

A HISTORY OF THE SISTERS OF MERCY WILCANNIA-FORBES CONGREGATION

1884-1959

MARY RYAN rsm



ABOUT THE AUTHOR

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Published by Sisters of Mercy, Wilcannia-Forbes Congregation, Mercy Congregation Centre 8 Balfour Street, Allawah NSW 2218

ISBN 0 646 43740 2

Printed by Good Impressions Offset Printers Pty Ltd

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Inside Back Cover: Chapter on Union and Charity from original Rule of the Sisters of Mercy, handwritten by the Foundress,

Catherine McAuley, 1833.

Back Cover: 'Suscipe' Prayer of Foundress of Sisters of Mercy, Catherine McAuley.

Artwork by Sr M Clare Augustine Moore (1808-1880). Copyright permission – Mercy International Centre, Dublin.

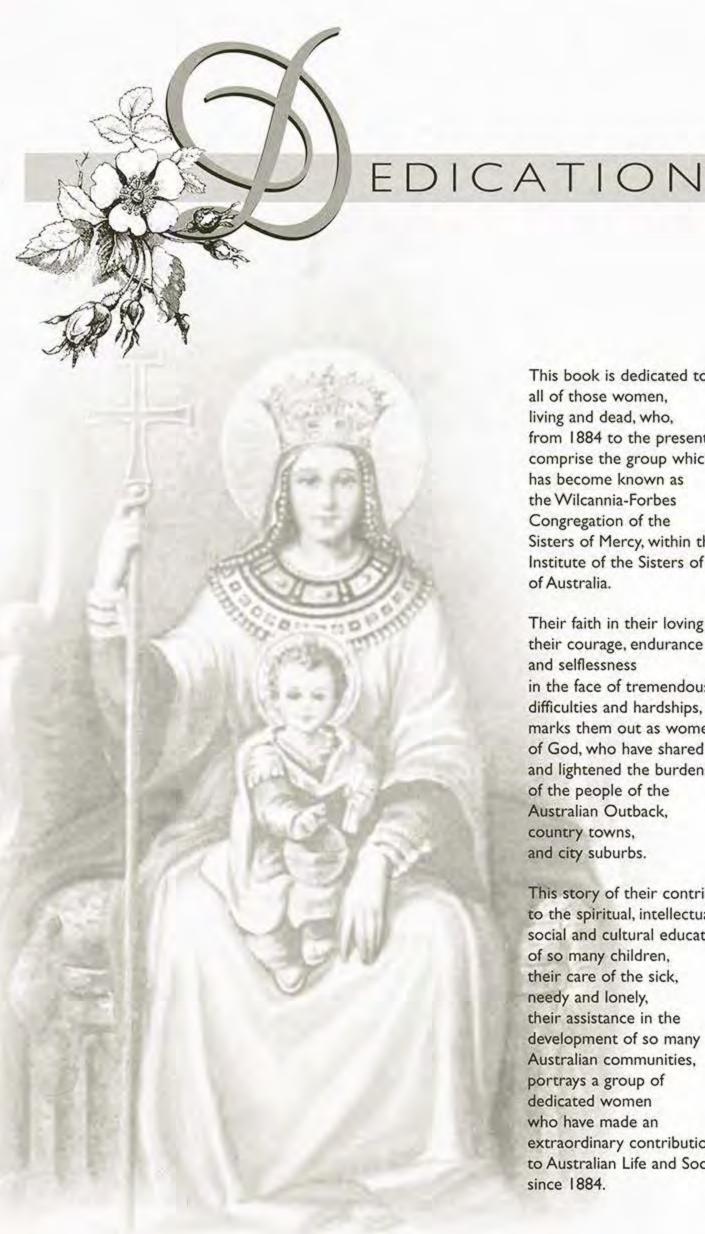


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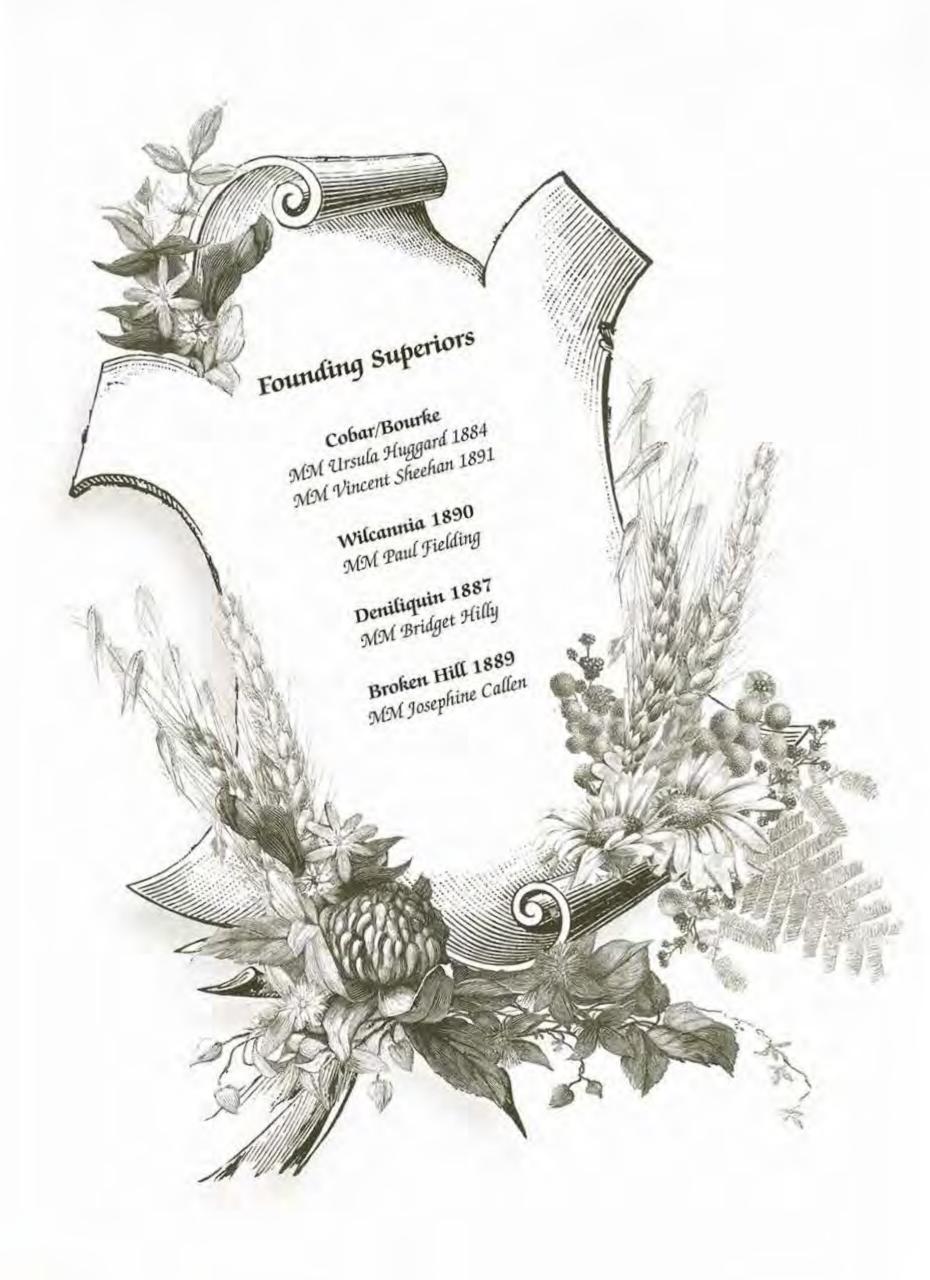




This book is dedicated to all of those women, living and dead, who, from 1884 to the present day, comprise the group which has become known as the Wilcannia-Forbes Congregation of the Sisters of Mercy, within the Institute of the Sisters of Mercy of Australia.

Their faith in their loving God, their courage, endurance and selflessness in the face of tremendous difficulties and hardships, marks them out as women of God, who have shared and lightened the burdens of the people of the Australian Outback, country towns, and city suburbs.

This story of their contribution to the spiritual, intellectual, social and cultural education of so many children, their care of the sick, needy and lonely, their assistance in the development of so many Australian communities, portrays a group of dedicated women who have made an extraordinary contribution to Australian Life and Society since 1884.





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ANSW Archives Authority of New South Wales

BDA Archives of Catholic Diocese of Bathurst

BEMA Archives of Sisters of Mercy, Ballarat East Congregation

BMA Archives of Sisters of Mercy, Bathurst Congregation

CMA Archives of Sisters of Mercy, Charleville, Ireland

DNL National Library of Ireland, Dublin

GMA Archives of Sisters of Mercy, Goulburn Congregation

ISMA Institute of Sisters of Mercy of Australia

IWHC Conference of Irish Association for Research in Women's History

LHBHL Local History Section of Charles Rasp Library, Broken Hill

MMA Archives of Sisters of Mercy, Melbourne Congregation

PMA Archives of Sisters of Mercy, Parramatta Congregation

RSM Religious of the Sisters of Mercy

SAA Archives of the Catholic Archdiocese of Sydney

SLNSW State Library of New South Wales

SMA Archives of Sisters of Mercy, Singleton Congregation

WFDA Archives of Catholic Diocese of Wilcannia-Forbes

WFMA Archives of Sisters of Mercy, Wilcannia-Forbes Congregation

WNZCA Archives of Sisters of Compassion, Wellington, New Zealand



This book is an attempt to trace the complex story of the Sisters of Mercy of the Wilcannia-Forbes Congregation of New South Wales, Australia, from its first foundation in 1884 to the end of the 1950s. The Congregation had its origins from within Australia in the later years of the Nineteenth Century, when four groups of women belonging to existing Mercy Congregations in New South Wales responded to requests for Sisters of Mercy to work in towns in the western regions of the State. From Bathurst, Sisters went to Cobar (1884), from Albury to Deniliquin (1887), from Singleton to Broken Hill (1889) and from Yass to Wilcannia (1890). From each of these Founding Houses, the Sisters could trace their links to Convents in Ireland set up by the Foundress of the Sisters of Mercy, Mother Mary Catherine McAuley. As women from within Australia and from Ireland joined the new Convents at Cobar, Deniliquin, Broken Hill and Wilcannia, the Sisters were able to spread to other towns needing their services. In each place the Sisters set up their Communities of prayer and service, and gave practical support to the people by providing religious and secular education at Infants, Primary and Secondary levels, visiting the sick, the needy, and the families of their pupils, bringing the gifts of music and other branches of culture to these isolated towns, and answering whatever other needs they could. Some Convents remained branches of their founding Houses within the Wilcannia Diocese, while others became independent. At the request of the Bishops of the Diocese, some of these Convents amalgamated in 1922, and the remainder had joined them by the beginning of 1932. They were henceforth known as the Wilcannia-Forbes Sisters of Mercy. From 1922 to the end of the 1950s, the Sisters made a number of new Foundations, commenced some new works, and consolidated others. They also faced new problems and new opportunities in an Australian Society striving to deal with the aftermath of two World Wars, its own natural population growth, and the movement of many migrants to its shores.

The research for and writing of this book could not have been accomplished without the help of a great many people. I particularly acknowledge and thank the following: Sr Nerida Tinkler, Congregational Leader, who invited me to undertake this work, which has been a source of enormous interest and inspiration to me; all of the Sisters of the Wilcannia-Forbes Congregation, especially the Sisters of the Parkes, Condobolin and Sans Souci Communities across 1998-2000, who made me so welcome during my prolonged stays with them; Sr M Margaret Hocking, Archivist to the Congregation, who made my searches in the Archives so easy, and who shared my interest in each 'find'; Sr Pauline Hartshorne, Congregational Secretary, who provided information on members of the Congregation, and who rejoiced when we found some 'long lost members'; and Sr M Veronica O'Neill, who gave me guidance on many points along the way.

The Wilcannia-Forbes Congregation has valued and gathered its history for some considerable time. In 1965, S M Laurence Dunn wrote her *Brief History of the Wilcannia-Forbes Province of the Australian Union of the Sisters of Mercy*; and during the 1970s, Sr Nora O'Leary collected background material on the towns where the Sisters had served, interviewed numbers of people in some of the towns, and began ordering the material in the Archives. Srs M Chanel Delaney, Emilian (Katie O'Brien) and Margaret Hocking followed Sr Nora in the position of Archivist, and continued the gathering and ordering of material, which included Diaries and Scrapbooks of several Sisters and the 'Memoirs' of others. I am most grateful to all of the Sisters of the Congregation I interviewed personally, and all those who sent me information, anecdotes, amendments, and especially an expression of their joy in knowing something more of their own Congregational story.

It is wonderful that people in so many towns have gathered stories of the Catholic Schools and the Sisters of Mercy in Centenary Booklets and other publications. When I visited the towns where the Sisters had served, I found very many Ex-students and friends of the Sisters willing to share openly with me about their association with the Sisters, and I thank them for that; I also thank those who prepared interview schedules for me in those towns, and Srs Pat Lynch and Marie Ralph who drove me on long trips to meet Ex-students. I am grateful to Bishop Douglas Warren and the late Bishop Barry Collins, who allowed me to use materials from the Archives of the Wilcannia-Forbes Diocese; to my fellow Archivists in Mercy and other Congregations who found information for me; to Local Historians and Librarians in several towns and at the State Library in Sydney, who shared resources and helped to fill out details; and any others whose help I know I would have appreciated at the time, even though it may escape my memory at the moment! Last of all, I acknowledge with gratitude the generosity of my own Congregational Leaders, Srs Patricia Powell and Gabriella Gresz, who have released me for most of the past five and a half years to research and write this history of the Wilcannia-Forbes Congregation of the Sisters of Mercy.

Mary Ryan rsm Bathurst August 12, 2003





I have read this book with a feeling of heartfelt gratitude to Mary Ryan rsm for her professionalism as an historian and archivist in making available this thoroughly researched account of our history as the Religious Congregation of Sisters of Mercy, Wilcannia-Forbes.

It gives me immense joy to commend this book to draw you into the richness and complexity of our Congregation Story and to appreciate the daring, compassion and vitality of spirit and faith of our early pioneer women of mercy, those who followed and those who are continuing the storying today.

Believing in the importance of recording the history and contribution of Religious Women in our land of Australia as well as honouring the story of our past in developing our present and future story, our Leadership Team commissioned Mary Ryan rsm in 1998 to commence the momentous task of researching and subsequently writing our 'sacred history' as Mary came to call it. Beginning with sketchy, widespread and often poorly documented material, Mary sought out primary sources of information and tapped memoirs through numerous personal interviews across the vast territory within the geographical boundaries of the Congregation and beyond. This is clearly evidenced in this publication and particularly in the abundant and detailed footnotes. Mary did a considerable amount of this work at the same time as continuing in her role as archivist for her own Bathurst Mercy Congregation and our Wilcannia-Forbes Congregation.

In expressing deep appreciation to Mary Ryan rsm, I also add our sincere gratitude to Pat Lynch rsm who with her creativity and the generous and expert assistance of graphic artist, Paula Volona and layout advisor, Elizabeth Hellwig OP, has arranged and organised to bring this work to publication.

The title of this book has its origin in a quote from a letter written on the 20th December 1840 by the Foundress of the Sisters of Mercy, Catherine McAuley to one of her early contemporary companions, Mary de Sales White.

> "We have one solid comfort amidst this little tripping about, our hearts can always be centred in God, for whom alone we go forward or stay back."

May the resounding call for mercy in our world today take inspiration and hope from the story recorded in this book.



Nerida Tinkler rsm Congregation Leader September 24, 2004



IME LINE

Sisters of Mercy Wilcannia-Forbes Congregation Foundations 1884 - 1959

Charleville (Ireland) to Bathurst 1866

Bathurst	to	Cobar	1884
Cobar/Bathurst	to	Bourke	1891
Bourke	to	Brewarrina	1894
	to	Blackheath	1913

Carlow (Ireland) to Goulburn 1859 to Albury 1868

Albury	to	Deniliquin	1887
Deniliquin	to	Wentworth	1892
2 - may 13	to	Balranald	1895

Limerick (Ireland) to Singleton 1875

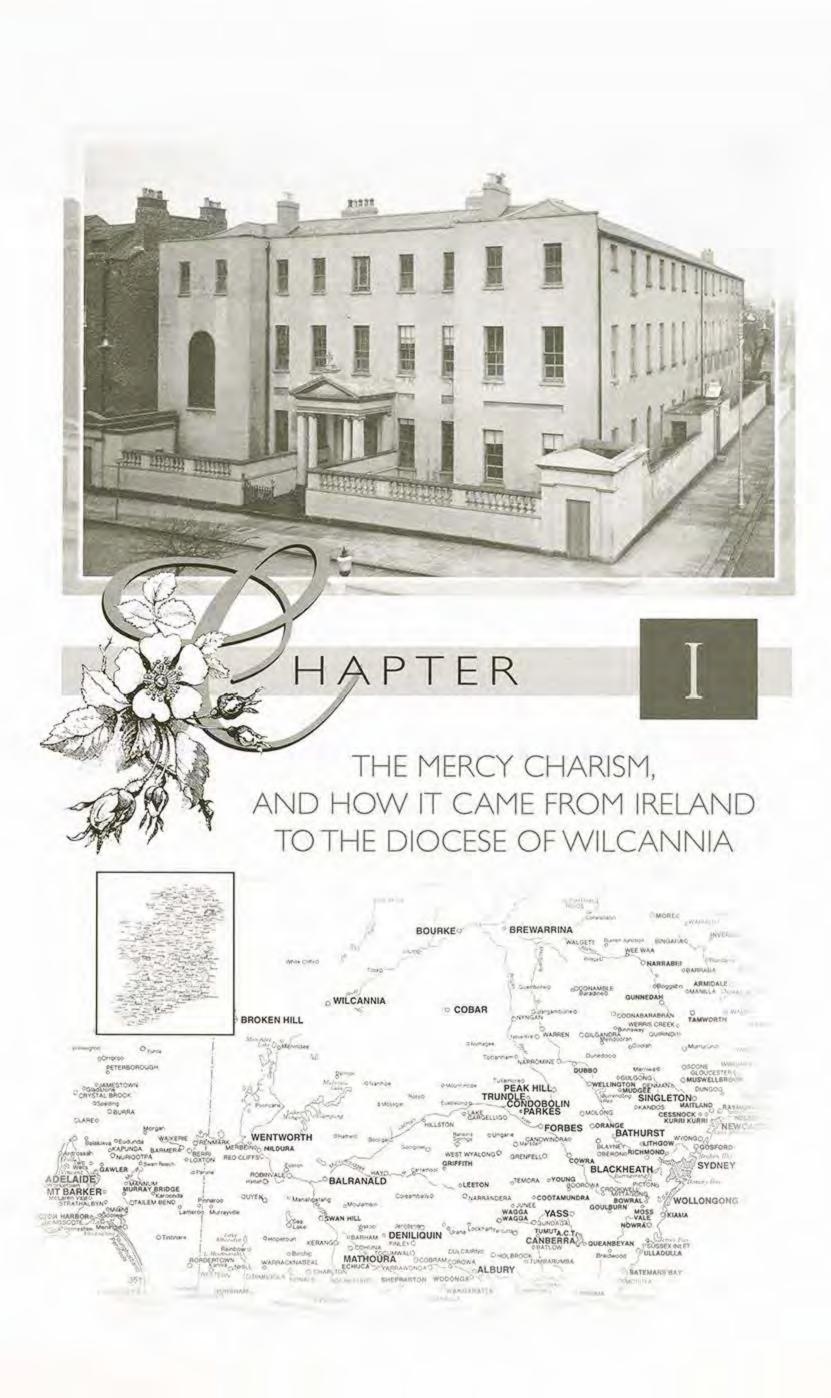
Singleton	to	Broken Hill	1889
Broken Hill	to	South Broken Hill	1900
	to	Mt Barker (SA)	1902
	to	Brighton (SA)	1915
	to	Mathoura	1926
	to	Condobolin	1929

