

# St. AUGUSTINE'S YARRAVILLE A History of Church & School.



COMPILED FOR REUNION CELEBRATIONS

19th - 20th October, 1985

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**Wooden Church, 1894**

# The Parish Evolves from the Missions

## INTRODUCTION

90 years ago, 1895, the Catholics living in Yarraville could boast of the existence of one parish building — a comely wooden church, that served their spiritual needs each Sunday, and on week days the educational needs of over 200 children.

Now the parish property had extended to take up the entire block bounded by the railway line, Avoca Street, Fehon Street and Somerville Road.

It includes Church and Presbytery, Primary School and Secondary Girls' College, Hall and Parish Centre.

The gradual upgrading of church and school buildings shows the growth of the parish, and the underlying faith, determination and generosity of the Yarraville parishioners.

Looking back to humble origins, enlightens us to the changing nature of society and particular difficulties the Catholic community have been required to face.

In the richness of our reminiscences we can find direction and affirmation as a community living our faith.

Church and school were always closely related but for the purposes of this booklet the development of the schools is treated separately.

Originally the whole colony of Port Phillip was seen as one mission, dating from 1847. In the next half a century the colony was to progress dramatically, the 1850 gold rushes bringing a great influx of migrants, particularly those from Britain. As communities sprang up around Melbourne and in rural areas, independent missions were established.

The Williamstown mission of St. Mary's was the first in the western suburbs with the first recorded Baptism in 1853. By 1850 a wooden church was upgraded to stone, then another stone church was to be built. The site for the original church was then used for a brick school in 1887. Long delays meant the Church was not completed until 1933.

By 1850 St. Monica's parish had also made a start, with a tent set up near the junction of the Maribyrnong and Yarra rivers serving as a school

until a wooden building was erected in 1852.

By April 1857 the present bluestone school was built. The historian of the Footscray parish the late Seyenour ("Jack") Armstrong writes in "the Centenary of the First Mass; St. Monica's Church, Footscray.":

*"At this time the railways were putting in the cutting for the train line at Footscray, most of the rail workers were Irish and subscribed in 24 hours enough money which combined with the government grant was enough to build the school on the corner of Moreland and Wingfield Streets." £182.4.6 had been given — remarkable generosity.*

The school was also used for 9 A.M. Mass on alternate Sundays, from 1863. A priest had to come from Williamstown until a gothic style bluestone church was erected at Footscray in 1874. The present presbytery was built in 1893, and from 1890 St. Monica's was a parish in its own right.

It is appropriate that the Yarraville parish should be named after the son of St. Monica because the origins of St. Augustine's parish lie in the Mission of St. Monica's in Footscray.

The first suggestion that Catholics of Yarraville have their own church was made in a letter to "the Yarraville Standard" on 8th March, 1890.

*"Why I ask can we not have a chapel erected and Mass celebrated in a place like Yarraville? At present*

*we must go to Footscray or Williamstown or neglect our spiritual obligations."*

He would not have been alone in finding the weekly Mass uncomfortable, inconvenient and expensive. He continues optimistically:

*"I am quite sure that an allotment of land would be donated in the first instance and immediately after there would be an influx of money from £10 downwards. All denominations would contribute and show that Yarraville is not to play second fiddle to either Footscray or Williamstown."*

Considering that the Yarraville people were the poorest in Melbourne at the time, the letter demonstrates the growing community spirit, characterised by pride, opportunism, commonsense and willingness to pitch in when needed.



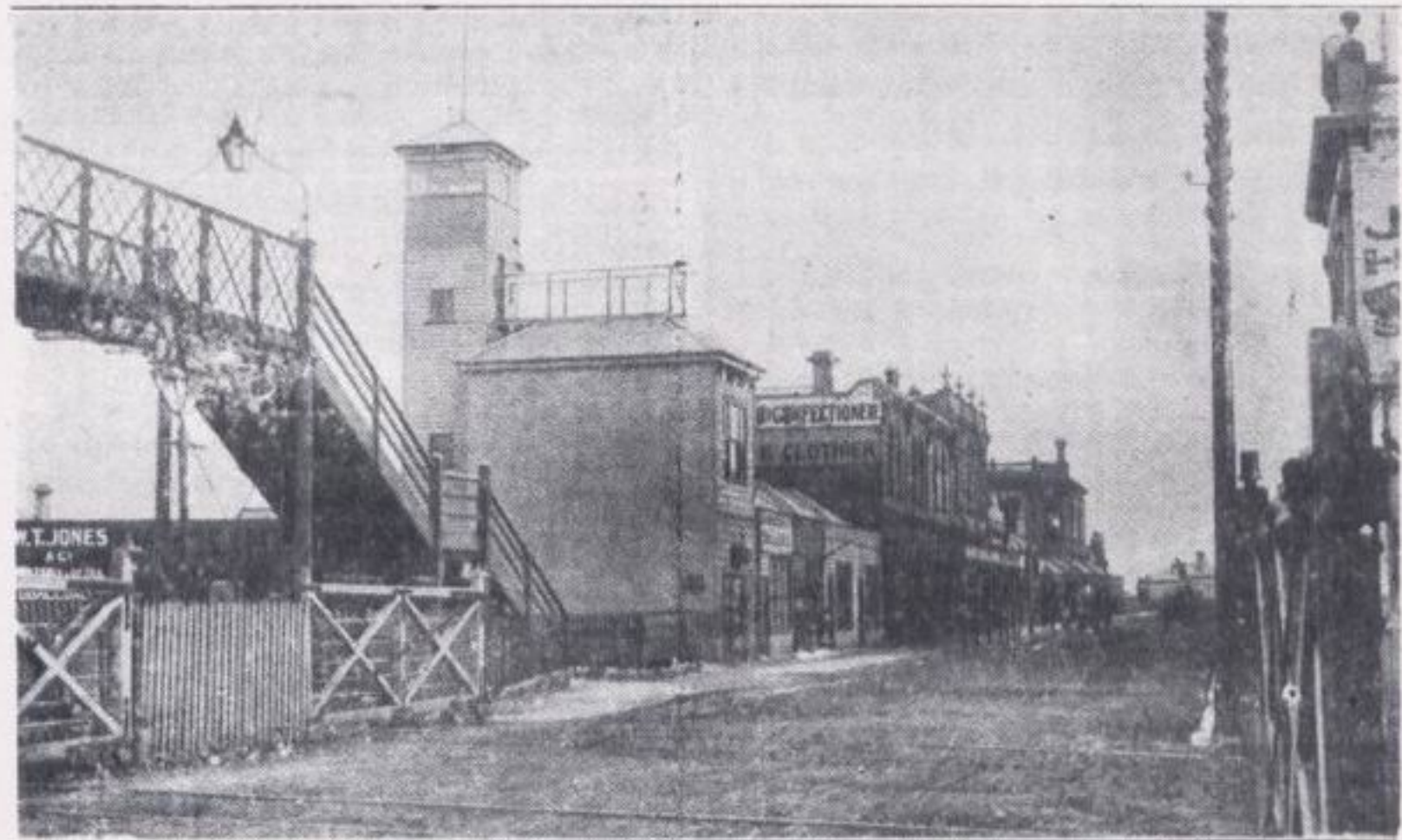
*"For I have chosen and have sanctified this place that my name may be there forever, and my eyes and my heart may remain there perpetually."*

Verse 7. Paralipomenon.

This text was the basis of Rev. Hegarty's discourse at the opening of the first church in Yarraville and quoted in the Catholic "Advocate" of 22nd December, 1894.



Wooden Church, 1894



Anderson Street in 1891 showing old Fire Station.

# Early History of Yarraville

The first land sales in Yarraville area were prior to the separation of Victoria, known as Port Phillip District from New South Wales on 1st July, 1851.

These were one lot of 11 acres, now part of the Cuming Smith chemical works and another of 12 acres to George Ward Cole, sold at auction on 15th May, 1850. These lots extended from Whitehall Street to the river.

The area in which the parish buildings are situated was sold to James Gill on 21st July, 1868 as an original Crown Grant of 78 acres.

The Railway from Melbourne to Williamstown was opened on 13th January 1859. Its construction was a massive task, considering the dependence on manual labour, which attracted labourers mainly from Ireland. An early sub-divisional land map shows a proposed railway line with a station near Francis Street and naming the area as Woolwich.

The vendor was the land speculator W. J. Henningham of 71 Great Collins Street, Melbourne, who conducted a sale on 30th April 1855 of "Building and Garden Lots". The railway station was originally named Footscray South.

An area of 12 acres between Whitehall Street and the river comprised in a Crown Grant to C. J. White on 18th June, 1852 is shown in an early map to be a private township to be called Greenhythe.

In 1878 Yarraville was officially recognised in the Footscray Council when the South Ward was created.

Migrants were attracted to the area because of the availability of steady work, transport and cheap land. Industries sprang up along the waterfront, as well as large bluestone quarries.

In the land boom of the 1880's substantial buildings were erected. Shops formed clusters in Stephen Street, Anderson Street and later Charles Street. All meetings and entertainment functions were held in the Yarraville Hall in Stephen Street. (Built by August 1886, it became known as the Lyric Theatre and is still used as a clothing factory.)

Other denominations, namely United Methodist Free Church,



Architect Town in 1891 showing old Fox Terrace.

Church of England, Presbyterian and Salvation Army were all established in Yarraville by 1886. The earliest was the United Methodist Free Church which commenced building in 1870.

The Footscray "Advertiser" of 4th April, 1891 reported:

*"The appointment of an assistant to the Rev. Dr. Kelly who has charge of the Footscray mission has enabled that gentleman to make better provision than here to fore for the spiritual requirements of those of his parishioners residing in Yarraville. On Sunday Mass was celebrated for the first time in the Yarraville Hall and it will be in future be celebrated there every Sunday at 10 a.m."*

In 1893 the idea of building a church in Yarraville was taken up, and again the Yarraville Hall was the venue for a week long bazaar to raise funds. As well as stalls and sideshows people were attracted by the performances by the Yarraville Brass Band and a stereopticon exhibition by Professor Muller. Photographs of European, British, Egyptian and Palestine sites were a great drawcard for colonists, so far from their homelands and civilization.

The "Advocate" of 18th March, 1893 reported:

*"It afforded the purchasers and sightseers the most exquisite pleasure while their pockets were legitimately raided on behalf of the church."*

In 1894 for the cost of £730 (including £135 for land) a church was erected on the Birmingham Avoca Street corner facing the railway line. The Footscray "Advertiser" of 22nd December, 1894 describes the interior as: "of a roomy nature and well appointed".

*"It consists of a nave, chancel and two sacristies. The roof is lined with diagonal joisted boards and is wagon headed, the boards forming into panels with bold mountings. Deal linings and dado rails picked out in plain varnished stain colours make up the wall space while secret, nailed kauri boards form the floors. The windows are gothic headed mounted with bold architraves and sill pieces are transomed, Gable ended roof filled with ornamented cut woodwork and surmounted with crosses have a very pretty effect."*

Mr. F. J. Henderson was the architect and Mr. Duckworth the contractor.

Officiating were Archbishop Carr, Very Rev. J. L. Hegarty of St. Kilda and Rev. J. Manly, Parish Priest of Footscray.

This was to be the Yarraville Catholic Church for 30 years and also doubled as a school until 1912 and later served as a hall until 1940 when it was moved and re-located built in a somewhat different style as St. Flannan's in Ormond Road, Kingsville. It is now known as Corpus Christi.

