



Father Tom Linane 1910–1991
Founding editor of *Footprints* 1971–1991

Father was a priest of the Diocese of Ballarat.
He was their Historian and Archivist and
founded the Ballarat Historical Commission.
Father was also a member of the Melbourne
Diocesan Historical Commission.

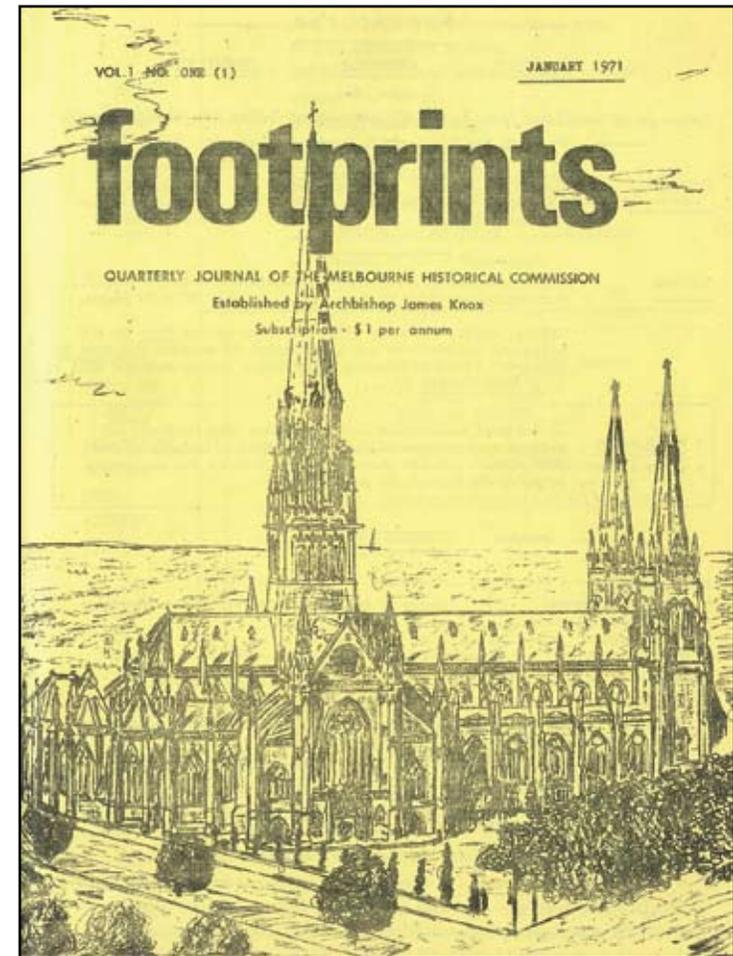
footprints

JOURNAL OF THE MELBOURNE DIOCESAN HISTORICAL COMMISSION

Volume 36, Number 2

December 2021

***Footprints* 50 Years: 1971–2021**



The first issue of *Footprints*: January 1971

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Editor of this issue: Rachel Naughton

Kindly note

All matters relating to *Footprints* to:

Rev. BJ Hayes, General Editor (address below)

Footprints editorial committee: Rev. Brendan Hayes, Parish Priest Toorak and Armadale; Clara Anson, Print Production Manager; Rachel Naughton, Archivist and Goold Museum Manager.

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Goold Museum/Archives visits

Requests for visits to the Goold Museum and Archives should be made to:

Rachel Naughton, Archivist, or Rev. Max Vodola, Chairman,

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Front cover image: The first issue of *Footprints*: January 1971

Back cover image: Father Tom Linane 1910–1991. Founding Editor of *Footprints*

The Archdiocese is committed to the safety, well being and dignity of all children and vulnerable adults.

EDITORIAL

This is a special issue as *Footprints* turns 50 years old. We also refer to a number of other anniversaries and centenaries. There are a few words about the history of Footprints 1971–2021. This details the contribution of the founding editor, Father Tom Linane, the many guest editors and the reliable and hard working *Footprints* Team of today.

The Catholic Walking Club of Victoria has kindly given us permission to use the material and photos from the 70th anniversary issue of their magazine, *The Catholic Walker* 1951–2021.

Father Max Vodola attended the hand over by the Sisters of Mercy on 20 April 2021 of Academy in Nicholson St to their School administration.

Rachel has written about the importance of the Convent or Bishop's parlour at the Mercy Sisters' Convent in Fitzroy and also at the Good Shepherd Convent in Abbotsford.

Kerrie Burn has written an excellent article about the Australian Women in Religion Wikipedia Project.

Fiona Basilie has contributed an article about Rachel Naughton celebrating 25 years as Archivist and Museum Manager for the Archdiocese. Fiona also has taken some lovely photos of Rachel at work.

For the interest of our readers, we have reprinted part of the Consecration ceremony of St Patrick's Cathedral 1897. In 2022, it will be 125 years.

Our readers can use the order form on page 48 to order the second Goold volume, *The Architecture of Devotion* from Melbourne University Press.

Rachel Naughton
Editor of this Issue

CENTENARIES

There are significant centenaries coming up in the next few years.

1951–2021: 70 years of the Catholic Walking Club.

1968–2021: 54 years since the creation of the Melbourne Diocesan Historical Commission. 1968 saw the creation of the Melbourne Diocesan Historical Commission.

1971–2021: 50 years of the Melbourne Diocesan Historical Commission Journal, *Footprints*. 1971 saw the publication of the first issue of *Footprints*.

1847–2022: 175 years since the founding of the Diocese of Melbourne. 1847 saw the founding of the Diocese of Melbourne, as a separate entity to the Archdiocese of Sydney. Bishop James Goold, the first Bishop, arrived in 1848.

1897–2022: 125 years since the completion and dedication of the Cathedral. 1897 saw the completion of St Patrick's Cathedral, except for the spires.

1923–2023: 100 years of the Victorian and Tasmanian Regional Catholic Seminary. 1923 saw the opening of Corpus Christi College, the Regional Seminary for Victoria and Tasmania. CCC was established as an entity in 1922. So it could be celebrated in 2022 and 2023.

FOOTPRINTS 50 YEARS: 1971–2021

Rachel Naughton

Footprints is the historical journal of the Melbourne Diocesan Historical Commission of the Catholic Archdiocese of Melbourne. The Commission itself was established in 1968 by Father John Kearney and Archbishop Knox.

Father Tom Linane

Footprints began in 1971 with Father Tom Linane as its founding editor. Father Linane was born on 30 September 1910 at Wallace in the parish of Gordon. Gordon was, at that time, part of the Archdiocese of Melbourne. Later it was attached to the Diocese of Ballarat. Tom attended Wallace State School, St Michael's Springbank, St Alipius Ballarat East and St Patrick's College Ballarat.

In March 1929, Tom went to St Columba's College Springwood to commence studies for the priesthood. From there he went to St Patrick's College, Manly. Tom was ordained in St Patrick's Cathedral Ballarat on 25 November 1934. He served in Colac as well as in Bega for the Goulburn Diocese for 1936. He also served in Stawell, Mildura, Nhill, Horsham, Terang, Hamilton and Coleraine.

From 1942 to 1948 Tom was Assistant Archivist for the Ballarat Diocese. Tom also joined the Melbourne Archdiocese Historical Commission where he became founding Editor of *Footprints* in 1971 until his death in 1991. He worked hard to put together 4 issues a year full of historical articles and items of interest.

Tom was appointed Ballarat Diocesan Historian in 1974. He also established the Ballarat Historical Commission.

In 1977, Tom moved to Torquay to devote his time to historical projects. During his time at Torquay, Tom created the *Priests A–Z*. He created historical files, with photos, on all priests who served throughout Australia and who were ordained prior to 1900. This was to become his famous *Priests A–Z*. Father Linane also compiled an Index to go with the files. This will soon be on the Archdiocese website under Heritage. Many people are familiar with the Index to the files and don't realise that the 10 shelf metres of files are the major part of Father Linane's work. It has been an invaluable resource for many researchers.

Father Brendan Hayes

After Father Linane died in 1991, Archbishop Little appointed Father Brendan Hayes to be the second Editor of *Footprints*. He remains General Editor to this day. In 1996, Father Hayes cut *Footprints* from 4 issues per year down to 2 issues per year. This was a more realistic expectation given the minimal staff and volunteers then running the MDHC. It also has facilitated a greater depth in each issue.