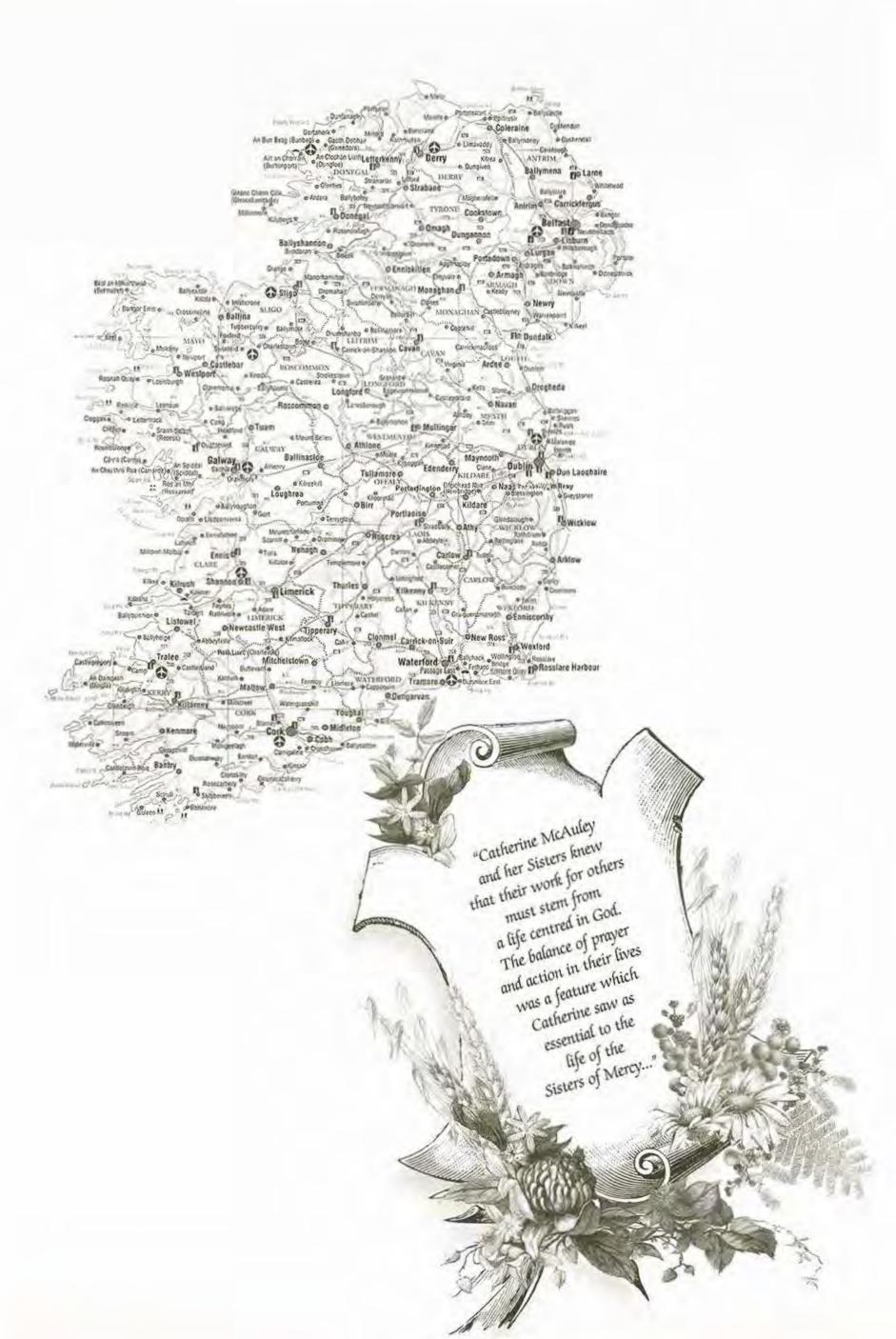
Tullamore (Ireland) to Yass 1875

Yass	to	Wilcannia	1890
Wilcanni	ia to	White Cliffs	1902
1891	Amalgamation:	Cobar, Bourke	Head House Bourke
1922	Amalgamation:	Wilcannia, Bourke	Head House Parkes
1929	A COLOR OF THE LAND	Deniliquin, Parkes	
1930		Balranald, Parkes	
Parkes	to	Trundle	1928
	to	Peak Hill	1930
1932	Amalgamation:	Broken Hill, Parkes	Head House Broken Hill
Broken Hill to		Juniorate Parkes	1932
	to	Sans Souci	1936
1949	Head House and N	lovitiate transferred to Parl	kes
			MARKET.

Parkes to Carrawobitty, Forbes 1951

1954 Became a Province of Australian Union of Sisters of Mercy







A painting of Catherine McAuley and a prayer in her own handwriting.

(Original, Sisters of Mercy of Mercy Motherhouse, Burlingame, California)

Artist: Cloy Kent

Introduction

The Sisters of Mercy who eventually became known as 'The Sisters of Mercy, Australia -Wilcannia-Forbes Congregation', founded five Convents in the far west, north and south of New South Wales between 1884 and 1891 - at Cobar and Bourke, Deniliquin, Broken Hill and Wilcannia. They brought with them to each area the same spirit, or charism, of mercy, inherited along different pathways from a Dublin woman called Catherine McAuley. This charism of mercy was based on love of God and of all persons, expressed in prayer and service of others. In Catherine McAuley's mind, love of God, of their Sisters, and of all around them, especially the poor, was the precious heritage of the Sisters of Mercy as followers of Jesus Christ'. It was the basis of all the good the Sisters achieved in the original foundations of the Wilcannia Diocese, and in the many other Mercy Convents founded from them over the ensuing years.

Catherine McAuley was born in Dublin in 1778, at a time when Irish Catholics were just beginning to receive some relief from prolonged oppression under English Protestant rule². Catherine's early recognition of, and compassion for, the needs of the poor around her led her to give herself completely to their relief and betterment. Many like-minded women were inspired to join her in this work, and from these compassionate women came the first Sisters of Mercy.

The Irish poor

in the early Nineteenth Century

Ireland had long been dominated by England, but Irish Catholics suffered intense repression for two centuries after the English Protestant Reformation in the Sixteenth Century. Catholic worship was forbidden in Ireland, and priests and bishops were expelled. Churches, monasteries and convents were destroyed or confiscated and the religious orders were disbanded. 'Plantations' of Protestants were brought in from England and Scotland to settle on Catholic lands. Catholics were forbidden to buy land, to vote, to fill any public office, and were denied the right to education at any level.' Despite the risks, Irish priests, trained in Europe, were smuggled back to their homeland to clandestinely celebrate Mass and the Sacraments for their people. A very few enclosed Nuns who had not been disbanded continued in their life of prayer. 'Hedge school' teachers gave basic education whenever they could secretly gather the children of the poor. The few Catholic parents who could afford it sent their sons and daughters to Europe to be educated.

Towards the end of the eighteenth century, restrictions were eased on religious practice, education, and ownership of land, and in 1829 the Penal Laws were finally repealed. However, by then, many Irish Catholics were living in dire poverty and wretchedness. Cottage industries such as weaving had been destroyed by trade barriers imposed on Ireland with the rise of the English factories⁴. Many farm hands lost their livelihood when landlords transformed crop-growing land into more lucrative pasture. Recurrent famines from the failure of potato crops took many lives, and left thousands starving. Inability to pay rent resulted in eviction. Thousands flocked to the cities in search of work, but little work was available where political instability and industrial decline had contributed to economic depression. Those who could afford the passage took ship to England, America or Australia in search of a better life. Many others begged and died on the streets and roads of their homeland⁵.

Up to the Nineteenth Century in England and Ireland it had been seen as the duty of the aristocracy to care for the poor, who, in most cases, were their tenants and workers. However, as the Industrial Revolution drove workers to the cities, many of the middle class became aware of the plight of the urban poor in particular, and developed a sense of obligation to help them. This new awareness of the poor was associated with the Evangelical revival of the Anglican Church, the rapid spread of Wesleyan Methodism, and the revival of the Catholic Church with the easing of the Penal Laws⁶. It was chiefly women who at this time took on the role of philanthropist as their right and responsibility. Being traditionally considered to have spiritual and moral influence, and to be skilled in caring for the young, the sick, the elderly and the poor, women of all faiths willingly accepted charitable work as their rightful mission⁷. However, while most women fitted charitable works into their household routine, some, like Catherine McAuley, felt a deep religious call to make the care of others, especially the poor, their full-time occupation.

Catherine McAuley's

response to the poor of Ireland

Catherine McAuley was born into one of a number of Irish Catholic families that had remained prosperous across the Penal times through success in the trades and professions. Her father, James McGauley of Dublin, was a builder, carpenter, timber merchant, and owner of a number of city properties. Late in life he married an accomplished and beautiful young Catholic woman, Elinor Conway, and they had three children, Catherine, Mary and James. Catherine saw her father welcome the poor at his home each Sunday - relieving their hunger, but also instructing them in their Catholic faith. Although her father died when she was only about five years of age, Catherine never forgot his deep concern for the physical and spiritual welfare of the poor.

From her mother, Catherine inherited her affectionate warmth, social grace and love of fun. However, the widowed Elinor's desire to be accepted in the mainly Protestant social circles of Dublin seemed to be stronger than her attachment to her religion. While she gave her children strong moral

training, she discontinued the family's practice of the Catholic faith, attended no church herself, and left the children free to choose religion as they wished. Catherine struggled to remain true to her father's faith, while Mary and James chose the Protestantism of their friends. Elinor McAuley was a lover of social life and a poor financial manager. By the time of her death when Catherine was about twenty, she had used most of her own and her husband's substantial fortunes, and left her children dependent chiefly on Protestant relatives and friends. In 1803, the Callaghans, an elderly couple who had grown very fond of Catherine, asked her to become their adopted daughter and companion, and she moved with them to their estate at Coolock, outside Dublin¹⁰.

While not permitted to display signs of her Catholic faith in the Callaghan household, Catherine nevertheless was free to attend Mass. She prayed with the Catholic servants, and sought out priests who could help her better understand and defend her faith. Whatever time Catherine could spare from her duties to her adoptive parents, she spent helping the poor of the nearby village. Catherine gained much spiritual nourishment from reading the Bible with the ailing Mrs Callaghan, a gentle Quaker with a deep love of the Sacred Scriptures, and with the Quaker respect for the talents of women. Catherine gained much also from the example of uprightness, wise financial management, and generosity of Mr Callaghan. The Callaghans in turn valued their beloved adopted daughter. At his death in 1822, Mr Callaghan left Catherine the sole legatee of his large fortune, because he knew she would do good with it".

Catherine McAuley wanted not just to relieve the immediate needs of the poor around her, but to do something permanent for them. She saw a particular need for the education of women, for employment training, for shelter for the unemployed and for servant girls seeking to escape sexual harassment in their workplaces. She recognised the urgency of the needs of the poor, and the disaster which could befall them while they waited for a Committee to decide their fate¹². Catherine's attitude was, "The poor need help today, not next week." Yet she prepared herself professionally to be of use to them by teaching at St Mary's Poor School in Dublin, and by observing the methods used in other schools and charitable institutions in the city. She also visited Paris to study the approach of the Daughters of Charity to their work among the poor.

By 1827 Catherine had used most of her legacy to build, in the fashionable heart of Dublin, a large house which inside was very different from those around it. It contained a hostel, training centre and employment agency for young, unemployed women and orphaned girls. It also housed schools for poor children, and living space for those willing to staff these works. By raising this 'House of Mercy' amongst the wealthy, she reminded them of their obligations to assist the poor. She did not hesitate to call on the wealthy and influential to support the needy. She could count the Irish Liberator, Daniel O'Connell, and his family, among her supporters, and the future Queen Victoria among those who answered her request for items of their handiwork to sell on behalf of the destitute families of Dublin in 1832¹⁵. More importantly, Catherine showed her respect for the dignity of the poor by helping them to help themselves. She trained the women and girls in household management for the smoother running of their own future homes, as well as for their employment prospects as servants. She taught them not only to mend and darn, and to sew and knit garments for themselves. She also taught them to make fancy goods, and provided a trade outlet for them. She encouraged pride in their work, and in the financial provision they could make for themselves and their families¹⁶.

The founding

of the Sisters of Mercy

A number of women joined Catherine McAuley in her work at the House of Mercy and schools, in relieving the poor and visiting the sick in their homes and in the Dublin hospitals. Catherine left these women free to come and go as they wished. In 1830 the Archbishop of Dublin, Dr Murray, urged Catherine to assure the permanence of her work within the Catholic Church by taking on the status of a Religious Order. Catherine had never intended becoming a Nun, believing that the Church's rule of enclosure for Nuns would cut her off from the work she felt called to do among the poor. The Archbishop explained that the Church was beginning to accept 'Apostolic Religious Orders' of women,



The House of Mercy built by Catherine McAuley in Baggot Street, Dublin, 1827

where members were free to move outside their Convents to minister to the needy and the sick. Catherine then agreed to Dr Murray's proposal, and she and two companions made their Novitiate with the Presentation Sisters in Dublin. They were professed as Sisters of Mercy on December 12th, 1831, and these foundation members of the Order returned immediately to their House on Baggot Street, Dublin, which now became the first Convent of Mercy¹⁷.

Within a very short time, other women flocked to join the new Order, and Catherine herself trained them in a life of prayer and action. They saw in her a shining example of deep love of and total trust in God, and great respect and compassion for all around her. The Sisters also noted her gift of wise administration, her firmness moderated by a sense of fun, her inclusion of even the youngest Sisters in decisions affecting the Order, her suffering at injustice or at the death of loved ones. They felt her deep compassion as she told them: "It is better to relieve a hundred impostors - if there be any such - than to suffer one really distressed person to be sent away empty." The Sisters knew she could truthfully write: "God knows I would rather be cold and hungry than that the poor ... should be deprived of any consolation in our power to afford." She taught them by word and example to have respect for all: "Never speak with contempt of any nation, class, or profession." By the time Catherine McAuley died in 1841, more than one hundred and fifty women had joined the Order of Mercy, and there were twelve Mercy Convents in Ireland and two in England. In many of these foundations, Catherine responded to appeals from charitable women already doing what they could for the poor of their towns, yet realising that a community of dedicated, full-time carers could achieve much more. Such women often provided financial and practical help to establish the new convents, and a number became Sisters of Mercy.

When she founded Convents in Dioceses other than Dublin, Catherine made them independent. The Superiors and Sisters had to set up the Mercy lifestyle and the works of Mercy in response to the needs of the local area, and to attract their own recruits²³. Despite this independence, Catherine sometimes chided Superiors for not consulting her and keeping her informed on important matters²⁴. However, her main reason for letters and visits to the foundations was her affection for the Sisters, and her desire to support them. She encouraged them to show this same affection and support to one another. Love for one another was the legacy she bequeathed to her religious Sisters in the last hours before her death on November 11, 1841²⁵.

The spread of Convents

in Ireland in the Nineteenth Century

Across the Nineteenth Century, extraordinary numbers of young Irish women joined Catholic Convents²⁶. This phenomenon was unusual in a period of history where the women of Britain were relegated to the private sphere of life. Marriage was considered the normal way for a middle class woman to achieve a livelihood, and spinsterhood was referred to as a 'failure in business'²⁷. Caitriona Clear points out the extraordinary degree of esteem which the Religious Life and the women who joined it gained in Ireland:

"... the nineteenth century saw the bonding of growing numbers of Irish women in communities of one kind. All of these women were unmarried, yet they were neither ridiculed as old maids nor censured for living away from the sphere considered the natural one for women, the domestic environment. As teachers, nurses, administrators and business-women they were accepted in positions of authority and responsibility which were not usually held by women in this period, and they commanded respect in these roles from women and men of all classes. In a culture which increasingly regarded a good standard of living and a high social status as values to which everything (human relationships included) was sacrificed, these women had voluntarily given up all their possessions, and had not lost social status by doing so."28

The women entering these Convents were mostly from relatively well-off middle class families of farmers, professional men and traders. Such families were financially secure enough not to be greatly affected by the recurrent Irish famines. They could provide the dowry required by most Religious Orders for the support of the women joining them - a dowry set aside as a matter of course for a daughter's marriage. While Catherine McAuley had to include such a dowry in the requirements of those joining the Sisters of Mercy, she nevertheless declared she would "... never frighten a candidate away for not having a bag of money." There is no doubt that the Sisters provided to their pupils and other young women an attractive role model. The attraction was not only to the piety, gentility and generosity of the Sisters, but to a way of life that offered a secure professional career as an alternative to marriage or migration.

The pattern of Religious Life the Sisters of Mercy brought from Ireland to Australia

Catherine McAuley and her Sisters knew that their work for others must stem from a life centred in God. The balance of prayer and action in their lives was a feature which Catherine saw as essential to the life of the Sisters of Mercy³¹. Hence, each day the Sisters rose early to meditate together in the convent chapel, to chant aloud the Office of the Church, to attend Mass, and to listen to a reading from a spiritual book - all before their 'working day' began. They usually taught in the schools from about 9 am until 11.45 am, and again from about 2 pm until 4 pm. The time between 12 noon and 2 pm was devoted to visiting the poor, the sick, and the families of their pupils. The Sisters had dinner at 4 pm and supper at 7.30 pm, and those who came to Australia kept to this Irish custom for some time. Further prayers were said together at midday, in the late afternoon, and again before retiring. Each sister also spent time in private prayer and the reading of Scripture and other spiritual books. The Sisters had dedicated their lives to God through the vows of poverty, chastity and obedience. Through prayer they hoped to deepen their knowledge and love of God, to pray for those they served, and to gain the spiritual strength to carry out that service as well as they could³².

Much of the Sisters' community life was spent in silence, as a help to keeping their minds on God. Most meals were eaten in silence, or accompanied by a reading from a spiritual book. Twice a day the Sisters met for times of recreation - a half-hour in the afternoon, and one hour at night. This was normally spent after the rather restricted fashion of other Nineteenth Century ladies - sitting over useful or decorative sewing or other handwork as they talked. The Sisters' busy life no doubt made them appreciate the prescribed seven hours of sleep, the gentler pace of school holidays, and the eight-day and three-day spiritual Retreats each year³³.

The coming of the Sisters of Mercy to Australia, and to the Diocese of Wilcannia

The Order of Mercy grew and spread at an astounding rate. Within ten years of Catherine's death in 1841, there were thirty-three Mercy Convents in Ireland and fifteen in England, and the Sisters had spread to Scotland, Newfoundland, the United States of America, Australia and New Zealand. By 1856, the Order numbered 3,000 Sisters³⁴. Many Australian Bishops requested Sisters of Mercy to work in their Dioceses. As a result, between early January 1846 and late July 1891, seventeen Mercy foundations were made in Australia from Ireland, England and Argentina. The Sisters' ranks were swelled by further generous volunteers from these countries, and by Australian girls inspired by the Sisters' lives of prayer and service. By the turn of the Century, these first Convents had sent out new foundations across every Australian State³⁵.

None of the foundations of the Sisters of Mercy in the Wilcannia Diocese was made directly from outside Australia. However, each had links with Catherine McAuley and her charism of mercy through the foundations she had made in Ireland at Tullamore and Charleville in 1836, Carlow in 1837, and Limerick in 1838. Wilcannia and Bourke could perhaps claim the closest ties, as their founding Superiors, Mother Mary Paul Fielding and Mother Mary Vincent Sheehan, had done their Novitiate training in the 1860s at Tullamore and Charleville respectively.

From Charleville

to Cobar and Bourke

The first Superior of the Charleville Convent, M M Angela Dunne, had early doubts about the survival of the mission in that town, because of difficulties in gaining suitable recruits, and some financial insecurity. However, with Catherine McAuley's strong appeals to trust all to God, Angela's fears diminished. Before long, she and the Sisters were caring for the many destitute people of the region, offering education at all levels, nursing in the local fever hospital, and running an industrial school which provided training and an income for most of the young girls of the town through its lace trade with North America. In the mid-1850s, two Charleville Sisters formed part of the Mercy Sisters' group who nursed in the Crimean War along with Florence Nightingale and her lady helpers. However, up to the time of M M Angela Dunne's death in 1864, the Charleville Community had not founded any new Convents¹⁷.

In 1865, when Fr Matthew Quinn of Dublin was appointed the first Catholic Bishop of Bathurst, New South Wales, he asked the Charleville Community for Sisters to work in his new Diocese. Seven Sisters came with him to Bathurst in 1866. Other Sisters, and girls wishing to join their mission, soon followed from Charleville and elsewhere in Ireland, and Australian girls also joined the Bathurst Convent. In a short time, the Bathurst Sisters had charge of flourishing schools and an orphanage, were visiting the hospital and gaol, and were caring for many destitute and sick people in their homes. By 1874, the Sisters were able to respond to requests from priests for Mercy Convents in other towns of central and western New South Wales. By 1884, they were ready to make their eighth foundation at Cobar³⁶.