**YARRAVILLE HALL,  
STEPHEN STREET.**

**GRAND**

**BAZAAR AND FANCY FAIR,**

**In aid of the Building Fund of the  
R.C. Church, Yarraville.**

**The Opening Ceremony will be performed by  
CR. J. CUMMING, Esq.,**

**At 8 p.m.**

**SATURDAY, 4th MARCH.**

**The bazaar will be continued for a week, between  
the hours of 7 and 10 p.m.**

**The Yarraville Brass Band will perform each  
evening.**

**J. CAULFIELD, Sec.**

# From the Records

## FIRST BAPTISMS:

There was no fanfare when St. Augustine's became a separate parish.

The Catholic "Advocate" of 5th March, 1910 at page 20, under the headings: "Catholic Intelligence" and "Clerical Changes and appointments" merely recorded: "Rev. T. English, from Clifton Hill to charge of the new parish of Yarraville."

The baptism register of St. Monica's shows that many Yarraville residents were baptised there prior to this time.

St. Augustine's baptism register commences with an adult baptism in April, 1910. This was Jane Humphreys a convert.

Entry Number 2 is a baptism of Leslie James Barber, 32 Blackwood Street, son of Thomas William Barber and Ellen Hyland, born on 14th April, 1910 and baptised on 8th May, 1910. Sponsors were Frederick Davis and Emily Slattery.

Both these baptisms were administered by Father Thomas English the first parish priest.

## FIRST MARRIAGE

The first and only marriage performed in St. Augustine's church Yarraville prior to the creation of a

separate parish in March 1910, was on 17th February, 1897 and is recorded in the records of St. Monica's.

This was Andrew Thomas Johnson, a blacksmith of Yarraville, son of Peter Johnson, Engine Driver and Emma Kennedy; and Ada Victoria Maria Atkinson, a weaver of Yarraville, daughter of Robert Atkinson, carpenter of West Melbourne and Mary McCaffrey. Witnesses were Edward Johnson and Marie Collins. Celebrant was Rev. John Manly.

The first marriage in Yarraville register was celebrated on 3rd May, 1910. This was George Perignon, grazier now of Yarraville, usual address Moulamein, N.S.W., son of Claude Perignon, grazier and Sara Duff; and Jane Humphreys now of Yarraville previously of Barham, born at Linton, daughter of George Humphreys, butcher, and Rubina McDonald. Witnesses were Henry Egan and Grace Humphreys. Celebrant was Rev. Thomas English, Parish Priest.

## FIRST BURIAL AT FOOTSCRAY CEMETERY

The first burial service conducted by Rev. Thomas English was of James Thomas Safe, 36 years, a

labourer of Yarraville, on 19th April, 1911.

This information was obtained from the Footscray Cemetery Burial Register. The Parish has not recorded Requiem Masses and burials of parishioners.

## THE OLDEST LIVING PARISHIONER

In a row of three houses in Queensville Street are to be found four generations of the MATICH family.

Mrs Dorothea Mary Matich was born on 17th September, 1893. She is the daughter of John SERSIC, a winchman and Lily MAHONEY. She is believed to be the oldest parishioner of St. Augustine's.

She is one of a family of four who lived in West Melbourne. They moved to West Footscray in 1909, when she was 16. On leaving St. Augustine's school in the city, she remained at home, her mother's help until she married at the age of 22 in the first (wooden) church at Yarraville. Father Joseph L. Egan was the celebrant. Her husband was Mate Matich from Austria who was the son of Simon Matich, a cabinet maker and Thomise Maretic. He was a gear rigger of West Footscray and 35 years of age.

They established their home in the Queensville estate.

Their only child Matthew John Frank Matich was born on 20th April, 1917. Like Aunt Kathleen and his uncles Jack Sersic (1st April, 1895) and Leo Sersic (28th November, 1897), he attended St. Augustine's School, Yarraville. He in turn married Edna Smith in 1946. Their children Peter (1947) and Margaret (1949) also went to St. Augustine's, and now Margaret has two boys Dennis and Michael. The elder — Dennis commenced school this year at St. Augustine's. Obviously they are a close family but each household runs independently. Dorothea Matich continues to keep her own house, and with good mobility and a very agile mind, she anticipates an active life at least until she receives the Queen's telegram. She remembers Halley's Comet in 1910 and is looking forward to seeing it again in April next year.

The Advocate, 4th March, 1893.

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# From the Records

## PARISH PRIESTS: ST AUGUSTINE'S YARRAVILLE.

According to first and last entries in Baptism Registers.

|                                       |                   |
|---------------------------------------|-------------------|
| 14th April, 1910 to 9th March, 1927   | Thomas English    |
| 3rd April, 1927 to 27 June, 1937      | John E. Carney    |
| 7th November, 1937 to 1st March, 1954 | William O'Farrell |
| 23rd May, 1954 to 24 April, 1964      | John A. Morgan    |
| 3rd May, 1964 to 9th September, 1973  | Leonard Egan      |
| 29th September, 1973 to 1985          | Nazareno Fasciale |

## ASSISTANT PRIESTS: ST AUGUSTINE'S YARRAVILLE

This list is according to first and last entries in the Baptism Registers. It does not include those in attendance for short periods or those of the Redemptorist Community or those attending the local Catholic ethnic parishioners.

|  |                     |
|--|---------------------|
| 8th March, 1914 to 13th May, 1915          | John J. McKeon      |
| 5th May, 1916 to 9th March, 1919           | Joseph L. Egan      |
| 16th March, 1919 to 25th January, 1922     | Francis Molan       |
| 5th February, 1922 to 24th May, 1922       | Leo C. Hartnett     |
| 18th June, 1922 to 23rd January, 1924      | Lawrence P. Kett    |
| 3rd Jan., 1924 to 22nd April, 1927         | James P. O'Collins  |
| 23rd April, 1927 to 9th June, 1929         | Thomas P. Considine |
| 16th June, 1929 to 13th August, 1933       | John H. O'Halloran  |
| 1st October, 1933 to 5th February, 1939    | Patrick Shelton     |
| 12th February, 1939 to 5th July, 1942      | Thomas M. Curran    |
| 26th July, 1942 to 20th April, 1946        | Bernard O'Connor    |
| 2nd June, 1946 to 18th January, 1948       | George Maher        |
| 22nd February, 1948 to 6th January, 1952   | Bernard J. Dillon   |
| 18th January, 1952 to 2nd April, 1958      | John S. Cross       |
| 22nd January, 1956 to 23rd August, 1959    | Kevin Garry         |
| 20th April, 1958 to 22nd January, 1967     | Luciano Secolari    |
| 20th September, 1959 to 2nd April, 1964    | Kevin Ryan          |
| 10th April, 1960 to 13th October, 1967     | Michael S. Parer    |
| 13th March, 1966 to 11th January, 1970     | John Lanigan        |
| 12th February, 1967 to 20th July, 1969     | Joseph P. O'Connell |
| 15th February, 1970 to 12th December, 1971 | Patrick Harvey      |
| 7th February, 1970 to 27th Feb., 1972      | Peter John Kenny    |
| 12th March, 1972 to 15th April, 1974       | Geoffrey Baron      |
| 19th March, 1972 to 23rd February, 1975    | Stephen Sas         |
| 4th May, 1975 to 28th February, 1982       | Ernest Smith        |
| 21st March, 1982 to 20th January, 1985     | Laurence Pearson    |
| 10th February, 1985                        | Robert Francis Wood |

## SUMMARY OF BAPTISMS AT ST. AUGUSTINE'S YARRAVILLE.

|   |        |
|---|--------|
| First Register: April, 1910 to 21st April, 1947         | 4,000  |
| Second Register: 27th April, 1947 to 4th April, 1983    |        |
| 766 pages & 10 entries to page                          | 7,660  |
| Third Register: 18th March, 1984 to 1st September, 1985 | 137    |
| Total   | 11,979 |

## VOCATIONS

### PRIESTS:

|                               |
|-------------------------------|
| Monsignor James HANNAN        |
| Fr. George HANNAN             |
| Fr. Martin BRANAGAN, C.S.S.R. |
| Fr. Leo BRANAGAN, C.S.S.R.    |
| Fr. John Patrick PIERCE       |
| Fr. Thomas ELLIOTT            |
| Father Douglas LYONS          |
| Fr. John NICHOLSON            |
| Fr. Peter NICHOLSON           |
| Fr. Frank O'LOUGHLIN          |
| Fr. John PURCELL              |
| Fr. Barry HANSEN              |

### CHRISTIAN BROTHERS:

|                          |
|--------------------------|
| Br. Des. O'HEHIR         |
| Br. Kenneth McGLADE      |
| Br. Kevin BUCKLEY        |
| Br. Thomas KEARNEY       |
| Br. Peter DUCKWORTH      |
| Br. Alexis Clyde HIGGINS |
| Br. Anthony SMITH        |
| Br. Richard Leo BOLGER   |

### NUNS - SISTERS OF ST. JOSEPH:

|  |
|--|
| Sr. SEVERINUS (Kathleen SHEEHAN)           |
| Sr. MARCELLIN (Imelda MOLONY)              |
| Sr. KATHERINE (Kathleen PIERCE)            |
| Sr. BARBARA (Nellie ALEXANDER)             |
| Sr. MARTIN (Theresa BOLGER)                |
| Sr. EMELIAN (Peggy GREELISH)               |
| Sr. AUSTINA (Catherine QUILLIGAN)          |
| Sr. MARIE THERESE (Annie "Nancy" BRANAGAN) |
| Sr. JOAN (Joan PURCELL)                    |
| Sr. ANNE (Arne TUCK)                       |
| Sr. VENARD (Agnes JONES)                   |
| Sr. ALBINUS (Victoria JONES)               |
| Sr. AMANDA (Amanda FINN)                   |
| Sr. EVELYN (Alice O'KELLY)                 |
| Sr. DAMIAN (Mary O'DONOGHUE)               |
| Sr. MARIETTA (Patricia BUTLER)             |

The registers have been kept to a good standard and are indexed.



## Dr. Mannix's First Appearance at Yarraville

The "Advertiser", of 13th December, 1913, reported the building of the presbytery in Somerville Road. (About the same time the first building of the convent at corner of Avoca and Fehon Streets was in use.)

Attending the opening ceremony were Father T. English, Parish Priest and Dr. Daniel Mannix just recently arrived in Melbourne from a very troubled Ireland.

In the early 1900's Victoria was dependent on clergy brought out from Ireland. Dr. Mannix's 50 year reign ensured the Irish flavour was kept even as the nature of the society changed.

While the Yarraville Catholics may have been predominately Irish at the turn of the century the community tended to become more cosmopolitan particularly with the wave of migration from Europe being encouraged after World War 2.

Dr. Mannix was co-adjutor Archbishop until Bishop Carr's death on 6th May, 1917, but it is evident in his speech at Yarraville, that he was prepared to make provocative statements that would antagonize the press and stir Catholic loyalty.

On this occasion speaking to a crowd of 1,000, he claimed the press to be responsible for exaggerating sectarian rivalry in Melbourne.

Dr Mannix maintained: "The dominant note in public life in Melbourne was one of mutual goodwill and friendly rivalry."

Supporting this view are the facts that all denominations contributed to the building of the first church, and from its opening St. Augustine's school accepted a number of non-Catholics on its annual intake (despite crowded conditions).

Ecumenism became the popular term after the Vatican Council in the 1970's. Since then the various Christian denominations have attempted to stress what they have in common, and provide opportunities for members of their congregations to celebrate together.

In recent years the Christmas carol sessions have become a sign of successful sharing of Catholics with non-Catholics in Yarraville.