Clara Anson

When he took over *Footprints* in 1991, Father Hayes invited Education Office staff member, Clara Anson, to join the *Footprints* team as the support crew. Clara's excellent pre-publication, photograph preparation and word processing skills have been invaluable to the quality of *Footprints* ever since. Clara had then been working in a similar capacity in the publications section of the Catholic Education Office. Securing the volunteer services of Clara in this role was a real coup and she continues to this day.

Guest Editors

There have also been a variety of Guest Editors to assist. Dr Val Noone has been a great help generally, especially during the Mannix centenary celebrations in 2013. Val also edited June 2012, December 2012 and June 2013. Who can forget David Schütz's excellent work on the December 2013 and June 2014 issues of *Footprints* with the letters, (1929–1934) between Archbishop Mannix and the Anglican Archbishop Head about the Eucharistic Congress of 1934. For December 2014 and June 2015, David Maloney did 2 special issues on the YCW that included some of the wonderful photos from the YCW records in the Archdiocese Archive. For June 2016, Chris Watson and Constant Mews edited an entire issue on the parish of St Carthage Parkville in celebration of 82 years of the parish. Then David Schütz edited the 1968–1973 letters between Mother Theresa and Archbishop Knox in the December 2016 and June 2017 issues. The entire issue of June 2019 was the catalogue for the Goold Exhibition at the Treasury Museum and edited by Paola Colleoni.

Rachel Naughton

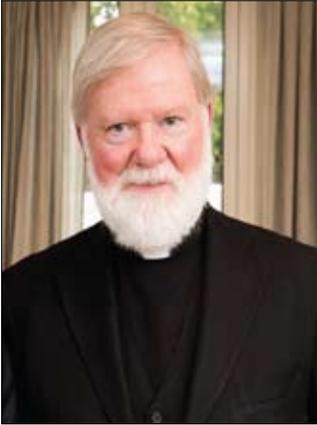
Rachel Naughton supports the guest editors and guest edits many issues herself, such as the June 2021 issue focussed mainly on Christian Pilgrimage. Rachel also does the administration for maintaining the subscription database and the finances and the mailing out of the journal.

Footprints is inexpensive. An annual subscription is \$20 per year, plus GST. *Footprints* continues as strongly as ever as the flagship of the Melbourne Diocesan Historical Commission for the Catholic Archdiocese and welcomes articles from researchers and parishioners. That this little journal is still going after 50 years, is a wonderful tribute to the team who produce it and who are justifiably very proud of it.



Father John Keaney was founding Chairman and first Archivist for the Melbourne Diocesan Historical Commission 1968 - 1991. Father Keaney assisted Father Linane to establish *Footprints* and contributed many articles for it, supporting Father Linane as Editor.

THE *FOOTPRINTS* TEAM



Father Brendan Hayes has been the General Editor of *Footprints* since 1991 to the present day.

Rachel Naughton edits many issues or arranges for guest editors. Rachel has also had the responsibility of keeping the *Footprints* accounts and getting the mail outs done from 1996 to the present day.



Clara Anson has been the all-important pre-publication Officer, preparing the text and the images and doing the word processing when necessary since 1991 to the present day. Clara liaises with our printer, Snap of West Melbourne.

THE CATHOLIC WALKING CLUB 1951–2021

Compiled by CWCV

Information taken with permission from *The Catholic Walker 70th Anniversary issue 1951–2021*.

The Catholic Walking Club has published a special issue of their *The Catholic Walker* magazine, entitled, *The Catholic Walker 70th Anniversary issue 1951–2021*. It is available from the Secretary: <info@catholicwalkingclubvic.org.au> for \$15 plus postage \$5.00.

The Fifties

1951–1960

1951 1 May 20 people meet to form a Catholic walking club

1951 12 June First official CWCV walk, from Wattle Glen to Warrandyte



Some of the party on the CMCV First Christmas Walk, 1951
(12 days from Mt Stirling to Newry)

- 1951 31 July First General Meeting. John Vanderfeen President, Joe and Pat Murphy Vice-Presidents
- 1951 10-day Christmas Trip: Mt Stirling to Lake Tarli Karng and Newry
- 1953 CWCV affiliates with Federation of Victorian Walking Clubs
- 1953 10-day Christmas Trip: Cradle Mtn to Lake St Clair, Tasmania
- 1954 May 63 members
- 1953/1954 First ascent of Mt Everest (8,850m) and first CWCV ascent of Mt Piper (455 m)
- 1955 CWCV *Newsletter* and *The Catholic Walker* combine into *The Catholic Walker* (quarterly)
- 1955 June The Catholic Life Exhibition in Melbourne leads to tremendous growth in membership
- 1956 May 124 members
- NYE 1954/1955 42 members at camp fire concert at Lake St Clair, Tasmania
- 1956 Melbourne Olympics: CWCV contributes to a combined Federation Walks program for visitors
- 1958 November Overturned bus incident
- 1958 Louise Pagliaro joins CWCV
- 1959 Tom Buykx joins CWCV
- Dec 1960/Jan 1961 ‘Petticoat Safari’ (six women, led by Jan Hawe) completes the Overland Track
- 1961 13 May 130 attend 10th Anniversary Dinner Dance at Bambalina Ballroom, Malvern

The Sixties

1961–1970

- 1961 *The Catholic Walker Tenth Anniversary Edition 1951–1961*, edited by Kerry Maher
- 1960s Two sub-clubs: ‘BPS’ (Bachelor Protection Society) and ‘ABC’ (Anti-Bachelors Club – more persistent and successful, according to Jim Conlon!); many marriages between club members
- Lindsay Hood’s furniture van with bolt on seats hired to transport walkers. This lasted until the 1980s.
- 1962 Good Friday – six members climb Mt Feathertop in the moonlight



Camp scene (possibly Melbourne Cup weekend 1962) *from left to right: John (Bushy) Rishworth, Kerry Maher, Kevin Cherry, behind smoke: Ron McDermid, sitting: Brian Girdlestone*



Mass at Grant, New Year's Day, 1967

- 1964 Peter Wilson becomes member number 137
- 1966 Shirley Ford (now Wilson) becomes member number 200
- 1967 Many strong letters to the Editor of *The Catholic Walker* on the ‘issue’ of admitting non-Catholics to the CWCV
- 1967 CWCV and Melbourne Bushwalkers organise Federation Weekend at Kerrie in the Macedon area

The Seventies

1971–1980

- 1971 *The Catholic Walker, Twentieth Anniversary Edition*, edited by Kerry Maher, Harry Martin and Zofia Placek
- 1972 Twelve members form Tom Groggin Wine group
- 1972/1973 CWCV members involved in both successful and unsuccessful bush search and rescues
- Christmas 1974 Tom Buykx leads party of six (including Peter Matheson) to survey remote area east of Mt Hotham, on behalf of Federation of Vic Walking Clubs, for submission to Land Conservation Council re Victoria’s Alpine Areas
- 1976 25th Anniversary Celebration. 140 members at dinner dance at Emu Bottom
- May 1977/May 1978 – 66 walks programmed. Andrea Luscombe does 41
- 1979 nine new Victorian National Parks established
- 1979 *The Age* publishes Sandra Barwell’s *50 Day walks near Melbourne* (still used by Walks Secretary) and *50 Day walks in Victoria*
- 1980 CWCV membership reaches 135
- 1980 Mary Conheady first female president of CWCV

The Eighties

1981–1990

- 1981 *The Catholic Walker, Thirtieth Anniversary Edition 1951–1981*, edited by Andrea Twining
- 1981 Club rooms move to Bushgears Meeting Room above 377 Little Bourke St Melbourne.
- 1981 Br Alban Sisson President CWCV
- 1981 April CWCV leads Federation Walk, Cathedral Range State Park
- 1982 ‘No Dams’ campaign, Alpine National Park campaign and other conservation issues feature in Mark Thompson’s articles in *The Catholic Walker*



Cross-country skiing was popular among CWCV members in the 1970s. In the Mt Buffalo National Park this party has reached the end of the road, the shelter below ‘The Horn’.



Formal Dinner at Sealer’s Cove, December 1986

Evening dress is required and B.Y.O. card table, candles and chairs for the formal dinner on the Saturday night.