Up to 1887, the Diocese of Bathurst comprised "...the Western part of the Colony of New South Wales", extending to the borders of Victoria, South Australia and Queensland. With the formation of the Wilcannia Diocese in May 1887, the bulk of the Bathurst Diocese was given into the charge of a new Bishop. This resulted in changes for the Cobar Sisters, now in the newly created Diocese. Within the structures of the Catholic Church, the ecclesial role of the Bishop of the Diocese with regard to the Sisters of Mercy was that of their principal Superior after the Pope. For this reason, in late 1887, each Cobar Sister had to choose either to remain in the Wilcannia Diocese as part of an independent group under the newly appointed Bishop Dunne, or to return to the Diocese of Bathurst. This followed the pattern set up by Catherine McAuley for her foundations in Ireland. Most Sisters chose to stay in Cobar, and the Bathurst Convent generously supplied further Sisters to help the Cobar Community set up a Mother House and Novitiate in Bourke in 1891. While the Cobar/Bourke Sisters thus became independent of the Bathurst Sisters in the legal sense, the links of affection and unity of spirit long remained.

From Carlow

to Deniliquin

The Carlow Convent, founded by Catherine McAuley in 1837, had as its first Superior M M Francis Warde, probably Catherine's closest friend and confidante among the early Sisters. Many young women joined the Carlow Community, and from the beginning, M M Francis set a pattern of generosity in answering requests from other towns, and even other countries, for Communities of Sisters. By 1849, the Carlow Sisters had established four other Convents in Ireland, and had spread to England, the North American mainland, and New Zealand. In 1842, a year before she left to found the Mercy Order in America, M M Francis accompanied M M Paul Cullen and several other Sisters from Carlow to open a convent in the town of Westport, County Mayo⁴³.

In the late 1850s, Archbishop Polding of Sydney sent a priest to Ireland to seek Religious Sisters to staff schools and care for the poor and sick in expanding towns such as Goulburn. In 1859, at the Westport Mercy Convent, M M Ignatius Murphy and five other Sisters volunteered to come to Australia. They reached Goulburn in October, 1859". The Goulburn Community soon set up its schools and other works in the town, and attracted young women to join the Community as Sisters of Mercy. The foundation flourished to such an extent that, by 1868, when Fr McAlroy requested a Community of Sisters for Albury, on the Victorian border, M M Ignatius Murphy had no hesitation in leading four professed Sisters and a Postulant to Albury in July 1868. The Postulant was a Goulburn ex-student, Jane Hilly. Her best friend, Eliza Enright, a Goulburn boarder, accompanied them as the Albury Convent's first boarder. In less than a year, Eliza had also joined the Community as a Postulant. S M Bridget Hilly and S M Gertrude Enright played an active role in the Albury Community, both in its works and its administration, for the next eighteen years. When Fr John Dunne of the Goulburn Diocese was consecrated Bishop of the new Diocese of Wilcannia in August 1887, he asked for volunteers from the Albury Convent to establish a Convent in Deniliquin. M M Brigid Hilly and S M Gertrude Enright, accompanied by another professed Sister, a Novice and a Postulant, founded the second independent Mercy Convent of the Wilcannia Diocese in September 188745.

From Limerick

to Broken Hill

In 1838, Catherine McAuley left the Limerick foundation in the care of M M Elizabeth Moore. M M Elizabeth not only set up a flourishing centre for the care of the poor of Limerick, but also prepared Sisters to found Convents in thirteen more towns (including two in Scotland and one in New Brunswick), before she finished her time as Superior of Limerick in 1862. One of these foundations was made at Ennis in 1854, where the Sisters set up a Parish School. On weekends, they instructed young working girls and the mothers of the school children, as well as visiting the homes of the poor, the local Infirmary, the County Jail and the Workhouse. They also opened an Orphanage, and a House of Mercy for homeless and unemployed women. In 1865 they provided something which was not then common at Irish Mercy Convents - boarding facilities for girls at a distance from the town, whose parents could not afford normal boarding fees. The fees at Ennis were kept very low, and many girls were educated free.

The Ennis Sisters, under M M Vincent McMahon, had the same strong missionary spirit as the Limerick Community, sending two foundations to the United States in 1872, one to Australia in 1875, and two to New Zealand in 1878. Even before sending Sisters on these overseas missions. Ennis had been flooded with vocations. Now their Convent was positively inundated! Seventy-six girls (sometimes several from one family) became Sisters of Mercy at Ennis between 1871 and 1884, thus allowing generous provision of staff for each new mission⁴⁸. The Australian foundation from Ennis - seven professed Sisters and three postulants, led by M M Stanislaus Kenny - was made at Singleton, New South Wales, in 1875. Soon afterwards five Australian girls joined the Community, and a further three Professed Sisters and a Postulant came from Ennis in 1881. Many other Irish postulants followed, and many more Australian

girls swelled the Community numbers. From their arrival in Singleton, the Sisters took over the Catholic primary school, and visited the sick in their homes. Very soon they were also providing high school education for girls, and had opened an orphanage. The Irish missionary spirit that flourished in Limerick and Ennis was obviously transported across the seas by M M Stanislaus Kenny and the pioneer Sisters. By the end of the 1880s, the Sisters had made ten foundations in New South Wales, and during the 1890s, they opened two Convents in New Zealand⁴⁹.

The foundation the Singleton Sisters made in 1889 was to the newly established far-western New South Wales mining settlement of Broken Hill, where a rich lode of silver, lead and zinc ore had been found only five years before. To this rough settlement, Bishop Dunne invited the Singleton Sisters to bring the blessings of religion, education and culture. He recognised the growth potential of Broken Hill, and had chosen it as his base rather than the town of Wilcannia for which the Diocese had been named only two years before. He wanted the Catholics of the town to have the chance of spiritual and intellectual growth, not just the opportunity for stable work and growth in worldly goods¹⁰. He already knew well the work of the Sisters of Mercy in education and in the care of the sick and needy, from his seminary days at Carlow in Ireland, from his priestly experience at Goulburn, Boorowa and Albury in the Goulburn Diocese, and from what the Sisters had already achieved in his new Diocese at Cobar and Deniliquin⁵¹. He would have known that M M Josephine Callen and her five companions from Singleton could bring great blessings to Broken Hill.

From Tullamore

to Wilcannia

The Tullamore Convent, founded by Catherine McAuley from Dublin in 1836, was given into the charge of Catherine's first companion in her work at the House of Mercy, Mother Mary Ann Doyle, and a Novice about to be professed. Three young women, who had been helping with charitable work in the town, joined the Community in the first few weeks, and the work of caring for Tullamore's poor and needy, and instructing the adults and children, expanded rapidly. Many other young women joined the group, and in the years that followed, Mother Mary Ann founded numerous Convents from Tullamore, including Communities in Scotland and California³².

The Convent at Rochford Bridge, in West Meath, came into the Tullamore Sisters' hands in 1861 through the generosity of an extraordinary young woman called Eliza Fielding. Eliza was a convert whose call to the Catholic faith had caused great consternation among her family and friends. Her father ordered her out of the family home, and she earned her living as a shop assistant for some years before being reconciled to him. She then cared for him until his death, and eventually inherited his house and business. She offered the house in Rochfort Bridge to the Tullamore Community to establish a Convent there. She then sold her father's business to obtain money for her dowry, and entered the Tullamore Novitiate. She particularly asked to return to Rochfort Bridge as a Sister of Mercy, to continue to serve the poor of her local area.

In 1875, Fr McAlroy, of the Goulburn Diocese, went to Ireland seeking priests and religious for the Diocese. When he asked for Sisters at the Rochfort Bridge Convent, a number volunteered for the Australian mission, and by the end of the year, M M Paul (Eliza Fielding), two other professed Sisters and three Postulants arrived in Yass, New South Wales, to open a Convent of Mercy⁵⁴. In a very short time, the Sisters had flourishing primary and high schools in Yass, and were also instructing adults, visiting the hospital, the gaol, and the homes of the sick and needy⁵⁵.

Across the 1880s, the Yass Convent was able to send foundations to three other towns, particularly to supply Sisters to Catholic schools now deprived of any financial aid from the State. It was in 1890 that Bishop Dunne appealed to M M Paul Fielding for Sisters for Wilcannia. He had visited Wilcannia several times, so he knew its need for a Catholic school, but he was particularly stirred by the appeal of its Pastor, Fr Davern, who was only in the Parish a few months when he informed his bishop that, "Unless he could get some Sisters to come to the rescue and instruct the youth, he would leave the district heart-broken." Mother

Paul herself offered to go to Wilcannia, and three professed Sisters, a Novice, and two Postulants volunteered with her, undeterred by the gloomy predictions of those who could see only failure in a mission to such a parched desert. Little did the Sisters or their friends realise then that floods, not drought, would delay their arrival at their new home! Knowing the dedication of the Sisters, the predictors of doom should not have been surprised that the mission at Wilcannia was soon in a flourishing state⁵⁷.

The Education and Culture brought from Ireland to Australia by the Sisters of Mercy

Some of the young women entering Irish Convents in the earlier decades of the Nineteenth Century had been educated at home by governesses, and then at Convents in Europe that filled the role of 'finishing colleges'. As the number of Convents multiplied across Ireland, many Religious Orders opened 'Superior' or High Schools, either as Pension Day Schools or as Boarding Schools, and recruits for the Convents often came from these schools⁵⁸. Catherine McAuley had opened Pension Day Schools at Carlow and Charleville in the 1830s, because she could see that the education of the daughters of the middle class was a need not being met in Ireland. The High School pupils were thoroughly grounded in their religion, and given basic secular education, together with such accomplishments - languages, music, singing, art, fancy needlework and other crafts - as their parents might request as 'extras'59.

The Mercy Convents in Ireland to which the early foundations of the Wilcannia Diocese can trace their origins, had all established high schools early in their history. Many of the Sisters and Postulants who joined the Missions to Australia had been educated in those high



Painting of Catherine McAuley (1778-1841)
Foundress of the Sisters of Mercy, 12 December, 1831

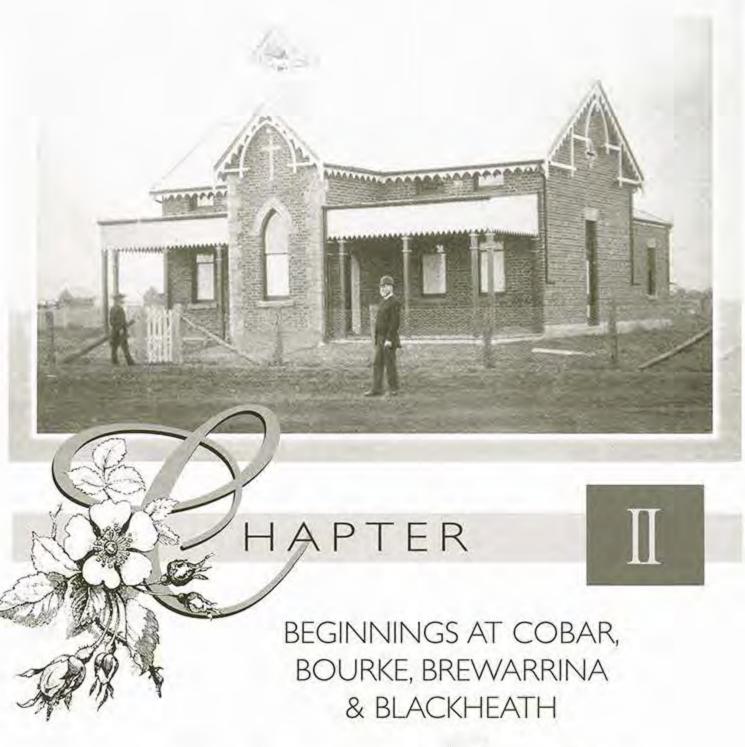
schools. Each of these Australian foundations also opened high schools, so that the Sisters coming to the Wilcannia Diocese had mostly been educated in such schools, and some had helped to run them. There were sufficient skills among the Sisters to open high schools in Cobar, Deniliquin, Broken Hill, Wilcannia and Bourke immediately after Mercy Convents were founded there. Many non-Catholics sent their children to the Sisters' high schools throughout Australia in the Nineteenth Century, as the Government and the Protestant Churches offered very limited Secondary education before the end of the century, and the Sisters had quickly established their reputation as well-educated, cultured ladies. Many 'extern' students also availed themselves of the chance to learn music, art, and art of speech from the Convents. The opportunity for so many to sample the music, art and literature of Europe in faraway Australia from the 1850s could rightly be attributed to the gifts of culture brought to and shared with the people of this country by Religious Sisters.

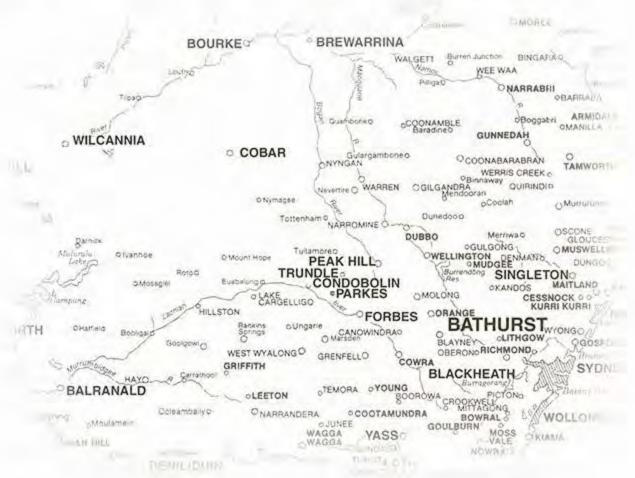
In their Primary Schools in Ireland, the Mercy Sisters taught according to the method used by Catherine McAuley in her first School in Baggot Street, Dublin - a modified version of the Lancastrian Monitorial System. At a time when large numbers of children of various grades were usually taught in one room, with a mistress/master supervising several teachers, the Monitorial System allowed for

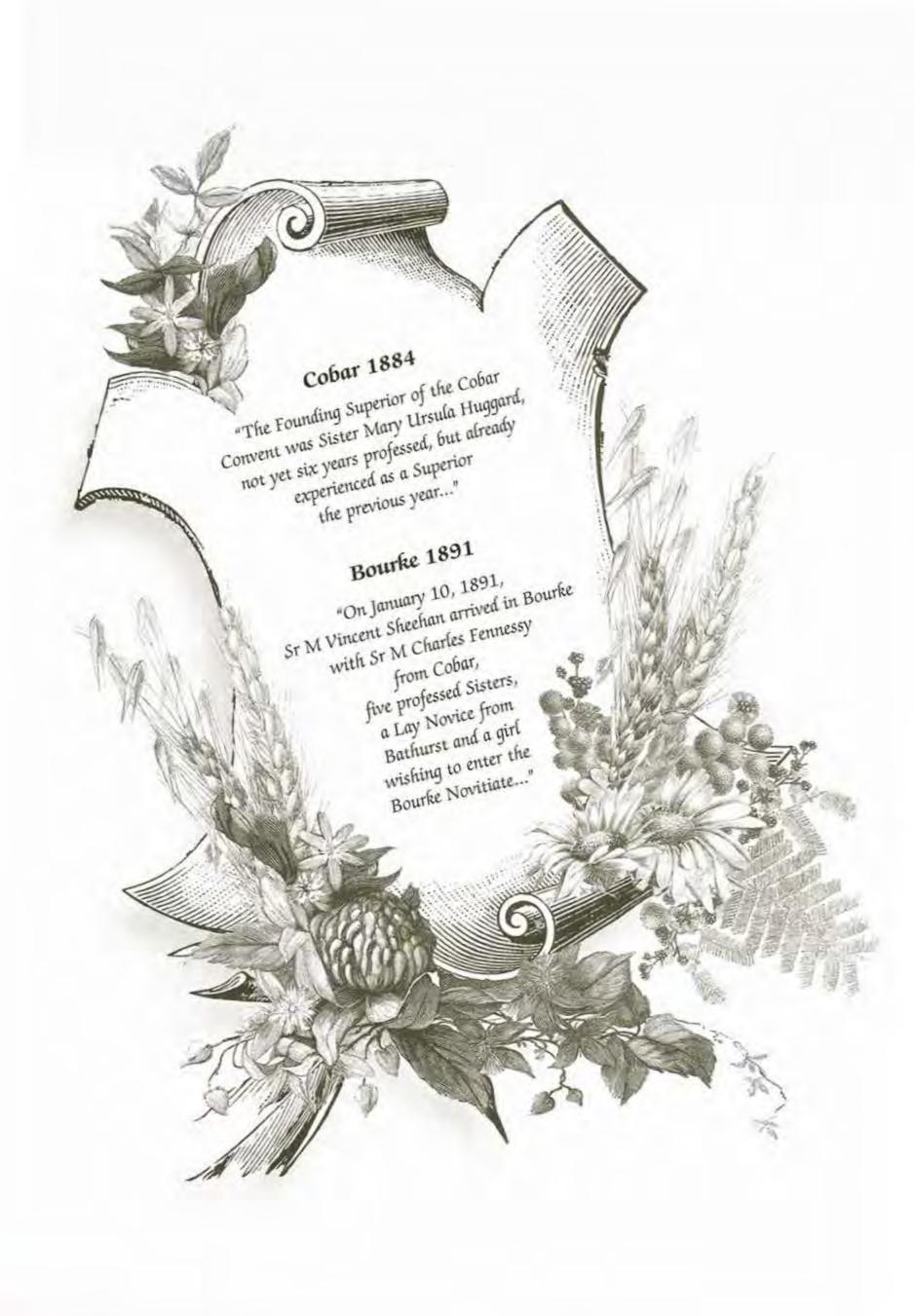
specially-trained young people to help with the teaching under supervision for some period each day. By 1839, Catherine McAuley had linked her schools to the Irish National School System (established in 1831), because she believed they would attain a higher standard of efficiency through regular inspection. She not only trained the Sisters as teachers, but was training and paying many other young women as pupil-teachers and monitresses even before the National Schools Board of Ireland did so⁶³. By the time Mercy Sisters began to arrive in New South Wales in the late 1850s, three teaching methods were evident there. The monitorial method was widely used in Primary Schools. Some few schools focused strongly on individual learning through home lessons, with the teacher merely hearing the children 'say their lessons' the next day. A collective method of teaching, mostly used in Infants' Schools, involved large numbers of children arranged on a gallery, and taught orally by the teacher. The best approach was considered to be a mixture of the monitorial, individual, and collective methods. There is evidence that the Sisters of Mercy used all three methods of teaching, and some innovations, in their New South Wales schools across the later decades of the Nineteenth Century.

The towns of Cobar and Wilcannia had no Catholic school before the Sisters of Mercy arrived there in 1884 and 1890 respectively. Deniliquin's Catholic school was built in 1884, and was run by lay teachers for three years before the Sisters came in early September, 1887. Bishop Dunne organised Broken Hill's first Catholic School on his arrival in late September, 1887. He placed it under the care of the Misses Derkins until the Sisters arrived early in 1889. The Bourke Catholic children were taught by Mr Curry, and then by the Misses Martin, during the 1870s, followed by the Sisters of St Joseph from Perthville from 1881 until the end of 1890, after which the Sisters of Mercy took over the school. In each town, the newly arrived Sisters of Mercy had to assess the local situation and attend to the needs there as well as they were able.

abertionately to all.







Sisters of Mercy come to Cobar, 1884

The settlement of Cobar began in the early 1870s. In this hot, dry district, more than seven hundred kilometres west of Sydney, several well sinkers were boring for water in 1869 when they discovered copper ore. Mining commenced in 1871, and five mines were operating by 1876. The population increased rapidly, and Cobar was declared a Municipal District in 1884. Dwellings in the town remained makeshift for some decades because of the difficulty of obtaining building materials. At first the mined ore was taken by bullock team more than one hundred kilometres to Louth, and loaded onto river steamers for transport to Adelaide for smelting. In dry years, the Darling River was not navigable, so by 1878, the mine owners had built twelve smelter furnaces to process their own ore. About a thousand tons of wood were needed each week to feed the furnaces, and the resulting sulphur fumes contaminated the water and killed much of the remaining vegetation. A great deal of water was needed for the mining operations, as well as for the growing population. The average annual rainfall in that semi-arid district was only about 350 millimetres, with summer temperatures often soaring well beyond 40 degrees Centigrade. The first reservoir, operating from 1896, supplied standpipes in the town, from which water was sold to residents. In times of drought, the water was rationed to one bucket per day sold to each household. Reticulated water was not available to the residents until 1902. Moving goods in, and the smelted ore out, became an easier and faster process when the railway reached Cobar in 1891, and the town then became more economically stable². Small amounts of gold and silver had been found in the ore, as well as copper, and this increased the hopes for prosperity. However, the uncertainties of life in a mining town must have been familiar to Cobar's early settlers, as fluctuating market prices and the collapse of buyers' syndicates had led to some mine closures as early as 1889. Later, other buyers came in, and new mines were opened, so that by the turn of the century, Cobar's population was rising rapidly, and by 1908, it had swelled to about 10,0003.

