee Foley). An inspection of the Index of Inquests at the Public Records Office identified the third option to be the correct Catherine McMahon from Seddon.

My visit to the local cemeteries failed to locate Catherine McMahon's burial site and an interview with Sheila Carey revealed that she was buried near her brother at Sandbury. A search of the local Footscray papers provided no obituary.

A phone call to Norman Carlton The Sunshine and District Historical Society provided me with new avenues to explore and gave valuable information about the Sunshine district during the 1920s and Hugh Victor McKay.

The Footscray branch of the Maribrynong Library has an extensive collection of local historical documents and has expertise in the area of local knowledge, which were made available to me. They also allowed me to use their reading room that is reserved for local historical research. Staff had the experience and expertise to handle my inquiries, and the index of Victorian Birth, Deaths and Marriages was available on microfiche for me to find the marriage of Mary Archer. Librarian Sue might provided background information on the history of the Children's Library and a 'clerical garb'. She also recommended that I contact Ruth Andrews, who worked with Miss McMahon at the Library. I was unable to locate her phone number due to the large number of listings for 'Andrews' in the Geelong phone book.

The Sunshine branch of the Library is similarly equipped and provides ample reading space for researchers. Some secondary source materials and texts that I required are not available for loan, which was generally the case with some of the other material on local history. I made good use of the study areas for making copies from texts and the photocopier was used as a convenient way to copy larger sections from articles and texts. The photocopier, like the one at Mercy Campus, Geelong, requires a prepaid card for operation and does not take coins. I found this to be inconvenient, and more costly than coin operated copiers.

The Fairfax Newspaper office in Footscray was supportive of this study and provided access to a reading room and access to hardcopy of local Newspapers. They also supported my research with free photocopies of relevant passages from the newspapers. Local historians and journalists, Chris Evans and Deborah Gough were willing to lend advice and local knowledge, of which I took advantage. They confirmed sectarian bigotry reported in the papers in the area during 1919-1928 and they assisted me to locate relevant articles in the newspapers. Chris Evans is also a student of Catholic Church laws & practices and in that capacity, he volunteered theories and information related to clerical garb and Victorian law which I checked through discussion with Rachael Norton of the Catholic Diocesan Centre.

An erroneous name in the Catholic Advocate newspaper report (20.1.26) led me to search for Our Lady's Schoolteacher, Kathleen P. McMahon. This small error was responsible for fruitless months of searching. I found that her Christian names were Catherine Frances from the Footscray Council Minute Books. This new information required me to begin that investigation again and retrace all my previous steps. This time Paul Gialanze from the Registered School's Board was able to find a registration number (5058), which led me again to the teachers' files at Public Records Office where I had more success in discovering background information on Kathleen McMahon.

The reading room at The State Library was less helpful than expected and I found that the staff was very busy, therefore accessing information was slow. Searching for the appropriate newspapers on microfilm was time consuming without an index of relevant subject matter.

This difficulty led me to The Footscray Historical Society and volunteer historians Ethel Waters and Esma Green, who provided research support, and allowed me to look through hard copies of local papers that were not available through Fairfax. Their help in locating items, which included a photograph of the council, was an invaluable service. Esma Green provided contact numbers for possible interview candidates who knew Miss McMahon. One of these contacts was Margaret Ferrari who gave me the contact number for Sheila Carey. Mrs. Carey had worked with Miss McMahon and contributed much information, in the form of anecdotes, about her colleague during the pursuant interview.

St Albans Library and Brunswick Library in the City of Moreland are well equipped with up to date publications and I was able to get access to the recently released Oxford Companion to Australian History for information on Archbishop Mannix, at both these locations. They both close at 1 p.m. on Saturdays, which proved an inconvenience for me.

Phone calls to the Sisters of Saint Joseph Archives in Sydney eventually provided information about documentation of their involvement with Our Lady's School at the

end of 1927 and the beginning of 1928. More than one phone call was required to investigate a search as the first call went unheeded. Sr. Philamina and Sr. Benedetta assisted me by searching through their records for any correspondence related to the locating of the nuns in Sunshine. When there was no success in Sydney the sisters suggested that the provincial office in Melbourne might help, as they have a small archive. Sr. Cecelia O'Shea searched through the records there and found photocopies of the original letters. I was not allowed to photocopy the letters (policy) so I visited McKillop House in East Hawthorn, where I was able to transcribe them.

This investigation was fraught with many 'red-herrings' and frustrations. There were countless phone calls to government departments for information on Catholic schools and teachers. There were many fruitless calls in the hope of finding past students who could no longer be contacted, many of whom had married and changed their names. There were phone calls to enthusiastic past students who proved unsuitable for interview as they had not attended Our Lady's School during the relevant time period and therefore did not fit the demographics. My phone inquiries sometimes went unanswered and required persistence on my part.

On many occasions I was required to persevere when requests for information were made by different organizations. Patience and tact were required when making requests and when reapplying for information. Persistence, patience and politeness are essential to gain assistance from organizations and busy workers who may not regard historic research as an integral part of their employment.

underestimated the importance of checking the accuracy of dates received from other researchers. The result was a waste of valuable hours when an incorrect date of death for Fr. Fennessy resulted in a long search for his obituary at the Diocesan Centre and at the Fairfax office proved fruitless and frustrating. When I queried the date I found it was a 'misprint' and rectifying the error enabled easy access to the obituary on my next visit to the Diocesan Centre.

I came to the realization that my collection of data was finite, and my research would not provide a complete picture of what life was like for the Catholic School Community 1919-1928. This thesis would be valuable glimpses and impressions of the past, based on participants' accounts both spoken and written.

The information contained within these pages is as accurate a history as this naturally bound Irish-Australian teacher can provide. I have been aware of my possible bias as a participant observer and have tried to take that into account when assessing data and sources. I have tried to write an objective account of my investigation but this is a topic about which I am passionate, and I may have relayed my passion to the reader. For this I make no apology.

CHAPTER THIRTEEN: THE WAY AHEAD

This thesis achieves what it set out to do. It is a researched and documented history of the genesis of Our Lady's Primary School. It details the methods by which data was obtained and may serve as a resource for researchers seeking to investigate the history of other schools. This thesis provides documentation of events, a profile of some of the people and their feelings during the period of establishment and growth, and conclusions and generalizations are made. This thesis will serve as a resource for the staff of Our Lady's School as background information and a starting point to developing curriculum for a unit on the topic of the history of their local Catholic school and community which will culminate in an exhibition of children's learning. At the official opening of a new classroom block the community of Sunshine and interested persons will be invited to share in that learning. This will be held to coincide with the anniversary of 80 years of Catholic education in Sunshine.

This thesis adds new information to that which was previously known about Sunshine and the people who were instrumental in the establishment of Catholic education in the area. This investigation also raises many questions about the whereabouts of archival materials relating to the Sunshine school during this period of history.

Where is the Church's official documentation relating to the period? Why were Archbishop Mannix's papers destroyed after his death? The Inspectors' reports 1919-1928 are missing from the Education Department file and The Registration Board has no data relating to those reports. Where are the secular reports on the school's development?

Was this a typical genesis of a Catholic primary school in the early part of this century? The perceived anti-Catholic discrimination was not particular to Sunshine, as many authors and journalists have commented. What forms did the discrimination take and what measures did the community take to combat the perceived anti-Catholic feeling?

This investigation did not set out to research the kind of curriculum taught in Our Lady's School, although mention was made throughout. How did the Catholic curriculum compare to the Sunshine State School's curriculum? What other comparisons can be made between these two schools?

Those interviewed appeared to remember more about their teacher, Miss McMahon, than her methods of teaching rather than what she actually taught. Is this typical? Does a teacher's personality and student-interaction influence students more than does the curriculum? How much long-term influence does the curriculum have on pupils?

What changes took place within the little school when the Sisters of St. Joseph took over the running of the school?

How have the practices pertaining to the documentation of schools changed? Is there more data kept, is it accessible to historians and where is it stored?

What was the history of the school 1928 - 1999?

CHAPTER FOURTEEN - CONCLUSIONS

Most of the data recorded within the pages of this thesis is new research based largely on primary source materials. It adds to our knowledge of education, community, sectarian discrimination, Sunshine in the 1920s and Catholicism. Information about the history of the Western Suburbs has been enhanced through this work and may serve as a catalyst for other schools to research their past. The act of 'asking questions' of interested persons and organizations has stimulated an interest in the results and methods of research used in the writing of this work, and requests have been made for additional research and knowledge to be shared, via guest appearances at community meetings. There are still huge gaps in our knowledge of the history of the Catholic school at Sunshine, but this work goes some way towards bridging the gaps.

In answer to the question "What is the history of the establishment of Our Lady of the Immaculate Conception School, Sunshine, and can this history be ascertained through investigation of primary and secondary source materials?" It is possible to reconstruct the previously 'lost' history of a Catholic school through the use of primary and secondary source materials. This thesis proves that theory. Catholic school primary source materials are limited, as are the human resources, and this imposes severe limits on the breadth of the research, making the story less than comprehensive.

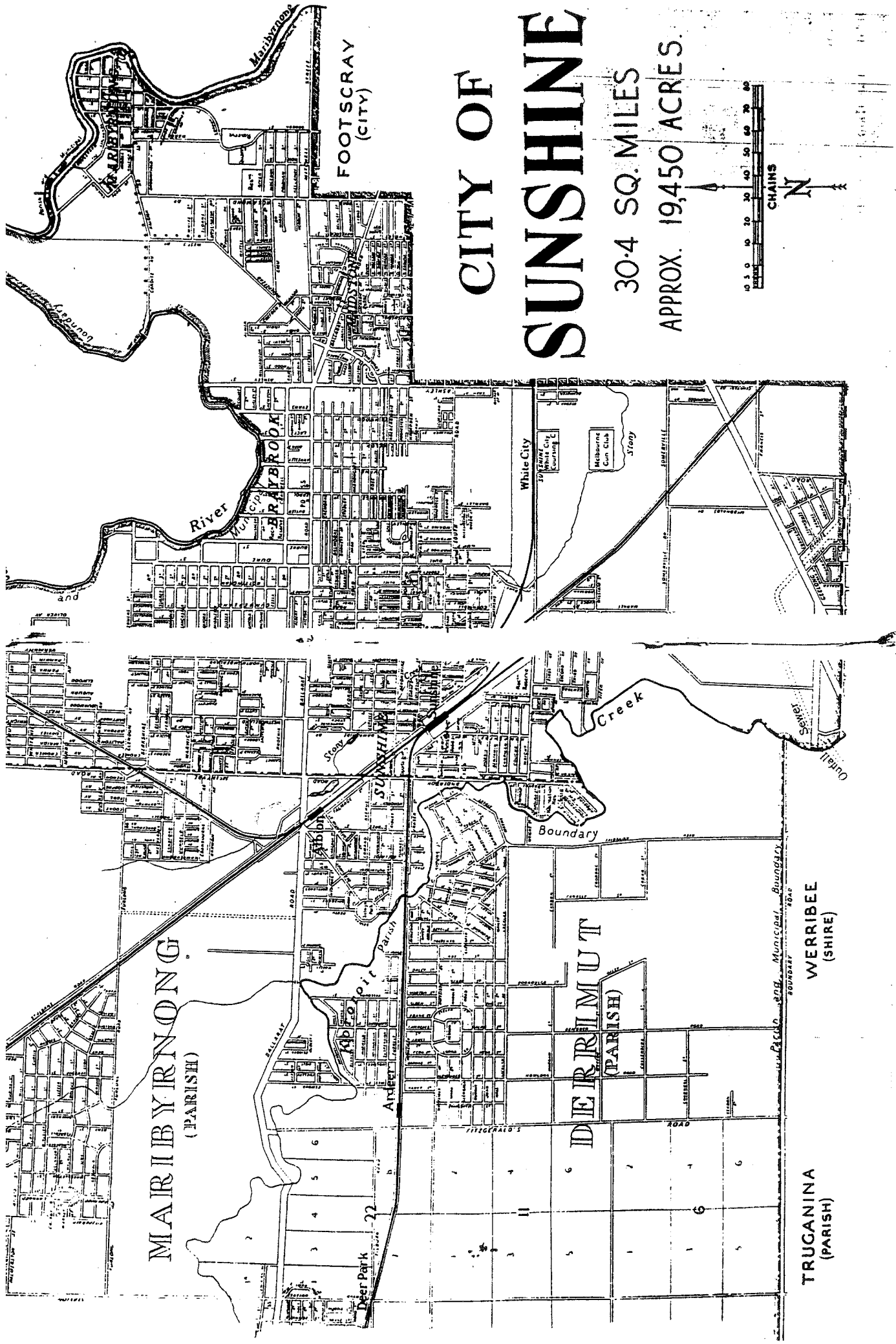
Accuracy and a methodical, sequential approach are of paramount importance to the researcher. The primary and secondary source data was gathered and recorded meticulously while the source of the information was documented in an effort to create a 'resource file' for future researchers. The gathering and recording of this data required preparation, patience, persistence and time. Historical research equires an investment of an enormous amount of time from the present to enable the past to be accurately documented.

This research started as an interest and became almost an obsession as each new piece of information emerged, it led in a new direction. The science of the systematic process and procedures together with the art of creative interpretation (Kaestle, 1988 page 61, quoted by Weisma, page 232) occupied a good proportion of my daily life, as I became more and more involved in the story of the establishment of Our Lady's school. It became intrinsically rewarding and developed into a quest to give to the children of Sunshine Catholic primary school a link with the past. (Chapman, Donald & Tonkin.1989)

In this thesis stands, it documents a limited history of the establishment of Our Lady's School but the methods used have provided an accurate picture of events that took place, based on eyewitness accounts and validated, where possible, by written documentation. It provides an account of the establishment of Our Lady's school but there are many missing pieces to the mosaic. This history is only the

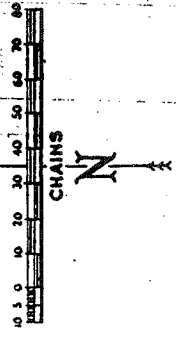
beginning of the story of Our Lady's School. It is also an investigation into our culture and our heritage. There is much yet to be discovered and shared with the children.