Back Row: Peter ?, Paul Roberts, John Brandenburg, Tony ?, Roy Burns; *Middle Row:* Rob Giebels, Lynette Bailey, Anne Maher, Julie Martin, Dominic Pagliaro; *Front Row:* Geraldine Keyte, Jane Cassidy, Gabrielle Guaran, Darlene Vanderbelt

- 1984 Frances and Joe Borg appointed Life Members in recognition of 15 years of service to Search and Rescue and club contacts
- 1984 Wednesday walks introduced
- 1985 CWCV Club rooms move again, back to YCW Auditorium, upstairs at 355 Lonsdale St.
- 1985 CWCV becomes an incorporated association
- 1985 Gabrielle (Gabi) Guaran joins CWCV
- 1986 December Jane Cassidy organises Formal Dinner at Sealer's Cove
- 1987 Day walks depart from outside YCW, corner Elizabeth and Lonsdale Sts, at 9 am. Mass at St Francis at 8 am
- 1987 October: 'The all-women's assault on Bogong', and 'The all-men's assault on Mt Piper'
- 1989 New clubrooms, Ross House, 247 Flinders Lane
- 1989 and 1990 great ski seasons

The Nineties

1991–2000

- 1991 *The Catholic Walker, Fortieth Anniversary Issue*, edited by John Hempenstall
- 1991 Cathedral Range Base Camp in March. Outgoing chaplain Fr Bernie Machin celebrates Mass outdoors under the gum trees
- 1991 Fr Michael Mifsud becomes chaplain
- 1994 CWCV and Camperdown Bushwalking Club co-host Federation Weekend in the Grampians in October
- 1996 –153 members
- 1997 New meeting place, St Mary's West Melbourne, for Club meetings and walk departures
- 1997 The CWCV is on 'the net'
- 1998 Navigating by GPS: a trip to the Razorback Ridge is the testing ground for a borrowed GPS unit. (Rob – Mr Gadget – had borrowed a GPS from work.)
- 1998 Corrie van den Bosch joins CWCV
- 1998 *The Fifties and Sixties: A collection of reminiscences by early members of the Catholic Walking Club of Victoria*, edited by Kerry Maher
- 1999/2000 132 members; Tom Buykx tops walk statistics: 41 walks



Bike repairs on French Island

The Noughties

2001–2010

- 2001 *The Catholic Walker 50th Anniversary Special Edition 1951–2001*, edited by Andrea Luscombe
- 2001 50th Anniversary Celebrations: weekend camp at Ned's Gully, Cathedrals, and Mass and dinner – 185 attendees at St Christopher's, Syndal in May
- 2001 Paul Robert steps down after 13 years on committee, including position of Editor. Paul continues to look after the club website
- 2003 Alpine fires destroy some high country huts visited recently by club members
- 2003 Insurance does not cover skiing, so no CWCV ski trips this year
- 2003 November Pilgrimage to Feathertop, to witness devastation caused by Alpine fires
- 2004 Death of Alban Sisson
- 2004 Phil Murray travels from Queensland for his first CWCV Melbourne Cup Weekend Victorian Alps pack carry
- 2005 Five CWCV members assist in Regent Honeyeater Habitat Project
- 2005 May Club Anniversary Weekend at Cooks Mill Camping Ground, Cathedral Range

- 2006/2007 Alpine bushfires – 10 high country huts destroyed
- 2007 CWCV adopts Risk Management Guidelines
- 2007 February The Wet Formal Dinner at Sealers Cove
- 2008 Deaths of early CWCV members Jim Hooper, George O'Brien and Bill Roberts
- 2008 Krystyna Derwinska leads four CWCV walkers in the Tatra Mountains, Poland
- 2009 7 February Black Saturday fires
- 2009 22 March Death of Vera Newberry in cycling accident on a CWCV trip in Tasmania; deaths of Gabi Guaran, Adrian Buykx, Pauline Lynch and Jack Vanderfeen
- 2009 Tom Buykx receives BWV Distinguished Service Award (Gold)
- 2010 Death of Geoff Luscombe



Springtime in the Northern Grampians, October 2009



Anniversary Day 2014 at Lysterfield



Mitchell River Base Camp 2017
Club banner the work of Margaret Cuthbertson

The Teens

2011–2021

- 2015 CWCV trips to Maria Island, Tasmania and Southwest Tasmania
- 2015 Formal dinner at Mt Samaria
- 2015 Phil Murray and other Queenslanders join CWCV at the Grampians base camp
- 2015 Deaths of Joe Cotter and Nick van Ewijk
- 2018 Twelve members walk the Three Capes Walk, Tasmania
- 2020 Marriage of Xuan and Peter Matheson
- 2020/2021 Covid–19 lockdowns disrupt the CWCV program
- 2021 70th Anniversary celebrations

Countless Reasons for Gratitude

The 70th anniversary of the Catholic Walking Club of Victoria is an occasion to celebrate with joy and gratitude the friendships that have grown among us as together we walked and drank in the beauty of our country.

One of the reasons for starting the CWCV was to enable members to walk at weekends and fit in Sunday Mass, an obligation taken very seriously. In the sixties, questions arose whether a Catholic Club could welcome Non-Catholic members. If so, should we still retain *Catholic* in our Club title? Both questions were answered in the affirmative. Non-Catholics have been welcomed as members, and have contributed richly to our club activities, leadership and ethos. Perhaps over the years we have grown into the meaning of the word *catholic* which the dictionary defines as: *all-embracing; including a wide variety; universal*.

Yet the designation of *Catholic* in our title may not sit comfortably with all members. Some of us may find ourselves somewhat estranged from formal religions and perhaps also from the God we learnt about in the Church.

I suspect there is a blessing in such estrangement. Perhaps the Spirit is waking us up to go beyond the creed we profess, to discover the deeper reality the words endeavour to express. What if our estrangement is an invitation to discover the Mystery *in whom we live and move and have our being*? What if an experience that moves us in some way were a nudge from the Spirit? Perhaps the nudge comes in a *Presence* we might sense when taking in a vista from a mountain top, or as we gaze

at the brilliant night sky from our campsite. A nudge might come in the exhilaration of a great ski run, or in the tenderness we feel when holding a newborn baby or a loved one, or in a sense of awe at the exquisite beauty of a flower, a sunset or a moving piece of music.

The nudge might come when we notice the wonder of our bodies, their amazing design enabling us to do the things we do, or when we reflect on our capacity to know and think and love, and express to one another what is within us. As the Psalm says: *I give you thanks that I am fearfully, wonderfully made* (Ps 139:14).

Words cannot adequately describe or name the One we call God. But our hearts know more than our minds, and can pick up the cues of the Divine who meets us in all of life, in every encounter and situation, in all the tender, vulnerable, painful and joyful moments of life, and in the beauty and grandeur of creation. Aware of it or not, we are saturated in the Divine Mystery.

Let us give thanks for our 70 years of walking together in our amazing universe, and to God who has walked with us all the way, even if incognito!

Corrie van den Bosch mss

CONVENT OF MERCY, NICHOLSON ST, FITZROY (1857–2021)

Rev. Dr Max Vodola

On 20 April 2021, I attended an important historical ceremony at the Convent of Mercy, Academy of Mary Immaculate, Nicholson St Fitzroy. It was one hundred and sixty-four years to the day that Mother Ursula Frayne (1816–1885) arrived from Perth with her two companions, Sr Anne Xavier Dillon and Sr Joseph Sherlock, and opened the ‘Academy of our Immaculate Lady of Mercy’. Frayne had arrived in Perth in 1846 at the invitation of Bishop John Brady. Frayne’s mission in Perth was filled with obstacles and difficulties. Brady had promised a biblical vision of abundance in the field of Catholic education in the newly created diocese. However, Frayne and her companions experienced a shortage of resources, challenges with government funding for schools and difficulties with Brady’s administration style which had the infant diocese of Perth on the verge of bankruptcy.



The Convent of Mercy, Nicholson Street

From *A History of the Catholic Church in Victoria*
by Father D. Bourke 1988, page 161

Frayne had wisely accepted the invitation of Bishop James Alipius Goold to commence a foundation in Melbourne. Unlike Brady, Goold was organised, methodical and had a sound business mind, greatly aided by the gold rush that had overtaken Victoria. Having promised the Sisters his comfortable residence on Nicholson St, Goold also handed over a not-so-comfortable mortgage on the property which the entrepreneurial Frayne quickly liquidated. The Sisters became a distinctive presence in the local area. From that Fitzroy foundation in 1857, the Sisters of Mercy fanned out across suburban Melbourne and country Victoria to completely change the face of Catholic education which has left a lasting legacy. Sisters of Mercy have lived at Fitzroy from 1857 until early



Mother M Ursula Frayne
Superior of the first Mercy nuns to
arrive in Victoria in 1857.