Catholics in the Cobar district had occasional visits in the early days from Bathurst or Forbes priests, and Bishop Quinn of Bathurst came in 1877 to confirm thirty children and adults in the taproom of the Commercial Hotel. The people built a wooden church, and in 1883, Fr L Bolger was appointed Parish Priest of an area including Cobar, Nymagee and Mount Hope - covering about 33,000 square miles! Fr Bolger assessed the needs of his new charge, and, returning to Bathurst later that year, he begged the Sisters of Mercy to send a community to Cobar. He also invited Dr Byrne of Bathurst to preach a Mission to the Cobar people, and to bless the brick church he had built in place of the wooden one. He then vacated his presbytery to prepare it as a convent home for the promised Sisters. The Cobar Mercy foundation was made from Bathurst early in 1884. The Sisters travelled by train to the terminus of the line at Nyngan, then changed to Cobb and Co coach, arriving in Cobar in early February to occupy their cottage convent. There is no written record of what these women thought of the searing heat, the shortage of water, the toil, struggle and poor living conditions of the people they came to serve. They must have recognised very quickly that they would need a strength beyond their own - not only to survive, but to bear patiently such harsh conditions, as they tried to express God's compassion and love to the people of Cobar.

The founding Superior of the Cobar Convent was S M Ursula Huggard, not yet six years professed, but already experienced as the first Superior of the Convent of Mercy, Wellington, New South Wales, the previous year. Her Community consisted of five young women with much less experience in religious life! Srs M Paul Greene and Lucy McHugh were one year professed, Mary of Mercy Blake was six months professed, and Calasanctius Newell and Matthew Brady had made their profession together only one month before leaving Bathurst for Cobar. S M Ursula and her Community were all aged in their twenties. In the earliest days of the Mercy Order, Catherine McAuley had trusted very young Sisters to go to new towns and countries to set up there and maintain the distinctive works and spirituality of the Mercy way of life. Mother Mary Ignatius Croke, the foundress of the Bathurst Convent, must also have trusted that the inexperienced young women whom she was sending over five hundred kilometres away from Bathurst to Cobar had sufficient faith, generosity, stamina, common sense and determination to face the task ahead of them. She knew their intention was to do their best to offer the love of Christ to the poor and the sick in Cobar, as well as to bring education, culture, and the knowledge and love of the Catholic faith to children and adults there.



Cobar original convent

By February 18, 1884, the Sisters had opened a Primary and Infants' School, where "... the usual weekly fee, only, is demanded; and if necessary, pupils will be admitted free." Since Government funding was no longer paid to Denominational Schools in New South Wales from the end of 1882, the Sisters' income from the Primary School was determined by what parents could afford to pay. Providing such low-cost education would have been almost impossible if the teachers had been lay persons depending on school fees as the sole support for themselves and their families. Even though they had taken a vow of Poverty, the Sisters themselves could not have survived if this had been their only source of income.

When Fr John Dunne of the Goulburn Diocese was appointed Bishop of the vast Wilcannia Diocese, he decided to act as his own Inspector of Schools, as he could not spare a priest for this duty. He normally examined the children in class whenever he visited a Parish, checking teaching methods and the children's knowledge and understanding of the basic subjects. As was to be expected, not all Sisters had equal ability or training in teaching. When he visited Cobar in 1888, Bishop Dunne felt some classes were not up to standard, and he asked the Parish Priest, Fr Power, "...to show a special interest in the Schools and to quietly urge the Teaching..." - a measure which seems to have improved the efficiency of the School".

On arriving in Cobar, the Sisters had also opened a "Superior School", offering "... a thorough English education, a sound knowledge of the French language, the various accomplishments taught in first class schools..." and promising special attention to arithmetic. The 'accomplishments' included plain and fancy needlework, music and singing, drawing and painting. Music was also offered, at a higher fee, to pupils not attending the Convent School. The Bathurst Sisters of Mercy had followed their Irish tradition of offering education to the middle class, and extending musical culture to the populace through lessons offered to externs. With the loss of State Aid, the Sisters had to rely heavily on the income from these sources, on the generosity of the lay people, and on fund-raising ventures such as bazaars and concerts, to help support themselves, their Primary Schools, and their other works of charity. Visiting the poor, the sick, the bereaved, and the families of their pupils was an important part of the Sisters' work, and they carried this out from their arrival in Cobar. In their first Advertisement, they declared School hours to be "... nine a.m. to 12 o'clock; and from 2 to 4 p.m...." The long midday break gave time for visiting, and this work would often be continued on the weekends. The black-robed figures walking in pairs from dwelling to dwelling in all weathers would have become a familiar sight to the people. The Sisters would quickly have assessed the spiritual and material needs of the people of Cobar, and sought ways to respond

to those needs. They would also have recognised the faith of the people they had come to serve. Bishop Byrne of Bathurst informed the newly appointed Bishop Dunne in 1887 that the people of Cobar attended regularly to Mass and the Sacraments - even better than in old settled towns¹⁵.

Of the six Sisters who commenced the Cobar mission, three were Irish, and three were Australianborn. S M Ursula Huggard came to Australia with other Irish girls to enter the Bathurst Convent in 1875, and S M Paul Greene arrived from Ireland in 1880 to join her sister, already a Sister of Mercy at Bathurst16. Both Srs Ursula and Paul came from well-to-do families in Ireland, and were highly accomplished. S M Ursula's qualities of leadership and spiritual soundness must have been obvious enough to trust her with the establishment of new Foundations and the modelling of religious life to young Communities17. These two Sisters probably remained in Cobar for only two or three years before being asked to serve in other areas of the Bathurst Diocese18. However, they helped to establish firmly in Cobar the various works of the Sisters of Mercy. S Mary of Mercy Blake was a native of Westbury, Tasmania. Nothing is known of how she came to enter the Convent in Bathurst. In Cobar, she was appointed Assistant to S M Ursula, was bursar for the Community, and had charge of the Infants' School. She probably also taught music. Bishop Dunne several times attested to her proficiency as a bursar, at a time when the Cobar Sisters not only had to provide for themselves and their own works, but had to send to Bathurst whatever they could spare for the training of Novices, and the support of the Orphanage there . S Mary of Mercy was to spend many years serving the people of Cobar. She held positions of responsibility most of her religious life, being Cobar Superior for a total of seventeen years, Mother Assistant and bursar for the Bourke Congregation, and Superior of Brewarrina Convent for a time20. S M Lucy McHugh was an Irishwoman who possibly lived in Australia for some time before entering the Bathurst Convent. As a Lay Sister, she undertook the care of the Convent and preparation of meals for the Sisters. S M Lucy would also have provided nourishing food to be taken to destitute families. Sadly, she contracted cancer, and left Cobar in August 1888 for recommended treatment at St Vincent's Hospital, Sydney. Because of the lack of suitable facilities at Cobar, Bishop Dunne asked the Sisters at Bathurst to care for her in their Infirmary, and she died there in April 188921.

S M Matthew Brady had entered the Bathurst Convent in 1881, from Hartley at the foot of the Blue Mountains. At Cobar, she was given charge of the Primary School and taught three classes. Like S Mary of Mercy, S M Matthew spent many years as Superior of various Convents, including Cobar, Brewarrina, Blackheath and Parkes. She also served, at various times, as Novice Mistress for the Bourke Congregation, and as Mother Assistant and Bursar for the Bourke/Wilcannia Amalgamation in the 1920s²². S M Calasanctius Newell grew up in the Forbes district, before joining the Bathurst Convent. In Cobar she taught in the High School, and was in charge of it by 1888. She also taught Music, and later helped to prepare many young people for secretarial work through lessons in shorthand and typing. She was stationed in Bourke for many years, where she had charge of the church in addition to her other duties. She carried this charge into her advanced years²³. Srs Calasanctius and Matthew spent the greater part of their long lives working among the people of Cobar, Bourke and Brewarrina, and were much loved. In 1943 they celebrated together in Bourke the sixtieth anniversary of their religious profession. S M Matthew died in 1949, and S M Calasanctius in 1956²⁴.

Before the end of the 1880s, a number of other Sisters came to Cobar. S M Benigna Moore replaced S M Ursula Huggard as Superior, and had charge of the High School for several years, before returning ill to Bathurst at the end of 1887²⁵. S M Vincent Sheehan, an Irishwoman of outstanding leadership talent, replaced S M Benigna in 1888. Emily Sheehan had entered the Charleville Convent in 1866, a few months after the Sisters had left there to make the Bathurst Foundation. She decided to join them in 1873. By the time she came to Cobar in February 1888, she had led Mercy Communities at Mudgee, Carcoar and Parkes, and had served as Assistant to the Bathurst Superior for six years. She was well prepared to take on the leadership of Cobar, and to establish the Bourke Foundation in 1891. She was Superior of the Bourke Community and its Branch Houses for a total of twenty-one years²⁶. S M Charles Fennessy, a young Irish woman, was seven months professed when she came to Cobar with S MVincent early in 1888. Bishop Dunne described her as "...a good, cheerful, promising Sister", capable of teaching music and singing. Her general competence must soon have become obvious, as she was appointed Mother Bursar for the Bourke foundation and was placed in charge of the Primary School there in 1891. She was still teaching Infants' classes well into old age, and particularly impressed the small children with her religion lessons. Over the years, she served as Superior in Cobar, Brewarrina and Blackheath²⁷.

The fluctuating population of Cobar, varying with the fortunes of the mines, meant fluctuating numbers in the schools. In 1888, Bishop Dunne recorded the Catholic population of Cobar as 310, with only about 180, (including sixty children), attending Sunday Mass. In 1887, the Sisters had a total of 61 on the roll for their Infants' and Primary Schools, and fourteen in the High School, with a high average attendance. There were twelve Protestant children included in these numbers. In 1888, the total enrolment had risen to 104, but the average attendance had dropped to about sixty per cent - probably an indication that many parents needed their children to work at least part-time, to supplement the family income28. In 1892, the enrolment for the Primary Schools was 100, including nineteen Protestant children. The High School numbers had risen to 21, including four Protestants. The Convent also had its first boarder". It is uncertain exactly where the children were being taught in the earliest years, but in 1890, Bishop Dunne recorded that the school was a "...good brick building with 3 class rooms - (properly speaking portion of Convent)..." and that the church was "...evidently intended as the future permanent School room." As the 1890s progressed, Cobar's population increased with the prosperity of the mines. By 1896, the numbers in the Primary School had swelled to 144, some improvements were made to the school, and the church was probably also being used for classes during the week. However, by 1899 the numbers had reached 225, and the continued growth into the new century led to necessary expansion of the school and convent facilities32.

Fr Tracey had given permission for fund-raising efforts for a new convent as early as 1898, but uncertainty regarding the future of the mines delayed its commencement. The Sisters prepared the children for fund-raising concerts over several years, the functions being supported by all denominations in Cobar, where Fr Tracey attested to the "... friendly feelings which existed amongst the different churches in the town." When Dean Hughes came to Cobar early in 1902, he began a building programme. The foundation stone of the new convent was laid with great ceremony in November that year. Bishop Dunne announced that the Sisters had given £100 from their slender means, and commented on the generosity of Catholics and Protestants alike to the project. On May 31, 1903, the three-storey brick convent, complete with boarding facilities and classrooms, was officially opened. The total cost was £2,200 and fund-raising activities continued until the August 1905 bazaar. The next function, in November 1905, was for the Church building fund, and the generous Cobar people and Sisters then worked to raise its total cost of £4,500. The former Church/School was renovated to provide more suitable classroom space.

The tradition of teaching instrumental music and singing was strong from the Sisters' earliest days in Cobar, and it not only helped to promote culture in the west of the State, but also enhanced the beauty and solemnity of the Church's liturgy. Reports of concerts, and lists of successful music examination candidates appeared regularly in the local press, including the gold medal for New South Wales won by Miss Agnes Kinkead in 1902 at the practical examinations of the Royal Academy of Music, London. Two outstanding early ex-students who became Sisters of Mercy and continued the tradition of teaching music and singing in other convents were Teresa Mulvay, who entered the Deniliquin convent in 1888 to become S M Evangelist, and her niece, Ursula Daly, who entered the Forbes Convent in 1903 to become S M Xavier¹⁶. The children's physical education was not neglected in Cobar, despite the lack of organised sport. Around the turn of the century, a Mr J Griffiths appears to have tutored the children in physical culture in all Cobar schools. Early in 1901, he organised 400 children from the Cobar Public School and 200 from the Convent School to give a demonstration of physical culture in aid of the local hospital¹⁷.

Cobar becomes

an Independent Foundation

As mentioned earlier, when the Diocese of Wilcannia was established in 1887, the Cobar Sisters had to make a choice - they could return to the Bathurst Diocese and remain part of the Bathurst Mercy Congregation; or they could stay in the Wilcannia Diocese under the jurisdiction of Bishop Dunne, and form a new Congregation. Because all foundations from the Bathurst Convent up to 1884 were in the Bathurst Diocese, Mother M Ignatius Croke had kept them as Branch Houses of that Convent, with Superiors and Sisters under her jurisdiction, and that of the Bishop of Bathurst. She asked Bishop Dunne if the Cobar Sisters might return to Bathurst at Christmas 1887, "...for instructions". At Bishop Dunne's

first visit to the Cobar convent in October 1887, he asked each Sister to express her preference re Dioceses, and all five members of the Community favoured remaining in the Wilcannia Diocese and forming a new Congregation. The Superior, S M Benigna Moore, agreed with the Bishop that, considering the heat and expense, the proposed journey to Bathurst was "undesirable" At Christmas, however, S M Benigna returned ill to Bathurst. S M Vincent Sheehan was then sent to Cobar as Superior and S M Charles Fennessy accompanied her. Bishop Dunne recorded in his Diary that S M Charles had volunteered for the new Diocese, but that S M Vincent "...did not definitely give up her claim to return to Bathurst in three years."

On September 14, 1888, M M Ignatius Croke arrived in Cobar. Since the Sisters had not returned to Bathurst to discuss their choice with her, it is possible that she had asked Bishop Dunne not to finalise community arrangements until she could see the Sisters personally. Writing in his Diary a few days after M M Ignatius' arrival, Bishop Dunne noted that S M Vincent Sheehan had no desire to leave the Wilcannia Diocese, and he "...formally confirmed the appointment of Sr. M. Vincent as Rev. Mother and appointed M. M. of Mercy to be Acting assistant and Bursar." As an independent foundation, Cobar had to set up a Novitiate and seek its own recruits. M M Ignatius Croke had accompanied to Cobar an Oberon girl, Rose Domager, who became the first Cobar Postulant on September 14, 1888. Rose became a Lay Sister, taking the name of S M Ita. The Bishop recorded that she was not strong, but her health must have improved with time, as she served the communities of the West for well over forty years⁴²! Catherine Lannan, from Cudal, entered the Cobar convent in 1889, and took the name of S M Joseph. She taught in the Infants' and Primary Schools in Cobar and Bourke until her death in 1912⁴³.

From his first inspection of the Wilcannia Diocese after his consecration as its Bishop in August 1887, John Dunne sought to establish the Church firmly in towns he judged likely to have a viable future. Such a plan included schools staffed by Religious - no doubt a spiritual benefit to the towns, but also an economic necessity since the withdrawal of Government funding from denominational Schools at the end of 1882. Religious, with their vow of Poverty, their simple life-style, and their ideal of total dedication to God and to the people, were expected and known to live frugally4. Early in 1888, Bishop Dunne wrote to France to The Society for the Propagation of the Faith, a Catholic organisation set up to generate and disburse funds for the spread of the Gospel in missionary territories of the world. The Bishop explained his need to bring to Australia from Ireland priests and religious to work for the scattered flock of about 6,000 Catholics across his vast Diocese - a territory nearly as large as France. His new Diocese had a debt of over £8,000, he had no funds of his own, and four of his nine priests would soon return to their own Dioceses⁴⁵. The Society gave funds



Most Rev. John Dunne, D.D. Bishop of Wilcannia Diocese, 1887-1916

in 1891 to help bring out from Ireland priests, and postulants for the Religious Orders. However, many of Dunne's other appeals to France brought little result. The Society's total funding of less than £1,500 between 1887 and 1902 must have left the Bishop with considerable financial worry.

Because he did not have a dependable source of outside support, Bishop Dunne had to rely heavily on the self-sacrificing lives of the priests and religious, and their efforts to contribute whenever and whatever they could to the Diocesan Mission Fund, to the cost of new buildings, and to fund-raising efforts such as bazaars. Their efforts were necessary, in addition to the constant, and at times extraordinary generosity of the laity, to establish and maintain the infrastructure of churches, schools, presbyteries and convents. Bishop John Dunne himself gave an amazing example of self-sacrifice and generosity in running his vast Diocese - sharing the lot of his clergy, religious and laity in their struggles with an often inhospitable climate and terrain; covering the enormous distances between the scattered towns and villages in the most uncomfortable travelling conditions in order to support his people; and enduring the isolation which at times oppressed all who lived in that vast territory. Indeed, the working together of the bishop, priests, religious and laity seems to have been an outstanding feature in the life of the Diocese from its earliest days⁴⁷.

Bishop Dunne was no doubt grateful for the fact that he already had three Religious Orders of women working in his Diocese when he took charge of it in 1887. The Presentation Sisters were in Hay, the Bathurst Sisters of Mercy in Cobar, and the Sisters of St Joseph (Perthville) in Bourke, Nyngan, Nymagee and Balranald. Bishop Dunne brought Sisters of Mercy from Albury to Deniliquin in September 1887, and within three years had Singleton Mercies established in Broken Hill, and Yass Mercies in Wilcannia⁴⁸. He also suggested to the Cobar Sisters from his first visit in 1887 that Bourke would be a better location for their Mother House and Novitiate, with Cobar as a Branch House. He considered that the flourishing town and district of Bourke needed a High School and Boarding School, to provide education to the daughters of the numerous scattered landholders, as well as to the children of the town. He asked the Sisters of St Joseph to relinquish Bourke, and to establish their Mother House at Hillston, which was then in need of Sisters⁴⁹.

Bourke

Mercy Foundation, 1891

The township of Bourke was established on the banks of the Darling River in 1862, providing a base for those on the far-flung grazing properties of the region. It soon became a busy port, with cargoes of wool and other commodities transported by river-steamer through the ports of Morgan for Adelaide, or Echuca for Melbourne. Because the river was not always navigable, and a bullock team could take up to a year for a return trip to Sydney, moving goods in and out of Bourke must at times have required much patience before the town was linked to Sydney by rail in 1885.

Fr P J Byrne was the first priest appointed to Bourke, probably in 1868, with the towns of Bourke, Nyngan, Brewarrina, Cobar, Menindee and Wilcannia under his jurisdiction until other parishes were established. A temporary church was used at Bourke before Joseph Becker donated land, and the Catholics of the town and district provided funds for a substantial brick Church. It was commenced in 1871, opened in 1874, and is still in use over 125 years later. A lay master, Mr Curry, conducted a Catholic School in a private home for some years. In 1875, Bishop Quinn brought two young ladies, the Misses Martin, to Bourke, to teach in the Church. They remained until the Sisters of St Joseph from Perthville arrived in 1881 to occupy the newly built presbytery, given over to them as a Convent. That year the School had an enrolment of eighty children. A brick school was built in 1888, the Aboriginal people of the area staging a concert to add to the fund-raising efforts. By 1890, the Sisters were teaching two hundred children in the Parish School, and conducting a small boarding school. At the Bishop's request, the Sisters of St Joseph moved from Bourke to Hillston at the end of 1890⁵¹.

When Census figures were reported in May 1891, the population of Bourke was given as 7,329 for the town and district, with 3,154 in the town. The Aboriginal population was recorded separately, as 183 for the district, with 20 in the town. Bourke was just entering its decade of greatest prosperity, with 200 businesses in the town by 1892, as well as nineteen hotels, three solicitors and five doctors! Bishop Dunne noted that there were 873 Catholics in Bourke in 1892, and that the Church was by then too small for the increasing population, and should be extended⁵².

Bishop Dunne appealed to M M Ignatius Croke and Bishop Byrne at Bathurst for Mercy Sisters to supplement those in Cobar to set up the Bourke Foundation. On January 10, 1891, S M Vincent Sheehan arrived in Bourke with S M Charles Fennessy from Cobar, five professed Sisters and a Lay Novice from Bathurst, and a girl wishing to enter the Bourke Novitiate⁵³. Those from Bathurst were Srs M Imelda O'Donnell, de Sales Moran, Benedict Harney, Winifred Mulvay, Aquin McLean, and the Novice, Agatha Keir⁵⁴. Elizabeth Whelan of Bega, later S M Alacoque, became the first postulant of the Bourke Novitiate, under S M Imelda O'Donnell as Novice Mistress⁵⁵.