Dr. Mannix was to make further appearances at St. Augustine's on official occasions relating to the new church and hall.

### NEW CHURCH 1925

By the 1920's the wooden church was being filled each Sunday to capacity for four masses. A new church was symbolic of the growing Catholicism. Despite harsh economic times, plans were made for a brick church in Somerville Road next to the presbytery in 1924.

The clergy did not balk at the £10,000 that was to be shouldered by

the parishioners, and the response of the people was generous.

The major fund raising event in 1925 was a "Queen Carnival". After collecting funds for 18 months, the parish saw the impressive tally of £4,000, raised.

The school children's effort is especially commendable. At the time the foundation stone was laid on 5th June, 1924, they had donated £105. In the following year at the opening of the church they had raised another £223, probably equivalent to an average worker's earnings for over a year.

ESTABLISHED 1874.

Price 1jd.

## St. Augustine's Queen Carnival

WONDERFUL EFFORT FOR ST. AUGUSTINE'S.

NEARLY £1900 RAISED

The Queen Carnival, which has been in progress for some time in aid of St. Augustine's Church, Yarraville, was brought to a successful conclusion in the Federal Hall on Thursday night of last week when the coronation ceremony was performed by His Grace, the Archbishop of Melbourne (Rev. Dr. Mannix). The hall was crowded with an enthusiastic audience.

During the past five months four Queens and their supporters have been hard at work raising funds in support of their own particular candidature, the work practically ceasing with a bazaar held in the Parish Hall a few weeks back.

It was evident long before the coronation that the race between the Queens would be close—favorit-

ism changing place often. This keenness was maintained until the last, and the closeness was reflected in the final figures.

A short concert preceded the coronation, those contributing being Boban's Orchestra, Messrs Fred. Champion, Byron and Eade, humorous entertainers; D. O'Connell, song; Master Smalley, cornet solo, and the pupils of Misses Brown, in an Irish Jig and Sailors' Hornpipe.

Enthusiasm before the coronation was intense, and as each Queen and her attendants mounted the stage, the cheers were deafening.

A deep silence reigned as the Lord High Chancellor Mr. Peter McCracken) read the Proclamation and announced the result as follows:—

|   |                |              |           |          |
|---|----------------|--------------|-----------|----------|
| Queen of Victory Miss Madge Williams)               | 119,191        | £496         | 12        | 7        |
| Queen of Sport (Miss Dora Bryson) . . . . .         | 112,640        | 469          | 6         | 8        |
| Queen of Charity (Miss Kathleen Loughlin) . . . . . | 102,098        | 425          | 7         | 11       |
| Queen of May (Miss Dobby Fahey) . . . . .           | 97,727         | 407          | 3         | 11       |
| Queen of Goodwill (withdrawn) . . . . .             | 16,560         | 69           | 0         | 0        |
| <b>Grand Total . . . . .</b>                        | <b>468,216</b> | <b>£1867</b> | <b>14</b> | <b>1</b> |

Miss Madge Williams received an ovation on being declared Queen of Queens. Dr. Mannix then crowned the winning Queen, and presented to each Queen, on behalf of Father English, P.P., a gold wristlet watch.

In the course of his remarks at the conclusion of the ceremony, His Grace remarked that this was one of the most enthusiastic ceremonies which he had attended, and remarked on the good sporting spirit exhibited by the supporters of the various queens toward their opponents. He stated that the people of Yarraville had a special reason to be generous at the present time, because they had in

their midst one of the finest churches in the Archdiocese. He thanked the people—Catholic and non-Catholic—for the splendid result (£1867/14/1) achieved by the Queen Carnival. Considering that over £1000 was obtained at the foundation-stone ceremony and a similar amount at the blessing, the total amount collected during the last eighteen months was over £4900, a truly magnificent achievement.

Mrs. Gerald Lanigan had charge of the coronation ceremony, whilst Fr. Collins (President) and Mr. Gus. McCracken (Hon. Secretary) proved efficient workers in the cause of the Queen Carnival.

# Opening of the New Church - 1925

Footscroy Advertiser 31st January, 1925.

No. 2674.

Registered at the General Post Office, Melbourne,  
for transmission by Post as a Newspaper.

## St. Augustine's New Church

AN ARCHITECTURAL TRIUMPH.

OPENING CEREMONY TOMORROW BY ARCHBISHOP.

A fine edifice, St. Augustine's Parish new church in Somerville road, Yarraville, will be solemnly blessed and opened by Archbishop Mannix D.D. tomorrow after 10.30 at three o'clock.

The function is an important one in the annals of Roman Catholicism in this district, and a large concourse of people is sure to be present at the final ceremony in the provision of this imposing place of worship.

The church, which is in Romanesque style, was commenced in November 1923, the foundation stone being laid by Dr. Mannix in June of last year; it will seat approximately 900 people, including 150 in the gallery at the northern end.

The interior of the building is finished in white, while high colored glass windows of a pleasing soft tone and artistic design allow ample light to penetrate the church.

A fine effect is produced by three high archways, supported by handsome pillars, leading out from the sanctuary to the body of the church—a rather unique feature in a church. On the wall directly behind the altar is a raised slab on which there is a colored representation of Calvary worked on glass-covered tiles, while on either side are fine stained-glass windows, one picturing the Agony in the Garden and the other the Resurrection; each of these works having cost £150.

Let into the eastern wall are confessional boxes and further up at the side of the altar are the boys' sacristy and nuns' chapel. On the opposite side of the sanctuary is the priests' sacristy, while also distinct from the main building and near the lower end of the western wall is the Baptistry. A fine pipe organ is installed in the gallery.

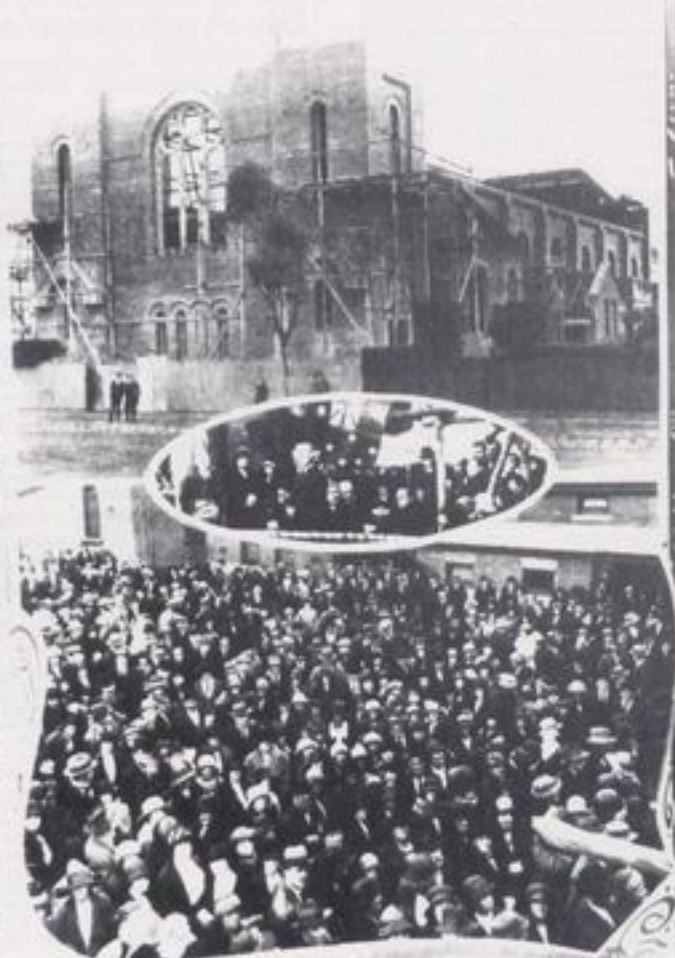
The wood used in the flooring is all Jarrah, the finest timber obtainable for this purpose, while the seats, which were supplied by Messrs Bunting and Tickell, of Footscroy, are of polished kauri. The stairway leading to the gallery and the breastwork in front of the gallery are of blackwood. Supporting each wall are six fibrous pillars, the whole of the ceiling being also of this material. The total cost of the church is approximately £14,000.

The edifice is a fitting reward for the initiative of St. Augustine's Parish and a credit to the ability of the architect and contractor, Mr. T. A. Payne, of Moonee Ponds.



Above: Dr. Mannix.

Below: Laying Foundation Stone June, 1924.  
(Extract - Advocate)



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## Opening of the New Church - 1925

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**YARRAVILLE'S BEAUTIFUL NEW CHURCH.**

dedicated to St. Augustine, was blessed and opened by his Grace the Archbishop last Sunday in the presence of a very large gathering of parishioners.



# Commemorative Features of the Church



## LINANE (LENANE) PLAQUE

There is a memorial plaque inside the church on west wall near the south entrance. It reads:

PRAY FOR THE REPOSE OF THE SOUL OF  
TIMOTHY LINANE  
A MOST GENEROUS  
BENEFACTOR  
TO THIS PARISH  
WHO DIES ON SEPT 6TH 1930  
R.I.P.

Because of the lapse of time little is known of this man.

The Melbourne "Age" of 8th September, 1930 records:

DEATHS: LENANE. On 6th September, 1930 at his residence 2 Kent Street, Yarraville, Timothy LENANE aged 84 years. A Colonist of 60 years. May he rest in peace.

The funeral notice reads: "The friends of the late Timothy LENANE are respectfully invited to follow his remains to the place of interment in the Footscray cemetery. The funeral is appointed to leave from his residence 2 Kent Street, Yarraville for St. Augustine's Catholic Church, Yarraville this day Monday 8th September, at 11 o'clock. Herbert King & Sons, Undertaker Albert and Paisley Streets, Footscray."

The memorial erected on his grave No. 113 in the Catholic section of the Footscray cemetery reads:

ERECTED BY  
TIMOTHY LENANE  
IN MEMORY OF  
HIS MOTHER  
MARY DIED  
18TH MAY 1897  
AGED 75  
MICHAEL DAVITT  
DIED 23RD JUNE 1899  
AGED 67  
TIMOTHY LENANE  
DIED 6TH SEPT. 1930  
AGED 84 YEARS.

It will be noted that there is a difference in spelling viz LINANE on the plaque and LENANE in all other records examined.

The 1912 electoral roll for the subdivision of Yarraville in the division of Melbourne Ports shows Timothy LENANE the only LENANE of Kent Street Yarraville, quarryman.

Saturday, January 1, 1944

Supplement to THE MERCURY

**HE LED THE CHURCHILL SQUADRON**  
Sgt Ldr D. W. McCORMACK, DFC and Bar.  
The hero of a hard-fought and well-known battle of the Normandy invasion of Cherbourg Harbour. After weeks of struggle in Europe he was awarded the DFC and Bar.

2. Seen in action, Yarraville, in 1917. David McCormack was a member of the Queen's Own Rifles. Trained in the most modern methods, he led his company and company in the attack on Yarraville, which was held by a German machine-gunners. After several months of operations he took part in a major raid on a German machine-gun base at Yarraville, and was awarded the DFC and Bar for his gallant and successful leadership.

3. On December 15, 1941, he took part in a daylight raid on the German warships *Schleswig-Holstein* and *Constanze*. Acting as leader of the Churchill Squadron, he scored 100 hits, destroyed 100 tons of stores, and more than 30 enemy soldiers were engaged.

4. He also specialised in low-level attacks. On one occasion, though he had been awarded other air decorations, he had just crashed through the clouds and landed in the sea. He was then able to ground land to give them a "dry berth". For this he was awarded the Distinguished Flying Cross in February, 1943.