Photo from *The Footprints of Our
Catholic Pioneers* by Frances Mackle,
page 109

2021 when the care needs of the remaining Sisters required relocation to other facilities. The ceremony on 20 April 2021 acknowledged this extraordinary legacy and the formal handing over of the convent precinct to the Academy of Mary Immaculate.

The formal handover ceremony began with words of welcome from the Principal, Sr Mary Moloney rsm, and an Acknowledgement of Country of the Wurundjeri Woiwurrung people of the Kulin Nation. For Catholics steeped in the tradition of word, sacraments and a liturgical spirituality, this ritual should never be perfunctory. It is a profound acknowledgment of our First Nations peoples who kept alive their ancient traditions of oral history, customs, spirituality and worship of the Creator long before colonial settlement. Scripture was proclaimed and various Sisters of Mercy reflected on the story of the Nicholson Street convent and school. An audio-visual presentation prepared by Sr Mary Wickham rsm captured in a vivid way the historic importance of the convent against the backdrop of Melbourne and Victoria's unfolding history across one hundred and sixty-four years. Prophetically titled 'There will always be

Voices in this Place’, the presentation acknowledged the historic moment of transition but also looked to the future with hope as our forebears had done:

There will always be voices in this place, voices of prayer and promise, sounds of laughter and longing, plain speaking truth and tales of need and beauty.

There will always be voices in this place, voices that belong to hearts learning mercy, hearts that are at home here, one with its history and purpose.

Various Sisters addressed those gathered and then a formal Ritual of Entrusting of the Convent of Mercy to the Academy of Mary Immaculate occurred with the unveiling of a plaque. The former convent was Goold’s residence from 1853–1857. With the arrival of the Sisters in 1857, Goold then moved to the ‘episcopal palace’ adjacent to St Patrick’s College, Eastern Hill. From there, Goold presided over the construction of St Patrick’s Cathedral. His diary is peppered with references of regular visits to the Nicholson St Convent of Mercy: ‘After a short time walked to the Convent of Mercy. Saw the Rev.d Mother, with whom I had a short conversation on matters of business’; ‘Visited the Convent of Mercy – I stayed about half hour’.

Now that the convent has been given over to school use, a heritage area exists to keep alive this rich history for future generations of students, parents and teachers. The heritage area features original furniture, books, pictures and musical instruments. It honours the vision and legacy of Mother Ursula Frayne whose mortal remains are interred in the College Chapel on the site. Frayne entered the Sisters of Mercy in Dublin in 1834 and was personally formed by the foundress, Mother Catherine McAuley (1778–1841). The links with the past are rich; may this legacy inspire generations to come in living the charism of Mercy.

The ceremony concluded with the song *The Circle of Mercy* composed by Sr Jeannette Goglio rsm. The lyrics are a strong link to the vision of Catherine McAuley and hold before us the Gospel work of pastoral outreach and ministry constantly articulated by Pope Francis:

In mercy, we touch the hearts of those who are in misery
In mercy, we’re touched by them and feel their strength and courage.
In mercy, we heal the pain of those who are in sorrow.
In mercy, we’re healed by them and see the face of hope.

In mercy, we welcome those the world has left rejected.
In mercy, we're drawn within the loving heart of God.
In mercy, we forgive the incompleteness in another.
In mercy, our sins are healed and we are whole again.

The Melbourne Diocesan Historical Commission pays tribute to the Sisters of Mercy and the historical legacy of continuous education and outreach at Fitzroy since 1857.

(Rev. Dr) Max Vodola

Chairman

Melbourne Diocesan Historical Commission

Parish Priest – All Saints, Fitzroy

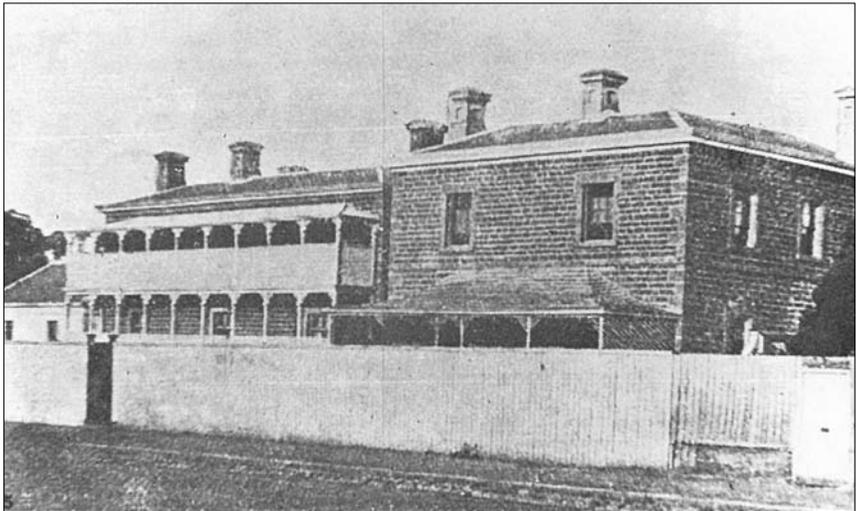
THE CONVENT OR BISHOP'S PARLOUR

Rachel Naughton

Mercy Convent Bishop's Parlour

Father Max Vodola has written for this issue, an excellent article about the Convent of the Sisters of Mercy at the Academy, Fitzroy. Responding to Goold's invitation, they were the first Religious Order to make a foundation in Melbourne in 1857. As the Convent is handed over in 2021, to the Secondary school established by the Sisters at that time, we expect that the Convent Parlour will be preserved as a historical space within the Convent.

The Convent Parlour was often referred to as the Bishop's Parlour. It is important to understand the significance of the Bishop's parlour. Before the Second Vatican Council (1962–65), any bishop or other priest who came to the convent to say morning Mass would have been fasting since midnight. The Sisters would prepare some refreshments for him to have after Mass before he left. He usually ate this breakfast at the dining table in a room set aside for visitors: the parlour, sometimes referred to as



Bishop Goold's 'cottage' and the Convent of Mercy, Nicholson Street, Fitzroy

From *A Path is Set* by Frances O'Kane 1976, page 113

the bishop's parlour. This was usually a beautifully furnished room, now filled with antiques, but it was not used by the nuns, who lived a semi-enclosed life elsewhere in the convent. Any paintings that hung there would have been seen by the bishop or archbishop, visiting priests, and all other visitors, including families visiting their loved ones who were nuns.

Still hanging in the bishop's parlour at the Academy Convent, Fitzroy, are some fine portraits. One is a portrait of the Mercy order's founder, Catherine McAuley. Goold was in Ireland in 1859 and was extremely grateful that this second group of women were going to Melbourne to join those who had come over from Western Australia in 1857. Very much aware that these women were leaving for the other side of the world, never to see their families or their homeland again, Goold commissioned this portrait for them to take to their new home. It was a remarkable, expensive and thoughtful gift. At around this time Goold also gave his own portrait to the sisters, presumably to hang alongside this painting of their founder. This portrait continues to hang at Fitzroy.

**Unknown artist Portrait of
Catherine McAuley 1859 ,
98 x 67 cm, Sisters of Mercy
Melbourne.**

Goold was in Ireland in 1859 when the second group of Sisters of Mercy left Dublin for Australia. He wrote: 'I have I may say secured a community of Sisters of Mercy – able, active and well educated ... I have ordered a copy of the portrait of the foundress of the Mercy Order. The Sisters perhaps will take it with them.' Goold knew that these women would never see their families or their homeland again, so he wished to give them a thoughtful and meaningful gift.