After hearing Bishop Quinn appeal in Ireland for recruits for his Australian Diocese of Bathurst, Ellen O'Donnell (S M Imelda) and three of her cousins came with a group of Irish girls to enter the Bathurst Convent in March 1884. Hannah Harney (S M Benedict) joined a group coming later that year. Each volunteered for the Bourke mission, knowing she would be cut off from the Bathurst Sisters when she joined the Congregation of Bourke/Cobar Sisters. Probably they had no idea of the severity of the

summer they would soon face. From their arrival in Bourke, Srs M Imelda and Benedict proved their capabilities. In September 1892, Bishop Dunne described S M Imelda as "...a very efficient and practical Sister..." who had charge of the High School, as well as the care of eight Novices⁵⁷. She spent many years in leadership in the Bourke Congregation and was General of the Bourke-Wilcannia Amalgamation from 1924 to 1929. S M Benedict Harney is thought to have been Founding Superior of Brewarrina in 1894, and of Blackheath in 1913. She also served quite a number of years as Superior in Bourke, Cobar and Parkes. She was chosen in 1925 to travel to Ireland with S M Columba Garry of Wilcannia, to seek Postulants for the Bourke-Wilcannia Amalgamation58.

Of the other Bourke Foundation members, only S M de Sales Moran was Irish-born. She entered at Bathurst in 1885. She was a Music Teacher, and must have had ability with figures, as she was the first Bursar in Parkes after the Bourke-Wilcannia Amalgamation⁵⁹. Of the three Australian-born Sisters, S M Winifred Mulvay probably returned to Bathurst quite soon, as her family lived at Araluen, close to Cobar, and Bishop Dunne seemed to disapprove of Sisters living close to their family and friends⁶⁰. S M Agatha Keir, a Lay Sister, had entered Bathurst from Grenfell in 1890 specifically for the Bourke



S M Benedict Harney
One of the original members of the Bourke Community

Foundation. She spent much of her religious life in Brewarrina, caring for the Sisters and the people there⁶¹. Mary McLean (S M Aquin) left her home town of Dubbo in 1882 to join her older sister in the Bathurst Mercy Novitiate. She spent many years in Cobar as a successful Infants' teacher, and, well into her old age, she took small groups of children for religion classes on the convent veranda. S M Aquin retained a strong attachment to the Bathurst Sisters. When visiting them from Blackheath in 1939, she became seriously ill, and died there. As was her wish, she was buried in Bathurst near her sister, S M Gertrude McLean⁶². In October 1890, Bishop Dunne recorded Lizzie Whelan of Bega as a prospective postulant for the proposed Bourke Foundation. She arrived in Bourke with the Sisters in January 1891, to commence her training as a Sister of Mercy. As S M Alacoque, she served as a High School teacher for over thirty years. She was Superior in Brewarrina and Bourke for some years, and was chosen as the first Mother General of the Bourke-Wilcannia Amalgamation in 1923. Sadly, she was diagnosed with cancer shortly after her election, and died in June that year⁶³.

The Sisters arrived in Bourke on January 10, 1891, at a time of prosperity for the town and district. However, not everyone shared equally in the wealth, and the Sisters soon became acquainted with families in poverty, the sick in their homes and in hospital, and the inmates of the gaol. They visited Aboriginal and white people alike, and welcomed all into their schools and music classes. On January 19, the Sisters opened the well-established Primary and Infants' Schools for a new school term. They also advertised their intention to set up a High School as soon as a suitable building was ready. It would follow a curriculum similar to that in their Cobar High School, but would include classes for girls wishing to study for the University Examinations. As well as teaching music to externs, the Sisters offered, on a Saturday afternoon, special lessons in art and various crafts, including leatherwork and lace making. By August 1891, they had a new wooden building for the High School, which included a dormitory for boarders. By 1893, there were nine boarders and eighteen day-pupils in the High School, with 288 pupils in the Primary and Infants' Schools. In 1896, one writer claimed that the talented teachers of the Bourke convent offered the children and young ladies of the town and district as good an education as could be obtained in Sydney. Indeed, the convent school was well patronised by the non-Catholics of the town and district.

Bishop Dunne was aware of the growth of the Bourke region. He recognised when the Sisters moved to Bourke that they would need a bigger convent than that available, to provide space for the present Sisters, future Novices, and a larger number of boarders. In September 1892, when the country was suffering drought, he urged the people, as soon as their situation permitted, to raise funds to extend the Church, and to provide the first stage of a suitable convent. After that, the present convent could be used as the presbytery, according to the original plan. The people gave what they could, and the church extensions were officially opened on December 15, 1895. The foundation stone of the new convent was laid on October 18, 1896, when £325 was received, of which £100 was given by the Sisters. After the new convent was opened on June 13, 1897, the Sisters advertised that they had ample accommodation for boarders who wished to attend "... Our Lady's College ... A High-Class Educational Establishment for Young Ladies..." where the utmost care would be bestowed on "...health, moral culture and good manners." The subjects then on offer in the High School included "... All branches of a thorough English education, Euclid, Algebra, Arithmetic, Bookkeeping, Shorthand, ... French and Latin Languages, Painting, Drawing, Singing, Piano, Harp, Violin, and Cello. Fancy work, Plain and Ornamental Sewing." The advertisement also reminded readers that the College had had gratifying results at the Sydney University academic examinations and the Trinity College, London, music examinations.

The numbers of Sisters in the Bourke Novitiate increased steadily over the early years. In November 1891, Mary O'Callaghan (S M Patrick) and Susan Cahill (S M Gertrude) arrived from Ireland with a group of young women recruited by Bishop Dunne on his first overseas visit as Bishop of the Diocese⁷⁰. Both of these women spent well over sixty years in the service of God and much of that time working among the people of the far western areas of New South Wales. S M Patrick began her teaching as a Novice in Cobar, where she was later to serve as Superior for about ten years in the 1920s and 1930s. She also filled this position for a total of twelve years in Bourke and Blackheath⁷¹. S M Gertrude came from a County Clare family that gave six children - three as Mercy Sisters and three as Priests - to the service of God in New South Wales. Her sister, Tillie, entered the Wilcannia Convent in 1900, becoming S M Xavier, and two of her brothers served in the Wilcannia Diocese. Her brother, Fr Thomas Cahill, was stationed in the Bourke Parish at the time of Susan's entrance and reception there. S M Gertrude led the communities of Blackheath, Bourke and Brewarrina for almost twenty years between 1924 and 1946⁷².

Margaret Doohan, from Weelong, Darling River, entered the Bourke Novitiate in March 1892 and became S M Xavier. She had been well-educated, academically and musically, at a Catholic boarding school in Sydney, but chose to return to the far West to enter the Convent. Sadly, a long and painful illness cut short her work in the schools, and led to her early death in 1907". Another 1892 entrant at Bourke was Mary Murphy, who had come to Australia with a group of postulants for the Mercy Convent at Ballarat, but was soon transferred to Bourke? She took the name of S M Teresa, and taught very successfully in Bourke for several years, before moving to Cobar in 1897. Typhoid fever was common in the 1890s, and in November 1899, S M Teresa contracted the disease, and died at twenty-seven years of age? Another Irish girl who came to Australia to enter the Convent in 1892 was Bridget Keating. Two of her sisters were already missionaries in Australia, in the Albury and Parramatta Mercy Convents, and a third had joined a Dublin Order. Bridget, however, chose to enter at Bourke, becoming S M Evangelist. Her apostolate to the people of the western districts extended over many years? What influenced Bridget Keating to choose to come to Bourke is not known. However, one 1895 entrant, Eileen Kennedy, had been drawn there from her Kilkenny home after hearing of the heroic lives of the Bourke Sisters from Fr Power on his return to Ireland?.

The spectre of death was never far from the Bourke Convent over the early years of the Twentieth Century. Of eighteen further entrants who came to the Bourke Novitiate between 1894 and 1908, eight had died before the end of 1917, seven of them from tuberculosis. All had died before their mid-thirties? The extreme heat of summer and the hard frosts of winter must have been difficult for the Novices in their attic quarters below the unlined roof of the Bourke convent. The constancy of their work would have taken its toll on all the Sisters, and made resistance to disease difficult. The Sisters knew that tuberculosis was an infectious disease, with no known cure at that time, and those in the Bourke Convent who showed its symptoms lived apart in a closed-in section of the convent veranda. The high number of deaths among the Bourke Community probably also deterred other entrants, as only two or three girls joined the Bourke Novitiate between 1909 and 1914? By 1913, the Sisters had bought a house at

Blackheath, in the Blue Mountains, having obtained from the Archbishop of Sydney, "...permission to establish a sanatorium for themselves and their pupils in the Far West" After the death of the Mistress of Novices, S M Berchmans Kerwin, in 1913, the Sisters decided to send future applicants to the Bathurst Mercy Sisters for training. Between 1916 and 1921, four Bourke Novices made their Novitiate in Bathurst. After the Bourke and Wilcannia Sisters amalgamated late in 1922, they set up their Mother House and Novitiate at Parkes, in the less extreme climate of the Central West."

Founding

Brewarrina Convent from Bourke, 1894

The Brewarrina district had been settled by pastoralists as early as the 1840s, but the township, on the banks of the Barwon River, was not proclaimed until 1863. It developed across the 1860s to 1880s as a service centre for the district and for the growing numbers of townspeople. The 1891 Census gave the town population as 490. By the turn of the century, the Brewarrina district was one of the most prosperous wool-growing regions of New South Wales. Brewarrina's commerce depended on river steamers and bullock teams, and it was only after many appeals to the Legislative Council that the town was finally linked to the Western rail line by a branch line from Byrock in 1901. In that year, the Census recorded the population of the Brewarrina district as 2,483⁸³.

The Catholic population of Brewarrina had been served for some years from Bourke. The people had provided a presbytery, which the visiting priest used as a temporary Church. Miss McMahon took the children for Sunday School. Bishop Dunne held a meeting with the people on October 5, 1890, at which they indicated they had raised £120 towards a church/school, and had been promised a further £154 There were then about 128 Catholics in Brewarrina The Bishop procured building plans, laid the foundation stone on September 25, 1892, and officially opened the Church on October 15, 1893. In August 1894, Fr P Treacy, former curate of Bourke, was appointed Brewarrina's first resident priest⁸⁴.



Brewarrina Church and School - 1897



Brewarrina Convent - 1909

During his visits to Brewarrina, Fr Treacy had procured a residence for a number of Sisters of Mercy from Bourke, who had been asked to extend their mission to Brewarrina. The building chosen was a three-room cottage, with a two-room structure beside it that had once had the distinction of serving as the Brewarrina gao!! Four Sisters, accompanied by the Bourke Superior, M M Vincent Sheehan, arrived in Brewarrina on July 24, 1894. The Founding Superior was most probably S M Benedict Harney, but the names of the Sisters in the first Community are not known with certainty. The Brewarrina Convent remained as a Branch House of the Bourke Community. The Sisters returned to Bourke each year for Retreat and holidays, and could be appointed to the Bourke, Cobar or Brewarrina Convent as needed. The newly arrived Brewarrina Sisters divided their cottage into chapel, dormitory, and reception/community/music room, and set up their refectory and kitchen in the former gao!⁸⁵. The Sisters commenced their Primary and Infants' School on July 30, 1894, with 44 pupils, and this number rose to 59 by 1896. They also opened a High School for day pupils, most likely in the convent, with sixteen pupils registered in 1896. The Sisters' premises quickly proved inadequate, and Bishop Dunne encouraged the people to put the funds raised at their 1896 bazaar towards extending the convent by three rooms⁸⁶.

The Brewarrina Catholics strongly appreciated their faith, as was evident from their response to the Parish Mission held in August 1896. Many parishioners came from long distances, and boarded in town for the week, to have the opportunity of Mass, the Sacraments and the instructive lectures of the Passionist priest, Fr Coleman. Indeed, townspeople of all denominations attended the Mission, and three people were received into the Catholic Church at the end of it. The Sisters prepared the choir, and Miss McMahon was the organist⁸⁷. The ecumenical spirit was strong in Brewarrina. Press reports mention the assistance given by ladies of all denominations to the Catholic Bazaar, and no doubt Catholic ladies gave similar assistance at Protestant functions. The request from Protestant gentlemen to be allowed to contribute to Fr Treacy's testimonial when he was leaving the town in 1898 indicates the mutual respect among the Churches⁸⁸.

From the Sisters' arrival, the people of Brewarrina generously supported them through money raised at the annual Convent Ball. The local press regularly reported musical successes of Convent pupils at the examinations of Trinity College, London, and gave detailed accounts of Convent School concerts, which were also wellsupported fund-raising events. The numbers in the Schools remained fairly stable across the 1890s. By 1906, the Infants'/Primary enrolment had reached 83, with 18 in the High School®. The Sisters wished to offer boarding facilities to girls at a distance from the town, and needed a bigger convent in order to do this. Archbishop Kelly, of Sydney, laid the foundation stone of the new convent on September 30, 1906, and a 'time capsule' was cemented behind the stone. It contained the press account of the laying of the stone, the names of the Sisters then in the Community, and some coins. The Community was listed as M M Imelda O'Donnell, and Srs M Matthew Brady, Clare Hayes, Alacoque Whelan, Martha Downey, and Agatha Keir*. There were delays to work on the convent, and the building itself was not commenced until July 1908. The spongy nature of the



S M Imeldo O'Donnell, 1898

deep soil required a special foundation, which in the end consisted of more than seven tons of ironbark timber bolted together, and covered with cement and bedding involving eighty tons of sand. The foundation alone cost £500, an amount covered by a bequest from the late Mr P D McElligott. The completed two-storey building cost £2,000, and much of this was paid for by the time Bishop Dunne blessed and opened it in April 1909. It provided ample room for the Sisters, their boarders (girls only), the High School students and the Music pupils. It even boasted of a permanent supply of water laid on a luxury which many in the town were probably still without in 1909.

The Wrightville School, Cobar, 1905-1922

As mentioned earlier, the numbers of children in the Cobar Schools fluctuated with the prosperity of the mines. During the 1890s, there was a considerable increase in the population, reflected in the opening of a Public School at the Wrightville settlement, two miles from Cobar, in 1897. The numbers at the Cobar Convent Infants'/Primary School rose from 144 in 1896 to 235 in 1904, and the number of Sisters stationed in Cobar was increased from six to nine across that time to cope with the influx⁹¹. A Catholic Church/School, called St Columba's, was built at Wrightville in 1905. The Priests and Sisters would have been concerned that Wrightville Catholic children had no opportunity for Catholic education unless they walked the two miles or more to the Convent. In the excessive summer heat this was a great deal to demand of small children. The Wrightville Catholic School drew on children from the Wrightville and Cornishtown areas, and in 1906, it had an enrolment of 111 pupils. The numbers remained above this figure for most of the years to 1919. At one point, the Wrightville population rose to 3,000 people⁹⁴. The Sisters were driven to the Wrightville School each day by horse and buggy. On one occasion, as the vehicle passed through a railway cutting, a train struck the horses and the driver, William Page. William was killed, as were the horses. The Sisters survived, but must have suffered great distress from such a shocking accident. Ex-students remember that Sisters who taught classes in Wrightville at various times included Srs M Patrick O'Callaghan, Anthony Redmond, Alphonsus Ryan, Dominic Dunne, and Austin Mannix, while Srs M Magdalen Cleary and Philomena McGirr taught Music*.

There was a marked decrease in mining operations in Cobar by 1919, and by the early 1920s, three of the mines had closed down. A fire broke out in the CSA mine in 1920, and could not be extinguished. Because of rising costs and static metal prices, the Great Cobar Copper Mine closed in 1920, and the Occidental Mine soon afterwards. Families moved away to find work, and the numbers in the Schools decreased considerably. The Wrightville Catholic School dropped from 122 pupils in 1919 to 74 in 1920, while the Cobar Convent School also dropped in numbers. The Wrightville School was closed in 1922.



Brewarrina, 1936

L-R Srs M Anthony Redmond, Agatha Kier, Bertrand O'Leary, Bernadette Sheed and Aloysius Grogon

The Cobar, Bourke

and Brewarrina Convents, 1920-1932

The years after the First World War brought social change to Australia, with many people striving for a more egalitarian society in place of a class system based on wealth. At this stage, Bishops in some Dioceses ordered Sisters to merge all the children in their schools into a single system, with no social distinctions. This does not appear to have been given strong emphasis in the Wilcannia-Forbes Diocese until the early 1940s. However, along with other Bishops, Bishop Hayden did urge that all Primary Schools register with the New South Wales Bursary Endowment Board, so that their students could sit for the State Qualifying Certificate examination at the end of their Primary education. This would give talented children from poorer families the possibility of winning a State Bursary to fund their Secondary education.

Knowing that they could not provide Secondary education in every town, around 1922 the Sisters of the Bourke Community decided to rationalise their services. While they had had 'Superior Schools' at Bourke, Cobar and Brewarrina, they now decided to focus their efforts for Secondary education in Bourke, as the numbers in Cobar were falling with the closure of several mines, and enrolments in Brewarrina were smaller than in the other two towns. From 1923 in Bourke the Sisters retained their Primary School, and focussed their Secondary education on preparing boys (day pupils) and girls (day pupils and boarders) for the Intermediate Certificate, and the possibility of winning a State Bursary to a School offering the Leaving Certificate. In 1925, they extended the Convent to include two large dormitories and two extra classrooms. The Cobar Sisters closed their Wrightville School at the end of 1922, and concentrated on Primary classes in Cobar. Both Cobar and Brewarrina Sisters gave special encouragement to Primary children to attempt the Qualifying Certificate. They suggested to Bursary winners, and others whose families could afford it, to attend the Bourke Convent Boarding School, or another Catholic Secondary School, for their further education. From 1923, the Cobar and Brewarrina boarding schools remained open to Primary boarders⁹⁹.

Between 1919 and 1923, the Cobar Convent enrolment had dropped from 285 to 154, decreasing to 91 by 1928. The effects of the Great Depression brought it still lower¹⁰⁰. The girls in the boarding school

shared the trying conditions endured by most families at that time, with no heating or cooling systems to relieve the extremes of the climate. They were expected to rise early for daily Mass, and had a strict regimen of study, school and housework. However, their life included recreation times, and the girls enjoyed playing tennis, rounders and vigoro. The annual concerts, the occasional juveniles or fancy-dress balls, and the regular bazaars, added excitement and colour to school life! Many of the students, and numbers of externs, learned Music from the Sisters - piano, violin or singing. Numbers in the School and the town also studied Commercial Subjects, which the Sisters had been offering successfully for many years¹⁰¹.

From the early days of their High School in Bourke, the Sisters of Mercy offered preparation for Public examinations to any student desiring it. This included the Civil Service exams, and the Junior University exam, forerunner of the Intermediate Certificate. The Sisters were still preparing students for the Qualifying Certificate and the Intermediate Certificate during the 1920s¹⁰². They continued to offer musical instruction at all levels, and prepared liturgical music and choirs for the Church. The Catholics noted that they often had an audience of townspeople in the park opposite the Church when S M Alacoque Whelan's choir was singing at evening Benediction! As in Cobar, the Sisters continued to teach Commercial subjects to their pupils and to externs ¹⁰³. In 1925, the Bourke Convent was extended by the addition of two large classrooms, and upstairs accommodation for boarders, who until then had been housed in a wooden building known as 'Riverview'. The cost of the extension was £2,400, and fund-raising functions began as early as 1923. These included Socials, Juvenile Balls, Concerts, Bazaars and Picture Shows ¹⁰⁴. Across the decades, the Sisters continued their regular visitation of the poor, the bereaved, the sick, and the families of their pupils. They also visited the Aboriginal people in their camps on the Reserve outside the town ¹⁰⁵.

In Brewarrina a new block was added to the Convent in 1925, comprising kitchen, and dining rooms for Sisters and boarders. The former gaol then functioned at times as music room, boarders' study, and storeroom. A section of the Convent veranda was altered to make a dormitory for Infants' and Primary boys, and over the next fifty years, many a country lad spent his first years of schooling boarding with the Brewarrina Sisters 106. Infants' and Primary classes continued in the Church/School, the numbers growing to ninety by the early 1920s. Sisters at the Brewarrina Convent across the 1920s included Srs M Matthew Brady, Columba Doyle, Anthony Redmond, Alphonsus Ryan, Austin Mannix, Aloysius Bishop and Agatha Keir - all of whom were from the Bourke Community. With the amalgamation of the Bourke and Wilcannia Sisters at the end of 1922, and the setting up of their Novitiate in Parkes in 1923, other Sisters came. Two of the earliest were S M Aloysius Grogan, from Wilcannia, and S M Bernadette Sheed, trained in Parkes. While Secondary classes are not officially recorded for the Brewarrina Convent until 1934, the Sisters gave tuition beyond Primary level to those requesting it, and offered bookkeeping, shorthand and typing to older students and externs. Even though the children were mostly taught in combined classes throughout the Brewarrina school, the Sisters must have taught them well, as their pupils did not feel they were 'behind' in their work when they went to board at Sydney Colleges 107. Around this time, there were some lay teachers in the Brewarrina School, probably in training as pupil teachers. At least one girl learning Music at the Convent also taught some Music pupils there. Over the years, the Sisters also took into their care in the boarding school several children from families where a parent had died 108.