# Commemorative Features of the Church

## McCORMACK MEMORIAL STAINED GLASS WINDOW

David William McCormack was born on 27th November, 1917 and baptised at St. Augustine's Yarraville on 9th December, 1917 by Fr. Joseph L. Egan. His parents were David McCormack and Maria Kennedy of 7 Seddon Street, Seddon. He attended St. Augustine's school. He enlisted for active service in R.A.A.F. and trained in Canada and was posted to R.A.F.'s "Churchill's Own" fighter squadron. In December, 1941 he took part in a daylight raid on the Scharnhorst, Gneisenau and Prinz Eugen German war ships and following this the following citation appeared in the London Gazette of 6th February, 1942:

"The King has been graciously pleased to approve the following

awards in recognition of gallantry displayed in flying operations against the enemy:

### Distinguished Flying Cross.

Acting Flight Lieutenant David William McCormack (Aus 400232) Royal Australian Air Force No. 615 Squadron.

This officer has carried out a large number of operational sorties, many of which have been low level attacks on objectives in Belgium and Northern France. He has at all times displayed the greatest determination in the face of enemy fire, pressing home his attacks to the utmost. On one occasion although wounded by enemy fire, flight Lieutenant McCormack descended to almost ground level to achieve success. He has set an inspiring example to all."

He was awarded a Bar to his Distinguished Flying Cross reported in the London Gazette of 18th June, 1943. He also received a Mention in Despatches, reported in the London Gazette of 1st January, 1945.

The following story by Margaret Lawrence explains the origins of the memorial window, its conception, design, how it was made and the dedication ceremony on 14th July 1946.

## "OUR LADY OF WINGS" — MEMORIAL TO AUSTRALIAN AIRMAN

English Comrades to Pay Tribute

Story by Margaret Lawrence

Believed to be the first of its kind in the world, a stained glass window commemorating a gallant Australian airman was recently unveiled in a parish church in Melbourne.

It was erected as a tribute to the memory of Squadron—Leader David McCormack, D.F.C and bar, by his comrades of the 615 ("Churchill's Own") Squadron, R.A.F.

Every member of the unit — men from every county in England and from other Empire outposts, many of whom professed different creeds from his — contributed to this memorial to their beloved commander.

On 14th July, 1946, a crowd of several thousand people packed the



Catholic Church of St. Augustine's, Yarraville, and extended into the church grounds and across the street to see the window unveiled and hear a simple dedication service.

Those present included former schoolmates of McCormack's from the Christian Brothers' Colleges, men with whom he worked at the State Electricity Commission, local sportsmen whom he had led to victory in many swimming championships, men and women who had known him as an eager air-minded boy and a keen vigorous young man.

Two Australian members of the squadron were there to represent their comrades of the 615th.

The beauty of the window remains as an inspiration to all who have seen it.

Titled "Our Lady of Wings", it successfully adapts the age-old art of stained glass to a 20th century subject.

Two pilots, resolute, steadfast, stand ready for action. They gaze upwards as though seeking for divine guidance in their mission. The figure of the Virgin, gazing tenderly down on them, seems the answer to their prayers.

At the head of the window in a circular piece of tracery an angel is shown holding a scroll which bears the Air Force motto "Per Ardua ad Astra" — "Reaching for the Stars" — an aspiration of which the window seems the embodiment.



Later the airplane shot up & Paul Egan in the English Channel. It was a very nice operation, we were a display of formation, but I don't remember. I left in France, and the plane got out of action.



...and so they were all there on... the boys were proud when they received a mention... the squadron was named... the new Central Reserve (Churchill's Own) Squadron of... that the war was ending in...



I was there in June, 1945, and I was awarded a bar to his DFC for skill, courage, and determination in attacks on Morlaix and Abbeville. Later in the year he was presented a sword/knife from West. The David Long, OCA.

# Commemorative Features of the Church

In the base at the left is an inscription reading "Erected by the members of No. 615 Squadron R.A.F. and friends to the memory of Squadron—Leader David William McCormack, D.F.C. and Bar, killed 10th August, 1944 whilst serving the mother country."

In the base of the right-hand panel is the crest of the 615th Squadron, with which Squadron Leader McCormack spent practically his whole service career.

This hard-hitting, daring young pilot played a major part in enabling "Churchill's Own" Squadron to claim a higher percentage of "kills" than any other squadron.

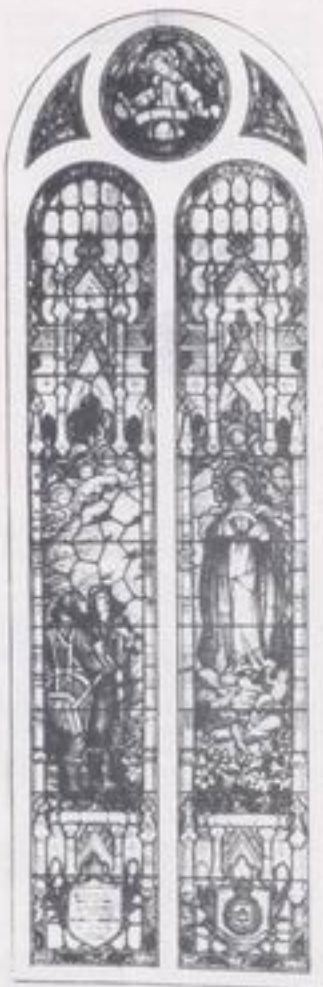
During 1941 he took part in many sweeps against German shipping in the North Sea, and later in fighter escort duty on bombing raids over Germany. He was leader of a fighter squadron which escorted Manchester, Halifax and Stirling bombers on a raid in December, 1941 during which more than 50 fighters were engaged in a particularly fierce battle. Very few of the Messerschmitts penetrated the British fighter screen, and all of McCormack's squadron returned safely to base.

After the squadron moved to India in May 1942, McCormack led many long range low-level attacks over Burma with outstanding skill and courage. The majority of these attacks involved flights of 240 miles to targets over the Chin and Lushai Hills, which rise to a height of 10,000 feet.

McCormack was awarded the D.F.C. for his outstanding work on missions over Germany, and the Bar to his D.F.C. for his exploits in Burma.

He was killed during a monsoonal disturbance when leading his squadron out of operations after a notable tour — just a month before he was due for repatriation.

The window by which his memory is kept green was designed by another airman, W. Kerr-Morgan, formerly a Flight-Lieutenant in the Royal Australian Air Force. This outstanding example of modern stained glass was executed in the studios of a leading Melbourne firm of glass manufacturers.



## COMMEMORATIVE FONT

On 27th September, 1941, a holy water font inscribed to commemorate the work of the founder of the Catholic War Veterans Association Mr Upton, was blessed.

This font is set in the front east side entrance of the church, now closed and used for the book and newspaper stall.

The inscription reads ;  
ERECTED  
BY THE  
CATHOLIC WAR VETERANS  
ASSOCIATION  
TO HONOR  
JOHN STEPHEN UPTON  
FOUNDER  
ANZAC DAY 1936

The MAIL, SATURDAY,  
OCTOBER 4, 1941. REPORTED

## Archbishop Presides At Pioneer Tribute

An impressive Catholic ceremony was witnessed at St. Augustine's, Yarraville on Sunday, when the Archbishop of Melbourne (Archbishop Mannix) unveiled a Holy Water font as a tribute to the founder of the Catholic War Veterans' Association (Mr. J. S. Upton, late 7th Battalion).

Mr. Upton, with his wife and son, A./C.1, W. Upton, R.A.A.F., witnessed the unveiling of the font, which bore his name.

Over 500 members of the War Veterans' Association from Melbourne, Geelong, Ballarat and Bendigo attended. The 2nd A.I.F. and R.A.A.F. were also represented.

Mr. C. Hoy, president of the Association, presided.



# Commemorative Features of the Church

## Window Commemorating 1,000 years Christianity in Poland

In 1966 Poland celebrated 1,000 years of its Christianity.

Spiritual preparations were carried out over a 9 year special novena preceding the Jubilee year. During those 9 years, a replica of the famous picture of Our Lady of Czestochowa travelled, in so called peregrination, visiting cities, towns, villages in Poland, being venerated by millions of the faithful.

Such replicas blessed by the Holy Father, also travelled abroad to all those places where Polish people had settled, arriving at St. Augustine's in Autumn of 1962, where our Polish Community of North Sunshine/Yarraville was engaging in several days' missions in preparation for the occasion.

It was then decided that to commemorate the 1,000 year jubilee, and as our special thanksgiving, a

stained glass window was to be commissioned and put in place at St. Augustine's church, where Masses for Polish people were offered every Sunday since 1956. With the assistance and co-operation of the parish priest, Fr. Morgan, this was achieved by March, 1966.

The stained glass window comprises two separate compositions depicting the scenes of the early history of Poland. The first - Missionary bishop St. Adalbertus baptising Polish King, Mieszko I; the second - first martyrdom, St. Adalbertus beheaded by the pagan Prussians and the King Boleslaw the Brave as defender of faith.

(The tomb of St. Adalbertus has been preserved at the Primate's Cathedral in Gniezno, and the tombs of the two above-named kings are at the Poznan cathedral).



Fete Committee 1917 - in front of 1905 School.



# The Parish Hall

ST. AUGUSTINE'S NEW BUILDINGS AT YARRAVILLE



The foundation stone of the above two buildings was laid and blessed by Archbishop Mannix on Sunday. The ceremony is reported on Page 9.

The next challenge for the parish was the Parish Hall project which included a complex of classrooms, clubrooms and shops. One of the shops was occupied by Don Riley a hairdresser in 1939. Now his shop is in Anderson Street.

At its completion on 1st June, 1930 the press estimated parish property to be worth £75,000 and the debt £20,000.

At the laying of the foundation stone on 2nd March, 1930, Archbishop Mannix, Father Carney, Parish Priest, and the former Parish Priest, Father English officiated.

The Mayor of Footscray, Councillor A. M. Hansen jokingly referred to Yarraville as the capital of Footscray and complimented Father Carney on his work and said:

"It is fortunate for the business people that Father Carney had entered the church and not into opposition against them."

At the blessing and opening event on 1st June, 1930, a former assistant priest at Yarraville, Father J. P. O'Collins returned in the role of the Bishop of Geraldton. His term at Yarraville was between 3rd January, 1924 and 22nd April 1927.

The hall was to be most impressive venue for a variety of dances, giving the social life of the locals a great boost. £200 was spent on scenery alone and another £450 on an Australian Grand Piano.

At the first "Cinderella" dance, 750 people attended, packing the dance floor. The master of ceremonies was Mr. Jack Cass.

The building fund benefited from the highly patronized functions.

An Old Time Ball held in September, 1930, netted £100 for the parish.

The "Advertiser" reporter was present and he ("The Barber" — Harry Michell.) made the following observations:

"...this year's ball surpassed all previous efforts, and for six floating hours, Mirth held sway, admitting to her realm over 400 lovers of old time dancing, who readily availed themselves of the joys of the night. It was the first old time ball held in the new hall, and the carefree manner in which the dancers "stepped it out" in the Barn Dance, the Valetta and the Royal Irish, and spun round in the Alberts and the Circular Waltz, showed that they appreciated the spacious ballroom.

Les Holmes' band — fiddle and all played the old time melodies as they

should be played. Right from the start, the musicians infused plenty of pep into proceedings, thus ensuring the success of the ball."