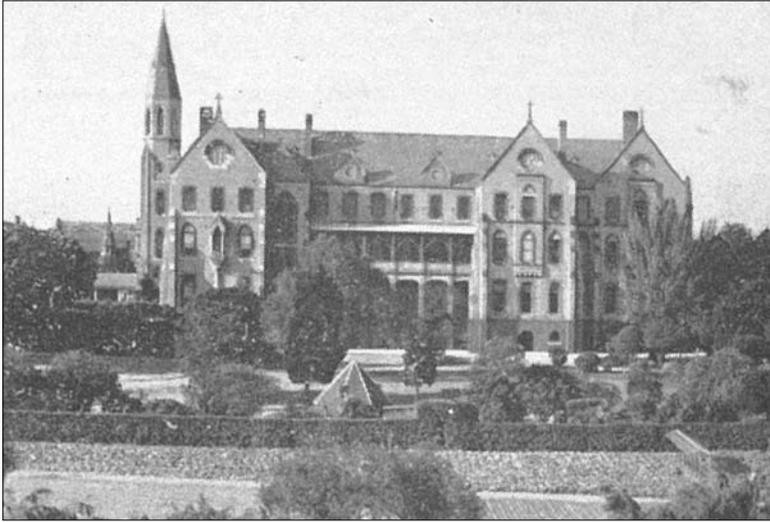


Artist Unknown, Portrait of James Goold OSA, 1859, 133 x 97 cm, Courtesy of Institute of Sisters of Mercy of Australia & Papua New Guinea.

Another portrait that continues to hang in the Bishop's Parlour is a fine Italian portrait of Goold himself. Goold was grateful when two Sisters came from Western Australia in 1857 and then increased their number in 1859. They were the first Religious Order to answer his call. Goold knew that the Diocese could not function without the Religious Orders. He also gave them his house in Nicholson St that remains a Mercy building. This is a fine portrait in the Italian Renaissance tradition, depicting Goold holding his letter of appointment from Pope Pius IX. Goold's greatest achievement to that date, St Patrick's College is depicted in the background.

Good Shepherd Convent Bishop's Parlour

The Sisters of the Good Shepherd arrived in Melbourne in 1863 as Goold's second Religious Order. Their charism was to work with needy girls and young women with a refuge, an industrial school and a Magdalen Asylum as well as education. The Sisters built a magnificent convent at Abbotsford on the Yarra River to accommodate this purpose and with farmlands to grow food. They also had a Bishop's parlour, used for the same purpose as that at the Mercy Convent in Fitzroy. Goold gave the Good Shepherd Sisters another portrait of himself to hang in their parlour. It now hangs in St Patrick's Cathedral. Also there, was a magnificent portrait of Lady O'Shanassy, wife of the Victorian Premier and a great benefactor for the Sisters. It now hangs in the Archdiocese Museum.



Convent of the Good Shepherd, Abbotsford

From *A History of the Catholic Church in Victoria*
by Father D Bourke 1988, page 209

Franz Mayer Inc. (Munich and London) Portrait of Archbishop James Alipius Goold, after 1874, oil on canvas, 110.0 x 90.0 cm, commissioned by Archbishop Goold in Munich September 1874.

This is a straightforward portrait with little of the symbols of the earlier painting. Goold holds his breviary and is dressed in Choir dress as in his earlier portrait.





Margaret O'Shanassy arrived in Melbourne with her husband, John, in 1839. The O'Shanassy's became successful business people. John entered politics and was Premier 3 times. Mrs O'Shanassy became a great benefactor of the Good Shepherd Sisters who had arrived in 1863. They asked her for a likeness to hang in the Bishop's or Visitor's Parlour in the convent at Abbotsford. In 1867 Mrs O'Shanassy had this portrait painted in oils in Rome by A Catezzo. It hung in the Bishop's parlour for over a 100 years before being offered to the Archdiocese Collection in c1984. It now hangs in the Archdiocese Museum.

AUSTRALIAN WOMEN IN RELIGION WIKIPEDIA PROJECT

Kerrie Burn

Kerrie Burn is the Library Manager at Mannix Library, which is co-located with Catholic Theological College in East Melbourne. Sections of this article appeared in the University of Divinity's Vox newsletter <<https://vox.divinity.edu.au/news/celebrating-the-australian-women-in-religion-wikipedia-project-in-theological-libraries-month/>>.

The Australian Women in Religion Wikipedia Project commenced in 2019 as a collaborative initiative of the University of Divinity. Kerrie Burn leads this project and Australia's contribution to the international 1000 Women in Religion Project. Both initiatives are working to address knowledge and gender gaps on Wikipedia. Currently, only about 19% of biographical articles on Wikipedia are about women and only about 10% of Wiki editors are women. The project will help address this bias by bringing to light the often under-recognised work of women who have made significant contributions to the world's religious and spiritual traditions.

In October 2021, the project achieved its target of **creating 100 new Wikipedia articles** about Australian Women in Religion, in addition to improving many others. See <<https://divinity.libguides.com/feminist/wikipedia>>. These women have been important to the historical and contemporary development of religious and spiritual traditions in Australia. They have been innovators in the fields of education, health and social justice, founders of institutions, trailblazers in the women's ordination movement, made significant contributions as activists, philanthropists, and academics, and done valuable work in the church, community and wider society. Despite their noteworthy achievements, many do not have a Wikipedia page and this project provides an opportunity to shine a light on their stories.

Out of the first 100 new Wikipedia articles created, 30 are about Australian Catholic religious sisters from 14 different religious orders. In addition, there are new Wikipedia pages for two Anglican religious sisters and four Australian Buddhist nuns. Members of the Sisters of Charity of Australia and the Sisters of Mercy had the most new Wikipedia articles created in 2021. This is no doubt due to the early arrival of these orders in

Australia, 1838 and 1846 respectively, and the significant contributions of women from these orders, particularly in the areas of charity work, education and healthcare, including the founding of many schools and hospitals.

Recently, one of the 100 new Wikipedia articles appeared on Wikipedia's Main page <https://en.wikipedia.org/wiki/Main_Page> in the *Did You Know* section.

Did you know ... that Australian religious sister **Bridget Partridge** fled her convent in 1920 dressed only in her nightgown, precipitating a national sectarian scandal? <https://en.wikipedia.org/wiki/Bridget_Partridge>. This is the tenth article created by the Australian project featured in Wikipedia's *Did You Know* section. Another *DYK* is for Rosemary Crumlin. *Did you know ...* that **Rosemary Crumlin**, author of a 60-year history of the Blake Prize for religious art, first attended a Blake exhibition when she was a young novice with the Australian Sisters of Mercy? <https://en.wikipedia.org/wiki/Rosemary_Crumlin> The list of *DYK* articles <<https://divinity.libguides.com/feminist/DYK>> as well as the list of all new Wikipedia articles created <<https://divinity.libguides.com/feminist/wikipedia>> is available on the project's website, which Kerrie created and continues to manage.

There are currently 564 women on the Australian project's main working list which is also available on the project's home page. This list of women continues to grow as new names are suggested. The small project team is also proactively seeking to identify women from under-represented groups, increasing the diversity of women on the list and ensuring that we include women from a variety of religious and spiritual traditions. Several online media and blog posts <<https://divinity.libguides.com/feminist/media>> have reported on the Australian Women in Religion project and interested individuals have attended one of the project's two successful edit-a-thons held in 2021, hosted by Mannix Library and Wikimedia Australia. These events provide an opportunity for those new to Wikipedia to learn more about the platform's guidelines and the aims of the project, and begin to edit new and existing articles about Australian women in religion. The project also is creating a bibliography of authoritative sources related to Australian women in religion, and other useful tools for editors.

Grants

A successful grant from the University of Divinity enabled the project to employ Michelle Eastwood as a research assistant in 2021. Subsequent grants from the University and from the Australian Research Theology Foundation Inc (ARTFinc) will enable a professional editor to be employed to assist with future publications, provide funds to support additional research assistant hours, facilitate future **digitisation projects**, and support the development of an Australian Women in Religion research archive.

The project to digitise a number of early publications of Australian feminist theology groups and other women's religious collections is already underway. The development of an **Australian Women in Religion Archive** will provide online access to significant resources that will facilitate future research in this area.

Wikipedia Visiting Scholar

At the end of 2020, Polly Hamlen was appointed as a Wikipedia Visiting Scholar at the University of Divinity. Polly is a member of the 1000 Women in Religion group based in Boston, and an experienced Wikipedian who volunteered to work on the Australian project. She has made a valuable contribution, generously offering her time and expertise. Polly and Kerrie are currently contributing to a 3-month event, (October–December 2021), organised by the Women in Red project <https://en.wikipedia.org/wiki/Wikipedia:WikiProject_Women_in_Red>, devoted to creating new Wikipedia articles about women from Oceania. Becoming a University Scholar provides Polly with access to the University's online resources. The University of Divinity is also acting as a pilot institution for Wikimedia Australia, which is using the University to establish a local Wikipedia Visiting Scholar program.