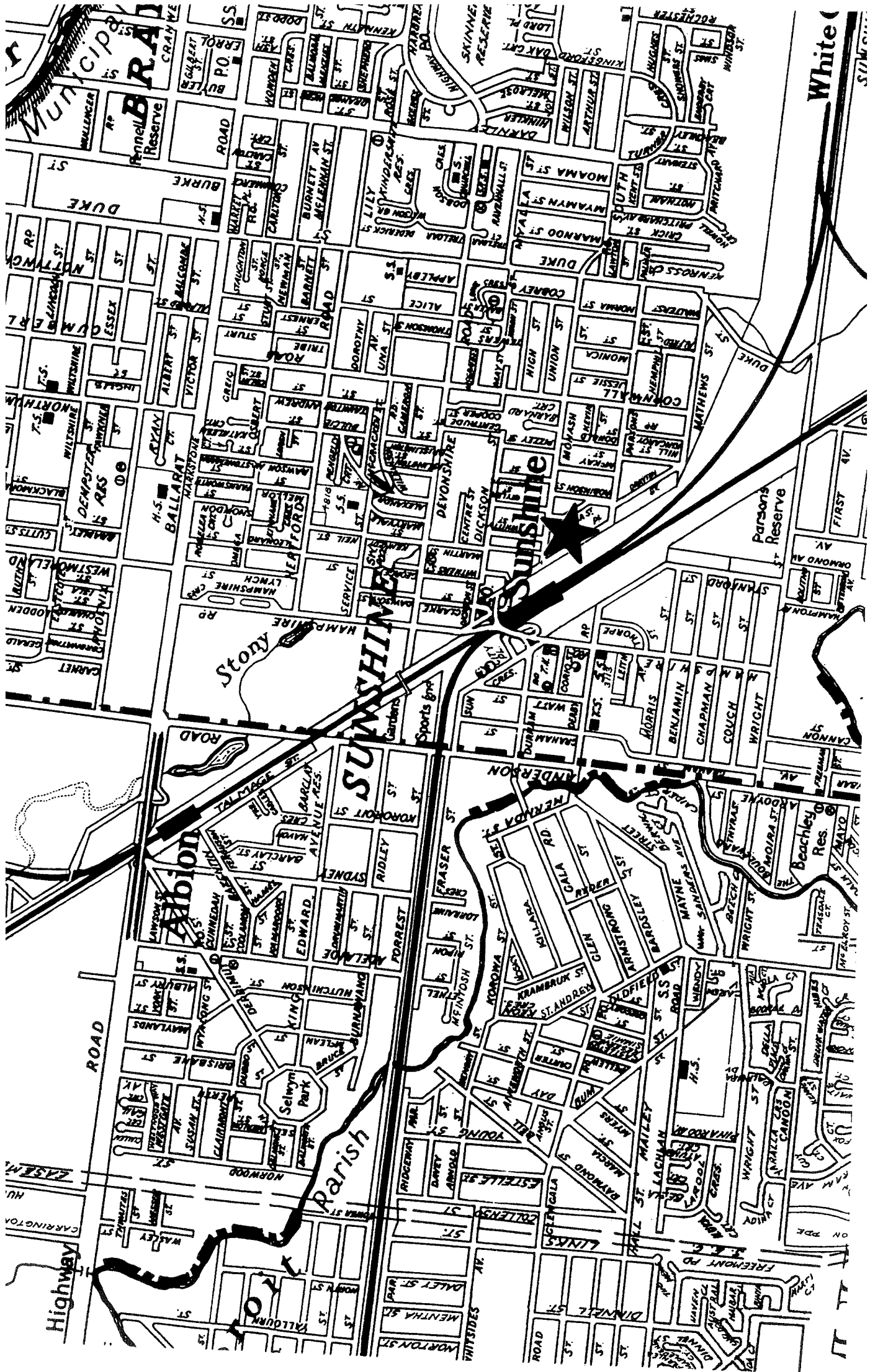
"Coming back to our country, to our rock shelters, coves and waterholes makes everyone feel good... just being in our own country makes everyone feel strong. We bring the children and tell them the story of these special places. The stories are our link with the past. That is what we tell our children when we go into our country." (J. Nayinggul & D. Karbuma of Amhem Land, The Age Good Weekend, 3.10.98, p. 43.).



CITY OF SUNSHINE

30.4 SQ. MILES
APPROX. 19,450 ACRES.





White City

SUNSHINELINE

Abbot Road

Parish

Highway



Parsons Reserve

Beachley Res.

Municipal Reserve

Duke

Essex

Wiltshire

Hamshire

Abbot

Abbot

Walsley

Walsley

Fennel Reserve

Burke

Essex

Wiltshire

Hamshire

Abbot

Abbot

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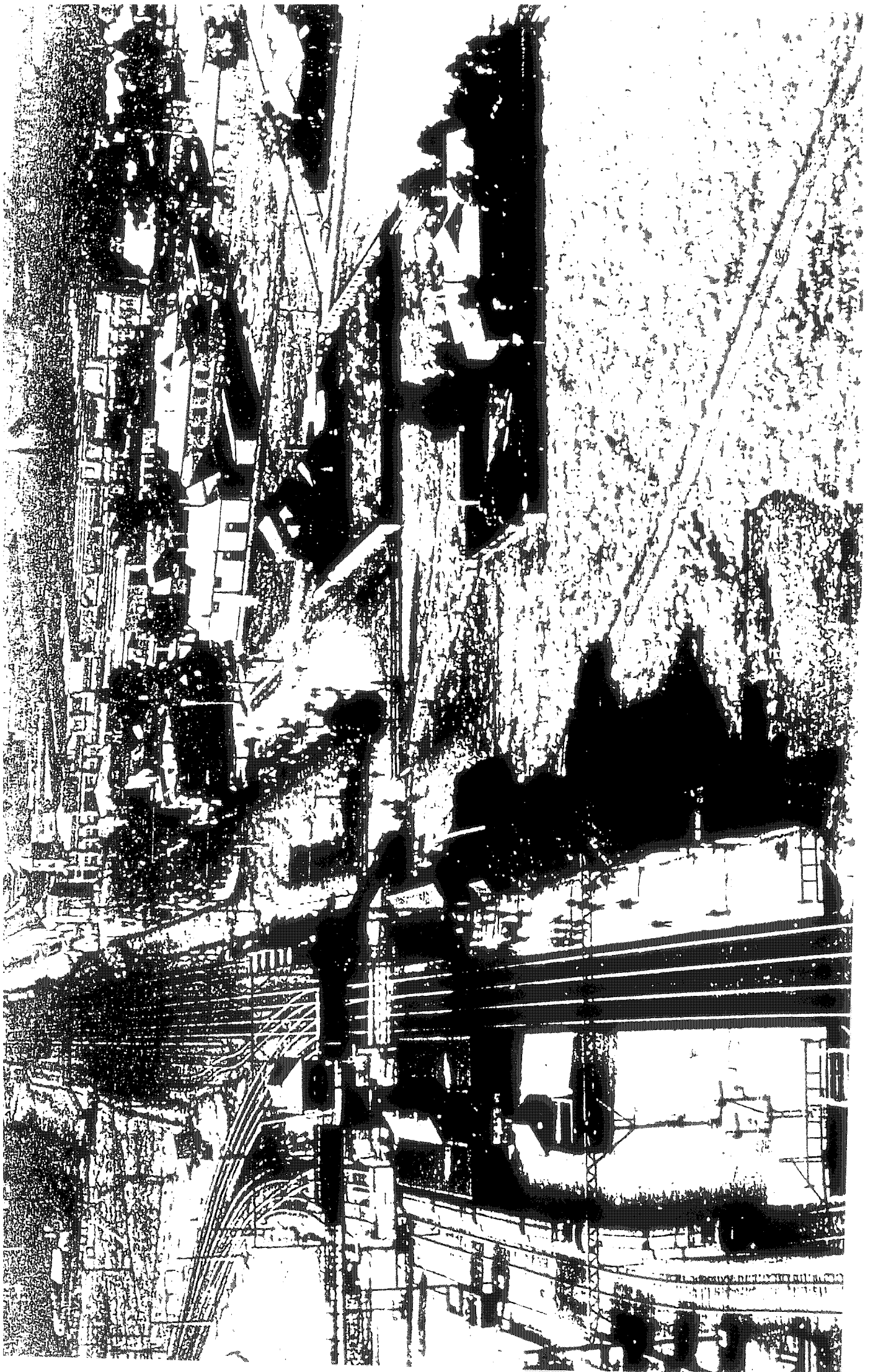
Hamshire

Abbot

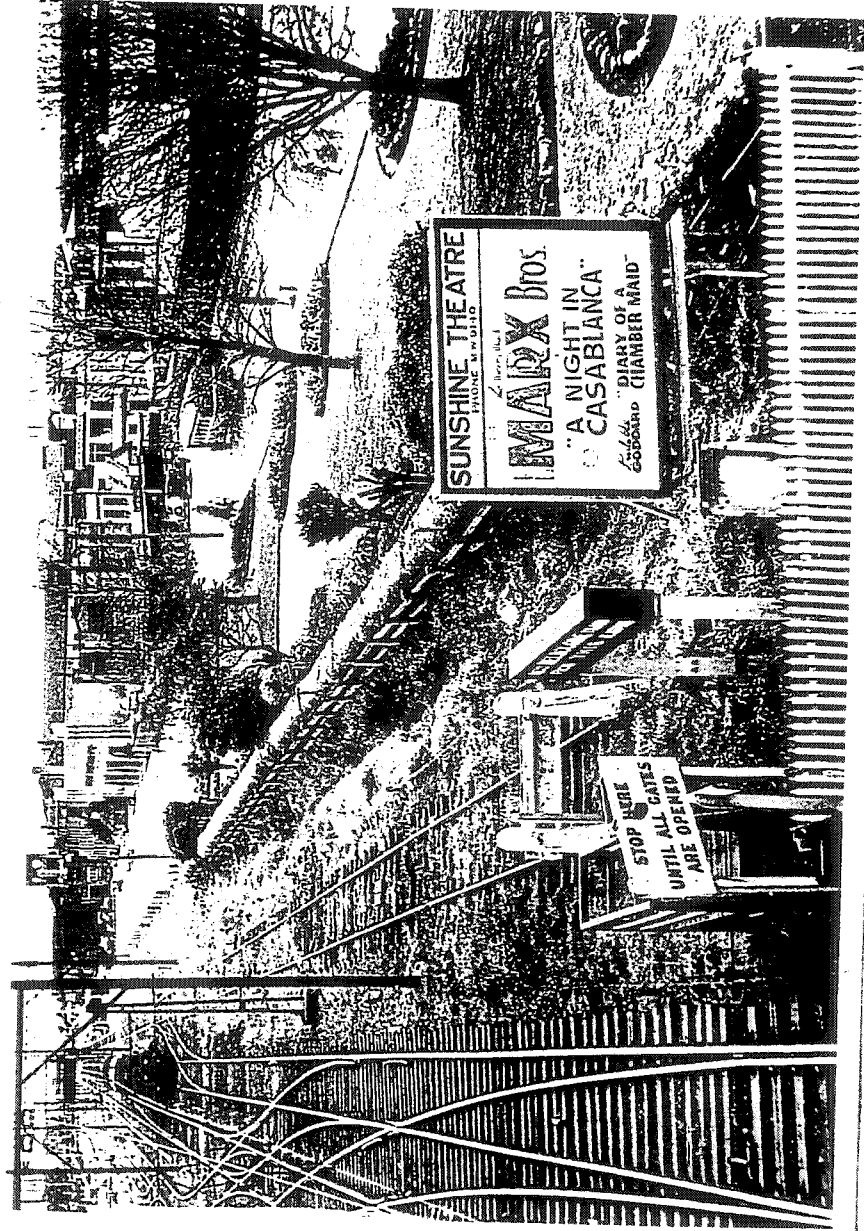
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Walsley

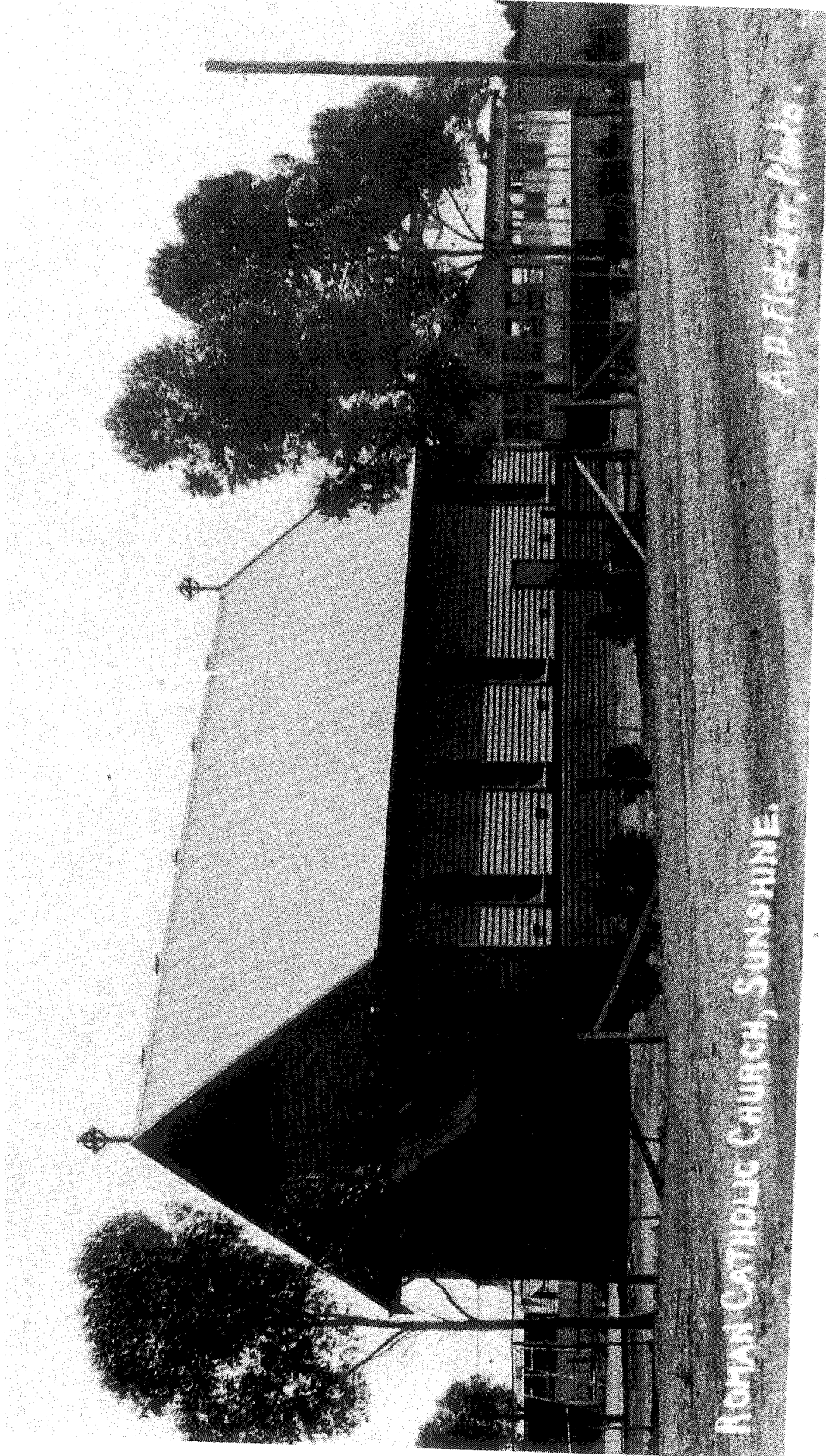


Sunshine circa 1946 (Reprinted with permission: *The Living museum of the West*) The photograph is erroneously dated "the 1930s" but research revealed that the film advertised on the billboard in the foreground was not released until 1946.



Kororoit Creek at Forrest Street, Sunshine, 1930s. (Reprinted with permission from *Living Museum of the West*, courtesy of the late R. McPherson.