He also observed the following:

**CHARMING FROCKS.** The charming frocks of the ladies, against the effective background of white walls, added to the delightfulness of the scene. Some particular dresses were worn, among those noticed being:

Mesdames G. Farnsworth, black tulle; D. McCormack, apricot chenille georgette; A. M. Hansen, black georgette and pink shoes; D. O'Toole, rose chiffon; J. Gent, silver lace over blue silk, with silver tissue bow and end; J. Cluffy, black and rose floral chiffon; J. Norris, black sequin frock; J. Murphy, black lace with shoes to match; J. Maher, black satin, silver shoes; A. Denning, navy blue satin, relieved with white; H. Kerr, black lace frock, relieved with blue; A. Lynch, black georgette, relieved with pink; H. Kent, pale blue satin, silver shoes; H. Egan, pink satin, relieved with green spray and shoes to match; D. Breen, black silk; J. M. Burke, almond green georgette; T. R. P. Champion, Jnr, blue lace with spray to waist; J. C. Scott, cerise crepe de chene; J. Elton, black and gold; D. Y. Gordon, powder blue georgette, shoes to match; B. Glynas, powder blue georgette, relieved with cherry trimmings; Frank Heasley, powder blue georgette, trimmed with velvet and brilliants; B. Heasley, cyclamen satin; H. Porter, pink lace frock, with flared effect skirt; G. Burridge, pink beaded georgette, flared skirt and berau front; M. J. Pierce, black lace frock; S. Howard, red satin;





# The Parish Hall

Hollowood, electric blue crepe de chene; Mare, black georgette, silver lace; J Featherstone, tete de negro satin frock, with ficelle georgette facings; Jim Murphy, powder blue georgette, with cherry trimmings; Kent, blue georgette, satin shoes.

Misses Wyn Maloney, Hague blue moire, opaline coatee; Eileen Phelan, powder blue crepe satin; Irene Harris, black moire; Dorothy Allun, long flared blue georgette; Monica O'Connell, pink satin; Marie Dowling, black lace; Sheila McCormack, ankle length red satin frock; Mollie Egan, blue georgette, relieved with spray of roses; Nettie Hutchinson, blue floral georgette; Lil Ryan, royal blue georgette, relieved with cerise taffeta bow; Vera McLeod, ankle length air force blue georgette frock; Lily Charles, long crepe de chene frock, with pink yoke; Nell Bourke, blue taffeta frock; Connie McCarthy, green satin frock, with flared skirt to ankles, finished with cape effect on back; Nellie Murphy, cerise lace with shoes to match; Nellie McCarthy, pink satin bodice and tulle frills; Kit Lawson, lemon satin taffeta, with lime colored shoes; Rose Phillips, lime georgette, with silver shoes; A. Hawkins, ankle length red satin frock; Gladys Hopkins, green satin, with pink hemline; Flora O'Meara, green floral georgette; Freda Wylie, pink georgette, with full flared skirt; Alice Norris, white satin and pink satin

shoes; Violet O'Kelly, black taffeta frock, with pink trimmings; Violet Chapman, lemon satin and lace frock; Nellie Carroll, blue satin frock; G Cunningham, pink georgette frock, finished with cape; C Harrison, blue georgette frock with cape trimmed with rose; M. Linnane, sapphire blue lace frock, relieved with pink; C. Field, lemon lace frock; B. Elton, white georgette frock; E. George, maroon moire finished with diamante trimmings; T. Chapman, blue milanese; A. Kelly, ankle length pink georgette frock; K. Sullivan, white satin, finished with pink flowers and skirt; M. Liddy, pink georgette and lace gown with lace

collar; G. Toohey, green georgette and lace frock; N. Tomkins, pink peaked georgette; P. O'Connell, black georgette frock relieved with red flowers; B. O'Halloran, crepe satin bodice and crepe de chene skirt, relieved with white loops; C. Upton, pink moire; — Phillips, lime georgette frock; — Waterman, pale blue georgette.

In the early 1940's the hall was initially leased to Hal Kennedy, the dance entrepreneur and since then has been an important source of revenue for the parish. Parishioners continued to use this venue for various social functions and celebrations.

ST. AUGUSTINE'S YARRAVILLE

## PLAIN & FANCY DRESS BALL

*To Old Style and Modern*

WEDNESDAY, 26th JULY, 1937

*Balloons, Streamers, Masks, etc. Awards for various Costumes  
Fees and Gifts 8 till 2.*

H. Lasslett's Famous Orchestra of Five Players. *Supper Magnificent*

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Subscription 2 6

*F. Ferguson, M.C.  
S. A. Riley, Hon. Sec.*

THE ADVERTISER, FOOTSCRAY. SATURDAY, JULY 31, 1937.

## Variety At St. Augustine's Plain And Fancy Dress Ball

Two hundred and fifty dancers thoroughly enjoyed themselves at St. Augustine's plain and fancy dress ball in the parish hall on Wednesday night.

Balloons, streamers and masks in the closing stages gave a flip to any flagging spirits, and the only regrets at 2 a.m. were that the show was over.

Old time and modern dancing was the order, and the ballroom rang with continuous laughter. The frocking was particularly attractive, and the judges had a difficult task in selecting the winners.

Miss M. Duckworth, who wore pink taffeta embossed with silver flowers, and Miss E. Sloly, in gay floral satin, as the wearers of the two most attractive frocks. Mr. F. Ryan and Miss M. Walsh ("Henspecked") won the fancy dress prize. Mr. W. Drew, as "Hitler," won the best sustained character award; Mr. M. Southern ("Totem Pole"), most original, and most humorous, E. Wright ("Ben Bowyang") and B. Wales ("Bill Smith"). The set price went to Misses P. Gaule, N. O'Kelly, M. Abbotson, O. Zimmerman, K. Chadwick, M. Taylor and Mr. J. Gaule.

The judges were members of the board of management, C.Y.M.S.—M. F. McGrath, general president; and Mrs. McGrath, Mr. E. Hodgkinson, general secretary, and Mrs. Hodgkinson.

Mr. D. A. Riley was the chief organizer of the function with Messrs. S. Hopwood, J. Kerr, J. Jones, G. Charles, R. Collins, P. Flanagan, J. Rehill and T. Charles forming a keen supporting committee.

The delectable supper was arranged by Mesdames Williams, Tribe, Clark, Gaule, A. Riley and Nurse Kerr. Mr. D. Krygger was M.C.

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## Catholic Societies in Yarraville

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In 1894 at the opening of the first church the Footscray branch of the H.A.C.B.S. was represented. From that time it seems Yarraville parishioners became involved in various societies associated with the Catholic Church.

By 1905 at the opening of the school buildings the Irish National Foresters, Catholic Young Men's Society and St. Vincent De Paul were represented and the H.A.C.B.S. also had a juvenile branch at Yarraville.

As time went on the Children of Mary, Holy Name Society and Sacred Heart Societies were established.

On official occasions these societies are commended for their donations to the building funds. But individuals were attracted to the various groups because they offered social and sporting activities that were enjoyable in themselves.

There was also scope for cultural, intellectual enrichment and a sense of deeper religious commitment.

The "Footscray Advertiser" of 1st September, 1923, reported:

Yarraville C.Y.M.S. Champion Branch.

*The different branches of the Catholic Young Men's Society always show a keen desire to win the title "Champion Branch", an honour which is awarded to the branch obtaining the highest number of points gained in various competitions during the past five months.*

*The Yarraville representatives have put up a unique performance by capturing four first prizes and winning most decisively for the branch the Championship Certificate.*

*Mr. P. O'Brien won both the sentimental and humorous recitations; Mr. P. McCracken won the set speech competition, and Mr. Les Warrenner the humorous singing. The points scored by the branch were forty in a possible of sixty."*

The Young Christian Workers or Y.C.W. was specifically for the needs of the young people after the war and continued at least into the 1970's in this parish. Teenage boys could compete in local football competitions.

More recently the young people have participated in the local cricket matches in the St. Augustine's Cricket Club.

In the church at present parishioners do not seem to want to be organized into societies as in earlier days.

School associations have waned as financial pressures have been lifted somewhat. But more and more parishioners are taking advantage of the Parish Centre facilities to meet informally and offer mutual support.

The Friendship Club is a noted example with elderly people coming together regularly to celebrate Mass and socialize.

The commitment of Colleen Charles as pastoral worker for the last decade has meant mothers with preschool children have been able to group together.

A dedicated group of women support the work of the Catholic Family Welfare Bureau with monthly cake stalls.

Now there are great opportunities for parishioners to become involved in the liturgy — with singing and movement, or serving as special ministers. Individuals can take on responsibility for administration as councilors. Celebrations such as this reunion in 1985 are the result of the combined efforts of many ordinary parishioners.

Y.C.W. Football Team coached by Mr. Laurie Hoynes, 1968



## Visit by Pope John Paul II - 1973

In his official capacity, Cardinal Karol Wojtyła participated in the Eucharistic Congress held in Melbourne in February 1973.

Then, the 53 year old Cardinal took very well to the strains of travelling during an exceptionally hot season of the year and fulfilled a busy schedule of duties, always attired in ordinary priestly garments, only the bishop's ring revealing his special distinction.

Here in Melbourne, his timetable was particularly full: consecrated the Marian Shrine in Essendon, elevated to the priesthood two Jesuit deacons, held meetings with the leaders of Polish community of Victoria, visited many areas in which Polish chaplains carried out pastoral work.

Thus also, the Polish Community of North Sunshine/Yarraville had the privilege of hosting its special Visitor at St. Augustine's, Yarraville, where Poles had been attending their Sunday Masses since about 1956. St. Augustine's has also been the venue for regular masses for the Italian and Albanian communities in the region for many years.

On that February, 1973 evening, the church was filled beyond its capacity and even somewhat subdued surroundings did not diminish the splendour of the occasion, though some restrictions were experienced by the scaffolding placed during the days immediately preceding the visit, in preparation for a "modernising" of the interior. This no doubt also caused some uneasiness which was obvious in the welcome address extended to the Visitor by Fr. Egan, the then parish priest.

Those who witnessed, listened and participated in the Holy Sacrifice, lived through a most memorable, enriching experience.

The evening continued with an informal reception at the "Millenium House", in Nicholson Street. The late Fr. Martin Chrostowski, OP, attending to every aspect of that special occasion.

The photographs then taken form the most treasured possession of their owners and have now become historical documents of the presence in our midst of the future Holy Father.



It is known that the visit remained in the memory of the Holy Father as well. He made clear reference to it in a letter to the Polish chaplain, Fr. R. Koperski, OP, of late 1978, and then again during the visit in Rome of Fr. E. Smith, the former assistant priest of the parish, when Pope John Paul II handed to him a large coloured portrait with his own hand-written notation which read :

"To the Polish Community of St. Augustine's Parish, Yarraville. My greetings and my Blessing Joannes Paulus II 15.6.1979."

Another inspirational visitor was Mother Theresa in 1970. Students of Sr. Fara would remember her coming into their classroom. She appeared as a small quietly spoken woman wearing the thin white sari that has become the habit of her followers.



Cardinal Karol Wojtyła with Fr. Egan, Fr. Chrostowski and Monsignor Dziencial in front of St. Augustine's Presbytery, February, 1973.

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# The Catholic School System

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At the opening of the church in 1894, Rev. Hegarty spoke of the high priority Catholic people gave to the religious upbringing of their children.

*"They are determined that their children should grow up knowing the God that created them and the Christ that died for them."*

A century ago parents were seen as responsible for the initial training of their children, but were dependent on the Church and school bodies to complete the task.