Wikimedia Australia

The Australian Women in Religion project has greatly benefited from our engagement with members of the Australian Wikimedia community, particularly with Pru Mitchell, a librarian and researcher at the Australian Council for Educational Research, who is part of our core team. Members of Wikimedia Australia have provided expertise, promoted our project and events, and assisted at several edit-a-thons.

Presentations about the Australian Women in Religion project have included the following:

- Burn (2021) *How Theological Librarians Can Help Change the World: Addressing Knowledge and Gender Gaps in the World's Largest Encyclopedia* (included in Atla Annual Summary of Proceedings)
- **Wikimania 2021** – *Documenting for Diversity: The Case of 1000 Women in Religion*. Panel members: Clifford B Anderson, Kerrie Burn, Collen Hartung, Polly Hamlen and Christine Meyer. An excerpt about the Australian project from this panel presentation is available on YouTube via the project's website <<https://divinity.libguides.com/feminist/video>>
- **Women and the Australian Church (WATAC)** – Kerrie Burn and Michelle Eastwood were guests at a recent *WATAC Presents* and invited to speak about the project. An article titled 'WATAC explores feminist activism in action' appeared in *Catholic Outlook* on 12 October 2021 <<https://catholicoutlook.org/watac-explores-feminist-activism-in-action/>>
- **Wiki-Wednesday Sessions** – these weekly meetings are opportunities to build editing expertise amongst group members, encourage one another and discuss the various side projects with which the group is involved.

Publications

The primary focus of the Australian Women in Religion project is to write Wikipedia articles about women to help address the gender imbalance on the site. A secondary aim of the project is to publish information about women who have not had their work recognised through traditional channels. In addition to several planned journal articles, individuals associated with the Australian project are contributing to several volumes in the *Women in Religion* series, published by Atla Open Press (American Theological Library Association).

The first volume in the series, *Claiming Notability for Women Activists in Religion* was published in 2020, the second volume, *Challenging Bias Against Women Academics in Religion* in 2021. The chair of the 1000 Women in Religion Wikipedia Project, Colleen Hartung, has edited these two volumes. The third volume, to be edited by Kerrie Burn, is titled *Uncovering Women's Stories from the Parliament of the World's Religions: Addressing Knowledge and Gender Gaps on Digital Platforms*. This volume will include chapters from two Australians.

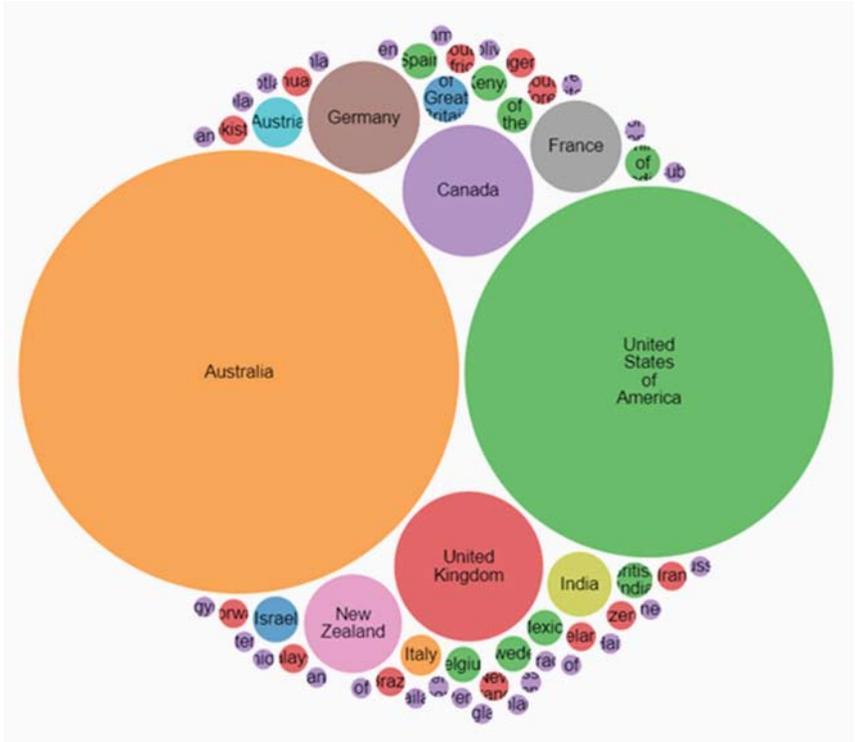
A proposal for a future volume based on the Australian Women in Religion project is also in the pipeline. It will be edited by Kerrie Burn, with Kathleen McPhillips and Tracy McEwan from the University of Newcastle. In addition to including biographical chapters about Australian women, the theoretical focus of the volume will address the colonialist practices in our systems of knowledge production that result in the stories of women and other marginalised groups being excluded from mainstream knowledge platforms. This volume will profile Australian women who have made important contributions to the world's religious and spiritual traditions, and demonstrate how the Australian project is attempting to disrupt the status quo by developing a new open access, linked dataset related to Australian women in religion, with inclusion and diversity as its key principles. If all goes to plan, the call for papers for this volume will go out in early 2022.

Digital Humanities & the Australian Contribution

Something that has set the Australian project apart from the beginning has been its initial focus on collating biographical and other data about each woman on the list and uploading this information into Wikidata, a sister project to Wikipedia. This has contributed a significant amount of information about Australian women in religion to a larger network of open, linked data, which can now be queried using tools such as SPARQL. This opens the way for this data to be analysed, and contribute to future digital humanities initiatives, including the creation of informative data visualisations. The data can now be output in a range of formats, including graphs, tables, maps, and timelines. Data visualisation techniques can help to discover and explore the trends, relationships and patterns present in the data and be used to communicate research outcomes in future publications.

Using SPARQL to interrogate Wikidata related to Australian women and religion is still in the early stages of exploration by members of the project team. Clifford Anderson, Associate University Librarian for Research and Digital Strategy at Vanderbilt University Library, recently presented a paper, 'A Digital Mirror? Exploring Religious Claims on Wikidata' <<https://observablehq.com/@andersoncliffb/a-digital-mirror>> at a virtual conference hosted by RWTH Aachen University in Germany. His presentation included a number of interesting data visualisations based on religious data in Wikidata, and also highlighted the significant

contribution of the Australian project to date in this space. In the section headed Nationalities, Anderson’s article notes, “The distribution of nationalities on the 1000 Women in Religion list is also uneven, privileging developed countries over developing nations. However, the outsized representation of Australia is also due to the efforts of Kerrie Burn, Library Manager at the University of Divinity and leader of the Australian Women in Religion project.”



The early focus on data and its corresponding high-level of organisation associated with this dataset, has proved to be an efficient and effective strategy for the Australian project, and enabled it also to make a significant contribution to the international project <https://en.wikipedia.org/wiki/Wikipedia:WikiProject_1000_Women_in_Religion>.

At the time of writing, the international project had 134 articles listed that had been created or improved in 2021. Of these 134 articles, approximately 110 of them are about an Australian woman or were created

by an Australian editor. This outcome is a testament to the dedication of all members of the Australian project team and their practical commitment to addressing the systemic and gendered bias present on platforms like Wikipedia. It is hoped that the Australian approach might be used as a model for other regional and/or topic-focused Wikipedia projects.

Further Information

If you are interested in learning more about the project, being added to our mailing list, suggesting a new woman for our list, or finding out how you might get involved, you can contact Kerrie Burn <library@etc.edu.au> or explore the project's webpage <<https://divinity.libguides.com/feminist/women-in-religion>>. You do not need previous Wikipedia editing experience to be involved. The project team plans to host its next edit-a-thon in early 2022.

RACHEL NAUGHTON CELEBRATING 25 YEARS AS MUSEUM MANAGER AND ARCHIVIST

Fiona Basile

Article and photos by Fiona Basile. Courtesy of and previously published in *Melbourne Catholic*.