Roman Catholic Church and school at Sunshine, circa 1920. (Reprinted with permission: Our Lady's History Group)

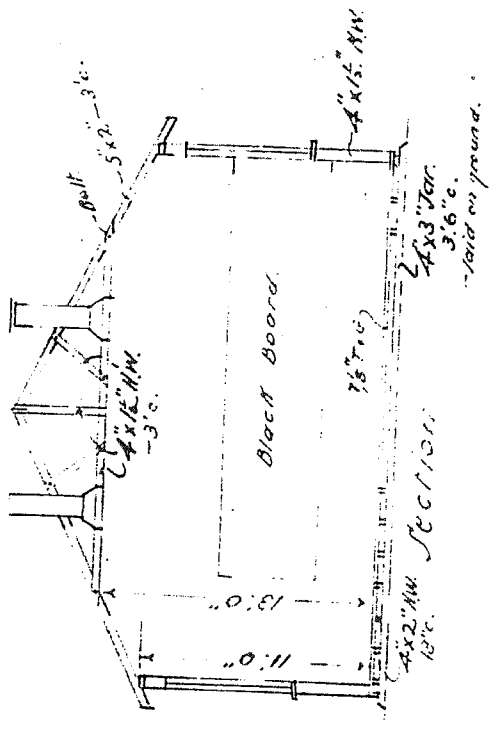
A.C. Day School

Summit

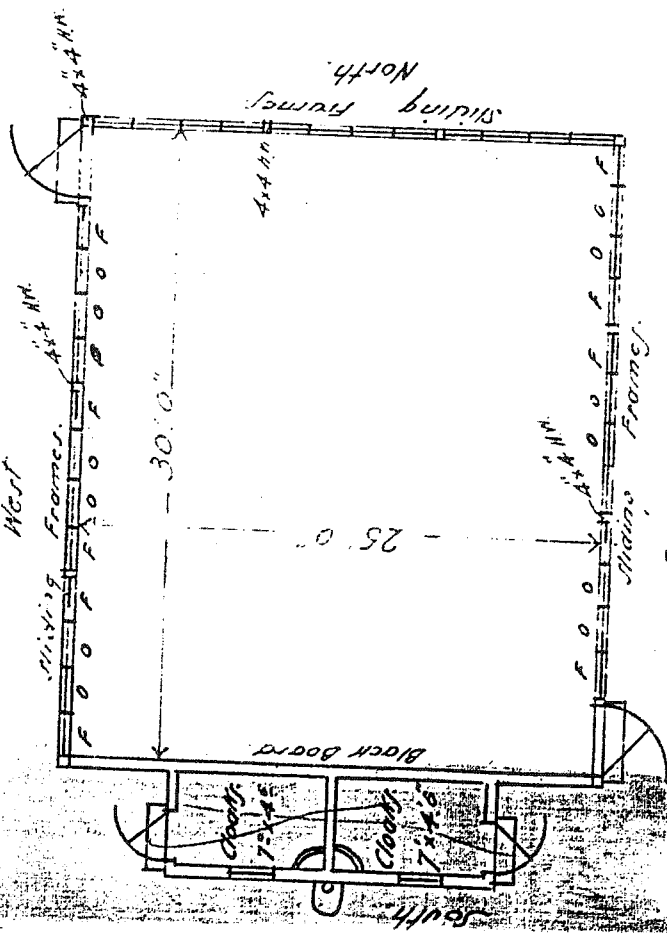
C.V. 191519

Scale: 8ft. to 1 inch

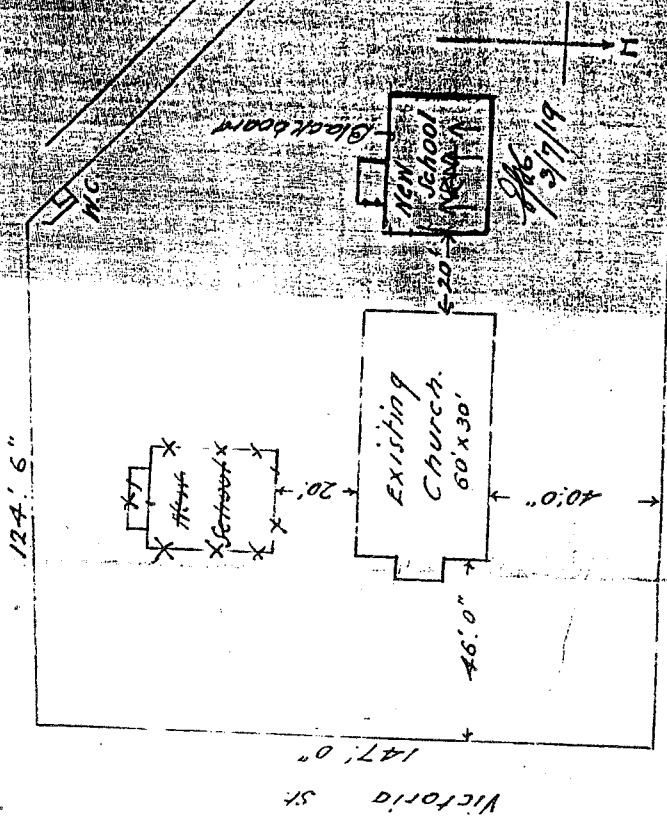
Block-Pid
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SECTION



East. Sliding Sashes.
F-Fixed Dr.



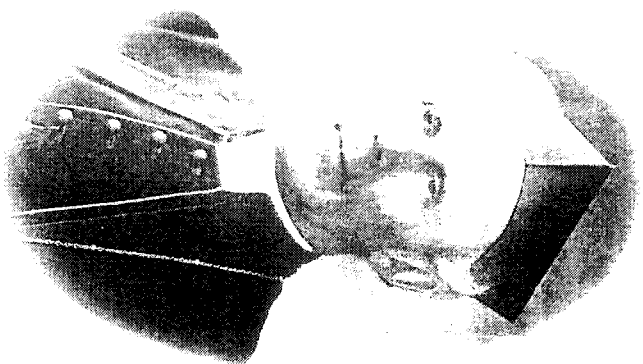
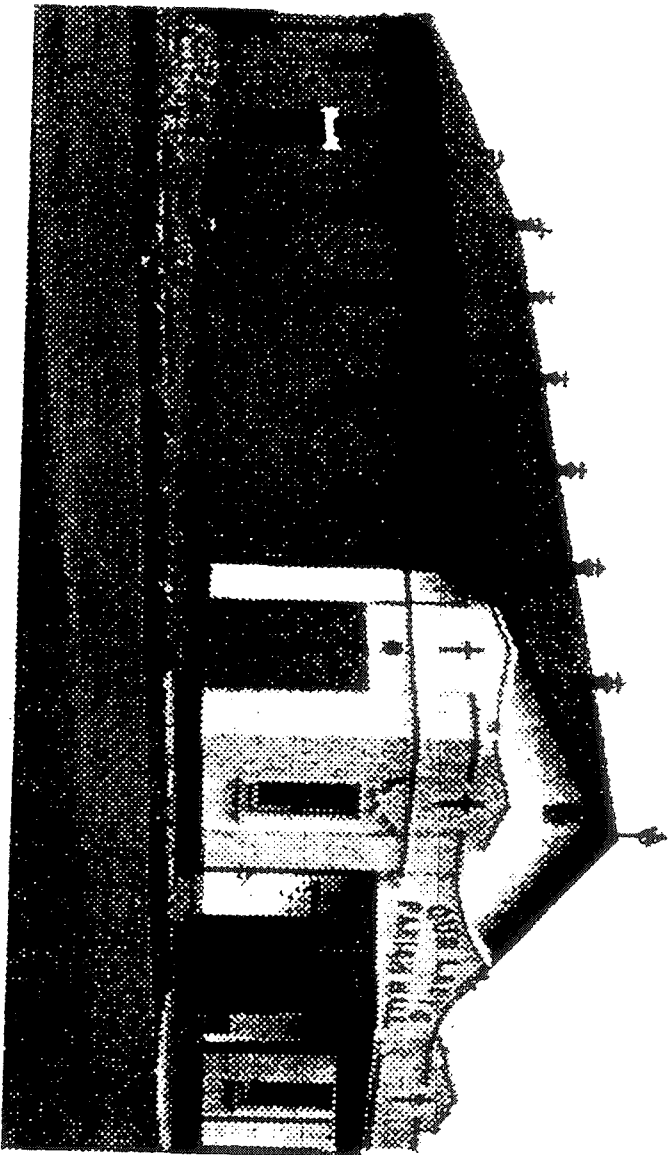
Victoria St
147'0"

Durham St
280'6"

New School
New

9/6
9/19/19

*Our Lady's Parish Hall circa 1928. (Reprinted
from *Sunshine Cavalcade* with permission.
Norm Carroll)*

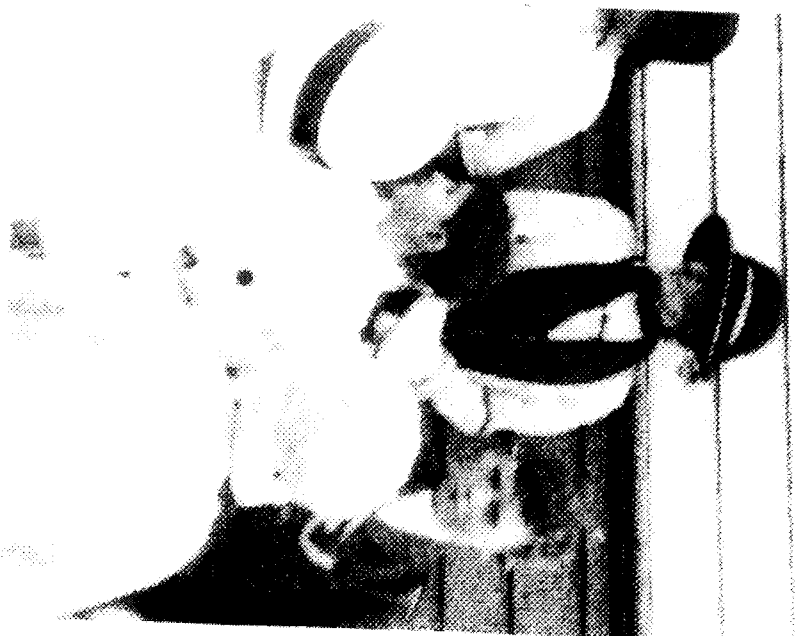


William Barrett, Parish

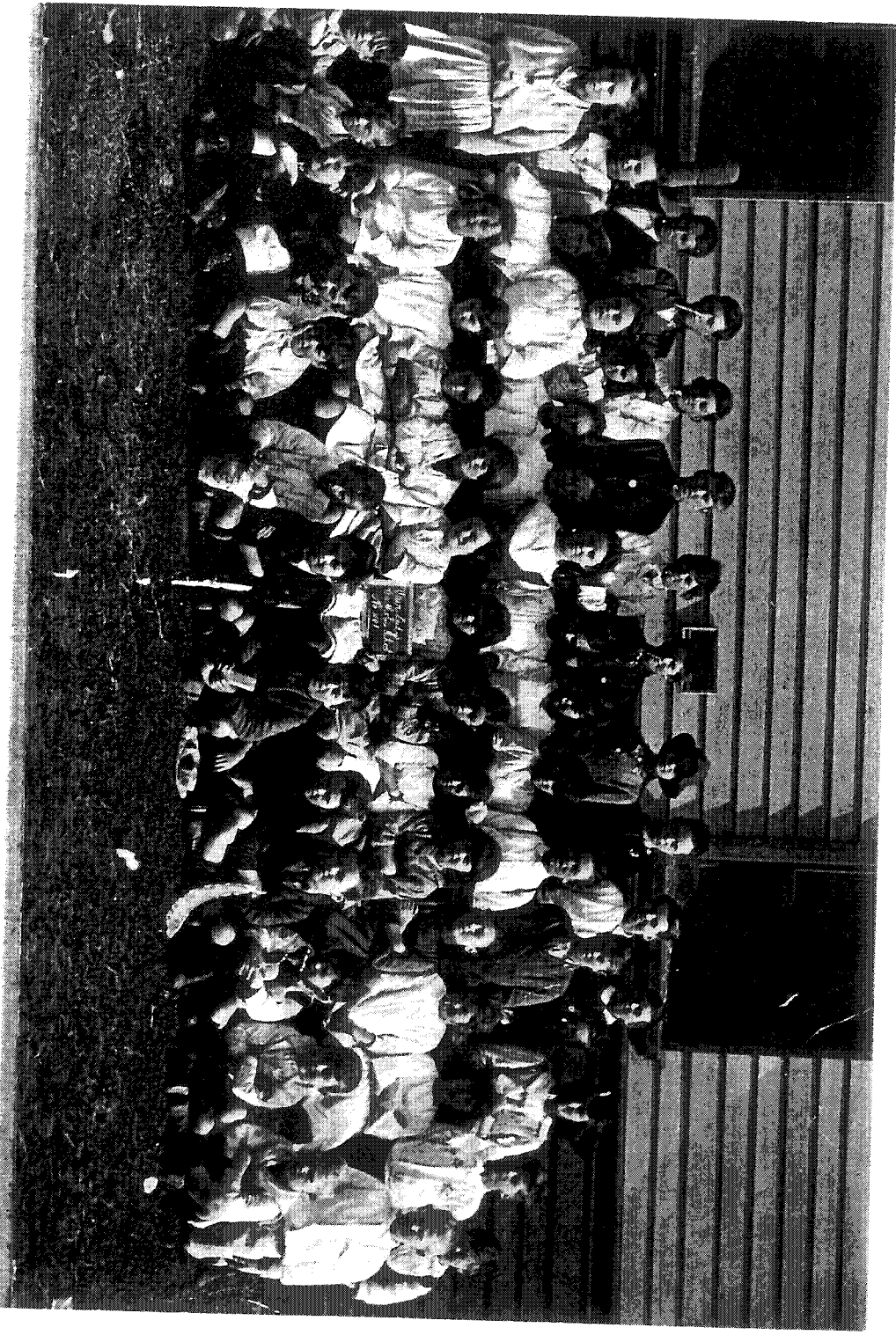
The first teacher at Our Lady's School - Miss Mary Archer, circa 1919. (Reprinted with permission: Mrs. Sheila Mann)



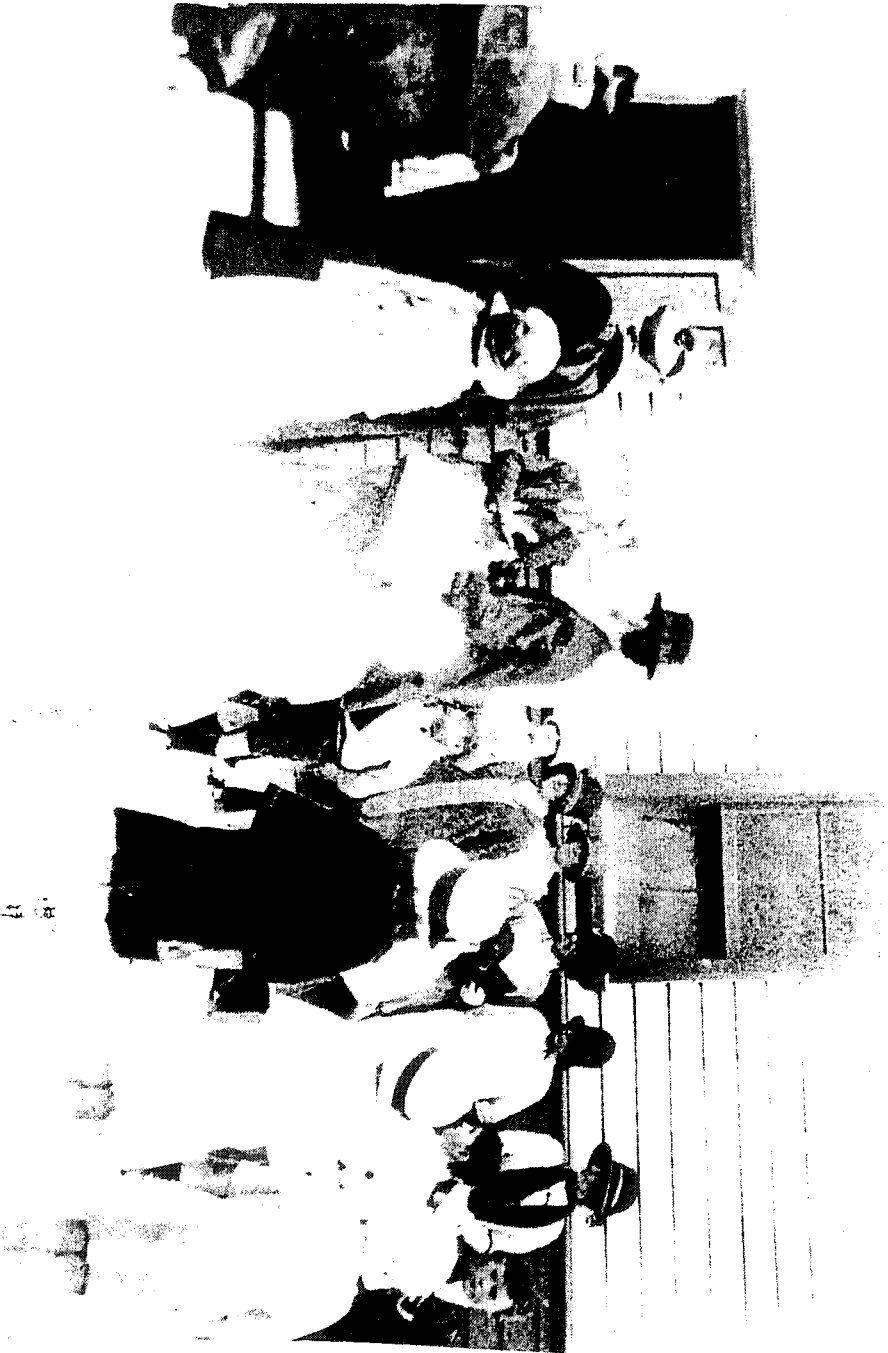
The second teacher at Our Lady's School - Miss Catherine McMahon at the opening of the school hall in 1926.