During the early years of the Depression, the numbers at the Brewarrina School decreased as families moved from the town in search of work, or children left school to help support their families. Yet no children were turned away because their parents could not pay the school fees. Families gratefully offered the Sisters whatever they could, whether it was goods such as home made jam, or services such as chopping the wood. The Sisters gave lodging to a gardener to grow vegetables and keep fowls to help feed the boarders and themselves, and probably some of the needy families of the town 109.

The Blackheath Convent, 1913-1932: Haven in the Mountains

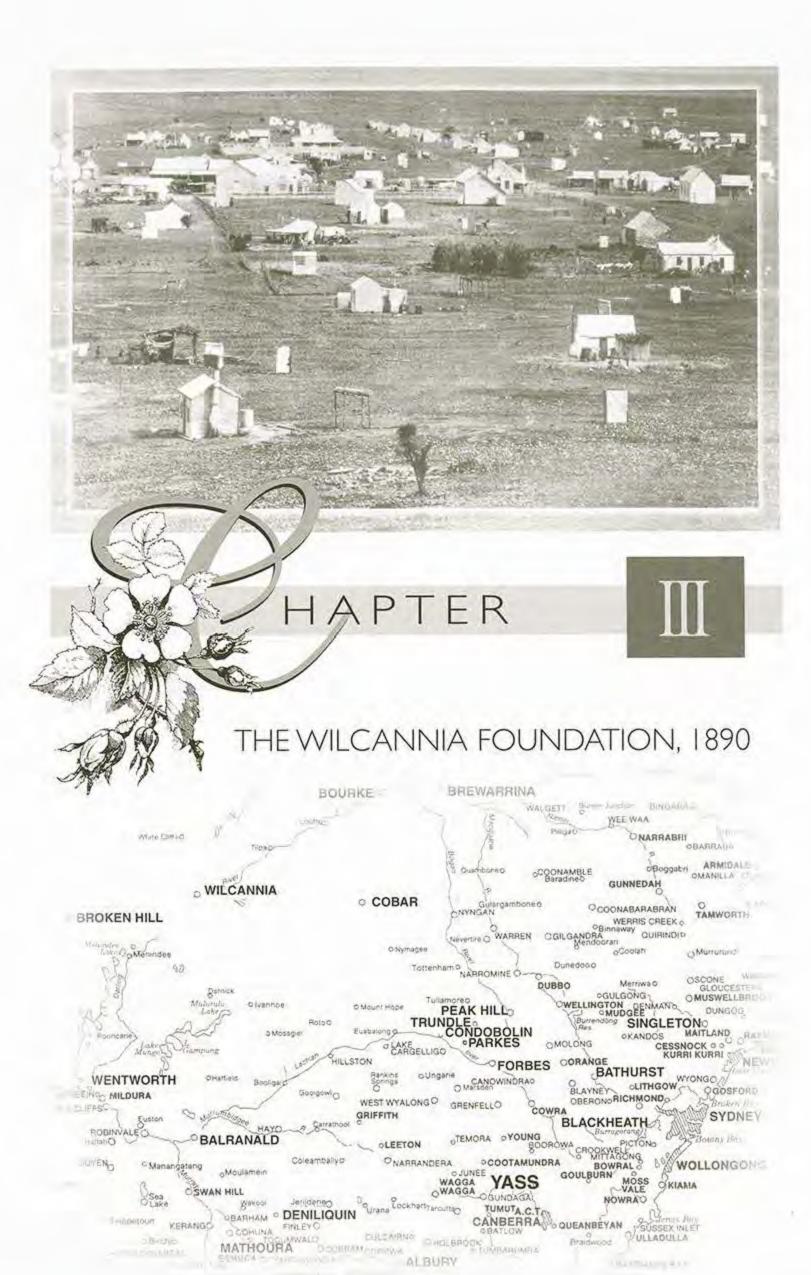
In the early decades of the Bourke Community, the deaths of young Sisters - mostly from tuberculosis - were a cause of grave concern. Between 1899 and the end of 1912, six Sisters below the age of thirty-five years had died, and three more were to die before 1914 was over. Some Sisters with tuberculosis suffered with the disease for up to five years before they died. Others were diagnosed with it only six

months before death claimed them. The entire Community must have been greatly distressed at the suffering and loss of so many young and loved Sisters, as Catherine McAuley had been in the early days of the Mercy Order. They must also have felt the burden of the extra work-load they carried for the sick Sisters, and the strain of living with infectious disease in their midst, even though the infected Sisters ate and slept apart from the rest of the Community¹¹⁰.

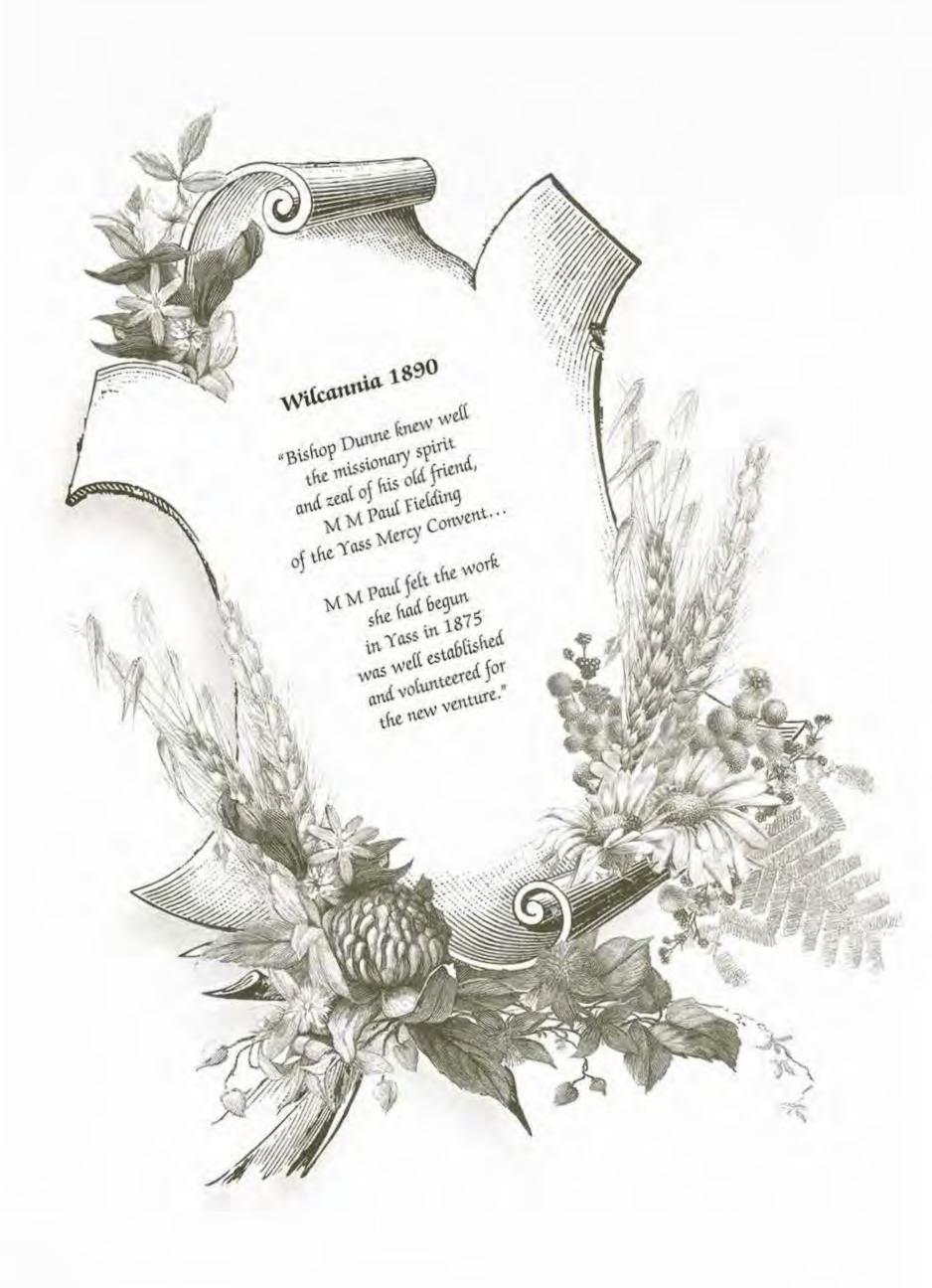
In December 1912, instead of gathering as usual in Bourke, the Sisters of Bourke, Cobar and Brewarrina took their holiday and Retreat together on the Blue Mountains. It seems highly likely that they did so with the intention of looking for a suitable place to purchase as a convent for their sick Sisters, and a place of rest and refreshment for all the Community. On February 20, 1913, The Freeman's Journal reported that the Sisters "... were benefited so much in health ... that the permission to establish a sanatorium for themselves and their pupils in the Far West was asked of his Grace the Archbishop of Sydney." Archbishop Kelly, who had blessed the new Cobar convent in 1903, and laid the foundation stone of the Brewarrina convent in 1906, knew something of the conditions under which the Sisters laboured. He was happy to grant their request to open a Convent, set up an Infants' and Primary School and take a small number of boarders 112. The Sisters purchased 'Duddington House', a large brick home formerly owned by Dr Jackson. M M Imelda O'Donnell and Srs M Mercy Blake, Alacoque Whelan, Evangelist Keating, Gabriel Brady and Agatha Keir, took possession of the convent on February 11, 1913. They made plans to alter the coach house into a school, and the Archbishop arranged to bless the convent and school soon after Easter!17. While M M Benedict Harney is not included in the list above, other sources name her as the Founding Superior of the Blackheath Community, and she is officially listed as Superior from 1914 until the end of 191711. The Sisters were financially assisted in their purchase of the Blackheath Convent by two of S M Gertrude Cahill's brothers - Fr Thomas Cahill who had formerly served in Bourke and Cobar, and Fr William Cahill of the Goulburn Diocese. The Sisters themselves tried to save from their meagre resources, and to raise money for the Blackheath project in whatever ways they could115.

From the end of 1913, the Sisters from Bourke, Cobar and Brewarrina spent their Christmas holidays at their Blackheath Convent, and made their Retreat there. The train trip took almost 24 hours, but was well worth the trouble, as the change of climate seemed miraculous to these women who had come from the heat and dust of the West. Sick Sisters were taken to Blackheath in the hope of recovery, or at least to give them relief from the extreme conditions of the West. Some, like Srs MVincent Sheehan, Mercy Blake and de Sales Moran, were older, and their deaths were not unexpected after their long years of constant labour. Others were young, and had tuberculosis. S M Gabriel Brady, who had been stationed at Brewarrina, was brought to Blackheath early in 1917. Her mother stayed with her for seven months until Sister died in August that year, aged 30 years. S M Angela Hennessy, a successful teacher, and clever artist and craftswoman, was 33 years old at her death in 1925 after a long illness. S M Alacoque Whelan, still at the peak of her capacities at 49 years, was diagnosed with cancer soon after her election, at the end of 1922, as first Mother General of the Bourke-Wilcannia Amalgamation. She died at Blackheath in June 1923.

As soon as the Sisters moved into the Convent in 1913, they commenced Music lessons while they waited for the coach-house to be converted into the School. As in their other Convents, the Sisters prepared Music pupils for examinations from the London College of Music, and later from the Sydney Conservatorium of Music¹¹⁸. The Primary School soon flourished, and across the 1920s, the Sisters educated both boys and girls up to the age of fourteen years, the school leaving age at the time. They opened a small boarding school in a separate cottage near the Convent, and, as well as boarders from the West of the State, the Sisters sometimes cared for children from local families in distress. Some day pupils came to school by train from Mount Victoria and other Blue Mountains settlements. S M Patrick O'Callaghan taught the Infants' classes, while Srs M Gertrude Cahill and Austin Mannix managed the Primary School. S M Austin helped numbers of children to secure bursaries to provide for their Secondary education at Sydney colleges. S M Philomena McGirr taught Music at that time. In the early 1930s, S M Teresa Edwards took on students wishing to have Secondary education, and also taught Commercial subjects¹⁹.



ORANGE STREET





Wilcannia Convent opened in February 1892

Beginnings

at Wilcannia, 1890-1903

A site for the township of Wilcannia was selected in 1863 to provide a service centre for surrounding sheep runs, and a port on the Darling River for incoming supplies and outgoing wool. By 1868 Wilcannia had a population of 150, and by the mid-1870s, it was a busy, prosperous town. The wool was brought to the port by bullock teams or camel trains, and was transported to Adelaide or Melbourne by the many paddle steamers that plied the Darling and Murray Rivers whenever they were navigable. Mt Brown sent its gold ore through the same bustling port. Wilcannia could boast of the biggest race meeting and the most up-to-date Athenaeum outside Sydney, lavish shows and squatters' balls, but little in the way of religious practice, especially by its menfolk. It became an important administrative centre, and felt justified in calling itself 'The Queen City of the West'!' When the Catholic Bishops of Australia applied to Rome after their 1885 Synod to form a new See in western New South Wales, they suggested that it be named the Diocese of Wilcannia, presuming that the flourishing town of Wilcannia would eventually prove itself a suitable 'cathedral city'².

The Catholics of Wilcannia were served from Bourke until Fr Walter Curran was appointed resident priest in 1882. His Wilcannia parish included Tibooburra, Mount Brown, Menindee, Ivanhoe and Newfoundland - the nearest of those towns being 100 miles from Wilcannia, and the furthest, 240 miles! During 1883, Fr Curran built at Wilcannia a stone presbytery, with kitchen annex. He left the building as

a shell so that he could use it as a temporary church, and fitted up the kitchen as his living quarters. After some time, he was replaced by Fr J Barry, who was Parish Priest on Bishop Dunne's first visit to Wilcannia in November 1887. The average attendance at Sunday Mass was then about ninety, with fifty children on the Sunday-School roll. There was no Catholic school as yet. Bishop Dunne urged the people to support a bazaar to pay off existing debts, and then to work towards providing a school and convent before inviting Sisters to Wilcannia in a year or so³.

By the end of 1887, Bishop Dunne had visited the main centres of his vast new territory, assessing the present status and likely future development of each town. He realised that rail traffic would soon displace the river traffic on which Wilcannia's prosperity depended. Wilcannia itself was still separated by four or five days travel from the nearest railway, and hence would not be as wise a choice for his Diocesan headquarters as the rapidly expanding silver-mining area of the Barrier Ranges, with its rail link to Adelaide. By the middle of 1888, the promise of vast mineral wealth into the distant future had drawn a population of 12,000 people to Broken Hill, among them 2,500 Catholics. Bishop Dunne decided to make it his cathedral city⁴.

In August 1888, Bishop Dunne again visited Wilcannia, bringing two Vincentian priests to deliver a Mission to the people. The Bishop helped to instruct the children, and confirmed seventeen people. About sixty people attended the Mission, but the Bishop noted a sad lack of the spiritual life, and the children's ignorance of their catechism. Once again he urged the people to provide a Catholic school. In February 1890, Fr P R Davern replaced Fr Barry as Parish Priest of Wilcannia. Fr Davern pleaded with the Bishop to send some Sisters to help, particularly with instructing the youth. He felt that, without this help, he would leave the district heart-broken. He set to work on the Church/School, and invited Bishop Dunne to bless the foundations on April 27. However, the progress of the building was slow, as it was difficult to get men and materials, and Fr Davern had to act as his own contractor and clerk of works. The Church/School was not opened until February 1892.

Bishop Dunne knew well the missionary spirit and zeal of his old friend, M M Paul Fielding of the Yass Mercy Convent. He approached her to ask for volunteers to establish a Convent of Mercy in Wilcannia. M M Paul felt the work she had begun in Yass in 1875 was well established, and volunteered for the new venture. She was joined by three professed Sisters (Mary Carey, M Gertrude Grogan and M Ignatius Martley), a Novice (M Columba Garry), and two Postulants (Minnie Grogan being the only one of the two who completed the Novitiate). The Sisters were surprised at the lack of encouragement for the new foundation. Their friends made gloomy prophecies about the privations the Sisters would face in the parched desert of outback New South Wales, but the Sisters soon found that "All the imaginary privations were the result of ignorance, and modern luxuries were as available in the 'Queen City of the West' as elsewhere."

The Sisters left Yass on July 2, 1890, accompanied by Bishop Dunne. S M Gertrude Grogan later gave a graphic account of their journey. They travelled by train to Dubbo, where they heard that the steamer they were to take from Bourke to Wilcannia had burst its boiler. Bishop Dunne went on to Bourke to make other arrangements, while the Sisters remained the guests of the Sisters of Mercy in Dubbo for eleven days. They then boarded the train to Bourke, arriving in the dark in the midst of the worst flood Bourke had known. As the Bishop carried a lamp ahead of them across planking spanning the floodwaters around the Josephite Sisters' Convent, M M Paul stopped suddenly and refused to go further until she could see where she was taking the Sisters. The Bishop often reminded her later of her lack of faith in his leadership that night! They stayed four days in Bourke, until a small steamer, the 'Moira', could take them on to Wilcannia. While the Bishop described the voyage as monotonous but pleasant, S M Gertrude called it a weary journey! She labelled the 'Moira' "an old tub", whose rat-infested bunks were covered with material filled with stale onions. The Sisters enjoyed the pleasant weather on the small deck during the days. However, when the boat tied up near a homestead at night, they did not join Bishop Dunne in seeking lodgings, but slept as best they could on the smelly bunks! They finally reached Wilcannia on July 22'.

The Sisters occupied two adjoining stone cottages, kindly loaned rent-free by Mr E J Donnelly of Wagga, who owned properties in the Wilcannia district. The cottages had been fitted up and supplied with all necessities by the ladies of the town. The day after their arrival, Bishop Dunne said Mass in the new Convent, and formally appointed M M Paul Fielding as Mother Superior, S M Gertrude Grogan as Mother Assistant, and S M Ignatius Martley as Mistress of Novices. The Freeman's Journal reported: "The

Sisters were welcomed by all classes of the community, and, not wishing that the grass should grow under their feet, a high school and primary school were started on Monday." The children were taught in the 'temporary church' until the Church/School was completed. By the beginning of 1891, there were sixty children enrolled in the Primary School, and 32 in the High School. Bishop Dunne commented in his Diary: "Everything looks promising", and The Freeman's Journal reported that the Sisters were receiving cordial support from all, and their schools were highly appreciated."

The Founding Superior of the Wilcannia Convent, M M Paul, was born Eliza Fielding, in a Protestant household in Rochfort Bridge, County West Meath, Ireland, in 1834. Her conversion to the Catholic faith in young womanhood caused dissension in her family, and much suffering to herself before she was finally reconciled with her father. When she inherited his house and business, she offered the house to the Tullamore Sisters of Mercy as a Convent, and sold the business to obtain the dowry to enter the Tullamore Novitiate in 1861. She came back to her Rochfort



M M Paul Fielding Rochfort Bridge (Ireland) to Yass NSW to Wilcannia NSW Founding Superior, 1890

Bridge home as a professed Sister, to continue to care for the poor of her village. Her generous spirit led her to offer herself for the Yass Mission when Fr McAlroy of the Goulburn Diocese appealed in 1875 for volunteers to work in Australia. M M Paul not only put the Yass foundation on a firm footing, but also established Convents in Murrumburrah, Tumut and Junee, before answering Bishop Dunne's request for Sisters for Wilcannia. She was then 55 years of age¹¹. M M Paul set up the works of the Sisters of Mercy in Wilcannia, and her universal kindness and courtesy broke down any prejudice in the district. Protestant squatters and businessmen sent their daughters to the Convent High School because of their respect for M M Paul and her Sisters. She was Superior of the Community until 1902, when failing health forced her to relinquish that charge. She lived until 1905, and is buried in the Wilcannia Cemetery¹².