Intro paragraph

There is an historical treasure housed within the grounds and across the road from St Patrick's Cathedral in East Melbourne. And it is Rachel Naughton, Archivist and Museum Manager of the Melbourne Diocesan Historical Commission who has been 'at the service' of these treasures and records – both historical and administrative – for the past 25 years. We celebrate and give thanks for Rachel's contribution during this time and for her years of meticulous care and dedication to some of the world's finest artefacts, all of which help tell the story of the Catholic Church in Victoria.

Article

For 25 years, Rachel Naughton has been 'at the service' of the vast collection of administrative and historical records and artefacts that help tell the story of the Catholic Church 'at work' in Victoria. The administrative records, which are 'used in the normal business of the day' and can assist in providing an accurate and detailed picture of the Church in action, are kept within two large rooms of the Cardinal Knox Centre in Albert Street. Rows and rows of shelves are filled with boxes that contain documents, maps, administrative files, and a large collection of photographs that are often featured in books and displays.

Across the road, in the Goold Museum, which is spread across several stories in two adjoining terrace houses, the collection of historical artefacts includes liturgical objects, vestments, furniture, artworks, statues and personal memorabilia. 'Most people are interested in the historical pieces in the museum, which is a conglomeration of all the different stories that generally tell a story of the Church in Victoria and the Church at work,' said Rachel.



In the Archive



‘It can be difficult to fully comprehend and understand the depth and richness of what is housed within the museum and archives, but the items in the historical collection are things of great beauty and importance. We’re the servants who look after it and document it – it’s so important to do that.’

On any day, you could find Rachel answering general phone enquiries from the public, or from PhD students or researchers, interested in any number of records and information about the Church in Melbourne, or perhaps a parish secretary is wanting help to organise and scan their sacramental records. Rachel assists wherever she can, applying the skills she gained from having years of experience in records management from previous employment, as well as having completed a Masters in Information Management at Monash University.

‘They’re always after something very tricky by the time they get to us,’ she said. ‘It’s usually some sort of document to do with who donated this land to the parish back in 1906 or sourcing a photograph to be featured in a book. It’s very time-consuming work.’

Rachel says ‘we have a symbiotic relationship especially with our professional researchers, people doing PhDs and people writing books and articles. The researchers are very important as they really dig down through our collection and find all sorts of things. It’s very important they get access to the correct facts and information. They also help us to learn more about our own collection, and we need them to tell the story of the church.’

Over several years, Rachel played a particularly important role in assisting the authors of two historical volumes that honour the life and cultural contribution of Archbishop James Goold (1812–1886) who arrived in 1848 as the first Catholic bishop of the newly created diocese of Melbourne. Volume One, published in 2019 by authors Prof. Jaynie Anderson, Fr Dr Max Vodola and Shane Carmody is called *The Invention of Melbourne: A Baroque Archbishop and a Gothic Architect*. The second book, *The Architect of Devotion* is soon to be launched and has been dedicated to Rachel in acknowledgment of her ‘great work of conserving the Goold material’.

‘Goold put together the biggest Church art collection in Australia,’ said Rachel, ‘He exported 230 artworks out of Italy and they’re all big! I find that in the museum you have to have some of those big paintings on display because particularly for visiting school students, when they

come in, they're interested in all the smaller items, but it's the great big paintings that make them go, "Wow!" And of course, that's why Goold bought them. It was a wow experience for people to go into a church and be elated by this wonderful artwork. So, it's very important to have them. There's nothing like a beautiful or large painting.'

Walking through the museum, Rachel shared the historical information with ease and passion. She explained that she's 'particularly fond of' the first Mass box, a small wooden chest with handles on either side and a hinged lid and shared the story: 'Jeremiah and Catherine Coffey arrived in Victoria (via Tasmania) from Ireland with their family in 1838. At the time there was no Catholic priest, so in the meantime, Catherine taught catechism to her children herself to ensure the faith remained alive.

'When Fr Patrick Geoghegan arrived in 1839 – he's regarded as the first priest to have arrived in Victoria – the first Mass was held in an open-roofed warehouse on the corner of Little Collins and Elizabeth Streets. He used Mrs. Coffey's little travelling box on a table and covered it with the white linen cloth. That was the altar for the first Mass. I'm sure he did that to honour Mrs Coffey because of what she'd been doing. That's the little box in the museum.'

Rachel is also particularly fond of the vestments that Fr Geoghegan brought with him to Melbourne. Rachel explained, 'He brought his own vestments probably because he didn't know what would be available here and they were obviously made by the women that he knew because they're hand sewn and made of different sorts of fabrics – they used whatever they had.

'They were originally bright red, but because they'd been on display for so long, they've faded to nearly white, but we now have them safely put away. Those first Mass vestments are treasures, and we have the whole outfit – the chasuble, the stole, the maniple, the little chalice veil and the burse. It just amazes me at what survives, really.'

The museum also contains the largest collection of Church textiles in Australia. Rachel said, 'We have people coming from all over the place who are interested in liturgical textiles, including an assistant to a former Governor of California. He arrived impeccably dressed in a silvery suit, I sat him down in the kitchen and made him a cup of tea and rather than provide him the full collection of photographed textiles and vestments, I

cont'd on page 42



Rachel's favourite artefact – Mrs Coffey's travelling box used as the altar for the first Mass in Victoria, May 1839.



Rachel with the first altar from St Francis Church.
Two Goold paintings hang in the background.



The Goold Room in the Goold Catholic Museum.

The beautiful
Viennese portrait of
Archbishop Carr





Rachel's favourite vestments – the hand made first Mass vestments 1839



The beautiful humeral veil, a gift from the Pope to Archbishop Carr for the consecration of St Patrick's Cathedral 1897.



The beautiful Corpus Christi College vestments 1923

cont'd from page 38

decided it was easier to show him where all the cabinets that contained the textiles were. And we could hear drawers opening and closing for about two hours. Eventually he had a break and he said, “This is the most amazing collection”. And it is.’

The vestments have come from ‘all over the world’ including Japan, China, England, Australia, Italy, and other parts of Europe. ‘When you look at the vestments, particularly the chasubles and stoles,’ said Rachel, ‘the embroidery is unbelievable, and the patterns and details are so different.’

Reflecting on the artefacts in the museum, Rachel is grateful to those who came before her in the role who were passionate about recording and archiving the historical treasures. ‘Over the years, the many artefacts in the museum have come from a range of sources. Things that have been either gifted to the Archdiocese or the Archbishops themselves or others have collected items recognising that “This is precious. We need to keep this”’.

‘At a time when the various parishes were getting rid of things, luckily Fr Keaney was taking whatever anybody was giving away. In the 90s, again, we had a priest here, Fr John Rogan, who was very interested in the textiles, so he was going out gathering vestments that people had. So now we have this big collection and they’re absolutely beautiful.’

Rachel acknowledged the generosity of religious orders, too, who have gifted the Museum with many items. ‘Most of the statues and three-dimensional things we have come from religious orders, and a few come from parishioners. It all tells the story of the archdiocese of Melbourne. It’s important to document and leave a record and ‘footprints’ for the next generation.’

In reflecting on her 25 years, Rachel is grateful for her faith and for her family, and for the opportunity to work in an environment that enhances her faith, as well as her own curiosity and love of research and history. ‘This job has been a gift from the beginning and it’s a gift that I can still be here now,’ she said. ‘I do love my job and that’s probably one of the reasons that I’ve been able to stay here for so long too! I’m grateful that they’ve been happy for me to stay here this long!’

Both the Archive and the Gould Catholic Museum can be accessed via 398 Albert Street, East Melbourne. It is best to contact Rachel on (03) 9926 5677 to arrange a visit. For more information, see the [website](#).

THE CONSECRATION OF ST PATRICK'S CATHEDRAL, MELBOURNE

[113 pages] Compiled and edited by The Rev. M. Watson, S.J.

SOLEMN TRIDUUM OF CELEBRATION,
SUNDAY, OCT. 31—TUESDAY, NOV. 2, 1897.

A selection of pages 16–20

The Ceremony of Consecration.