The children from Our Lady's School outside the old Church building circa 1927. (Reprinted with permission: John (Jack) (Timmy))



PHOTOGRAPH IN THE STORY OF OUR LADY'S LABELED AS THE OPENING OF THE CHURCH IN 1913 IS THE OPENING OF THE HALL IN 1926. Fr. Carney, Dr. Mannix, Fr. Fitzpatrick (in hat), Miss McMabon on the left. Miss Burke (later Fr. Fennessey's housekeeper). Harry Omant behind the girl in the dark dress. Ruth Crowley (nee Pommeroy) in the dark dress. (reprinted with permission: *Our Lady's History Group*)



APPENDIX A

Amy Alice McKenzie. Born: 18th August, 1908.

Parents: Margaret & Michael Laffan

Family

I had 5 sisters and 1 brother. I was the middle one. I was the first to go to Our Lady's, then my brother, Thomas, who was two years younger. My younger sister, Margaret, went there but, by the time she got there, there were nuns.

My father came from Sunshine from Richmond. In 1900, he worked for a firm called Parsons and Lewis, as a horsehair drawer and curler. They used horsehair to upholster aeroplanes because it was so light. Only a handful of people worked there. There wasn't much in Sunshine in those days, but the state school. Massey-Ferguson's (previously McKay's) built a lot of houses in Sunshine near Sydney Street and Adelaide Street. - The Sunshine Settlement. We used to call it The Settlement. They built the houses for their workers. We used to be playing with the kids whose fathers worked there when the factory whistle would blow and all those kids would have to go home for tea because their fathers were coming home from work.

Staff

We had Miss Archer as our first teacher, then Miss McMahan. We had Miss Archer for a while. It was during the war because her brother, who was wounded in the war, he came out and used to play the piano (someone gave the school a piano) and Miss Archer used to put on a concert at the town hall. She taught us songs and plays, and her brother used to play the piano. I never knew his name. She just referred to him as "my brother". He had a walking stick. Miss Archer lived in the city. She used to come to school on the train every day. She was a very tall beautiful looking woman. She wore lovely clothes, well, we thought she did. We were 'bushys'. She was lovely. She had a lovely nature, you know.

Miss McMahan came later. She was a short woman who always wore beautifully tailored clothes. I can see her now in a beautiful, dark, knitted dress. She always looked as smart as could be. We were 'bushys' I suppose. She roared at us and would get out the strap and hit the desk as well as us. I suppose she had to. It would be hard to teach all those kids in one school. I don't know how they did it really.

We had an inspector, Mr. Driscoll I think. He used to come to see us, but I don't know if he was a religious inspector or a general one

School

I used to go to the state school until they built the Catholic school and came and picked out the Catholics to go to the new school. I think I must have been 9 or 10

because when I got to Our Lady's I was in the 4th grade and my brother was in Grade 2. There were about 6 desks, there were the Curtin boys, Fishers, Craddocks, Chapmans. Mostly there were 3 or 4 from one family. Chis Curtin and Jim Fisher were in the top two, then Leo Fisher and Billy Curtin then there was Harry Curtin, who went to work with my brother. I haven't got much recollection of my sister but I was only 13 years old. It was hard at Our Lady's because we'd come from the state school and they didn't have all the school in one room. The State school would just have two grades in together. It must have been a bit hard to concentrate at Our Lady's, I think. There was a grade around the board and another one examining each other (we would swap books with another person and correct the work) and the teacher would be trying to give another lot a lesson. There were 48 (I remember the number), and they were split over 8 classes. We learned. We managed. Composition, dictation, tables, Arithmetic (never heard of Maths in those days). We all learnt the same things, girls and boys. We didn't learn art or sewing or anything, just reading and writing and arithmetic. We did learn songs and things for the concert in the Town Hall, (that raised money) where the old library is now. There used to be euchre nights and dances to raise money, too. My parents organized those.

We didn't play many games. I think we just ran around at lunchtime. When it rained we had to stay in. I think the boys kicked a footy around. It might not have been a real footy though. The church had like a verandah out the front and when it was cold we stood around one side and when it was hot we stood on the other side. The school was where the red brick building is now and the entrance faced the church. The side

was along Monash Street. It had a water-tank out the back and Tom and his mates climbed up to look inside one day and there were dead birds floating in there. He said, "You better not have any of that, Skinny, you can't afford to get any skinnier." He always called me that. The building had sliding windows but not glass, I think they were fibro-cement or something like that. We would slide the windows right back and let in the air.

Religion

We learnt everything in religion, prayers, because we never had any religious education in the state school. The priest used to come from St. Monica's and teach us sometimes but it was Miss Archer who had to teach us religion as well as everything else. First Communion, Confirmation, I know down in the younger grades were the Fisher children. The two eldest girls made their First Communion and their father had died in the war, so their mother wouldn't let them wear all white on their communion day because she said they were in mourning. They had to wear black and white dresses. Funny the things you remember.

The priest used to hire a horse and jinker from Footscray to come to Sunshine and say Sunday Mass. One day Thomas sneaked out of Mass with his mates and took them for a ride in the priest's horse and jinker. The priest finished Mass and went outside and his horse and cart was gone. I think it was the worst thing Thomas ever did and he got into trouble for it.

The War

Of course a lot of this was during the war. I know I was at Our Lady's when I was about 11 years old because I remember that on Armistice Day I went into the main street with my friends from Our Lady's, Marion (who wasn't a Catholic but still went to the school) and Irene (Lesuer). People were singing and shouting and one lady came out of a shop waving a flag and ringing a bell. The war didn't seem to have any effect on us at school. We didn't have any shortages and we didn't knit or sew for the troops. That might have happened later. I don't know.

After Primary Schooling

We didn't go to secondary school or anything. My brother got a job working for Massey-Fergusson's and I went to work for the Dreyton Brothers pottery. They made the big, thick cups for the railways and all the insulators for the power lines.

No one I know got any scholarships. None of my family did. I don't think the teacher had time for that. She was so busy. Anyone who did any good went to a different school when they left Our Lady's. For us, everything just 'went on'.

APPENDIX B

Jack Clancy born: 2/5/1913.

Family History.

Mother, Christina Goode, had 5 or 6 sisters and 2 brothers. They were all born in Wodonga of German heritage. Barbara Goode was my grandmother. My father is a bit of a mystery, an army bloke apparently, during the First World War.

The family had left Germany because of religious reasons. They migrated to Wodonga, with a number of other German families, because it was good country for growing grapes. We had a farm called Merriwee after the horse that won the cup in 1899.

Mother's father died and the family split up and set out to earn a living. Mother worked in a pub in Albury and then later, migrated to Melbourne. Lived in Berrick as a cook and carer for an invalid woman who was quite wealthy. Miss Edwards was a Lady's Maid but she looked after me while my mother was busy taking care of her employer. Miss Edwards birthday was the same day as mine and we never missed a birthday celebration together.

Sunshine

While she was in Berrick her mother died, so Christina gathered all the family together that she could and brought them all to a boarding house called The Sunshine

Coffee Palace, on the corner of Hampshire and Devonshire Roads. It was a boarding house and dining room. They had two sittings and it was a very good feed for 1 shilling and 3 pence. Mum did all the cooking and the girls did the cleaning. People liked her. Men who came to find work stayed there. They were all young fellows and they would get off the train at the Sunshine Station and the stationmaster would direct them to the Coffee Palace. The mothers and father would come down to inspect the place and make sure that it wasn't a house of "ill-fame". The men all called her Ma and they brought their girlfriends for her inspection. She was invited to their weddings and visited by them when they had their first babies. She brought those boys up really. I used to sit on the beds and earwig, listen to the conversations. One bloke walked down from Omeo. His mother died and his father was a drunk and the family was disbursed and he was the youngest. He was a skinny little dodger with very little schooling. The girls took on the role of schoolteacher and taught him to write and to read. He turned out to be an Editor for a newspaper.

Footscray

Eventually McKays (who owned the building) wanted to knock it down and Mum moved to Footscray. There she had a cafe where she sold cakes, ice-cream and bread and that kind of thing, but it was the depression she had to leave there and she ran two more boarding houses in Footscray until I joined the army and bought this place and she settled down here. This was the first house that we'd ever owned.

Our Lady's School

I heard rumors that the school was opened about 1913 but I don't know really. It was well established when I got there in 1919. The school fronted onto Monash Street and the kids sat in desks in rows with their backs to the road. They used to have shows and dances in the hall back then, and the church was made out of weather-board.

School was one room with woodwork around three sides with sliding windows. Blackboards right across the back wall and a small "rise" (platform) to stand on so the teacher could write on the board. I'd had some schooling in Berrick from Miss Edwards long before I started school. I was about four and half when I was in Berrick. It was about 1919 when we moved to Sunshine and I was six or seven.

The Staff

Miss Archer, a tall rather good-looking girl was my first teacher in Sunshine. Can't remember much about her because she left not long after I started there. She was a pleasant woman, intelligent and didn't seem to have much trouble with the students. Kathleen May McMahon came after Miss Archer left to get married. She lived in O'Farrell St. Yarraville and used to come up by steam train every morning. The carriages had compartments with seats on either side, and hat racks, and so forth. You were segregated from the rest of the train. She would read the leading article from The Age newspaper in the train and then 6,7 and 8 Grades would get dictation from that story and it was quite difficult. You had to know how to spell that's for certain. We did arithmetic, tough conundrums. She would put these up on the board for the 6

and 7 classes and I would work them out. I wasn't quick but I did it eventually. We had from babies right up to 7th grade and she had to try to control them all and we didn't realize how difficult it was and how clever she was until later on. She'd get there early in the morning for the children who were preparing for scholarship and then she take them again from 4 to 5 after school. She didn't let any of them miss out on a scholarship. She was a very dedicated woman.

Religion

Every Monday morning Miss McMahon would ask "Who went to Mass?" Fr. Hoy and Fr. Carney used to come up from Footscray occasionally to visit the school and Fr. Hoy was a youngish man who used to play football with the boys at lunchtime. He was very popular.

I was an altar boy. I was terrified by the sermons on death and hell and that sort of thing. Fr. Carney had an Irish accent, you know, almost 'singing'. He had us dreading the afterlife...hell and damnation, that sort of thing. We had to learn the penny catechism by heart, rote. Question and answer and then put into practice by going to Mass. The Missions expounded on the religion lessons. If we missed Mass we had to go to Confession straight away. We were all too scared to miss a Sunday Mass. When we had Confirmation we had to go to St John's in West Footscray. I can't remember my First Communion day, but I was baptized in Berrick and had a real dunking, so I was told.

Discipline

There was one or two who were a form of entertainment for the class. One fellow was always skylarking and, while Miss McMahon was up at the blackboard, she would hear all this tittering going on. He used to unscrew a tooth he had had put in, and hold it up to show the class. He was a joker. She would catch him, of course, and castigate him.

Curriculum

She had English, Arithmetic and so forth on the blackboard. It was divided into grade levels and she would have the work for the day. There was no "creative arts" or anything like that, not that I can remember. It was really reading writing and arithmetic. She seemed to keep order pretty well. Occasionally she would bring the strap out and hold her dress down with her other hand so that her dress wouldn't flutter up over her knees. She had very pink cheeks and when she used the strap she got redder and looked very fierce.

Inspections

We had regular inspections from the Schools' Inspector and Miss McMahon would just about bow! But it was never a problem, she didn't seem to worry. He apparently knew her form and there wouldn't be anything amiss.

Discrimination

I went to Sunshine Tech and I was dux of the class every year and finally I was dux of the school. If I had wanted to sit for a scholarship, I could have left school and got a job. Catholics in those days went into the railways or the tramways or some other government department, but they never got to the top. The top jobs always went to the Masons. The first Catholic who got to the top of a govt. dept was a chap called Delaney who got to the top of the police force in NSW. It was all set for the Mason to get the job. They didn't think Irish could be trusted. Religion came into it. The Church wouldn't soften under pressure and they keep a standard and they won't budge and that didn't go too well. I wanted to apply to be a student teacher but the Principal of the tech wouldn't sign the form. He told me I wasn't good enough at sport, but a couple of the teachers told me later that they would have supported me and got him to change his mind. It was because I was a Catholic.

Leisure Time

I used to play cigarette cards that I collected from our boarders. We flicked the cards up against the wall of the shops in the main street and try to get them as close as possible to the wall. You could even get it to stand up against the wall. The other fellow would try knock your card off, and get close to the wall. I wouldn't get home until 7 o'clock at night sometimes because I'd be playing with the cigarette cards. In the winter we would kick the footy around but I didn't have a team. I barracked for Footscray, though, we all did.

I had a cricket team. I got a job at McDonald's Chemist in Hampshire Road near the station. I used to sell papers, especially the Sporting Globe, and I used to put my

money in a tin box until I had enough money to buy all the cricket equipment, and then I had a team. They didn't care who was captain, so I was because I had the gear. We played against the other teams in Sunshine.

I used to read the publication called "Chums". It was a weekly publication and I couldn't wait to get it. It could be bound into a 12 month. "Chums" was a British publication to "stir the innards" of young boys so they would become loyal to the Queen. They had stories about China and Russia, the red peril or the yellow peril. It was all war.

Boys' Own had more of a religious background, religious themes. It had stories about inventions like photography and wireless, too. We had a reader in Prep "Primer" and others that we had to read stories out of together.

Friends at school.

Jack Leseuer's father had a fruit shop near the station and we used to knock about together. Nancy Clark was a very pretty girl (we all thought so) and we used to play mixed doubles in tennis behind the church. Most of the kids had fathers who worked for McKays or Pennells Boiling Down Works – a glue factory. H.B. McKay ran the Technical School too, really, so he could employ the boys who came out of there. Dreyton had a big pottery works made the railways' cups. Big thick cups that would bounce around and not break. The Dreytons went to the school. The students were all Irish or English. All the kids walked to school, some for miles.

Some of the kids played really sadistic games. Some of them used to catch frogs and stick them on the barbed wire fence and they would play a game of throwing stones to see who could hit the frog. Another game was called Duck Stone. The kids would throw a stone and then try to go around the back and get your stone back while the other kids were still throwing stones. It's a wonder there weren't a lot of injuries. They had some silly games but I stayed away from them. The teachers didn't know about them.

We didn't mix with the state school kids. There was no rivalry between schools. The policeman's two sons were not Catholics but they went to Our Lady's because he thought they would get a better education and be better disciplined.

We used slates, paper and pens. The teacher filled the inkwells. Sometimes the older children took the younger ones for class, if the teacher was busy. Kids used to fire pens up to the ceiling when the teacher's back was turned. I can't remember if there was any heating or lights.

Sport

We went to the footy in Sunshine or to the soccer. We had a sweep every week at the boarding house on the footy. If we picked Footscray we would pick the sweep. You see Footscray was in the Association (VFAL) and would win every week. The first VFL game I ever saw was with a friend of my mother's sister, Jim McCulloch. (He

used to work at McKay's) He took me to see Essendon at the MCG. Essendon was called the "mosquito fleet" because they had a lot of small players and they were very quick, fleet of foot and you couldn't catch them. They played Fitzroy in the final and it was a shockingly wet and windy day and it was a draw. They had to play again the next week and Essendon won. Then Footscray challenged Essendon. Footscray had won the Association so many times they were confident that they could go into the VFL so they challenged Essendon. They played on the Footscray oval and they annihilated Essendon and Footscray got into the league. I wasn't much of a player, though I played in the Catholic Young Men's Club, but I was just a player.

APPENDIX C

A History of Saint Monica's by Jack Armstrong.

Sunday 7.12.1913 was a very important day for the people of Sunshine. On this day Dr. Carr opened the church dedicated to "Our Lady of the Immaculate Conception". The pastor was Fr. Murphy, Sunshine was part of St. Monica's at this time. The choir from St. Monica's under the leadership of H. B. Godwin sang (sic) at the Mass. Gounards (sic) Ave Maria was rendered by Mrs. O'Shae. The church cost L750. The statues of the Sacred Heart and the Virgin Mary were presented by the Footscray Altar Society. The altar was given by Fr. Murphy. A collection raised L130, some of the donors were -

Archbishop L20, Women's Sacred Heart L5:5:0, Fr. Murphy L10, Mr. P. Herrick L5:5:0, J. L. O'Connor L10, Mrs Craddock L5:5:0, Mrs Bulland L20, Fr Kelly L5:5:0.