They represented unchallengeable authority, and their strong following by Catholic people enabled the parishes like Yarraville to take shape.

The historian P. O'Farrell claims :

*"Education in the religious atmosphere of their choice was an ideal Australian Catholics last century prized to the extent of incredible sacrifices. The schools were the strongest single force in the shaping of Australia's Catholicism."*

The issue of religious education is treated emotively in *"The Advocate"* 21st October, 1905. (The occasion being the opening of a new school in Yarraville.).

*"A boy or girl might be highly educated and appear full of promise but owing to the absence of religious teaching he is in reality "a whitened sepulchre filled with dead men's bones". Such a one had not a religious chart and wanted a rudder to guide him or her on the sea of life. On the other hand if a boy or girl educated in a Catholic school went astray from the age 17 to 27 the early religious training in the Catholic school would as a rule be the means of bringing them back to the path of virtue and religion."*

The issue had been the subject of public debate around 1872, when the passing of the Victorian Education Act meant the withdrawal of state aid from denominational schools.

In the 19th century the various churches saw education as an important role, along with providing for the poor and sick in the absence of society services.

The government met the cost of teachers' wages in denominational and state schools. Even when the administrations were brought under the Common Schools Board in 1866



**Mary McKillop**

teacher training school facilities and education standards were deficient.

Scarcely half the colony's children had access to schools until that time.

The Victorian Education Act tried to establish order and a system to provide for the needs of all children by bringing all schools under the control of a Minister.

Bishop Goold was not prepared to forfeit his control of the Catholic schools — the power of staff selection and placement. For the Catholic people "Secular education offered in state schools was 'Godless', so they opted for the continuation of their own schools, despite the enormous financial burden.

Already their contributions were required to buy land, build and maintain their churches and schools. Then the staff costs were to be handed over to them.

In 1872 the collapse of the system would have been inevitable had it not the response by religious orders to the staffing needs of the schools.

According to the Bishop's guidance :

*"Three conditions needed to be met for the foundation of a school, a sufficient number of children, funds available (usually in the form of a loan) to provide classrooms and a religious order able and willing to undertake provision of staff."*

When these conditions could be met a parish primary school could be set up.

What is extraordinary is the growth rate of Catholic schools particularly in the Western Suburbs.

Monsignor Phelan V.G., when opening the red brick school on the corner of Birmingham Street and Somerville Road in 1912 took the opportunity to note progress over twenty four years:

# The Catholic School System

*"On Christmas day 1888 he conducted three masses at the Footscray church. Since that time great advances had been made.*

*Then the whole district from Little River to the Saltwater were two schools, one at Williamstown with 200 pupils, one at Footscray with 128, and there were but two teachers at each.*

*Instead of one parish they had a parish in Williamstown, one in Footscray, one in Werribee and one in Yarraville.*

*In place of two schools they had five and in place of 328 children attending Catholic schools, they had the magnificent number of 1623.*

*In place of four teachers they had thirty Sisters of St. Joseph looking after the five schools." (Footscray "Advertiser" Sat. 6th April, 1912).*

The Catholics of the western suburbs were fortunate in acquiring the services of the Josephite nuns who were still under the guidance of Mary McKillop, who had founded the order in 1866.

Monsignor Phelan refers to them as "a body of noble self sacrificing women who comprised the army that was fighting the battle of Catholic education."

I imagine them blushing at the suggested militancy.

They were an order that took their particular character from the Australian environment, and the calm, sensible personality of their foundress.

*The first care indeed the great work of the Sisters being the education in a strictly Catholic manner of the children of the poorest class, it becomes necessary for those interested in such work to understand the general positions of persons in this class."*

They opted for simple cottages rather than commodious surroundings and concentrated on social realities — housing homeless children, unmarried mothers, and the elderly in addition to their work in education.

The time they devoted to visiting homes ensured their strong empathy with the ordinary people.

Rev. Dr. Kelly (himself lodged in a rented cottage) was in charge of St. Monica's Mission in the 1890's.

The school at Footscray was originally staffed by lay teachers but he was able to engage four Sisters of St. Joseph from 4th February, 1894, to work at St. Monica's School. Another five came by the following year enabling the Yarraville school to start.

The priest had provided their "neat and convenient" convent

opposite the church at Footscray. Those teaching at Yarraville had to walk to and from school daily as no convent existed in Yarraville until 1912.

Mother Mary McKillop who circulated around all the schools throughout Australia made one visit to St. Monica's which is recalled in an oral account of Mr Bayley, who was then aged 12.

*"Our head teacher sister Linnus and a class teacher Sister Isabel were big women with big voices and severe looks. We were told about this great woman Mother Mary who was coming to visit us and we were got ready for a school concert.*

*The great day and the great lady came. I was practising the typewriter when Mother Mary came over to look at my work. When I had finished she put hand on my shoulder and said in a very soft voice: "You are a good boy to do typing so well". I nearly fell off my chair, then I looked at her face. It was smiling and peaceful.*

*When as a man I read about her sufferings that face became a wonderful memory to me. Then I was asked to sing for her and I was happy to sing with all my heart."*

(Sister Marjorie, a friend of Mr Bayley recorded this account.)



First Communion, 1922

# St. Augustine's Primary School



St. Augustine's Primary School 1905 Building

The wooden church opened in 1894 was to serve as the first Catholic school at Yarraville.

In 1896 the principal Sister Casimir was in charge of three nuns and two lay teachers, and 221 pupils.

The number grew to 307 by 1897 and obviously outgrew the accommodation. In 1903 there 335 on the roll and the Inspector Rev. N. S. Cooke commented that the crowding was to the detriment of discipline and education standards. So plans for a new school were initiated.

"A fine brick primary school" was opened in 1905.

"Three large classrooms are included in the new premises, one 36' by 23' and the others 32' by 16'. The extreme dimensions of the brick structure are 74' by 35'. Besides the classrooms a commodious music room has been included. The edifice is ornamented with gable ends. It has stepped floors and is provided with all up to date requirements of the Board of Health."

Officiating at the opening ceremony were Bishop Carr and Rev. Dr. Kelly.

The Bishop is recorded as saying:

"The Catholic school is as important if not more so than the church in every parish being the foundation on which the Christian and Catholic character of the future fathers and mothers is formed by the religious teaching orders of the church who came to the rescue when all state aid was withdrawn from the schools." (Advocate 21st October, 1905).

Dr. Kelly congratulated "the pastor and people on the advances made which had indeed been great magnitude of sacrifice necessary to build and maintain their own schools, in addition to paying the general education tax was considered.

When the government determined to create a monopoly in education it seemed to many people a madness in the Catholics to oppose the system by establishing their own schools and it was thought they would soon tire in their opposition to the State system, but the blood of martyrs flows in our veins and the splendid efforts of priests and people had been crowned with success." (Tribune 21st October, 1905.)

Thanks to the keen observation of parishioner Bill Hoyme, we still have the Foundation Stone of the 1905 school building. Following the demolition of the building in 1940 the foundation stone was temporarily mislaid. Mr Hoyme noticed it being used as the doorstep for the presbytery woodshed, and brought it to the notice of the Parish Priest Father Egan who had it set into the new presbytery fence.

The parishioners could not rest on their laurels because it became necessary to build again by 1912.

"Seeing that they were cramped for teaching room that they had to use the church for school purposes which a wise government might at any time have prohibited them from doing so and seeing the great increase in population in the district a new school was certainly the most pressing need." (Footscray Advertiser 6th April, 1912).

It is described as: "a splendidly designed and carefully equipped day-school" ... of similar design to the infant schools now favoured by the education department, special regard being paid to lighting and ventilation, and comprises 7 classrooms varying in size from 36' by 22' to 25' by 20' two of the larger rooms being divided by moveable partitions to permit their transformation into a roomy assembly hall.

Electricity is installed throughout and accommodation is provided for from 400 to 500 scholars.

Their old school they would convert for the purposes of a Catholic Club." (with billiards and card rooms.)

Some parishioners may remember the advent of electricity eliminating the need for kerosine and candle lighting.

The 1912 school still looks the same externally. Original pupils may be surprised to find the stepped floors and platforms have disappeared with the wooden desks.

Children today enjoy the comforts of carpeted floors,\* electric heating, their tables and chairs are grouped informally around the teacher, with areas of open space for children to group for games and stories.

The traditional blackboard is not so prominent because the children's work is displayed around the walls, and overhead like washing on a line.

Now less than 150 pupils are accommodated in this block.

\*Some may now recall the bare floors in the 1920's. Because of muddy streets and play areas it was the practice to spread sawdust on the floors to prevent mud sticking. This was swept up each night and fresh sawdust laid down.

Both Sister Casimir and Sister Pacomius, the first principals, contributed to the foundation of the school, and the inspectors' reports seem to show gradual improvement in management and teaching standards at St. Augustine's.

But Sister Benedicta was considered to be most influential in establishing the high reputation of the school. She was principal for 30 years from 1913 to 1943.

# St. Augustine's Primary School



Sister Benedicta

She was highly esteemed for her educational ideas and the academic achievements that resulted. Her reference was valuable for the school leaver seeking work - especially in the 1930's depression.

Business people would sometimes contact her when seeking an employee and would be guided by her recommendations. In the 8 years at school, children had to acquire skills for their lifetime, and Sister Benedicta stressed the value of self education to continue after leaving school, to ensure children developed into resourceful responsible adults.

Initially there were no teacher training colleges. While nuns had the advantage of some training as novice sisters, lay teachers were expected to learn methods of teaching on the job under the supervision of the sisters.

The sisters of St. Joseph had the advantage of organization with a Directory and Order of Discipline instructing what subjects to teach and the daily schedule.

## ST. AUGUSTINES PARISH

*Extract from a book of the Rules & Instructions for The Sisters of St. Joseph. Printed at the Chaplet Office 1868. Book is kept in the Archives Mount St., North Sydney.*

### SUBJECTS FOR EACH CLASS

First Class, First Division. — Letters, Poetry or Hymns, making strokes on Slates, and Prayers.

First Class, Second Division. — Part Second of First Book, Hymns, Small Letters on Slates, Figures, Prayers.

First Class, Third Division. — Part Third of First Book, Capital Letters and Small Words on Slates, Addition Tables and Figures on Slates, Learn First-sized Catechism, Girls sew.

Second Class, First Division. — Read Second Book, Spell from same, Write in copies, Short easy Sums in Addition, Addition and Multiplication Tables, Small-sized Catechism and Acts, Girls sew. The Lessons assigned to this Class in the School Grammar and Geography.

Second Class, Second Division. — Read Bible Stories, Spelling by Dictation and from Reading Book, Write in Copies, the four simple rules in Arithmetic, Second Class Lessons in Grammar and Geography, Girls sew and make Samplers, Third-sized Catechism and Acts.

Third Class. — Read Third Book, or English History, Spelling by Dictation, Write in Copies, Arithmetic—the Compound Rules, third Class Lessons in Grammar, and simple Parsing on Slates, Geography for Third Class, Historical Catechism and the Acts, Plain and Fancy work.

Fourth Class. — Read English History—learn same and Ancient History, Spelling by Dictation, Write in Copies, Arithmetic as far as Proportion. Should enter Sums in Books, Parsing nicely entered in Books, according to the Rules of Syntax, Fourth Class Lessons in Grammar and Geography, Mapping. Should write short easy Essays, Learn the Latin and Greek Roots, Historical Catechism, Plain and Fancy Work, Boys Book-keeping by Single Entry.