ALTHOUGH it was generally believed that the Cathedral was to be consecrated on Sunday, October 31, 1897, that important function had, in reality, been performed on the preceding Wednesday, the 27th October, with minutest detail, as prescribed by the Roman ritual. At 6.15 a.m. on the day appointed for the function the consecrator, Dr. Corbett, the Bishop of Sale, who was assisted by the Archbishop of Melbourne, and by the Bishop of Dunedin and the clergy attached to the Cathedral, began the function, which occupied nearly four hours—that is, until ten o'clock. A remarkable feature of the ceremony was a cross marked by ashes, which extended the full length of the nave and the transepts—a sign that the entire building was to be henceforth entirely dedicated to the service of the Almighty. At intervals were placed twelve “consecration crosses,” from which projected brackets for holding candles. These were lighted during the ceremony, and allowed to burn on until consumed, so resembling the old Irish Catholic custom of lighting candles on Christmas Eve and allowing them to usher in the birthday of Our Lord, No one not actually engaged in the function was allowed within the Cathedral, and everything was made as bare as possible. The ceremonies concluded with Pontifical High Mass by the consecrator (the Most Rev. Dr. Corbett), who thus had the privilege of offering the “First Mass” at the High Altar in the completed Cathedral. The law of compensation, they say, goes on in an unceasing and unvarying course, and it can be said in truth that the Bishop of Sale was richly compensated for the unusual fatigue his Lordship must have undergone during the hours the important function lasted.

Saturday, October 30th, 1897.

On the day before the solemn celebration of the consecration of St. Patrick's, the *Argus* said: "To-morrow will be a proud day in the memories of the Roman Catholics of this city and colony, for it will witness the consecration of St. Patrick's Cathedral, the greatest ecclesiastical edifice in Australasia, and a monument of forty years of self-denying effort. The solemn ceremonial, in which the heads of the Catholic hierarchy in Australasia will take part, will be impressive in itself, and will possess a deep and abiding significance. The great cathedrals of Europe, now 'grey with centuries of venerable age,' have played a great part in the history of civilisation from the dawn of the middle ages onward, and upon them have been lavished all the resources of the architect, the painter, and the sculptor. 'On the internal decorations of the august sanctuaries of mediæval Catholicism the wealth of prince and peasant was freely spent. The vestments were marvels of rich embroidery; the most delicate art of the workers in, gold and silver was lavished upon the sacred vessels; works of priceless value in painting and statuary adorned the walls.' Those 'everlasting piles' were to the poet Wordsworth—

'Types of the spiritual Church which God hath reared

... To rouse the heart and lead the will

By a bright ladder to the world above.'

But these 'monuments of love divine' were not raised in a year or in a century. 'Their walls rose slowly, while generation after generation of worshippers passed away like autumn leaves. Architect succeeded architect, each impressing his own personality upon tower and column, upon arch and buttress.' So, in 'The Golden Legend,' Elsie stands within the cathedral at Strasburg in awed wonder. 'Who built it?' she asks, and the Prince replies—

'A great master of his craft,

Erwin von Steinbach; but not he alone,

For many generations laboured with him;

Children that came to see its saints in stone,

As day by day out of the blocks they rose,

Grew old and died, and still the work went on,

And on, and on, and is not yet completed.'

Those were doubtless in a special sense ‘the ages of faith, and we are often told that the days of great cathedrals have passed away.

‘This is no age to get cathedrals built,’

says Russell Lowell, and it is true that the modern world has lost much of the steadfast faith and self-devotion which are needed to bring such gigantic labours to fruition. All the greater, then, is the honour due to the handful of devout Catholics in this corner of the Australian continent who have, within the space of a single lifetime, erected the noble building which will to-morrow be consecrated to the glory of God and the service of His people.”

A detailed description of the building is closed with the following words:—“The interior of the Cathedral will gain vastly in richness and solemnity when it has its full complement of—

‘Storied windows richly dight,

Casting a dim religious light.’

The floor of the building leaves little to be desired. Minton’s tiles are used everywhere, save in the sanctuary and side chapels, and these are laid with mosaic work. The choir gallery and organ occupy temporary quarters at the western end of the nave, but eventually be removed to the recess provided for them opposite the transept aisle.

“Such is the building which is to be consecrated to-morrow. Thousands of our Catholic fellow-citizens will regard the even as one of the greatest in their experience, but even those who do not worship at the same shrine can rejoice with them upon the accomplishment of a work which sheds such lustre upon our city and colony. So far as the things of this world can withstand decay, St. Patrick’s Cathedral will be an abiding possession—a thing of beauty and a joy for ever.’ It lacks ‘the dedicated shapes of kings and saints’ which, in Chartres Cathedral, inspired the verse of Russell Lowell; yet we may well imagine that the sainted souls of its founders, whose bones lie beneath its sanctuary—

Look down benignly grave and seem to say:—

‘Ye come and go incessant; we remain

Safe in the hallowed quiet of the past;

Be reverent, ye who flit and are forgot,

Of faith so nobly realised as this.’

Sunday, October 31st.

So great was the anxiety of people to get a glimpse of the interior of the Cathedral that the early Masses from 7 till 9 a.m. were crowded on Sunday, the celebrants being visiting prelates. The Cathedral during the previous week was jealously guarded from the curious. And, indeed, there was good reason for that course, as much of the finishing up of the chapels, etc. had to be pushed on, so as to be ready for the opening day.

So dense was the crowd which began to gather in the vicinity of the Cathedral, even as early as 9 a.m., that the gates were closed, and precautions taken to observe complete order in the admission of ticket-holders, those holding white tickets entering by the western or main gateway, and seating themselves in the nave and the transepts, and those with blue tickets entering by the Albert Street corner gates, and occupying seats in the chancel and side chapels. From every direction crowds were to be seen wending their way in the direction of the Cathedral. Special facilities were afforded the travelling public by the Railway Department and the Tramway Company. But the owners of 'hansoms' and cabs did a thriving trade, as they delivered their living freights outside the Cathedral and hurried back for re-loading. The assemblage around the Cathedral was augmented at the rate of about 1000 every quarter of an hour, and when the Pontifical High Mass commenced its numbers must have reached fully 10,000, while a crowd about half as large as this had passed on through the gates into the Cathedral itself. In order to keep a clear route for the tramcars through the mass of human beings outside the building, a force of 120 foot police and a squad of mounted constables were present at the scene. A couple of score of the former were posted at the main entrance to the Cathedral and at the various gates, to prevent the crush extending to the Cathedral.

Shortly after 11 o'clock a merry chime pealed forth from the Cathedral bells, and a procession, which, from its august purpose and the number and eminence of those taking part in it, riveted the attention of the thousands assembled in eager expectancy around the precincts of edifice.

To be continued ...



The Architecture of Devotion James Goold and His Legacies in Colonial Melbourne

by Jaynie Anderson, Max Vodola, Shane Carmody

The Architecture of Devotion: James Goold and His Legacies in Colonial Melbourne honours the life and cultural contribution of Archbishop James Alipius Goold (1812-1886). Goold arrived in 1848 as the first Catholic bishop of the newly created diocese of Melbourne and quickly adapted to Australian colonial conditions, setting about establishing an extraordinary network of schools, churches and welfare institutions across Victoria. Beyond the immediate task of building bluestone, bricks and mortar, Goold carried a grand vision, sensing that Melbourne was on its way to becoming a grand international metropolis. A collector and man of refined taste, Goold not only adorned religious institutions with quality Baroque artwork, but he also amassed a unique book collection and private library that showcased his European cultural sensibilities. A companion to *The Invention of Melbourne: A Baroque Archbishop and a Gothic Architect* (2019), *The Architecture of Devotion* brings Goold to life as we follow him around the colony and witness how he shaped the fabric of Victorian suburbs and towns. These volumes have been supported by the Australian Research Council, which has recognised them as among the best research projects in Australia.

The Invention of Melbourne was commended in the Victorian Community History Award 'History Publication Award', 2020.



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Max Vodola is a priest of the archdiocese of Melbourne and lecturer in church history at Catholic Theological College, East Melbourne (University of Divinity). He is Chairman of the Melbourne Diocesan Historical Commission.

Jaynie Anderson is professor emerita in art history at the University of Melbourne. In 1970 she was the first woman Rhodes Fellow at Oxford, where she lectured until 1991. She was Herald Chair of Fine Arts at the University of Melbourne from 1997 to 2014, and from 2008 to 2012 was president of the International Committee for Art History. In 2015 she received a knighthood from the President of the Republic of Italy for her distinguished research on Venetian Renaissance art.

Shane Carmody is a historian who has published widely on the history of collections and the history of the book. He has worked at National Archives of Australia and State Library Victoria, where he was Director, Collections and Access. His most recent role has been as Senior Development Manager at the University of Melbourne.

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