On the same day Confirmation was held at St. Monica's - 260 confirmed.

Sunday 18th September, 1921 Dr. Mannix laid the foundation stone of the new church at St. John's West Footscray. Thousands of people were present. Dr. Mannix said it was one of the biggest crowds he had addressed. The then mayor of Footscray did all he could to spoil the occasion for the people and was denounced by both Dr. Mannix and Fr. Carney.

The church was designed and built by T. O'Donnell and cost L6000. It was opened by Dr. Mannix (sic) on 28th January, 1922.

APPENDIX D

Death of Fr. Carney

The Catholic Advocate. 25/12/1946

Rev. John Patrick Carney, who served the Archdiocese faithfully for 44 years, died in the Mercy Hospital, East Melbourne, on December 17. He was widely esteemed by clergy and laity, and there is deep sorrow in the parish of West St. Kilda where he had been parish priest since 1937.

A son of the late, Owen and Mary Carney, Fr. Carney was born in 1877 at Ballaghadereen, Co. Roscommon, Ireland. He studied for the priesthood at All

Hallows' College, Dublin, and was ordained on June, 24, 1902. Shortly after his ordination he came to Australia, and since been attached to the Melbourne Archdiocese. He served as an assistant priest in the Church of St. Francis (Melbourne) and at Castlemaine, Geelong, and Gordon, and his first appointment as parish priest was in 1914, when he took charge at Diamond Creek. Later, he was parish priest at Footscray, Yarraville and West St. Kilda.

Solemn Office and Pontifical Requiem Mass took place in the Sacred Heart Church, Grey Street, St. Kilda, on Thursday morning, December 19. Archbishop Mannix presided, and Bishop O'Collins, of Ballarat, celebrated the Mass. A full report of the obsequies will appear in next week's issue. Bishop O'Collins was a curate at Yarraville when Fr. Carney was parish priest there. The burial was held at Melbourne General Cemetery, Carlton. Alfred Allison Pty. Ltd. had charge of the arrangements.

APPENDIX E

A History of St. Monica's, by Jack Armstrong.

FR. VICTOR P. HOY

A name to conjecture with, believed by many of the people of St. Monica's in the 1920s to be a saint. A belief firmly held by those alive today. At his requiem (sic) Mass it was remarked on the extraordinary number of priests and religious in attendance. It was also mentioned that many more would have attended but for parish duties.

What was there about this young man that all who made contact with him had the same thought - "Here is a man extraordinary."

Died at the age of 29, a priest for only 8 years.

Fr. V. P. Hoy born 24th May, 1898, Ordained 1920 at the age of 22. Died 10th January 1928. Shortly after he was ordained he was sent to St. Monica's where he stayed about four years.

Later he went to take charge of the parish of Warburton. It was while he was on a sick visit to Powelltown that he caught typhoid which led to his death aged 29.

A member of a family of strong religious background, he had one sister. Mother M Agatha Presentation Order another Sister M. John Baptist Loreto and a brother Fr. Cuthbert Hoy. One consistent story is told from wherever he was stationed; it was his habit of taking his coat or pullover off to give to those he thought had more need of them.

Ordained by Bishop of Sale, Rev. Dr. Phelan report in Advocate 2.12.1920. Attended by Rev. J. Collins P.P. He went to school at Christian Brothers, St. Kilda, said his first Mass at Windsor Presentation Convent and made his studies for priesthood at St. Patrick's, Manly.

APPENDIX I

Noreen Omant

Born: 15.6.1918.

Parents: Harry and Mary Omant (nee Ramsdale)

Siblings: 2 sisters, Mary and Nell and a brother Harry, all went to Our Lady's School. Noreen was the eldest, followed by her brother Harry (2 years her junior), and sisters Mary, 5 years and Nell, 7 years younger than herself. Originally the Omants lived in McDonald Road (now Market Rd), although they were born in Kynton, (parents came for there) mother went there to have the children, not sure if there was a doctor in Sunshine then.

Earliest memory? Oh, living at Market St. and getting around in the house barefoot, getting a needle to sew something, dropping the needle and getting it in my foot. I think it stayed in there for a couple of weeks before it worked its way out. No doctor.

We had horses and a jinker (a cart with 2 wheels and no top) we used to go to Mass when there wasn't Mass here (at Sunshine), it could have been St Monica's or West Footscray. We had an aunt who lived there. We were coming home from there one night (it must have been) when the horse got hit by a motor bike and I remember the

horse went down, my father jumped out and caught me. At least I think I remember it, or just that I've heard the family say.

My father's name was Harry, and mother Mary (Ramsdale). Father came from Drummond. They married at Kyneton and came down here to a fish shop in North Melbourne which relatives had but moved from it, but they weren't there very long. My mother wasn't very keen on it. Father worked at the quarry as a powder monkey at the Commonwealth quarry and two others near McDonald Road on the way to Geelong Road, on the right.

Can't remember my first day of school. We came down here to this house in October 1922 and I think I must have started school, now thinking back, I think I must have started before I was 5. I thought I was five but I wouldn't have been 5 until the June and Miss McMahan, the teacher, I was sitting on the fence watching the children playing and she sent word home to my mother to say, I might as well be at school as sitting on the fence watching.

Thinking back now I don't remember much about the first half of it (school days) at all for some reason. Miss McMahan, I was sick for a number of months and she came down to see me and brought me a great big book. That was the year she left. I was 9, yes, 9 and it could have been 1927. She was tall and I think she was, from what I remember now, I don't know if she was gray-haired or not, but I've got the impression that she was tall and gray-haired and its rather funny but I don't remember

a lot about her now. We learnt reading, writing and arithmetic, you know, geography, history, English, syntax science came later on. I don't think we had science when Miss McMahan was there. We just did pastel drawings, no drama or music. We had religion every day. That was a part of every day. We learnt the catechism and bible history. Every Monday morning it would be stand up those who didn't go to Mass. In addition to that I think it was stand up those who went to the pictures on Saturday night. She had a strap, a long wide one. I don't remember getting the strap from Miss McMahan but I probably did. We got it for talking in class or something like that, I can't remember her actually punishing anyone for not going to Mass.

At First Communion Fr Hoy was there, and I suppose there was Fr Fitzpatrick and oh, Fr Carney, he was the parish priest, I can see him, being short and stout, but I can't remember him personally. I remember Fr Hoy was a tease, he pulled my hair at my first Communion. I liked him. I was 6 I think. We had a feast after First Communion in the old church that used to be there. That's where Fr Hoy pulled my hair. The church was small in comparison to the one now and it faced the other way.

I remember Fr. Fennessy as a very serious, stern man, although I can remember him coming down to visit my father when he was very ill. I can see the two of them sitting on the laundry steps talking.

The schoolroom had a cloakroom. There weren't any heaters and there were sliding windows. I got into trouble from one of the nuns because one of the girls wanted her

knitting at lunch and I decided I'd climb in and get it for her. And meanwhile one of the sisters came along and I got punished for it, but that was the cane, meanwhile the ball of wool rolled all over the place.

When Miss McMahon left I was 9 I think... yes 9. I was sick for a number of months, and when she left she came and gave me a big book. (The Jolly Book. Nelson) It must have been expensive. My mother wrote in it "To Noreen from her teacher, May, 1927".

One thing I remember, I was thinking the other day, originally Miss McMahon's pupils in the latter stage, after we left here, 3 of us represented our schools in The Sun (newspaper) spelling-bees and that would have been due to Miss McMahon's grounding, even though she had left. She went on to be a librarian after she left, middle Footscray, as you come up from the station there's a little group of shops on the left. The library was there and I used to go there sometimes and visit her. I don't know how long she was there, a while at any rate after she'd left the school.

We played rounders at school and chasey and the boys played (we might have too) marbles or alleys as we called it. We never went to the pictures, when we were first here there were no houses around here only a couple, up to Matthews Hill was all farm so we used to play cricket, wander around or go down to the creek. We never thought of snakes, they probably heard us coming, because there were stone walls around the fences around the farms. We used to go down to what we called the black

arch, I got a surprise when I say how small it was, we thought it was big, almost a tunnel under the railway bridge there. Cause the creek wasn't covered in then and we used to wander all over the place, over in the railways paddock over there, I remember we called that a dam but it was only a waterhole or something. We used to go in there and get yabbies and things like that. I don't know what we did with them we must have put them back because I can't remember us cooking them or anything like that.

Brother Harry and sisters Mary and Nell played cricket and football. I remember we were wandering around by the creek and it had been raining and we thought we wouldn't get across it. I had the bright idea that we take our shoes off wade through and throw the shoes over I through the shoes and my aim wasn't very good and we lost her shoe in the water. We never found it. I was the culprit. I never heard what happened to her but I was the culprit. We went mushrooming too over in that area. There weren't many children on this side (of the railway tracks) in those days.

Michael, Kevin and Carmel Coin used to go to the school. They lived just across the road and they used to go for milk. I went with them. We started up there one day and Michael had a box of matches. It was all grass right up the hill. It was all ablaze. I don't remember getting into trouble for it so I must have kept quiet.

After school I went into a Richmond school where I learnt shorthand typing for 2 years. I was only 14 and apparently, at that stage I was too young to go into an office,

and the nuns arranged for me a job at a "pork" butcher's shop in Swanston St. Then I worked for Spaldings. I was up there for 43 years. I got a scholarship to go to Richmond. I can't remember my confirmation, I took Therese, (as a name) I suppose it was Archbishop Mannix.

I don't think we took much notice of the State School kids, other than a bit of name-calling... "proddy dogs", I don't know what they called us. I don't think any of us were discriminated against, or anything like that, no.

APPENDIX J

William Sullivan. Born: 1915, Poutypridd, Wales, U.K.

Parents: Alf and Iris Sullivan (nee Brauman)

We came to Sunshine in 1923 and went to Our Lady's. I was about 8 years old then I think, then to Technical School. I had a brother Alf, 1 year younger than me and a sister Iris, a few years younger than me. Maybe four (years).

Miss McMahon was the only teacher I can remember. She could get a bit hot under the collar - red in the face, you know. She had a cat'o'nine tails (strap) and some of the older boys pinched it, cut it up and buried it. That was Jack O'Brien and one of the Caters - I think they were the culprits.

Of course we'd be expected to stay until 5 o'clock and sometimes Saturday mornings. We just learnt the general run of things that was taught in those days, and religious instructions. The priest gave instruction. Fr. Hoy, I remember... Fr. Carney, he was the parish priest, and another Maltese priest, Fr. Camilera, I think, came out from Footscray in a horse and gig. Sometimes, the creek was flooded and they didn't get through. The same with us.

We lived on the Footscray side of the school. The James lived near us in Cornwall Road. We lived in a new house with not much furniture in Duke Street and then in Thompson Street next to Fay and Elsie Lynch.

In Monash Street, just up on the corner of Servante Street was a block of land surrounded by a hedge - some of the boys had, you know, fisticuffs, I remember that.

Fr. Hoy was a nice priest, a younger one. We didn't have a great deal to do with the priests, but I know he was quite a nice person. Fr. Carney, I think he wore glasses, I don't know what age he would have been, but much older than Fr. Hoy. Fr. Camillera was youngish, too.

Miss McMahon wore high heeled shoes, not really high, but high, and when she walked her toes pointed out. She would have been, hard to estimate, but maybe around her fifties. I think she had brown hair. I think she worked for the City of Footscray. She was a librarian (later).

We used to have concerts, Cath Feeney was the Music teacher. She had a lot to do with the concerts in the hall. They were normal kids' concerts. She played the piano, I think, but I'm not sure what she taught. She lived with her father at the blacksmith's shop, near Whitty Street, Feeney's Blacksmiths. She was maybe 25 or 30. I believe she got married and went up to Seymour way to live. The Foxes had the shop on the corner, so they could tell you. Tommy Fox used to live in Parsons Street, but he shifted to Ascot Vale. He was another family, Jim and Tom were cousins.

My mates were Bill and Johnny James. We knocked around together even in our teenager years, you know. I used to go to the 'flickers' (movies) on the Saturday matinee.

The bloke who ran the flickers, he runs The (Village) Road Show now, I can't remember his name.

It was called "Kirby's" - it used to be a hay shed converted to a picture theatre. I can remember going there.

I was a paperboy. H.V. McKays had special trains for their workers. A cut-down T Model Ford to deliver spare parts right up to the platform. I was a paperboy for when they knocked off. The best place was coming out the gates. We'd take it in turns to have the best 'possies'. I had a round in the evening and in the morning.

Jack Lorrenze lived in the station-master's house. Maybe that's who Jack Clancy is getting mixed up about. I didn't know any Olerenshaw. There was a Dorothy Lorrenze, too.

PPENDIX K

Our Lady's Scholarship Success

Catholic Advocate, 20/1/1926, page 36.

Our Lady's School has a fine record among schools of the Archdiocese, and it has been very favourably reported upon at various times by the diocesan Religious Inspector, and the Inspector of Schools. In competitions, examinations and scholarship awards pupils of the school have been signally successful. Recent successes of the school include the following: The only two full scholarships given

by the Metropolitan Business College and a half scholarship, as well, first place at Everett's Business College, and half scholarship, also two half scholarships at Stott's, a full scholarship at Hassett's, a full scholarship at Zercho's and a full scholarship at the Catholic Ladies' College, East Melbourne. Miss K. P. McMahon is the Head Teacher at the school.

APPENDIX L

Letters

Catholic Advocate, 2/8/1923. Page 36

Dear Aunt Patsy, This is the first time I have written to you and I hope you will accept me on behalf of your many nephews. I live at Braybrook, and go to Our Lady's School, Sunshine, which is about two miles from our house. I am 10 years of age, and in the fourth grade at school. Our teacher's name is Miss McMahon. She is very kind to us. We had a radiator put in school last week, which keeps us warm while we are at lessons. Our Parish Priest is Fr. Carney, who is at present on a visit to Ireland to see his mother. Fr. Hoy comes from Footscray every Sunday, one Sunday at 9.30 and the following Sunday at 11 o'clock. I am trying for numbers 7 and 8 competitions. I am busy getting ready for the examination. I remain your loving nephew, Leonard Vincent Maloney.

You are a good barracker for "teacher", Len-A.P.

APPENDIX M

New School at Sunshine . Blessed and opened by the Archbishop

Catholic Advocate, 18/10/1919, page 25.

There was an immense assemblage at the ceremony of blessing and opening the new primary school at Sunshine last Sunday afternoon. His Grace, the Archbishop of Melbourne, (the Most Rev. Dr. Mannix), who was attended by Rev. James Carroll, was given an enthusiastic welcome. Attired in full pontificals, his Grace the Archbishop, assisted by the Rev. J.P. Carney, P.P., and the Rev. J. Murray (Footscray), and attended by crossbearer and acolytes, blessed the fine new school, which will meet the requirements of the district for some years to come.

THE SPEECHES

Amongst those also present on the platform were:- Rev. T. English, PP (Yarraville), Rev. J.J. Cusack, PP. (Newport), Rev. J.P. O'Connell (North Brunswick), Messrs. A. J. Dunlop, B.A., D. Swan, and others.

Selections were played by St. Vincent de Paul's Band.