Rose Carey came to Australia from Rochfort Bridge on the same boat as M M Paul Fielding and her band in 1875. However, she did not enter the Yass Convent until 1879. As Sr Mary, she was a founding member of the Tumut Community in 1883, completing her Novitiate and making her Profession in that town. She was a Lay Sister, caring for the needs of the Sisters and boarders, and looking after the convent, and she continued this work in Wilcannia until her death in 1923." Sarah Grogan, a native of Yass, had been educated by M M Paul Fielding at the Yass Convent before entering there in 1881 to become S M Gertrude. Her leadership qualities were obvious early, as she was already Superior of the Tumut Convent in 1890 when volunteers were requested for the Wilcannia Mission. S M Gertrude was 25 years of age when Bishop Dunne appointed her Mother Assistant on her arrival in Wilcannia. On his visits to the town, he often commented appreciatively on her management of the Convent finances. It was S M Gertrude Grogan whom the Sisters elected as their Mother Superior when M M Paul Fielding retired from that position in 1902, and she remained in leadership positions in Wilcannia and Parkes for most of the years until her death in 1944. She was Mistress of Novices of the Bourke-Wilcannia Amalgamation, 1923-9, and its Mother General, 1930-1. Over the years, her family were generous benefactors to the Sisters of Mercy and to the Diocesel*.

Johanna Martley (sometimes spelt Markley), a native of Thurles, Co. Tipperary, Ireland, entered the Yass Convent in 1880, and became S M Ignatius. She volunteered for the Wilcannia Mission, and, on her arrival there, was given charge of training the Novices. S M Ignatius was Superior of the Community in 1909-14. She taught in the High School, and gave special care to boarders from isolated areas where children had little opportunity for schooling. It seems that she served in Wilcannia from 1890 until her death in 1938¹⁵. Mary Jane Garry was a young Irish woman from County West Meath, who entered the Yass Convent in December 1889, and was received there as S M Columba in the following May. Two months later she was in Wilcannia as a member of the Founding Community, and she was professed there early in 1893. Bishop Dunne noted in 1892 that she taught in the High School, giving "...fine promise of being a good capable religious..." When the Wilcannia Sisters founded a Branch House at White Cliffs in 1902, S M Columba was chosen as Superior, and served there for a total of fifteen years. She was also Superior of Wilcannia, 1922-31, and was selected in 1925 to travel to Ireland with S M Benedict Harney



Graves in Wilconnia

L-R Srs M Gertrude Grogan, Ignatius Martley, Mary Carey, Mother M Paul Fielding, Agnes Murphy, Clare O'Cannell

of Bourke, to seek Postulants for the Bourke/Wilcannia Amalgamated Community. She was Superior of the Balranald Community from 1934-40, a position requiring considerable tact and understanding so soon after the 1932 Amalgamation. Yet, S M Columba could not be considered a demure or retiring personin her later days in Wilcannia, she was not averse to putting her head around the door of the hotel bar on Saturdays to remind the men of their Sunday Mass obligation! With a number of the older Wilcannia Sisters, she retired to the Sans Souci Convent in the early 1950s, and died there in 1956¹⁷.

Honorah Jane Grogan (known as Minnie) was a sister of S M Gertrude, and, like her, had grown up in the Yass district and been educated at the Yass Convent. It seems that she entered the Yass Novitiate specifically for the Wilcannia Mission. She was sixteen years old when the Wilcannia Community left Yass in July 1890. The Bishop received her in February, 1891, and noted early in 1892 that S M Aloysius Grogan was teaching in the Primary School, and was "...giving great satisfaction to all." She continued Primary teaching in Wilcannia for many years, but also spent some years in Brewarrina after the Bourke/Wilcannia Amalgamation. She was much appreciated for her efforts to help outback children, and those whose parents could not afford to educate them beyond Primary level. Through Commercial classes she gave many a girl a successful start in the business world. S M Aloysius was Mistress of Novices in Parkes in 1930-1, and her Novices appreciated her kindness, encouragement, and interest in their studies. She was Superior in Wilcannia, 1939-41 and 1945-6, and in Balranald, 1942-4. She died at Sans Souci in 1956¹⁹.

Three Postulants soon joined the new mission. The first, in June 1891, was Helena Nicholls of Adelaide, a gifted pianist, who became S M Alacoque. In November 1891, Bishop Dunne brought back from his overseas visit fifteen young Irish women willing to become postulants in his Diocese. Two of these, Minnie Keane and Annie McDonald, came to the Wilcannia Novitiate. S M Bernard Keane later served as Superior at White Cliffs, Wilcannia, Balranald and Trundle. S M Veronica McDonald cared for the Sisters and boarders in Wilcannia and White Cliffs for many years²⁰. Before long, plans were drawn up for a new Convent at Wilcannia, and Bishop Dunne blessed its corner stone in February 1894, when the building was well under way. The people gave generously, the work progressed well, and the Bishop returned to bless and open the building on November 25 that year. As well as ample provision for the Sisters, the Convent included two High School rooms, music room, and two large dormitories for boarders²¹. The Community increased to ten Sisters when Mary Tandy (S M Stanislaus) arrived from Ireland to join them on October 28, 1894. S M Stanislaus Tandy later taught Bookkeeping, among other subjects²².

The Sisters continued their work in the Schools, and held Sunday School classes on those Sundays when the Priest was away visiting the distant areas of his Parish. The Sisters also visited the poor and sick of the town. In their boarding school they cared for children from the outback who would otherwise have had little chance of education. They also continued to help fundraising for the debt on the Convent, through art unions, bazaars and concerts. However, they did not forget other needs in the town. Their 1896 concert was staged twice, the proceeds of the second night going to the local hospital fund. In 1897, children of all denominations were invited to the St Patrick's Day picnic for the Convent School children, the Saint's feast being declared a public holiday in Wilcannia that year!²³ In 1903, Fr Walsh purchased the Presbyterian church building, and had it removed and erected on the Convent School grounds. Accounts vary regarding the use of this building. It was probably used at different times as High School, Primary and Infants' School, and Secondary School²⁴.

On January 17, 1896, the whole town was shocked to hear that Fr Davern had died of heat stroke. Bishop Dunne came from Broken Hill, and spent several weeks in Wilcannia through the heat wave that must have been one of the worst on record in New South Wales, with temperatures soaring above 120 degrees Fahrenheit (50 degrees Centigrade). The Bishop reported numbers of sudden deaths from the heat in various towns, and many people leaving the West to escape the scorching temperatures. M M Paul Fielding collapsed from the heat on January 24, and remained close to death for several days. The Bishop summarised the exhausting weeks in his Diary: "Remained at Wilcannia until 13 Feb. and will never forget my experience and isolation." 25

Between April 1899, and December 1901, six more young women joined the Wilcannia Community. Three were Australian-born - Blanche Mitchell, Lizzie Mannix and Angela O'Connell coming from Forbes, Orange, and Hay respectively. S M Antonia Mitchell was a convert to Catholicism in her youth. She was a talented Music teacher, her pupils often gaining very high marks in the Sydney Conservatorium examinations. She was Superior in White Cliffs in 1922-3. She died in Sydney in 1955. Srs M Clare O'Connell and Josephine Mannix spent a year of their Novitiate helping to found the Convent and School in White Cliffs in 1902. S M Clare died of tuberculosis after only five years of religious Profession. Lizzie Mannix had taught with the Cobar Sisters for some time before entering the Wilcannia Novitiate. As S M Josephine, she taught Music in Wilcannia, and served as Bursar to the Bourke/Wilcannia Amalgamation in 1930-1. She was Superior in Peak Hill, Trundle, Wilcannia and Cobar across the 1930s, 1940s, and 1950s. She died in Sydney in 1967. One of the Irish postulants, Mary Carty (S M Teresa), had been educated by the Sisters of Mercy in their Industrial School in Wexford. Margaret Treacey (S M Cecilia) came from Limerick. These two girls were recruited by Bishop Dunne for the Diocese during his 1901 visit to Ireland. Both served in Wilcannia for many years²⁷. Tillie Cahill's case was somewhat different. Her brother, Fr Thomas Cahill of Bourke, had paid her passage to Australia, and told her on arrival in June 1898, that she was to travel to Girilambone to study for a Public School pupil-teacher examination. After passing this, she was directed to board at the Bourke Convent to attain the Junior University Certificate. Her brother had planned that she would become a governess to help support her parents in Ireland. However, by the end of 1898, Fr Cahill had transferred himself from the Wilcannia Diocese to New Zealand. Tillie passed her examinations, taught with the Bourke Sisters for some time, and entered the Wilcannia Convent in September 1900, to become S M Xavier. Over her life of 99 years, she became known to many hundreds of students in White Cliffs, Wilcannia, Parkes and other centres, and was much loved by them. She was also appreciated for her care of the poor, the sick, the lonely and the unemployed28. Only two other young women joined the Wilcannia Novitiate. Annie Murphy (S M Agnes) of White Cliffs, entered in 1904, and died of lung disease soon after her Profession in 1907. Mary Doran (S M Paul), from Broken Hill, did not enter until 1912. In Wilcannia, she taught art as well as other subjects, and cared for the boarders. She died in Cobar in 194029.

The Wilcannia Community was not plagued by illness among the young Sisters to the extent that the Bourke Community was. Out of a total of eighteen Sisters, two died in their twenties, and one in her late forties. Of the remainder, five died in their seventies, seven in their eighties, one in her early nineties, and Srs M Veronica McDonald and Xavier Cahill lived to their late nineties, having spent 77 and 79 years respectively in serving God and others as Religious³⁰. The Sisters' circumstances in Wilcannia were difficult, lived for many decades without the convenience of electricity, sewerage or running water in the Convent, and through times of terrible dust storms, droughts or floods. The Irish Sisters in particular felt the isolation and loneliness of the Australian bush. However, all the Sisters knew they shared these hardships with the people of Wilcannia and of the far-flung townships and stations beyond. Focussing on the needs of the people, they did what they could to bring them practical help, the comforts of religion, and hope for the future of their children³¹.



Township of White Cliffs, 1906 (Convent of Mercy - arrowed)

The White Cliffs

Convent, 1902-1924

Opal was discovered at White Cliffs about 1890, and numbers of miners came to the district. The village grew slowly, the first store being opened about 1892. One of the earliest miners was Edmund F Murphy, who soon gained expertise in recognising opals. Among the projects proposed and supported by this civic-minded man were money-raising efforts for a school, a hospital, and in 1897, a Catholic Church. Tenders were accepted for the Church in September 1898. However, materials were delayed for some months because of the low level of the Darling River. Fr Paul Zundolovich, Parish Priest of the 36,000 square miles of Wilcannia Parish from 1898 to 1908, said Mass monthly in the Mechanics Institute at White Cliffs until the Church was built. Bishop Dunne blessed the Church on July 1, 1900. Fr Paul offered the Church for use by other denominations until they had their own buildings, and, for some time, the Presbyterians, Wesleyans and Anglicans took week about with the Catholics for Sunday Services¹².

Fr Zundolovich asked the Wilcannia Sisters to found a Branch House in White Cliffs, and he called for tenders to build a convent there. The building, including quarters for boarders, was ready for occupation by April 1902. M M Gertrude Grogan accompanied the Sisters to White Cliffs, staying with them for a month to assist in setting up the new mission. S M Columba Garry was Founding Superior, with Srs M Bernard Keane and two Novices, Josephine Mannix and Clare O'Connell, as her helpers. They set out early in the morning of April 10 by special coach, and covered the journey of sixty miles in twelve hours. The preacher at the opening of the convent noted the lack of sectarian bigotry in the region - of the relay of fourteen horses placed along the way to speed the Sisters' journey, only one was a Catholic! The Sisters were welcomed by all sections of the White Cliffs community, and a Ladies' Committee had furnished and stocked the Convent³³. The Convent was opened and blessed by Bishop Dunne on Sunday April 13, and the Sisters commenced classes in the Church the following day. The Bishop noted that they had 94 children enrolled, of whom 54 were Catholics, which he considered a "...very satisfactory beginning."34 By that time the White Cliffs population was over 2,000, and it was considered the most important Far West town outside Broken Hill. For the previous seven years, it had brought into New South Wales about £100,000 annually in foreign capital. Overseas buyers frequented the town, and were advised by Edmund Murphy, who was by then recognised as the world's greatest expert on Australian opal. He was also the head of the Convent Committee, and ran many a Convent Ball, Bazaar and Art Union. His daughter, Annie Murphy, entered the Wilcannia Novitiate in 1904 and became S M Angela³⁵.



Church and Convent - White Cliffs

Despite the town's prosperity, it was in a precarious state from drought when the Sisters arrived. Bishop Dunne noted in August 1902, that the Government was supplying White Cliffs with water from a tank twelve miles away, and that the supply was running short. Water shortage had already proved a problem for the mining operations. However, the population and the Sisters remained, and the numbers in the Convent School rose to 175 by 1904. The people built a 'bough school' in the playground for the Infants' classes, and this served as a shelter from the blazing sun for all the children at lunch time. S M Veronica McDonald came from Wilcannia to care for the Sisters. She also looked after the children on the playground during the lunch break, while the other Sisters visited families and the sick and instructed adults for the Sacraments. Srs M Josephine Mannix and Clare O'Connell returned to Wilcannia at the end of 1902 to complete their Novitiate, and S M Xavier Cahill spent her second year of Novitiate in White Cliffs in 1903. Catherine Ryan of Wilcannia, who had helped in the White Cliffs School in 1902, entered the Bourke Convent in February 1903, and became S M Alphonsus. Her sister, Nellie, later helped in the White Cliffs School. S M Xavier returned to Wilcannia for profession in January 1904, then spent most of the years in White Cliffs until the end of 1922³⁷.

Over the years, the number of Sisters in the Community was usually five. Of the twenty-four years the Convent was open, S M Columba Garry was Superior for fifteen years, with Srs M Alacoque Nicholls, Antonia Mitchell and Bernard Keane each serving short terms of office. White Cliffs remained a Branch House of Wilcannia, and the Sisters returned there for their annual Retreat and holidays. S M Xavier claimed that, in rainy weather, the coach drivers liked to have the Sisters as passengers, because, if the coach bogged, the Sisters got out and pushed! The White Cliffs Sisters took girls as boarders from the outback towns and stations, where their chances of religious or secular education were limited. The boarders enjoyed the homely atmosphere, and the help with their studies. On occasion, the Sisters also looked after orphans39. Small boys boarded at a later stage, the Sisters borrowing from the Diocesan Mission Fund to build boys' quarters in 191739. The prosperity of White Cliffs began to decline by 1908, after some dealers flooded the European market with second-grade opal, thus damaging the prestige of the White Cliffs product. Further decline took place during the First World War, when most of the young men from the diggings departed to enlist. Families were forced to find work elsewhere, and the numbers on the school rolls fell rapidly, the Convent having only thirty pupils by 1918. The Sisters still kept up their standard of education, and prepared children for examinations. However, the hoped-for improvement in the town's prospects at the end of the War did not eventuate. By the end of 1924 the population was so depleted that the Sisters returned to Wilcannia. The convent was fixed on jinkers and removed some distance to McClure's property⁴⁰.

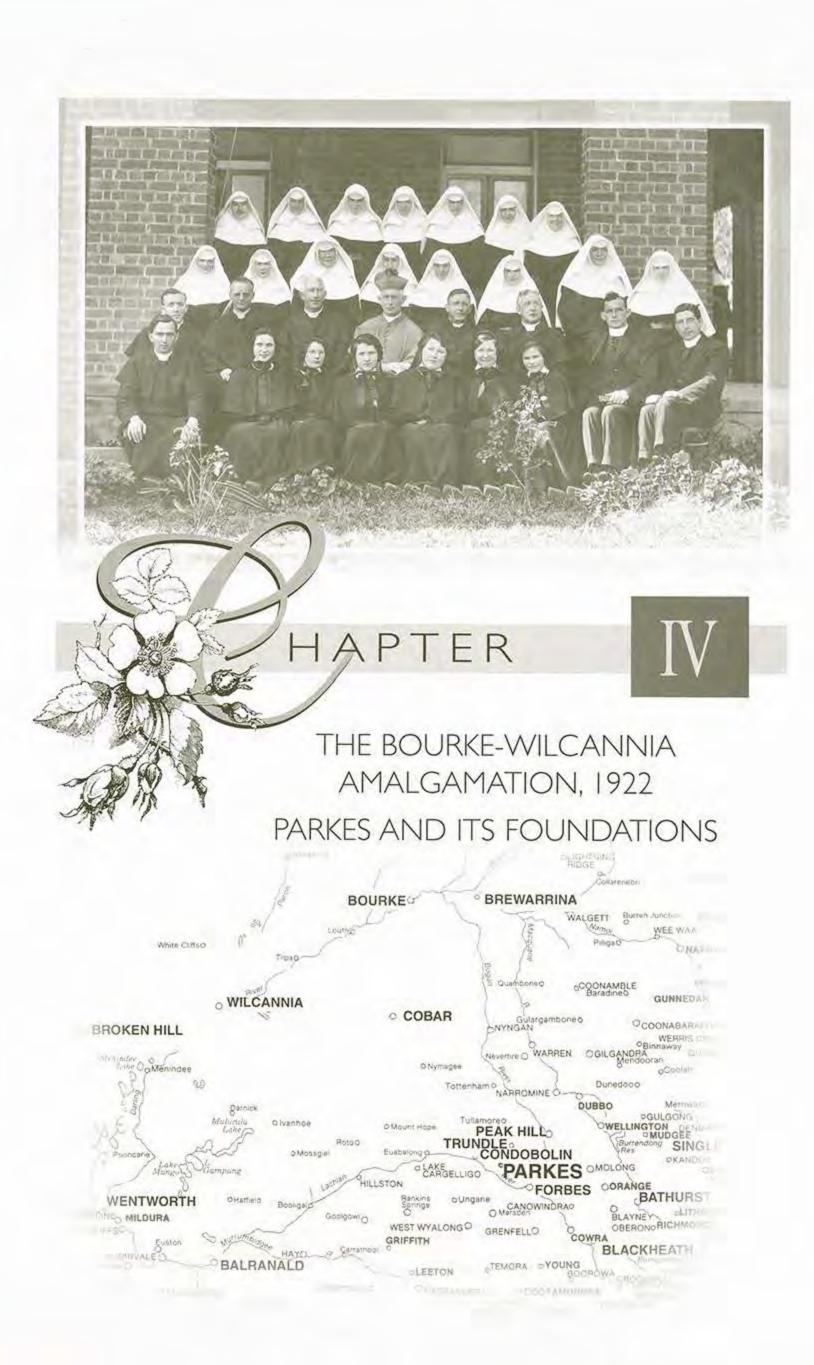
Wilcannia

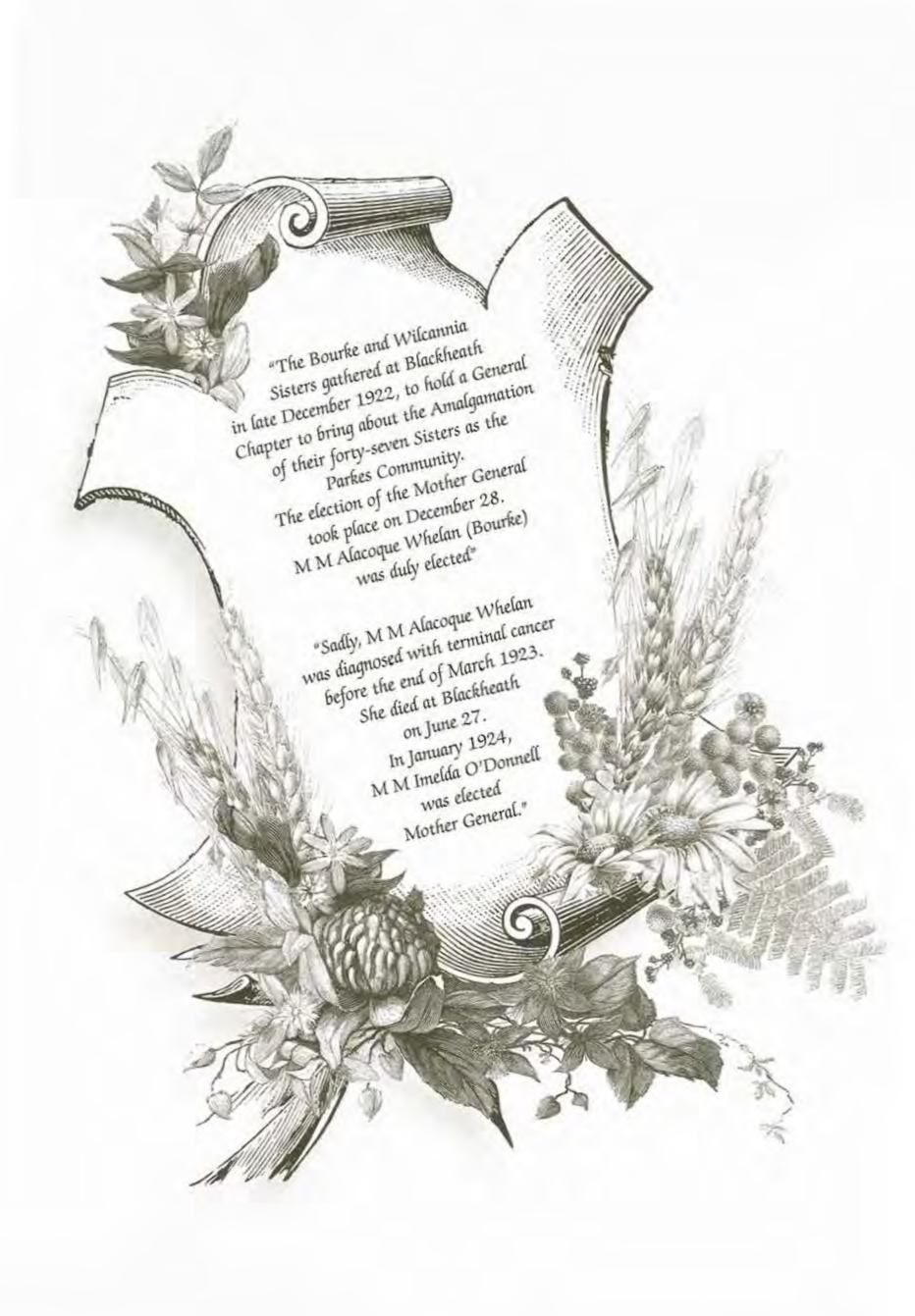
from the early 1900s to 1932

The numbers in the Wilcannia Convent schools remained small across the early decades of the Twentieth Century. In the Primary School, the numbers dropped from 78 in 1915 to 41 in 1923, while the corresponding drop in the Convent High School numbers was from 29 to 20. By 1923, the two schools were combined, and secondary education was provided until the end of the 1920s to all who requested it. The numbers of boarders remained small, but the Sisters continued to offer boarding facilities to girls from the properties around Wilcannia, and from the outback towns such as Tibooburra, Menindee, White Cliffs and Milparinka. Their commitment to the education of such children was obvious. In the mid-1920s, they built a new boarding school for girls, and in 1929, they opened St Canice's Boys' College to cater for Primary boys⁴¹.