Fifth Class. — Should Read and Study English and Ancient History, Write Essays, Parse and Transpose, and know generally School Grammar, Latin and Greek Roots, Descriptive and Political Geography of the Continents and of Australia, and have a fair idea of School Geography, Arithmetic as far as Simple Interest. Should know and understand all the different Catechisms, Plain and Fancy Work, Boys Book-keeping by Double Entry, First Book of Euclid, and Mensuration.

### DAILY LESSONS FOR EACH CLASS

- Second Class.—Monday, Tables, Spelling, Poetry, and the same for the week.
- First Division of Second Class.—  
Monday, Grammar, Spelling and Tables.  
Tuesday, Geography, Spelling, and Tables.  
Wednesday, Grammar, Spelling, and Tables.  
Thursday, Geography, Spelling, and Tables.
- Second Division of Second Class.—  
Monday, Grammar, Spelling, Poetry, and Tables.  
Tuesday, Geography, Spelling, Poetry, and Tables.  
Wednesday, Grammar, Spelling, Poetry, and Tables.  
Thursday, Geography, Spelling, Poetry, and Tables.
- Third Class.—Monday, Grammar, Spelling and Mathematical Geography.  
Tuesday, Geography, Spelling, and Weights and Measures.  
Wednesday, Grammar, Spelling, and Poetry.  
Thursday, Geography, Spelling, Weights and Measures.
- Fourth Class.—Monday, Grammar, Spelling, Mathematical Geography, and Weights and Measures.  
Tuesday, Geography, Spelling, Poetry, and English History.  
Wednesday, Grammar, Spelling, Prose, and Irish History.  
Thursday, Geography, Spelling, Poetry, and English History.
- Fifth Class.—Monday, Grammar, Greek Roots, Ancient History, and Poetry.  
Tuesday, Geography, Latin Roots, English History, and Irish History.  
Wednesday, Grammar, Spelling, Ancient History, and Prose.  
Thursday, Mathematical Geography, English History, and Irish History.  
Friday, repetition in all Classes.

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# St. Augustine's Primary School

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The curriculum included all subjects taught in State schools with an emphasis on reading and comprehension.

Spelling was tested in writing and orally. Pupils practiced copperplate writing and were expected to keep work books neat. Arithmetic required exact methods and memorizing of multiplication tables.

Pupils were also expected to absorb facts of history, geography and rules of grammar - all taught from grade 3 level.

Drill was taught at all levels encouraging fitness and discipline. Drawing, singing and drama were avenues of self expression. Girls learnt needle work. Only senior classes learnt algebra and geometry.

The religious knowledge that was considered so valuable was a curriculum subject in itself, that built on the framework of the catechism. Religious principles were not just committed to memory, but taught in such a way that children could grasp them intellectually and embrace them as guidelines for a lifetime.

A spirit permeated all teaching and the whole school experience. Christian virtues of charity and politeness were ideally at the heart of all relationships. Children were not to question those in authority.

Disobedience was not tolerated and the cane was used when pupils misbehaved. In large classes (sometimes over 100 pupils in one teacher's care) nuns needed to exude psychological and physical superiority to uphold order, and conditions inductive to pupils working well.

Sister Benedicts is remembered as a strict disciplinarian, but also as a just and considerate person.

Children leaving school would know standards of behavior expected in society as well as the practical skills people of all stations of life required to conduct their day to day business.

The annual inspections give generally favourable remarks and high marks. A high percentage of pupils graduated from school each year, many to go on to steady jobs

and some to higher education.

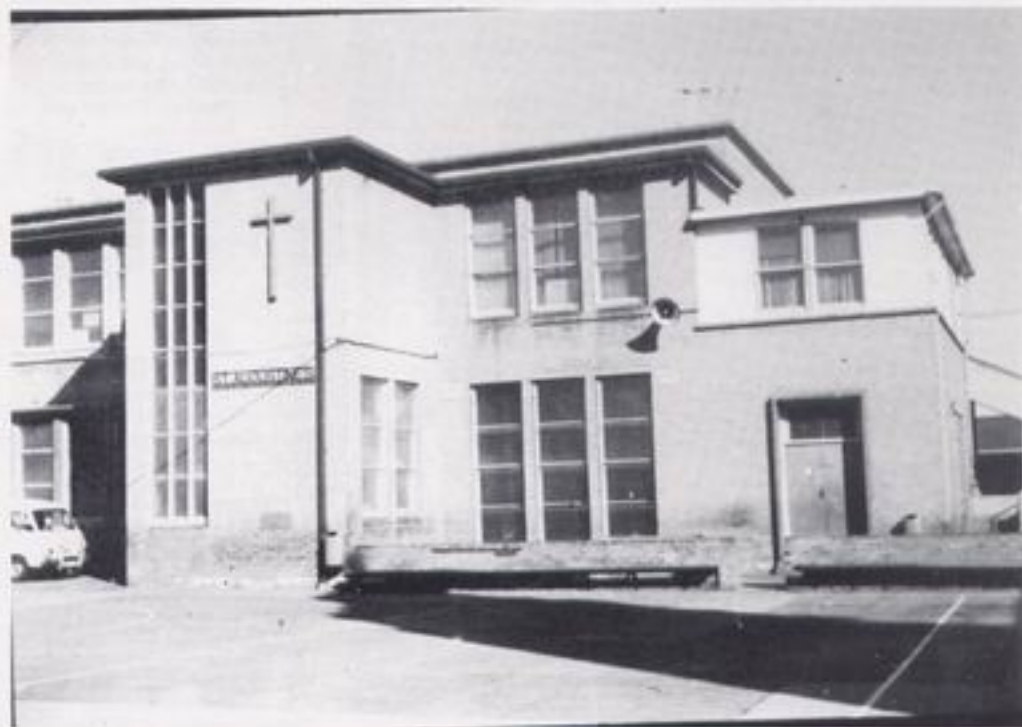
The nuns recognised the importance of external examinations (Merit Certificate) and encouraged better students to compete for scholarships. Prior to examinations it was not unusual for nuns to extend school hours until 5 p.m. week nights and Saturdays, to ensure their pupils had every chance of success.

On 11th January, 1944, it was reported that a St. Augustine's pupil Jack Howley aged 13 years had won 6 scholarships.

In contrast to classroom activities, children were in no way regimented once in the playground. Without sports equipment they had to use their own ingenuity to invent games.

The western side of the asphalt yard was bordered with a tennis court. (The site for the present church). But it was scarcely used because racquets were a luxury in those days.

*St. Augustine's Primary School  
Built 1941*





Confirmation — 1985



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# St. Augustine's Primary School

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*Richard and Thomas Duckworth  
27/1/1927*



*Start of School 1963: Duckworth Children. Bernard and Anthony in C.B.C. uniform,  
Peter, Kevin and Carmel in St. Augustine's Primary School uniform*

*Sports Day Footscray Oval - 1959*



*Confirmation - 1985*



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# St. Augustine's Primary School

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The next addition to school facilities coincided with a highly publicised crisis of overcrowding in State Schools in this area.

In 1930 the parish was supporting the education of 900 students. When the Parish Hall costing £20,000 was built in 1930 it provided for the building of more classrooms.

But the only land available was the "Green" so while parish facilities were being upgraded playing area was sacrificed.

In a vain effort to obtain more playing space Father Carney fenced off the unused section of Avoca Street next to the hall but this had to be removed after objections of the local Orange Lodge were upheld by the council.

Again in 1941 extensions were considered necessary. The "Mail" reporting on the opening of the Girls School on 20th December, 1941 noted:

*"A girls school it houses 350 senior students and 65 kindergarten pupils. Girls will transfer from the present building which will be used for boys with the Christian Brothers as teachers.*

*It is a two storey modern structure complete with cloakrooms, and enclosed corridors. A special feature is the roof especially fitted for use as a playing field.*

*The kindergarten isolated from the main building has its own kitchen, sunroom and playing field. A graded staircase for the convenience of tiny tots leads to a separate sun deck.*

*Frank Moriarty is the Architect and the builder is Mr. T. Foulds."*

In 1942, a grant of £550 was provided by the Department of Public Works to build air raid shelters in St. Augustine's school yard.

Following World War 2, European migration in particular was encouraged and again the prospect of unskilled work and cheap homes made the western suburbs attractive to different migrant communities.

Teachers of St. Augustine's would be faced with large classes comprising children from Italy, Malta

and Poland who knew no English at all.

Now the school is staffed with additional language teachers to help immigrant children become settled in the school, and for all children to value foreign cultures represented in our community.

The school fortunately is in a better financial position today with the government policy on funding being gradually transformed from the 1960's.

The high migrant intake - now more often of Asian origin entitles St. Augustine's to additional support as a disadvantaged school.

More equitable financial support has meant that lay people have been able to resume responsibility for teaching the children, taking some pressure off the religious orders.

The school is still run by the Josephite order, with Sr. Maureen O'Kelly being the present principal. Her father was Rodger O'Kelly one of the large family of Mr. and Mrs. Maurice O'Kelly who lived in Princess Street, Footscray, who all attended St. Augustine's Yarraville.

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## CHRISTIAN BROTHERS ERA AT ST. AUGUSTINE'S

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On 30th July, 1940, Fr. William O'Farrell and Fr. Galvin of St. Monica's Footscray, called on Brother Allen, assistant to Superior General of the Christian Brothers (Edmund Rice Order) who was visiting Australia and expressed a desire that Christian Brothers establish a teaching institution in this area.

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1962



1971

*The Parents and Pupils of  
Christian Brothers College, Yarraville*

*invite you*

*to a*

*Mass of Thanksgiving,*

*in St. Augustine's Church,*

*at 7 p.m.*

*on Sunday, 5th December 1971*

*and a farewell to the Christian Brothers*

*in*

*St. Augustine's Hall*

*at 8 p.m.*

*Christian Brothers*

*R.P.P.*

*20th November, 1971*

*11 Birmingham Street*

*Yarraville 3013*

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## C.B.C. Era Yarraville

There was correspondence and discussion during 1941 and in February the Christian Brothers began work at Yarraville with Brother Crowle (R.I.P.), the first principal. The Brothers lived at North Melbourne and travelled to Yarraville for four years.

In 1946 a temporary residence for the Brothers was established in Seddon. Brother Crowle was the Superior and he set about organising the erection of a new residence in Somerville Road. The foundation stone was laid by Archbishop Mannix. (Reported in the "Advertiser" on 20th July, 1946).

At that time there were 12 brothers living there. The only remaining Brother from that period is Brother Spillane at present at Charters Towers, Queensland.

Brother Dillon, now at Clifton Hill and Brother W. M. Sullivan, Waverley N.S.W. lived in the Seddon temporary residence.

Brother Greening, Strathfield N.S.W., and Brother Louisson now of Goroka, New Guinea, were members of the Seddon community and also of the Somerville Road residence which is now used as the Parish Centre.

In its opening year, the school catered for Grades 5 to 9. An

intermediate class was added and for a few years, about 1949 to 1951 there were a few boys presented for Leaving Certificate.

The classes were conducted in the rooms on the south west end of the Parish Hall complex, the lower part of which was later converted into the Community Centre.

When the numbers of pupils began to grow, the first overflow was catered for in one of the classrooms in the 1912 St. Augustine's School which catered also for the infant classes taught by the Sisters of St. Joseph.

As it became the rule that children would stay at school till their mid teens, provision had to be made for those in secondary school.

In 1962 with the assistance of government grants, a new school block was built on the west side of the Brothers' residence. It was occupied in 1963.

The headmasters of the Christian Brothers' College, Yarraville are set out below:

1942 to 1952:

Brother E.S. Crowle, R.I.P.