FR. CARNEY WELCOMES THE ARCHBISHOP

Fr. Carney, who was applauded, said that on behalf of himself and the assistant priest and the parishioners and the Catholic people of Sunshine, he wished to tender his Grace the Archbishop a hearty welcome. (Applause) There was no need to introduce his Grace, as he had made himself acquainted with the people of Sunshine on a former occasion. His Grace needed no introduction in any part of Australia

(Applause). He wished to congratulate the Archbishop on the seventh anniversary of his consecration as Archbishop of Melbourne. (Prolonged Applause) His Grace had spent over six years in Australia. (Applause) During that time great things had happened. If there was one man who had left his mark on those stirring years, he was present with them that afternoon. (Cheers) The people of Sunshine, though few in numbers, yielded to none in their devotion and affection for his Grace (applause) who was rightly regarded as a great champion of Australian democracy (Sustained applause). He wished to congratulate his Grace on the fact that he had been selected unanimously by the Irish and the Irish-Australian people to organise the great Irish Convention to be held on 3rd November. ((Applause) That was a great compliment to his Grace. (Applause) He also wished to congratulate his Grace on two recent victories which tended to promote the freedom of all Australians. (Applause) A man regarded himself as the King of Sale was recently sent down. (Laughter and applause) That man would prevent his Grace and the rate payers of Sale from walking through the streets. Where was he now? (A voice - "Where Cabena is" - Laughter) That individual wanted to be Mayor for the second time, but the ratepayers turned him down. (Applause) He (Fr. Carney) learned with much satisfaction that another candidate for a second term as Mayor was also turned down (Applause). In a sense, he (the speaker) was somewhat disappointed at the defeat of the candidate for mayoral honours, because St. Patrick's Day would not now be as large as it would have been had its enemy been given another term. (Laughter and applause) Mr. Cabena had been invested with the order of the boot. (Prolonged laughter) That man had said that Catholics had not enlisted in their full numbers; but when the Defense

department published numbers from the different denominations it was shown that Catholics had enlisted in their full numbers. (Applause) It was surprising that Catholic men enlisted in such large numbers in face of the insults heaped upon them for the past four years. But, apart from the figures published by the Defense department, he might tell them that at a local welcome to returned soldiers were forty Catholics who had enlisted at Sunshine. From one family a widow sent eight sons and one grandson. (Applause) That list spoke better than the defense department.

In the course of the financial statement, Fr. Carney said that the debt on that part of the parish was 445 pounds. The school cost 366 pounds and 14 shillings, making a total debt of 822 pounds and 14 shillings. When he came to the parish he saw that there was no school, and made up his mind to erect the school as soon as possible. (Applause) They had an excellent teacher and the number on the roll was 46. (Applause) The builder (Mr. O'Donnell) deserved every credit for the splendid work he had put into the building. The labour cost only 30 pounds, so that they could see that profiteering was at work in the timber trade. He would Fr. O'Connell (his class-fellow and old friend) to make an appeal on behalf of the school building fund. (Applause) Fr. O'Connell, who was cordially received, after some facetious observations, said he was glad to be there and to see such a splendid attendance. He recognized faces from East Melbourne, North Brunswick, and Collingwood. Their good pastor, Fr. Carney, had erected an excellent school. He wished to congratulate the parishioners on having such an excellent pastor as his old friend Fr. Carney. (Applause) I have known him for 23 years at college and as a young man. We were under the same professors. I have known him as a student, an assistant priest, and as

a parish priest, and he has always been what a priest should be. He wished to congratulate the parishioners on the fact that the Archbishop had appointed Fr. Carney to be their parish priest. (Applause) Fr. Carney came to the parish as a successor to Fr. Manly, Fr. Murphy and others. He at once raised the urgent necessity of providing a school at Sunshine (Applause) and he lost no time in proceeding with the work. (Applause) He (Fr. O'Connell) hoped that a very generous response would be made to the appeal on behalf of the school building fund. (Applause.)

Fr. Carney read a long list of subscriptions, including 20 pounds from the Archbishop; Mr. O'Connor, 10 pounds, Mr. Dunlop, 6 guineas, 'Anonymous' and Mr. Martin, 5 pounds, Fr. English and Fr. O'Connell, 3 guineas each, Fr. Cusack, 2 guineas, Fr. Carroll, Fr. Murray and Fr. O'Grady, 1 guinea each.

THE ARCHBISHOP'S SPEECH

The Archbishop warmly congratulated Fr. Carney and the people of Sunshine on the efforts which they were making for Catholic education. Fr. Murphy, their late pastor, had provided them with a very suitable church, and in time would have provided the school, also. That work, however, had fallen to Fr. Carney and he had lost no time in accomplishing it. And it was pleasant to hear that already the school had a good attendance and an excellent teacher, to whose merits and capacity reference had been made. (Cheers)

Referring to current events, the Archbishop said that certain politicians were now making great promises. They were going to make the soldiers happy for all time, and the profiteers would be drastically dealt with. (Laughter) Wise people would ask

themselves whether these gentlemen, or their party, had kept the promises they had made on former occasions for political purposes. (Cheers) It was rather disappointing that those who had professed such willingness to spend their last shilling in sending away the last conscript, had failed to raise the so-called Peace Loan intended to repatriate the returned soldiers. People will ask themselves also whether those who are in office by the help of the profiteering, and who hope to conduct their campaign with profiteer funds, and to return to office by the votes of the profiteers and their friends, are likely to carry out their pre-election promises to deal out justice to those who are grinding the faces of the poor. (Cheers) Catholics, and indeed all decent-minded people, will also ask some of these politicians whether they are the same who made use of Mr. 'Critchley' Parker and his gang to stir up hatred and sectarian strife, - (cheers) - whether they are the same who circulated their slanderous anti-Catholic manifestoes over Australia, and into the trenches, where Catholics and non-Catholics were, side by side, facing the horrors of war. (Cheers) The strife-mongers were having a bad time. The Echuca election did not give them much consolation - (cheers) - and there is no joy, but rather weeping, and whining and gnashing of teeth as Sale - (cheers) - and at the Melbourne City Hall. (Loud cheers) If people were merely aggressive and bigoted, they may success for a section, but neither Melbourne nor Sale will for long put up with a man who poses as a patriot, but only succeeds in being silly and futile. (Cheers) Those events of Echuca and Sale and Melbourne may be just straws to show how the wind blows. People are getting weary of bitterness and strife, and indeed it was time. (Applause)

VOTE OF THANKS

Mr. A.J. Dunlop, B.A. said that on behalf of the Catholic people he desired to give his Grace a very hearty welcome, as he held a deep place in all their hearts. (Applause) His Grace, to whom he owed the defeat of conscription, was the champion of Australian democracy. (Applause) As a teacher, he was glad to say that the school at Sunshine was in charge of a teacher who possessed the best credentials. (Applause) The motion was seconded by Mr. D. Swan, and carried with great enthusiasm.

APPENDIX N

A Fine New Hall Opened at Sunshine

Blessing Ceremony performed by the Archbishop

Catholic Advocate, 18/3/1926, page 18.

Footscray parish takes in Footscray West and Sunshine, and the outer part of the parish, Sunshine is rapidly expanding. His Grace the Archbishop of Melbourne, the Most Rev. Dr. Mannix, who visited Sunshine on Sunday afternoon, said he was amazed at the progress of the district in a comparatively short time.

His Grace visited Sunshine to bless and open Our Lady's parish hall, which is a substantial brick structure with an ornate cemented front. The hall is close to Our Lady's church and school, and will serve a useful purpose in the development of parochial activities in the district. A roomy, well-designed structure, the hall is a credit to the Rev. J.P. Carney, P.P. and the people of Sunshine. It is well furnished interiorly, (sic) and a special floor has been laid down. Part of the hall will be used as

an infants' school. The school at Sunshine has a roll-call of upwards of 100 scholars, and is conducted by lay teachers.

SOLEMN BLESSING CEREMONY

There was a large gathering from the parts of the parish and adjoining parishes, and his Grace the Archbishop was warmly welcomed. The H.N.C.B. (?) members, in charge of Bro. J. W. Ryan, Grand Secretary, Bro. McCormack, Grand Vice-President, and Bro. Fitzgerald, president of the district branch, formed the guard of honour, and His Grace passed from the church to the hall between lines of school children and men and women of the parish. In the solemn blessing ceremony his Grace, was assisted by the Rev. J.P. Carney, P.P., Rev. T. English, P.P., Rev. W. O'Farrell, P.P., Rev. G. Fitzpatrick, Rev. J. Clifford, and Rev. V. Hoy.

PASTOR AND PEOPLE CO-OPERATE. HALL COSTS 3000 POUNDS

The Rev. P. Carney, P.P., rendered a hearty welcome to his Grace, and said the people of Sunshine beheld (sic) to none in their love and admiration for the Archbishop. The district people felt handicapped through not having a parish hall, and they eventually expressed their willingness to face a liability of 3000 pounds in order to have a suitable building erected. Mr. Robinson prepared a design, and Mr. O'Donnell was entrusted with the work. He thought that they would agree with him that a very fine hall had been erected. The building would be complete in about a fortnight. So far, the expenditure was 2600 pounds, and the work to be done would cost an additional 100 pounds. With architect's fees the total cost would be about 3000 pounds. The

same building in Footscray could not be erected for under 5000 pounds. The people of Sunshine could well be proud of their well appointed hall, and it would facilitate parochial work. He would ask them to generously contribute towards the building fund. (Applause)

CATHOLIC EDUCATIONAL INJUSTICE. A stirring address by Fr. O'Farrell.

Rev. W. O'Farrell, P.P., said he had been a neighbour of Fr. Carney's for many years, and he knew that the best cordial relations existed between Fr. Carney and his people. The parish of Footscray embraced an extensive district and he would appeal to them to assist Fr. Carney in reducing the debt on the hall in Sunshine. Possibly in the near future, Sunshine and district would be created a separate parish, but in the meantime Fr. Carney was burdened with the debt on Our Lady's Hall. Catholics had to bear a double educational burden, and it was most unjust. Not only did they educate their own children mostly at their own expense, but they are also called upon to pay their share of the education of other people's children. He had been 21 years in Australia and he had never seen the slightest indication by either the Labour or the Liberal party to address the Catholic grievance. Protestant politicians often assisted at Catholic functions, and praised the Catholic people for their merit and generosity. After subscribing, possibly a guinea, the politicians gave not further thought to the Catholic position, and the education grievance still remained. It was extraordinary that some measure of justice had not been extended to the Catholic community to obtain, what they considered was their just rights, and he (Fr. O'Farrell) had been amazed that the Catholic people, representing a (unreadable) of the community,

had not taken some drastic action to get a measure of justice. Catholics had a right to object to educating other people's children, and they had a right to make a strong protest. It was high time the injustice was remedied. They wanted men to arrive like the men of Easter Week, who would show the way towards getting justice. The Catholics of Australia had never shirked their duty, and they never would. Throughout Australia the Catholic people had built great monument to the honour of God. He would ask them to rally to Fr. Carney's assistance. (Applause)

The collection raised 300 pounds. His Grace, the Archbishop gave 20 pounds, and the Rev. Fr. Carney 30 pounds.

THE ARCHBISHOP'S ADDRESS. Catholic Sacrifices for Education. The Church's Marvelous Growth in Australia.

His Grace the Archbishop said that the collection was most satisfactory, and it was evident that the people of Sunshine were greatly interested in the hall, and were anxious to wipe out the liability as soon as possible. Since he was last in Sunshine the place had gone ahead, and on his arrival he had thought for a moment that he had gone astray. Houses were going up on all sides, and he was certain the Sunshine would have a bright future. (Applause) The parish hall would not only be useful to the Catholic parishioners, but to the people of Sunshine generally.

The Catholic body naturally sort to help the Catholic Church, but it also liked to help its neighbour. In this matter Catholics did not always get the credit that they deserved.

Churches, schools, halls and other buildings were being constantly erected by the Catholic people, who were providing more employment in, and around Melbourne than any other body. (Applause)

SHAMEFUL DENIAL OF FAIR PLAY TO CATHOLICS

Because Catholics put up so many buildings, a number of people became irritated, and they asserted that Catholics were out to seize the whole place. So far, however, from seizing anything, Fr. O'Farrell reminded them that the Catholic people were unable to obtain even bare justice. Not merely then did they fail to seize what belonged to others, but they could not seize what belonged to themselves. It was indeed unjust that they were not able to get what really belonged to them. (Applause)

He quite agreed with Fr. O'Farrell that if there was any way of getting what belonged to them they would be justified in taking action. (Applause) He was afraid, however that nothing could be done just yet, and the Catholic grievance would not be redressed until the Australians were more broadminded than at present. (Applause)

The Catholics in Australia were a fourth or fifth of the population, but they were denied fair play by the majority of their fellow citizens.

A CONTRAST FAIR IN NORTHERN IRELAND, UNFAIR HERE.

Where Catholics were in a majority non-Catholics were fairly and considerately treated. In Ireland the Protestants were 1 in 20 and in parts, 1 in 500, and yet they had nothing to complain about. (Applause) Protestant schools in Ireland were paid for out of public funds, and he wished the Australians would take a lesson from what the

Catholics were doing in Ireland for their non-Catholic fellow citizens. The North of Ireland was supposed to be one of the benighted places in God's creation, but even there, the non-Catholics, who were in the majority, were giving substantial educational justice to their Catholic fellow citizens. (Applause) Unfortunately, when Protestants from Northern Ireland came to Australia they seemed to lose all sense of justice, and were amongst the most bitter opponents of Catholic claims. It was hard to explain why they were just in the North of Ireland and very unjust in Australia. Probably in time things would be better, and Catholics would get something like fair play and justice. (Applause)

"LENT" ALL YEAR ROUND

In the meantime they would continue to protest, but they would not whine, because they were getting good value for all they had expended in education. (Applause) In the matter of education it was "Lent" all year round for the Catholic people, who had to make constant self-sacrifices.

The children in the Catholic schools were getting a training that they could not get anywhere else. The sister and the brothers gave their lives to the children, who received a secular education and a religious training that was superior to anything obtainable in any other schools in Australia. (Applause) He was glad to pay tribute to the sister and the brothers. (Applause) In Sunshine the teaching was done by lay teachers (Miss McMahan, head teacher), and the school was as good as any school elsewhere. The examiners had testified that the work done in the district school was as good as that done in any Catholic school in Australia. (Applause)

RELIGIOUS EDUCATION THE ANTIDOTE TO CRIME

Catholics were the only people who provided religious education of any substantial kind for the poor man's child. (Applause) Non-Catholics who could afford it sent their children to schools where religion was supposed to be taught. Whether it was taught or not in these schools, he did not know. With these people any kind of school, apparently, was good enough for the poor man's child. Non-Catholic working people were compelled to send their children to schools where no religious training was provided. There could be no surprise if the children who received no religious training did not turn out well. A crime wave passed over the country at times, and there was a rush on the part of legislators to bring in Acts and some form of a crimes measure. (Laughter) These and other things were done, but those responsible avoided getting at the root. (Applause) What the children wanted was to get a thorough training in their impressionable years. With such a training the children would have every chance of becoming law-abiding citizens. That was the only way to tackle the problem and lesson the crime wave. (Applause) Until such action was taken Australia would not be what it ought to be.

THE NEED FOR RELIGION IN ALL SCHOOLS

It was sometimes hurled at them that Catholics did not always turn out what they ought to be. It was true, unfortunately, and one of the reasons was that Catholics had to mix with others who had not received the benefit of a good training. In that way there was the tendency to be pulled down. It was a matter of great regret that others

were not prepared to do for their children what Catholics already did for their own children. (Applause) There was no desire on the part of Catholics to interfere with others. The better other people were the better Catholics would like it. (Applause) Whether others would take up the work or not, Catholics would continue to do what they had been long doing. (Applause)

THE EMPTINESS OF NON-CATHOLIC CHURCHES

Non-Catholics were always complaining that religion was dying in Australia, and their empty churches served to illustrate their point. Politicians were brought into the Non-Catholic churches from time to time, and it was hard to distinguish what they said from the utterances of the ministers. (Laughter) The Catholic Churches were always full to overflowing. (Applause) Fr. English had just told him that over 100 people had to remain outside the church at Yarraville at one of the Masses celebrated that morning. Yet the church at Yarraville was a big building and had only recently been built at great expense. The Catholic schools were responsible for their overflowing congregations. (Applause)

What Catholics are doing they would like other people to do also. (Applause) He would like to see all the people good Catholics, but if that was not likely, that it was better that those who were not Catholics should be something anyhow. These people could worship God on Sundays, and Catholics would not mind if they had a little recreation in the afternoon. (Applause) The Catholic religion was not a gloomy sort of thing, and there was no occasion for Catholics to go about with long faces. (Laughter) When Catholics did their duty to God they were not afraid to take

reasonable recreation. (Applause) Catholics claimed to be more reasonable than other people, and certainly they were more self-sacrificing than others. (Applause) They had the satisfaction of knowing that they were building on sure and solid foundations. (Applause)

THE HALL A WORTHY STRUCTURE

He was delighted to come to Sunshine, The Catholic people had built a fine hall, and he trusted that their work was appreciated, by their non-Catholic, fellow citizens. (Applause)

He believed that the hall would pay for itself very soon. Sunshine had made a great step forward, and pastor and people were to be congratulated. (Applause) The architect and the builder had done good work and the hall testified to their efficiency. The people of Sunshine would be very hard to please if they were not pleased with their fine hall. (Applause)

A vote of thanks to his Grace was moved by Mr. Blackman, seconded by Mr. Fox and carried with acclamation.

His Grace the Archbishop said what he appreciated more than the vote of thanks was the generous response made by the people to the appeal for funds. He thought 300 pounds was a splendid result for Sunshine (Applause).

ENDIX O

Sunshine Queen Carnival, Fr. Carney's Congratulations.

The Catholic Advocate, 23/12/1926

Rev. J. P. Carney, P.P. said the carnival had been proceeding for some months and the magnificent result had been made possible owing to the generous support of the parishioners and the non-Catholics of the district. He was deeply grateful to the non-Catholic people and trusted that the good feeling existing between the various sections would always continue. It spoke well for the people of Sunshine that more than 3000 pounds had been collected in the district for parish purposes in the first seven or eight months. There are now 125 children in Our Lady's School at Sunshine. The school was doing remarkably well and was holding its own with the best schools in the Archdiocese.

APPENDIX P

The Footscray Advertiser, 24/9/21, Page 2 para.3.

NEW CATHOLIC SCHOOL FOUNDATION CEREMONY AT ALBERT RD.

The Rev. Fr. Carney in welcoming Archbishop Mannix on his return from Europe said he extended a 100,000 welcome from the people of Footscray. There was no occasion to introduce him to them as he was well known throughout the world as a man of clear judgement and perception. He was glad see so many here present at the ceremony in connection with the new building not only to welcome the Archbishop, and to sympathize with the cause of Catholic Education, but also as protest against the action of the Footscray council in refusing them permission to march. His request

to the Mayor was for the HACBS, INF, CYNS members, and the St Vincent de Paul's band to assemble at the intersection of Barkley St and Geelong Rd and proceed to the school. No mention was made at any interview of regalia, banners or flags, or of any other body taking part in the procession, and he gave a flat denial to statements attributed to the Mayor.

In the course of his remarks, Dr. Mannix said he had no doubt that the mayor was a very excellent man, but unfortunately he, (Dr. Mannix) had not the pleasure of knowing anything about him. His action was only a misapprehension. The mayor did not advert to the fact that the Catholic people of Footscray like those of other parishes had put up that school while they contributed to the cost of the education of the mayor's children, if he had any, and to the education of the councilors' children at Footscray. The mayor forgot that Catholics all over Australia were paying for the education of other people's children in the state schools. Catholic people at Footscray were building the new school at a cost of 6000 pounds without one penny of expense to the mayor who must have forgotten the obligation he was under to the Catholic people of Footscray. They had no ill-will to the mayor. Those small people Catholics could afford to disregard. (Applause) That was one of the largest meetings he had attended and that people should come out in such large numbers should make it evident to the mayor of Footscray that he should think twice before he took up such an attitude again. (Applause) The demonstration was made not only by Catholics but by many non-Catholics.

APPENDIX P

The Footscray Advertiser. 3/9/1921,

ELECTION OF THE MAYOR, Cr. J. H. Stephens, Mayor.

In the selection of his successor, Cr. Johnson had given the matter deep consideration, and asked for support in nominating Cr. Stephens. Cr. Bailey seconded the proposition.

APPENDIX Q

Footscray Advertiser, 17/9/1921. Page 2

PROCESSIONS IN FOOTSCRAY Full Regalia Barred

At the council on Monday, the Town Clerk stated that Fr. Carney, the local priest, had asked that permission be granted for the St Vincent de Paul's Band, and various other societies, to march through the street on Sunday next, from the Footscray Station to West Footscray, where Archbishop Mannix was to lay the foundation stone of St. John's new school. The mayor had arrived as the request was being made and after consultation it was desired that the councils ruling on the matter be asked. The by law stated that no procession except funeral or military should pass through the street without permission. Cr. Drew moved that the request be granted - no matter for what party or who it should be encouraged. Cr. Thorn in seconding stating that the Salvation Army and Footscray band were often in the streets without permission and the privilege should be granted at least to those who went about the matter in the right way. Cr. Johnson said, I'd like to know details first. Cr. Jenkins: We have a by

law. Either rescind that or stop everything the Salvation Army have (sic) been carrying on for years. On Sunday are they going to have banners, regalia and all that sort of thing? Cr. Johnson: That's what I'm wondering. Cr. Drew: A new church is being opened at north and they want some sort of ceremony to open it. For heavens sake don't let your prejudice interfere with your good sense. I sincerely hope this request will be granted and let them see that councilors are opened minded. The mayor can see what they intend to do and I am quite prepared to leave it in his hands. Cr. Bailey The ill-feeling, if any, has been created by the mover and the seconder. This can be dealt with without bringing in the sectarian issue. I want particulars before I vote. We must take precautions before that everything will be carried out. I move no action be taken unless we get a written statement. The town clerk: There'll be no time the affair takes place before the next council meeting. Cr. Brooks: Had not they had plenty of time to write? Cr. Johnson: If there will be banners, regalia and all that sort of thing I'm against it but if only a band I'll vote for it. After discussion it was agreed that approval be granted subject to the approval of the mayor and the town clerk. During the week the Mayor and Fr, Carney conferred on the subject and the reverend gentleman, we understand, wanted permission for the various societies in regalia to march behind the band but this could not be given and when we went to press the matter was still in abeyance.

PENDIX R

Interview with Fay Meehan (nee Lynch), Our Lady's History Group.

Cath Feeney, she was a prominent person in Sunshine. Her father had a blacksmith's shop up on the corner of Withers and Dickson St. She was a great musician. She was in all the local bands that played for dances, she ran the choir at Our Lady's and she taught music as well. She played, mainly, the piano, as far as I know. She was very much involved in the concerts she died fairly recently. She married very late in life and went to live down in Gippsland and she died just a few years ago. She trained the debs. At the concerts she taught singing, elocution, sketching. I personally don't remember her teaching at the school but we certainly had concerts and we had fancy dress balls for the children. I began there in 1930. Sometimes there was so many of us we had to go over to the old town hall. We thought the school started about 1920 but, of late, with just chatting, it seemed to me that it was going before then. I found on one of the things here, 1915, but I don't have anything to prove that, but it seems from what you're saying that 1919 would be right. I don't know.

When I began there was the original school over in the yard and my class began over in the hall, there was so many of us. You've got to remember them there weren't roads and things around and there wasn't a lot of traffic, so there wasn't that kind of noise. Things were pretty bad. We interviewed one of the nuns, the one who taught me in prep and she spoke of having nothing. Money being short, no money for chalk, blackboards on easels that swung around. We sat on benches and tables. Even

behind the stage, some children were taught behind the stage. Sr. Eugene is still alive today and great to talk to.

Fr Carney, the impression is that the people liked him very much and I think he and Fr. Hoy used to come to the school and see the children and they were all quite fond of him. They really loved him. I have no knowledge of the teachers before the nuns. It's only what I've heard. I've heard nothing about Fr. Murphy but certainly Fr. Carney and Fr Hoy were easy to get on with.

The church was dull, brown and I think it had burgundy-coloured curtains, and I think the confessionals were up the front. At school on Mondays we would be asked who had gone to mass? And who hadn't. We had to put up your hand and there was some privilege or something, I've forgotten now. I remember the church as being quite a dower place and there was an organ at the back. There was a choir, but I think they didn't get on, I remember my mother saying, there was always something.

When we were young there was all this business about "Catholic frogs jump like dogs" and we'd say the same. There'd be fights on the way home they would get quite serious about it. I remember knowing that we were a bit different somehow (Catholics), that we weren't quite it. I certainly found that later on. Fr. Egan, he was Irish, he came much later on and he thought Catholics shouldn't be joining organizations outside, that we should be helping

one another. Perhaps before the end of his time he might have loosened that a bit because we joined our own scouts.

I personally resigned from one thing because they said they didn't want Catholics. I was at a meeting one night and they were looking for new members and they mentioned a fellow by the name of Allan Killagrew, the coach of a football team, St. Kilda, I think (North Melbourne..ed) and he had a shop opposite the Skinner Reserve. And someone said, "How about getting him to join?" and they said "Oh he's no good. He's a Catholic." And I was sitting there, and I thought what will I do? So I waited till after the meeting and I wrote out my resignation. "What's that for?" they said. I said, "Well, you said you don't want Catholics. I'm a Catholic". "Oh," they said, "but you're alright." I said, "No I'm not." And I never went back. 'Canteens for kids' was only for State School Kids. And some other things too where we were discriminated against.

Interview with Mrs. Lloyd Swan conducted in 1976. (Source: Fay Meehan)

I remember father saying they used to go down to Sunday school in a dray to Footscray. Mrs. Swan went to Sunday school at Miss Shorten's home in Benjamin Street, and I lived in Ridley Street and I used to walk there. I started school in the hall. They had a little room there they used for a meeting room.

That was the school. After the church was burnt down in about 1917. The church was burnt down again in 1939. For Confirmation a drag (furniture van) came up and took we children to Footscray and the same day that Archbishop Carr blessed and opened OL church in Sunshine Archbishop Carr confirmed us.

Miss Archer was one of the lay teachers in the little old wooden school before the nuns came. Eventually this little school was used as a tennis pavilion and placed alongside the church along side Victoria Street. The priests, who came from Footscray, are remembered by Mrs. Swan as: Fathers Murphy, Carney, Hoy, Fynin, (he was Irish) Bernstein, Macarthur and Fitzpatrick. Another little Irish priest went around with a little phaton he was eventually P.P. of Daylesford. We used to call him the "tin hare" because he was very fast saying Mass. He used to run around all over the place.

Fr. Carney came to Footscray in 1919 the same year that Mr. Swan came to live in Sunshine, Mr. and Mrs. Swan were married in 1924. The priests used to bring the altar boys from Footscray with them, and they said Mass in the Mechanics' Institute Hall.

Miss Swan thought Miss Shorten was the main one in the church as far as she was concerned. She taught everything and used to teach the Sunday school. Mrs. Swan's sister, Mrs. Calnin, the two Thompson girls and Mrs. Swan helped. I taught Alf. Carter his catechism at the wooden church after Mass.

The confessional used to be up the front of the church on the left-hand side facing the sacristy. In the Mechanics' Hall we used to have to go into the little dressing room (to Confession) and Fr, would sit on the chair and you knelt behind or beside him. And half the time, he'd be looking at you when you came in.

She remembers Bill Malony and Joe Groghan painting the old wooden church and Fr. Fennessy was the first parish priest. Mrs. Swan's father used to conduct the choir and the organ was on the right hand side of the church at the back.

Interview with Jack Howlett and his nephew Ben Leseur. (Source: Fay Meehan)

Fr. Carney used to come by horse and jinker from Footscray for Mass and to visit the school. The teacher Miss McMahon had a violent temper. Children commenced school at 4 and a half years of age there were 2 children to a desk 8 desks to a row. The older children sat at the back, all in one room. Later Miss McMahon worked at the Footscray Library. On Sundays the Salvation Army's Band played outside Clancy's boarding house on the corner of Devonshire and Hampshire Roads. Crowds gathered to hear the music and everyone was invited back to the army hall for a service and the young ones all sat at the back of the hall.....

Mr Tribe delivered Dougherty's bread and the older boys would lift Ben, aged 4, over the fence to get into the cart to get the bread. Mrs. McKenzie kept cows in Servante Street.

Jack Clancy had a magic lantern in his home upstairs above his mother's café. He charged other children a halfpenny or a penny to view this.

Jack and his brother used to catch eels in the Koroit Creek and Mullet and brim in the Maribyrnong Ford. Families lived on these during the great depression. Ben said that Jack Howlett kept his own and many other families going during the depression with his wages from ICI. Jack Howlett was 86 year old at the time of the interview.

Interview with Albert Holden. December, 1993. (Source: Fay Meehan)

Albert came out from England with mum and dad in 1926 with his sister Phoebe and they settled in Sunshine. He says, "I remember the day well as it was a very hot day. I can see my mum now sitting on the back doorstep at number 5 Una Street. She was crying her eyes out. All she could see were the vast open paddocks and bluestone walls and she wondered what the dickens she had struck.

After settling down she decided that I needed to go to school. Just before coming to Australia Albert's mother and her sister were converted to the Catholic Church after attending a mission at the Catholic Church. Since the

family had been strict Church of England for a long time a rift was caused between the two young sisters and the rest of the family.

Sister Mildred enrolled Albert at OL Catholic school, Sunshine, which was at the back of the stage in the parish hall. Now known as the Mariana Hall. The blackboard was freestanding and could be moved wherever needed. The abc was the first step in our education, we learnt it in a song form, "ABC went out to tea, DEF they were much too deaf" and continued through to Z. Our writing was copied from special books copper-plating writing into our own exercise books. Every letter had to exact. Sr. Mildred was teaching grades 1 to 4.

Each Friday we had a singing day. Cath Feehney would play for us and we would learn new songs. I remember one in particular "My Bonnie lies Over the Ocean". I wagged school sometimes and would go wandering across the vast paddocks looking for lizards, snakes amongst the stones and stone fences." Albert always helped his mother to feed the chooks and the ducks.

Later I was transferred from the hall into the small wooden building, which stood in the middle of the land not far from the small wooden church. Fr. Fennessy was PP in those days. The Catholics schools used the state schools' papers which were supplied by the Ed. Dept. One of the main classes in the

school was the religion class and we stared studied the catechism strictly each day."

There was no organized sport by the school but children played more as individuals, marbles, cherry bobs, skippy with ropes, swapping cards. The boys played on the side of the church and the girls on the other side. Albert said that he didn't learn much at school. "I wasn't interested in trying to study. I did manual work about the school. Cleaning the yard washing windows, gardening at the convent, doing a few messages, always rewarded with a cold drink and a biscuit, something special in those days. In those days the certificate was sort after by students and employers was called 'the Merit'. Work was ensured by holding this certificate."

When Albert was about 13 and a half he left school. "It was a bad time, a very hard time as the depression was on. We were able to purchase for a few pence a variety of fruit which was in the first stage of deterioration. Sometimes it would be quite rotten. We would be glad of this fruit which we called 'specs', especially the bananas. The most important thing was to be able earn a quid in order to live. Later I worked at Mochrie's factory, and later around the Mochrie home. There was always a meal supplied in the middle of the day. Later work was obtained at McKay's, where I worked on the furnace.

INTERVIEW WITH MRS MARION COURTNEY (NEE HARDIE) Date of interview: JUNE, 1988. (Source: Fay Meehan)

At the time of the interview she was 80 years of age. Marion lived in Benjamin Street as a girl, and, although not Catholic, came to OLS because of her friend, Ollie, who attended there.

School was in the old schoolroom, Miss Archer was the teacher. She was engaged to a farmer and consequently left to marry. Miss McMahon followed.

Some of Marion's memories: Miss McMahon caught Marion catching frogs. Fellow pupils were Tommy Laffin and the two Carter brothers, George Devison, Frank Hand and Johnny O'Neil. Some boys were caned around the legs in the cloakroom.

Memories of the whole school crying when Noreen Fox, aged 12, died whilst a pupil. She was a sister to Jim and Gerald, only daughter of Andrew and Greta Fox.

Fr. Carney from Footscray came to the school once a week. Non-Catholics were allowed to go out of the classroom, probably 25% of children were non-Catholic.

School concert, Ollie Maher was sleeping beauty, Mrs. Young was the dancing teacher and Cath. Feeney. Marion married at 18, she worked at the local pottery. Marion remembers going to the pictures at the Mechanic's Institute. Forms were available as seats, but courting couples sat on chairs. 9 pence entrance.

APPENDIX S

30/1/21

The Secretary,
Public Health Department,
Melbourne.

Dear Sir,

In reply to your letter of 17th inst., I beg to state that the requirements of the Commission re the Sunshine Catholic School, have not been carried out for the following reasons:-

- (a) The Catholic School at Sunshine has been built according to a stock plan of the State Education dept.
- (b) There are several such buildings in the Footscray district at present in use of the Education Dept.