1952 to 1957:

Brother R. G. McCartney  
(Now C.B.C. St. Kilda)

1958 to 1963:

Brother F. C. Beeden (R.I.P.)

1964 to 1969:

Brother F. D. Shortill,  
now in Fiji.

1970 to 1971:

Brother P. B. Archer,  
(Now C.B.C. Clifton Hill)

The Christian Brothers' Order was founded in Ireland by Edmund Rice - like the Josephite Order they were dedicated to the education of the poor, but they were welcomed in this Parish because they would hold unchallengeable authority felt so essential for boys moving from primary to secondary education.

They placed more emphasis on athletic pursuits, and every prize night, the parents were entertained with gymnastic display culminating in the great pyramid.

Handball was an almost compulsory sport with the school boasting of a full sized court.

Those boys interested in music would participate in the Band. It became the practice for the Band to march up and down Avoca Street of a lunch time in preparation for the annual St. Patrick's Day March - a Catholic School holiday during the reign of Dr Mannix.

The Old Boys' Association regularly draws past pupils together to reminisce over the good old days.



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## Yarraville Catholic Girls College — Conclusion

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### Mount St. Joseph Yarraville Historical Summary

Mount Saint Joseph, Yarraville, opened in 1971 as an annex to Mount Saint Joseph, Altona West. Both schools were under the administration of the Sisters of St. Joseph and shared the same registration. The Yarraville school served as a second campus, accepting students who could not be accommodated at Altona West. Sister Marie Hanger was Principal at Yarraville from 1971-1974.

At the close of 1974, the sisters of St. Joseph gave notice of withdrawal of religious staff from the school, and the position of Principal was taken by Miss J. Frazer, then a member of staff.

### Yarraville Catholic Girls' College

During 1977 a decision had to be made as to whether Mount Saint Joseph, Yarraville would continue. The Parish Priest, Fr. N. Fasciale expressed a firm commitment to the Parish's involvement in Catholic secondary education.

Thus an application was submitted to the Council of Public Education (now the Registered Schools Board) for registration of the College under the title of Yarraville Catholic Girls' College as a Year 7 - 10 College.

The registration was granted in October 1977 and an extension was built to the existing building. Yarraville Catholic Girls' College formally commenced operation with an enrolment of approximately 200 in 1978. Its Principal was Miss Judy Frazer. In 1979 Miss June Marie Mason was appointed Principal and she completed a two year term. Mr. Geoffrey Lane was then appointed Principal and commenced duties in 1981. He is the present Principal. During 1981 (term 3) the College commenced to take some girls in Year 11. To coincide with this, the



College applied for full secondary registration (years 7 - 12).

The application was successful and so it has operated as a year 7-12 College since 1982. However at year 12 the College has specialised in Courses not already covered by neighbouring Colleges. Prior to 1981 students left Yarraville Catholic Girls' College to finish their education elsewhere, mainly at Mount Saint Joseph, Altona West. The movement is now not necessary for all students. In fact, students are now coming from Mount Saint Joseph, Altona West to complete their education at Yarraville Catholic Girls' College.

The co-operation and development between the two schools is enabling girls in the area to be offered a very broad choice of education in a Catholic environment. The present enrolment at the College is 350.



### Conclusion

At times of special celebration such as this reunion weekend, it helps if the memories of those involved are given a tangible quality. The richness and complexities of ninety years experience of the Yarraville parishioners cannot be condensed into a booklet of this scope. But it is my hope that different snippets of information will jolt the memories of all readers. They should find satisfaction in dwelling on their own personal reflections and exchanging them with others. Change is a mysterious force and nostalgia tempts us to withdraw from the unsavoury present. But the facts do not support a romantic view of "the good old days". From the past we learn our ancestors dealt with enormous hardships of migration, depression and wars - and despite all this made progress establishing homes, raising families and establishing a church and school system in which they took great pride. The inheritance of parishioners today is not just the bricks and mortar of the buildings, but the spirit of sharing and commitment to the needs of all those in our community.

Carmel Taig.



Maypole Dance — 1906

School Cadets — 1906



## Celebrating 90 years of teaching by the Sisters of St. Joseph and 60th Anniversary of the Church

**A**UGUSTINE WAS BORN AT TAGASTE IN NORTH AFRICA IN 354. HIS FATHER WAS A PAGAN WHO WANTED HIS SON TO BE A MAN OF LEARNING. HIS MOTHER WAS ST. MONICA, WHO URGED HER SON TO LIVE A CHRISTIAN LIFE. AT 16 AND STILL NOT BAPTIZED, AUGUSTINE LOST BOTH HIS FAITH AND HIS INNOCENCE. FOR 13 YEARS HE LED AN EVIL LIFE; EMBRACING PAGAN RELIGIONS AND FINALLY MOVING IN WITH A WOMAN WHO BORE HIM A SON.

AUGUSTINE WENT TO ITALY. HE OFTEN LISTENED TO ST. AMBROSE, THE ARCHBISHOP OF MILAN, PREACH, BUT WAS NOT CONVERTED. HIS MOTHER KEPT PRAYING FOR HER SON. ONE DAY WHILE READING THE LETTERS OF ST. PAUL, HE MADE UP HIS MIND TO BECOME A CHRISTIAN. HIS MOTHER'S PRAYERS WERE ANSWERED. AT 33, HE WAS BAPTIZED, RETURNED HOME AND GAVE ALL TO THE POOR.

LATER AUGUSTINE BECAME A PRIEST AND THEN SERVED AS BISHOP OF HIPPO FOR 35 YEARS. HE PREACHED AND WROTE MANY BOOKS, HE IS CONSIDERED ONE OF THE CHURCH'S GREATEST CHAMPIONS AGAINST HERESY. HE WROTE, "OUR HEARTS WERE MADE FOR YOU, O LORD, AND THEY ARE RESTLESS UNTIL THEY REST IN YOU." HE DIED IN 430. HIS FEAST IS AUG 28.

### ST. AUGUSTINE



#### ACKNOWLEDGEMENTS

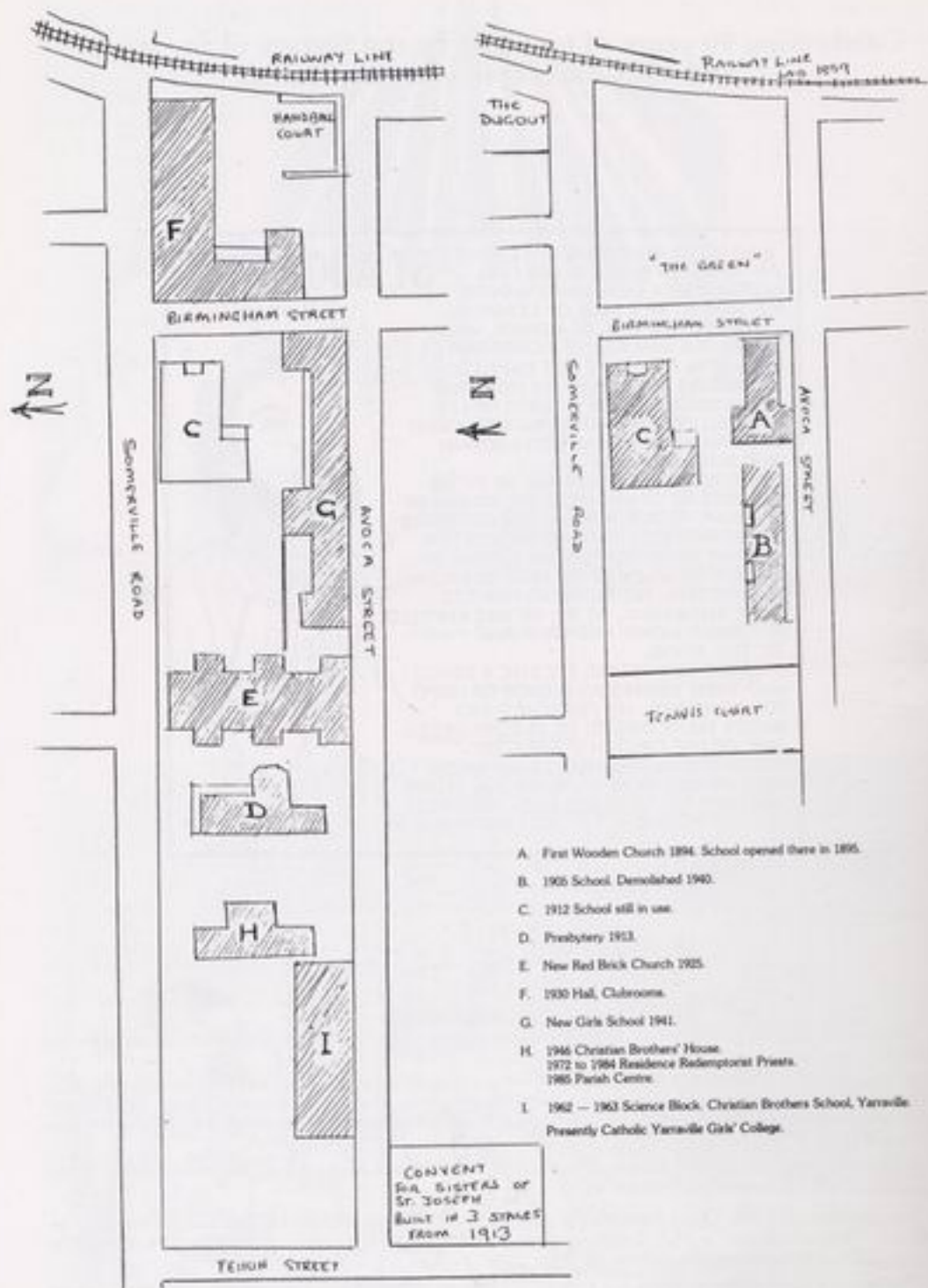
We are grateful to the parishioners of Yarraville who contributed their recollections and historical material for this booklet.

In particular Richard Nicholas ("Dick") Duckworth for an invaluable collection of primary sources. Sister Maureen O'Kelly for school records. Father Fasciale and Father Beasley of St. Monica's for access to church registers and records, school teachers Miss A. Lalley and Sister Yvonne Harte who have studied beginnings of the primary school in particular.

Fr. Koperski — Polish chaplain residing in Sunshine is to be thanked for the information relating to the Polish celebrations at St. Augustine's in 1966 and 1973.

Important primary sources were the history of St. Mary's Williamstown published in 1980 and the history of St. Monica's Church Footscray, entitled "Centenary of the First Mass", 3rd May, 1874 . . . 5th May, 1974 compiled by Seymour ("Jack") Armstrong who died on 14th May, 1979.

This history is by no means complete. It is a continuing exercise and written, oral and visual material relating to the parish will be welcomed. Enquiries may be directed to Mrs. Carmel Taig, 16 Princess Street, Footscray 3011. Phone: 68 3269 or Dick Duckworth, 8 Berry Street, Yarraville 3013. Phone: 68 3853.



- A. First Wooden Church 1894. School opened there in 1895.
- B. 1905 School. Demolished 1940.
- C. 1912 School still in use.
- D. Presbytery 1913.
- E. New Red Brick Church 1925.
- F. 1930 Hall, Clubrooms.
- G. New Girls School 1941.
- H. 1946 Christian Brothers' House.  
1972 to 1984 Residence Redemptorist Priests.  
1985 Parish Centre.
- I. 1962 - 1963 Science Block. Christian Brothers School, Yamsville.  
Presently Catholic Yamsville Girls' College.





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