- (c) My parishioners cannot understand why they should be compelled to make improvements that seemingly are not necessary in state school buildings of similar design. Your action would lead them to think that there is one law for Catholics and another less stringent for non-Catholics.
- (d) Finally the financial position will not allow me to go to any further expense until the present parochial debt is materially reduced. The Catholic people in Sunshine are few in number. They have an overdraft of 700 pounds. The interest on this sum - added to the teacher's salary - is a very heavy burden on their slender resources.

In the circumstances I consider that your requirements might easily be dispensed with. A visit to this school and to some state schools of similar design in the district would, I think, remove all doubt as to the reasonableness of my request.

Yours faithfully,

John P. Carney.

Telephone interview with Mrs. Sheila Mann, daughter of Mary Archer and Edmund Joseph Kelliher.

My mother was the Mary Archer who taught out at Sunshine. She was a state schoolteacher really, but she had an uncle who was a priest, Fr. James O'Grady, parish priest at Preston. He prevailed upon her to go to Sunshine.

Her brother's name was Perce, I suppose it was Percival, but we only knew him as Uncle Perce. He married but never had any children.

My mother's name was Mary but they called her Molly and my father's name was Edmund and he was called Ed.

They had 3 children, 1 boy Edmund (Ted) and my sister and I. My sister's name is Moira.

My father took my mother to the farm at Neerim South, near Warrigal, after they were married. There were already 2 or 3 brothers living on the farm and 1 sister, who promptly announced that she wanted to join the Josephites as soon as they arrived. She became Sr. Mary Josephine and spent a lot of her time in Sydney.

They stayed on the farm until the brother married and then moved to town. She was part of the community - a life member of West

Gippsland Hospital. Very active in the Church and the Country Women's Association. She was very highly respected. She went back to teaching at the Neerim South High School to teach Religious Instruction when the priest asked her to fill in for someone. She was a real part of the community.

She died in 1971 in her 74th year.

APPENDIX V

Diagram - A Research Method

This approach was cyclical in form and began with a question, which required the specialist knowledge of the L. History Group. The ensuing interviews were interpreted, evaluated and synthesized. Information was drawn from written data and triangulation was a consequence, providing evidence to discount or support theories developed throughout the process. Information relating to subject headings was gathered and interpreted to form conclusions. This process was revisited and 'backtracked' in many different sequences. Crosschecks for validity were an on-going process. Theories were challenged and conclusions were drawn throughout the process.

APPENDIX W

Ruth Crowley (nee Pummeroy)

Born 10.6.1919 at Balaclava to Parents:

Walter and Cecilia Pummeroy (nee Hussey)

I don't remember very much about Miss Morgan and Miss Dempsey, just that they were the teachers of the junior grades. I remember Miss McMahon was the principal and a wonderful teacher and a wonderful disciplinarian. She ruled and she got great results from the students. Cause you know in those days secondary education was not greatly taken advantage of, during the depression years. The schools were distant, we had no Catholic secondary schools near. I think the nearest was St. Joseph's (North Melbourne) and CBC and CLC and of cause the trains were not very frequent. Not many people went on, cause we went to the 8th grade and if you got your Merit well, that got you in and you did your training on the job. I worked at McKay's as a factory worker - a process worker- my father was mad for me to go there. He was a core maker, sort of made moulds where they made the patterns from.

People were very... I wouldn't say discriminated against... but they were inclined to question you and come up with some kind of fallacy and bowl you out over it as the saying goes. McKays was very Masonic, actually a Catholic never ever got to a high position. They had plenty of Catholic employees but they never got to the bosses' positions. I worked there for about 3 years. It was seasonal work, it would drop off and then they'd put you on again, put you off and on, like that.

Kathleen Feeney was my music teacher she was a wonderful music teacher she played piano and violin, and she had very good pupils, some of them would have made their name. You know. And she was a great one for putting on concerts at the school. She didn't teach at the school. She had private students.

This is a photo of a Queens Carnival (Text by Barnes, page 37) but that's not Kath Feeney. It wasn't a beauty contest. They raised money for charity by having dances, card nights, fetes and house parties. That's how they got money for the church.

I got the strap for probably talking in the class or doing something that you shouldn't. We used to play chasey and hidey and 'kick the tin'. I grabbed at a girl when we were playing and I ripped her sleeve and I had to stay in after school and write one hundred times, "I must be more lady-like at school". Many a time we would be kept in to past 5 o'clock, even if it wasn't our own fault. It might have been a class punishment and we all stayed in.

We had 2 little books. One was a 'primer' and it had nice little stories in it and spelling and poems and the like. We had a catechism that we learnt by rote.

We learnt reading writing and arithmetic. We had our class in the back of the hall in the supper room behind the stage. That was the junior class. I don't remember much about the one-roomed school.

I made my First Communion with the lay teachers but, unfortunately, I was sick when the school made theirs and I got into trouble because I was supposed to wear my uniform, but mum had bought me the regalia and I wore that and I got into trouble. I got into trouble because it had short sleeves too. I remember going to Confession in Footscray with my mother on Saturday afternoon... we didn't go up here because we didn't want to walk home from the church at night. (Night Confession at Sunshine)

We had pastels and mechanical kind of drawing and Friday we had needlework and the boys did wood carving.

Fr. Carney used to come from Footscray in his old car and cause a stir. Well, he was a jolly man and he used to throw lollies up into the schoolyard and we'd scramble for them. I can't tell you much more than that. Fr. Fennessy was the first parish priest... and I heard the name Fr. Hoy but I don't know much about him. Fr. Fennessy was a kind priest who helped out with the poor - helped families out during the Depression. Later on he had a little single-seated car and he gave children a ride to school sometimes on his way to visit old Granny Cannon.

Nora Cannon, was a Darcy, she'd be good to talk to. Her parents, they were an Irish family and had cows and horses and drays. They used to bring the milk in two big kerosene tins for the euchre parties. We used to get a ride on the back of the dray going to, or coming home from school sometimes.

We used to go down to the black tunnel to play I wasn't supposed to go near there, but all my friends went and I went too. We used to go and have a lot of fun in those days. You wouldn't do it now. We used to see the Ballarat train coming around the bend and run like mad to beat it. We'd run across the tracks, if we'd fallen over on the tracks that would have been the end of us. Kids know no fear.

APPENDIX X

Tom Fox. Born: 26.1.1915. Parents Patrick & Emily Fox (nee Hannon)

My parents had a shop...a ham and beef shop, a mixed shop, a milk bar you know. My dad worked for the railways. His brother had a real estate agents' and we moved to Sunshine because of his brother, I think. We had 2 houses and a shop, the one across the road from the school there on Monash St.

I remember Miss McMahon. She was the first teacher in the little one roomed school. I went there when we moved from Albert Park. I went to St. Peter and St. Paul's at Albert Park until grade 3 or 4. Miss McMahon used to quiz me on my spelling as we were walking along to the station after school. "I before E except after C." I still remember. We learnt the three Rs and plenty of religion. We used to do drawing and forming the letters, what do you call it? We did a lot of that. We used to do plays in the hall, Macbeth, I think one was. Yes, it was Macbeth. Kath Feeney used to teach us elocution and we'd do plays in the hall.

I remember my Communion Day because we celebrated with my cousin Noreen Fox who died of pneumonia when she was a child.

Fr. Carney was a little bloke with glasses. Fr. Fitzpatrick used to play footy with us in the yard. We played all sorts of things in the playground. Usually cricket. I played with Jack Clancy. He seemed to be the only one who had money and he always had the cricket equipment. We played a game, oh... we would tip a bit of wood up in the air and hit it with a stick. The wood was pointed on the ends. I forget what you call it. It was all in good fun.

We got into trouble sometimes but there was nothing malevolent or anything. They were a good bunch.

I used to go to the Footy with Dad, religiously ever Saturday when Footscray were at home. I don't think we missed. I used to play cricket with the Druids Lodge and it was OK. I can't remember any discrimination. We used to get into a scrap after school with the state school kids, nothing much in it. "Proddy frogs", you know. . I do know that if you were a Mason at McKay's you were right. I used to sell papers on the ramp outside McKay's. Jack Lesuer gave me two bob for it.

Sunshine was a hick town where everybody knew everyone else. You would walk down the main street and nod to everybody that passed and touch your hat to the ladies, and all that, you know. The shops would be open late on Fridays, 9 o'clock I think, but the pubs closed at 6. They weren't open late but the shops were.

I went to St. Joseph's at North Melbourne after Our Lady's. We paid. I didn't get a scholarship or anything. Then I got a job on the railways.

APPENDIX Y

Transcript of a phone interview with Esma Bleazby (nee Burns), who relayed data from her mother, Margaret Press (nee Burns).

My sister said, (reading a prepared statement) "Miss McMahan was an excellent and fair teacher. She took a special interest in students sitting for

scholarships. She gave her time on Saturday mornings to give them extra tuition. Many scholarships were won by her students."

MRS. BLEAZBY: She didn't want to say that she won a scholarship and so did our brother Bill because she didn't know who else got one. They might not like being left out.

"School prizes were donated out of her own pocket. She paid for them."

MRS. BLEAZBY: I don't know if anyone else knows that but Margaret knew. She was very generous. Margaret loved her. In those days we respected our teacher. It might be funny saying that to you. We never questioned our teacher. We did what they said and they were pretty fair.

"Later in life she was at the children's library in West Footscray."

MRS. BLEAZBY: We used to play but she was in a much higher class than I was. We used to play that game with the bats... a racquet and ball...rounders! My sister just volunteered this little bit of information.

My parents were Timothy & Mary Burns (nee Lafrachi). I was 3 when we came to Sunshine and I'm 78 now...that's 75 years ago and we lived there for 20 years. My father worked at McKay's as a laborer. In those days you had to take what you could get. He was a practicing Catholic all his life and he wouldn't hide that. Things have changed so much. I remember there was a draper's shop in Sunshine that wouldn't employ Catholics. We had to write on the form what religion we were and they wouldn't employ us. Masons didn't like Catholics. That's what our parents thought. It was all secret, like the secret service. It's changed now.

APPENDIX Z

INTERVIEW WITH SHEILA CAREY (nee O'HAGAN), EX-LIBRARIAN.

I used to work with Miss McMahon. She was a very unusual person. She had a very distinctive way of walking and talking. She lived at 20 Seddon Street, Seddon. She had a brother in the milk business in Sunbury, distributing milk I think it was. His name was Michael and he came to see her most Friday afternoons at the library. She had a sister a nun at Rutherglen but I don't know what order, Presentation I think, her name was Mother Michael.

She (Miss McMahon) was a great friend of Father Carney's and she lived in a house belonging to him in Buckley Street, Footscray. He'd bought that house because the church was so far away from the centre of Footscray and there were plans to move the church to Buckley Street, I think. It was a beautiful big old house. She (Miss McMahon) had two rooms at the front. The Wilsons also lived there and I used to play with the Wilson kids.

I was only 13 or 14 when I went to work at the library. I had to go to work to help support my family when my father died so she offered me the job at the library but I hated it. She was a typical old maid for those days. She didn't like men. I got engaged but I wouldn't tell her. I was so afraid of her. We were all scared stiff. The kids had to queue for books. She used to make the kids show their hands to see if they were clean, and we'd have to go through every page to see if they left a mark on the books. We used to work from 9 to 11 in the

morning and not get paid for it, then 12.30 to 6.30 every day, except Monday when we stayed open until 8 (p.m.). Miss McMahon was very efficient and business-like, and I never felt close to her even though I worked there for 10 years.

Fr. Hoy was a wonderful priest. He would play footy with the kids at St. Monica's at lunch time. I remember there was old Mrs. Grace who I used to get messages for, she had a very deep voice. Fr. Hoy used to hop in her window because she couldn't hear him. His clothes were green he wore them for so long. He gave everything away. He was a very good man.

APPENDIX Z(2)

LETTERS TRANSCRIBED FROM COPIES HELD AT MCKILLOP HOUSE, EAST HAWTHORN.

St. Brendan's,

Flemington, Vic.

8th April, 1927.

The Mother General

Saint Joseph's Convent

Mount Street

North Sydney.

Dear Mother Lawrence,

I am writing this note to know if you would be able to provide two sisters for the new Parish of Sunshine, which has been established in this diocese; at present, our school is in the hands of lay teachers, the pupils numbering about one hundred and twenty.

Sunshine was formerly part of the Footscray Parish and as the Sisters of Saint Joseph are in all the schools along that line, I am anxious, if it is at all possible, that they should also take charge of my school in this new Parish.

So far I am without a Presbytery for myself, so that if the Sisters could find it convenient, for a time, to come here from one of the neighboring convents, I would endeavour to provide them with a home in Sunshine, at the earliest opportunity.

Knowing that you will give my request the utmost consideration, I am Yours sincerely,

Fr. P. Fennessy.

St. Patrick's Cathedral

Melbourne

May 2nd, 1927.

Other General

St. Joseph's Convent

St. Sydney.

Dear Mother General,

Sometime ago when in conversation with the Archbishop, you very kindly gave the impression that a couple of Sisters would be made available for the new school at Box Hill. Subsequently, the Notre Dame de Sion Nuns stated their willingness to relieve the situation by undertaking duty in that district. His Grace is most anxious to know if Sunshine (adjoining West Footscray) might be favored with the Sisters intended for Box Hill. Fr. Fennessy has already informed me that he has written to you and has received an answer to the effect that nothing can be done for a couple of years. If you could see your way clear to assist Fr. Fennessy from the commencement of 1928, you would be doing more than an act of charity and would be never have reason for anything but perfect satisfaction at assisting so generous a Pastor and so worthy a district.

With every good wish

I am faithfully yours

(signature difficult to read. Could be

John Feelhan)

St Patrick's Cathedral

Melbourne

10th May, 1927.

Dear Mother General,

I am in receipt of your letter dated May 8th in reply to mine concerning the Sunshine supply.

The Archbishop, to whom I showed your communication, has asked me to write expressing his regret that in view of the Box Hill circumstance, the Sisters intended for that place are not going into this Diocese.

It was with a view to the Sunshine solution that he did all in his power to get the Notre Dame Sisters to relieve the situation at Box Hill. Hence his disappointment. His Grace, however, will be pleased to see you during your visit to Melbourne in the near future.

With every kind wish

I am faithfully yours

(signature illegible)

St. Patrick's Cathedral

Melbourne

16th May, 1927.

Dear Mother General

Joseph's Convent

Mount Street

North Sydney.

Dear Mother General,

I am in receipt of your letter dated May 12th and wish to thank you for the kind consideration given to mine. I shall place your reply before the Archbishop as soon as possible. In the meantime, you may take it for granted that precedence need not be given to Sunshine over Frankston, because the latter is more urgent.

When you come to Melbourne the Archbishop will be pleased to discuss the situation with you.

With every good wish

I am yours faithfully

(Difficult to decipher. Probably

John Lonergan)

Saint Patrick's Cathedral

Melbourne

8th August, 1927.

Mother General

Saint Joseph's Convent

North Sydney.

Dear Mother General,

I have been requested by the Archbishop to write once again to ascertain if it would be in any way possible to secure two Sisters for the Sunshine school at the commencement of 1928.

The conditions obtaining at present are such that practically every penny received by way of parochial contributions goes to the maintenance of the primary school in which two teachers are at present employed. It is only with the greatest difficulty and at more than ordinary salary that the school is staffed.

I regret writing to you so often in the matter but the urgency of the case leaves no alternative.

With every kind wish

I am yours faithfully

(probably) John Lonergan

Our Lady's

Sunshine, Vic.

August 24th, 1927.

Dear Mother Laurence,

I have received from Fr. Lonergan a copy of your recommendations of August 18th with regard to the request that you would supply Sisters of the Sunshine school and I hasten to express my gratitude and satisfaction for your endeavours to meet our wishes.

I am hopeful, now, that with the the New Year, we will have the Sisters teaching in our school; I need hardly say that their services will be thoroughly appreciated both by the Parishioners and myself.

With many thanks and best
wishes, I am Yours sincerely,
P.E. Fennessy

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