The attitude of the Wilcannia Sisters to the struggling families around them is illustrated in their relations with the Taylor family12. Mr and Mrs Taylor had had restricted opportunities for education themselves, but they passed on to their eleven children an appreciation of learning, a love of reading, and strong values. When the family moved from Milparinka to Wilcannia in 1920, the children attended the Convent school. The Sisters were aware of the family's poverty, but the children always felt respected in that poverty as their teacher quietly returned school fees, or S M Veronica beckoned them to the kitchen after school for a glass of milk and a food parcel for their mother. In August 1922, Mr Taylor was offered a 'block' about fifty miles from Wilcannia, and the children's contact with formal schooling seemed to be over. Knowing the parents could not afford boarding fees, the Sisters asked if the eldest girl, Mary, could complete her Primary education at the White Cliffs Convent, 'paying her way' by helping another girl look after the small boys in the boarding school there. When she gained her Qualifying Certificate in 1924, she moved to the Wilcannia Convent Boarding School for Secondary schooling. Whenever Mrs Taylor came to Wilcannia to prepare for the birth of another child, the children again joined the Sisters' classes, and even the toddlers of the family were cared for in the Infants' classes while their mother did her shopping! The Sisters encouraged Mrs Taylor to send to Blackfriars College in Sydney for Correspondence lessons for the children. Because her eyesight was damaged from Sandy Blight, she feared she would not be able to read the lessons to the children. The Sisters assured her the children could read them to each other, and from then on, the little ones kept an enthusiastic watch for the mail truck whenever their marked work and new lessons were due. In the mail they also found School Magazines and other resources sent by the Sisters, and at Christmas time, met the Sisters themselves, travelling by mail truck to their holidays. The Sisters always had small Christmas gifts for the Taylor children. When Mary Taylor completed her education at Wilcannia, the Sisters encouraged her parents to apply to the Education Department for a Subsidised School on their property, where Mary could teach her younger brothers and sisters, and the neighbours' children. Mr Taylor built a room that became the Parkalma Subsidised School, and, as the nearest neighbour was five miles away, the Taylors offered board to children from around their region. Visiting Inspectors from the Education Department were astounded at the progress of these children, whom Mary taught as far as the Qualifying Certificate. However, the Taylor children knew it was the quality of the education the Wilcannia Sisters had given to Mary that had benefited them all.

The Wilcannia Sisters' concern reached out to adults and children in towns well beyond their own. In 1922, M M Columba Garry asked Bishop Hayden if she might send Srs M Gertrude Grogan and Stanislaus Tandy to Tilpa for a few weeks to instruct the children and adults in their faith. She had heard that many children, and numbers of adults, had not received the Sacraments, and that the children kept well out of sight whenever the priest visited Tilpa⁴³. In 1927, the Wilcannia Sisters were asked to investigate the possibility of opening a Convent in Menindee. M M Columba Garry and S M Alacoque Nicholls visited Menindee at the request of Bishop Hayden, to inspect a block of land evidently proposed for a convent. Since the land was a considerable distance from the Church, which would have to be used as a school, M M Columba recommended that a convent and school be built on the block of land as soon as possible. For some reason the matter was carried no further, and the Foundation did not eventuate⁴⁴.







Parkes School, 1933

The Bourke-Wilcannia

Amalgamation, 1922

In September 1918, Fr William Hayden was consecrated Bishop of the See left vacant since the death of Bishop Dunne in December 1916. In the meantime, the Diocese of Wilcannia, renamed Wilcannia-Forbes, had been extended to take in the parishes of Forbes, Parkes, Condobolin, Peak Hill, Narromine and Warren, all formerly of the Bathurst Diocese. Bishop Hayden soon became acquainted with the state of the Diocese, and early in 1922, he proposed to at least some of the Sisters of Mercy in the Diocese that their work would benefit from an amalgamation of Communities'. This would involve the election of a Mother General with jurisdiction over the Amalgamated Communities, the establishment of a common Novitiate, and the sharing of personnel across the towns served by the Sisters. The Broken Hill Community was not anxious for a Diocesan amalgamation, and there is no extant evidence as to whether the Balranald and Deniliquin Sisters were asked to consider the proposal. However, the Bourke and Wilcannia Communities assessed it positively, and decided to proceed with the amalgamation of their Communities by the end of 1922².

A number of factors would have affected the Sisters of the Bourke and Wilcannia Communities in coming to this decision. In 1922, both groups had reason to be concerned for their future. Only one girl had entered the Wilcannia Novitiate since 1904, and none since 1912. The Wilcannia Community had only ever had eighteen members. Fifteen were still alive in 1922, serving in Wilcannia and White Cliffs. Their average age was then fifty years. Since 1891, the Bourke Community had had forty-four members, thirty-two of whom were alive in late 1922. Eleven of the twelve who had died had not reached their thirty-fifth birthday. However, five Postulants had come between 1914 and 1918, and one more joined the Community in mid-1922. At that stage, the average age of the Bourke Sisters was forty-seven years, and they were based in Bourke, Cobar, Brewarrina and Blackheath³.

During discussions with the Bourke and Wilcannia Communities in 1922, Bishop Hayden spoke of Parkes as the most suitable place to set up a Mother House and Novitiate for the amalgamation he envisaged. Probably his chief aim in moving the Sisters to this easterly region of the Diocese was the

hope of attracting vocations to their Communities from the east of the State. Sisters of St Joseph from Perthville had been stationed in Parkes since 1883, and, after the 1918 Diocesan boundary changes, had promised to remain there until such time as another Community could take over. During 1922 Bishop Hayden asked them to vacate the Parkes Convent and Schools in favour of the Mercy Sisters. The Sisters of St Joseph returned to Perthville at the end of 1922. The Bourke and Wilcannia Sisters were asked to provide teachers for the Parkes Schools from the beginning of 1923.

The Bourke and Wilcannia Sisters gathered at Blackheath in late December 1922, to hold a General Chapter to bring about the Amalgamation of their forty-seven Sisters as the Parkes Community. The election of the Mother General took place on December 28s. M M Alacoque Whelan (Bourke) was duly elected, and at a further session of the Chapter on January 14, 1923, S M Imelda O'Donnell (Bourke) was elected her Assistant, with S M de Sales Moran (Bourke) as Bursar, and S M Gertrude Grogan (Wilcannia) as Mistress of Novices. The document of formal ratification of the Amalgamation and of the Novitiate established in Parkes was received from Rome at the end of 1926, after the Sisters had had a number of years to live their new form of relationship. Sadly, M M Alacoque Whelan was diagnosed with terminal cancer before the end of March 1923. She died at Blackheath on June 27. In January 1924, M M Imelda O'Donnell was elected Mother General, with S M Matthew Brady as Assistant. Despite her many commitments, M M Imelda had a great concern for each Sister. She also continued to teach religion classes in the School. She was re-elected Mother General of the Parkes Community until the end of 1929, and was then elected Mother Assistant at the 1930 Chapter. S M de Sales Moran was Bursar until her death in 1926. At the 1927 Chapter, S M Matthew Brady was chosen as Bursar, and S M Benedict Harney was elected to her place as Mother Assistant. S M Josephine Mannix was elected Bursar at the 1930 Chapter. S M Gertrude Grogan was Mistress of Novices until the end of 1929, and was then elected Mother General at the 1930 Chapter. Her sister, S M Aloysius Grogan, was then elected Mistress of Novices®.

The Sisters of the Parkes Community took up residence in the former Presbytery in Currajong Street, Parkes. The Priests had vacated it so that it could be remodelled and extended into a more suitable building for a Generalate, Novitiate, and Convent for the teaching Sisters. The first member of the Parkes Novitiate was the Postulant, Mary Higgins, a young schoolteacher who had entered the Bourke Convent in June 1922. She arrived in Parkes with M M Alacoque Whelan and S M Imelda O'Donnell in February 1923, and her Reception Ceremony took place on March 19. She was given the name of S M Joseph's. Other entrants were slow in coming. Frances Sheed (S M Bernadette) of Wrightville entered in December 1923, and Bridget Slattery (S M Agnes) of Galong came in February 1924. Late in 1924, two girls set out from the Missionary School at Callan, Ireland, to come to Parkes. They arrived on January 17, 1925, but only one of them, Julia Lynch (S M Berchmans), remained in the Congregation 10.

The quest for

Postulants from Ireland

Bishop Hayden was deeply concerned about the future of the Parkes Novitiate and of the Schools staffed by the Sisters of the Amalgamation, and discussed this with their Superiors. Three older Sisters had died in 1923-4, and a young Bourke Sister was terminally ill by late 1924. In a formal letter to M M Imelda O'Donnell, dated January 6, 1925, the Bishop urged her to send two Sisters to Ireland to seek Postulants for the Parkes Novitiate. He saw no other way of keeping up the efficiency of the Schools, where the staff of Sisters was aging and over-worked. His frequent public appeals to young women to offer their services to God in the work of Catholic education in the Diocese were seemingly unheeded. He stated: "... this diocese, with its severe climate and its many privations, is not sufficiently attractive to induce young people aspiring to the religious state to come and help us. It demands as great a spirit of self-sacrifice, zeal and courage as even the Missionary fields of the Far East." He realised the Irish venture would require about £2,000 of which he donated £100 from the Diocesan Mission Fund, and £100 from himself. He asked the Sisters to appeal to the people for the bulk of the money. After the prosperous year of 1924, the Bishop hoped that the pastoralists and wheat farmers would share generously with the Sisters. One man who responded with great generosity was Mr W J Grogan of Yass. On appeal from his daughter, M M Gertrude, then Mistress of Novices, he donated £600. Many others also proved very supportive of the venture¹².

BISHOP'S HOUSE, BROKEN HILL, January 6th, 1925

My dear Mother Imelda,

The ranks of our teaching asters have recently been so much thinned by years of strenuous work that I consider it necessary you should send two sisters home to Treland this year to seek for postulants for your Novitiate in Parkes. This seems to be the only hope of keeping up the efficiency of our schools, which have done so well in the past.

Among our Australian girls there are not quite so many vocations now as there were some years ago; and, besides, this diocese, with its severe climate and its many privations, is not sufficiently attractive to induce young people aspiring to the religious state to come and help us. It demands as great a spirit of self-sacrince, zeal and courage as even the Missionary fields of the Far East.

As you are aware I have appealed frequently in public for assistance for our schools; but so far we have not succeeded in securing very many postulants; and hence I feel that the time has arrived when we must turn our thoughts to the "Green Shores of Erin" in the hope that Ireland, which planted the Faith in Australia, will continue to help in keeping that Faith alive. I know that year after year young girls are leaving Ireland to join religious communities in England. America, South Africa and other countries; but I know also that the supply of religious vocations in Ireland is almost unlimited; and I am confident that when we appeal to the young people of Ireland to help us here, in the heart of the Australian Bush, in the cause of Catholic education, our appeal will not full on deaf ears. I cherish the hope that my own native diocese of Ossory will not be unsympathetic to your appeal; and that the old city of the confederation, which gave Australia that illustrious prince of the Church, Cardinal Moran, will hearken to the call from the land of the Southern Cross. As far back as 1866 Charleville sent a community of Sisters of Mercy to Bathurst, who in 1884 founded the Convent in Cobar; in 1890 took over Bourke from the Sisters of St Joseph, and in 1894 established the Convent in Brewarrina. These facts should give Charleville a sympathetic interest in your delegates; and this is not the only reason why Charleville should watch with pride the progress of the Church in Australia.

You are also spiritually related to the Sisters of Mercy in Ennis; and some of the most efficient teachers in the diocese came from the Missionary School of Callan. I hope that you will be able to induce more of them to come and take up the work of those who have already done the pioneering of Catholic education in Australia. You may assure them of a hearty welcome from the Irish people and their descendants in these parts, whose love for Ireland is second only to their fidelity to the Catholic Faith.

Of course, one of your chief difficulties will arise from the financial side of the scheme. You will need at least £2,000, and for this amount you will have to rely on the generosity of your friends. I will expect all the houses of the Amalgamated Sisters of Mercy of this diocese to interest themselves in this matter under the direction, and with the approval of the priest in charge of the parish. You have now seven houses under your jurisdiction:—Parkes, Bourke, Cobar, Brewatrina, Wilcannia, White Cliffs and Blackheath; and I will expect each community to give any assistance in their power. I would suggest that you acknowledge any contributions you may receive in the 'Catholic Press' and the 'Freeman's Journal'—if the editors will allow you to do so. In order to start the good work I enclose cheque for £200, of which £100 is from the Diocesan Mission Fund and £100 from myself. As 1924 has been a most prosperous year, I am hoping that some of the wool growers and wheat meu of the West will generously support you.

I leave the selection of the two Sisters who are to be your delegates to Ireland entirely in your own hands. I make no suggestion; but it is my fervent prayer that they may be able to find a large number of young girls who will be prepared to make the sacrifice of leaving their native land for the sake of religion and education in these remote parts of the vineyard of the Lord; for "the harvest is great, but the labourers are few, Pray ye therefore the Lord of the harvest, that He send labourers into His harvest."

Very sincerely yours,

W. HAYDEN.

Bishop of Wilcannia-Forbes.

Mother M. IMRIDA, Superior Amalgamated Sisters of Mercy, Diocese of Wilcannia-Forbes, Convent of Mercy, Parkes, New South Wales, Australia.



Parkes Reception Day 1926 (All Irish except two)

Priests: Fr Jim Maxwell, Fr Tom Fox, Dean Joseph Brennan, Bishop Hayden, Monsignor John Moran, Dean John Hughes, Fr John Sexton, Fr Glancy
Front: Fr Dan O'Sullivan

Postulants: Srs Loreto Grehan, Attracta Moran, Angela Mary Quinn, Brendan Byrne, Patricia Glennon, Regis Murphy
Novices: Back Row: Srs M Gabriel Cooney, Roque Sullivan, Gerard Sheahan, Francis Carey, Agnes Slattery (Aust); Sr Bernadette Sheed (Aus), Berchmans (Julia Lynch)
2nd Row: Srs M Carmel Cooney, Margaret Mary O'Murphy, Brigid Hoey, Ursula Cummins, Marie Terese Moore, Vincent Gaffney, Catherine Hanley, Norah Grehan

The Sisters chosen to make the trip to Ireland in 1925 were Srs M Columba Garry (Wilcannia) and Benedict Harney (Bourke). They travelled around Ireland over some months, calling at Convent schools of various Orders, and at National schools, and placing advertisements in local newspapers. They advised the girls and young women who approached them to go to the Missionary School at Callan for a time, to prepare themselves for coming to Australia with Srs Benedict and Columba late in 1925. Some of the girls who were then very young were advised to spend a longer time at Callan and to come to Australia at a later date. Nineteen young women sailed for Australia with Srs M Benedict and Columba on the 'Largs Bay'. On arrival in Melbourne, they were met by Bishop Hayden and were taken to see Archbishop Mannix. They then sailed on to Sydney, and entered the Parkes Novitiate on February 6, 1926. One of the Postulants, Anne Condon, became ill and died later that year. Fifteen of the girls were professed and remained in the Congregation. They were Srs Marie Therese Moore, Mary Vincent Gaffney, Francis Carey, Catherine Hanley,



Julia Lynch coming out on the ship from Ireland, December 1924 Entered 17th January 1925, later became S M Berchmans

Gerard Sheahan, Ursula Cummins, Carmel Cooney, Roque Sullivan, Camillus Grehan, Margaret Mary O'Murphy, Loreto Grehan, Brendan Byrne, Patricia Glennon, Regis Murphy and Angela Quinn¹³. Other Irish girls who arrived in Parkes within the next few years, and who remained in the Congregation, included Srs M Mercie Rowe in 1927, Rosarii and Chanel Delaney and Gonzaga Roche in 1928, Madeleine Kenny in 1929, and Bernardine Thrapp in 1930. Most of these had met Srs M Benedict and Columba in Ireland, and had taken their advice about staying longer at the Callan Missionary School before proceeding to Australia.

The Parkes Community had to pay expenses at Callan and passages to Australia for all of the girls who came from Ireland between 1925 and 1930¹⁴. Six more Australian-born Postulants entered in 1929 and 1930. They became Srs M Juliana Carey, Bertrand (Kath) O'Leary, Fidelis Russell, Dolores (Clare) Derwin, Kevin Lynch, Perpetua Corbett and Teresita Baker. Between 1923 and 1931, thirty-two Sisters of the Wilcannia-Forbes Congregation were trained in the Parkes Novitiate¹⁵. The influx of young Irish women into the Parkes Novitiate early in 1926 necessitated extensions to the Convent, and a skillion section was added to the rear of the building some time before 1929. The Postulants and Novices received not only their spiritual training in the Novitiate, but also their training as teachers, which included working in the Schools under the supervision of experienced Sisters¹⁶.

It is possible that Bishop Hayden had approached the Deniliquin and Balranald Sisters to amalgamate in 1922 with other Mercy Sisters in the Diocese. From late 1927, the Bishop urged the nine Deniliquin Sisters to join the Parkes Amalgamation. The Parkes Sisters voted to admit them in a Chapter at the end of 1928, and the Deniliquin Sisters dated their amalgamation with Parkes from the Feast of Christ the King, 1929¹⁷. The Balranald Community, who by 1929 had only four Sisters, were strongly advised by the Bishop in the first half of 1929 to join the Parkes Amalgamation. The Parkes Sisters voted to admit them at a Chapter on January 22, 1930¹⁸. There is evidence that some Broken Hill Sisters were open to the possibility of amalgamation with the Parkes Community by 1927, but it was only after the urging of the newly consecrated Bishop Fox in 1931 that the Broken Hill Community made its final decision. The Amalgamated Institute of the Sisters of Mercy of Wilcannia-Forbes became a reality at a Meeting of Sisters in Parkes in January 1932¹⁹.

The Foundation

of the Parkes Convent, 1923-32

In the 1880s the town of Parkes, in Central Western New South Wales, was a thriving settlement of about 3,000 people. Some were still making a living from mining the gold which had first been discovered in the early 1870s, a number had settled on the land, while many provided services to the growing town and district. The Catholic Parish of Parkes had been established in 1879, but as it included Trundle, Peak Hill, Condobolin, Tullamore and Tottenham, the Pastor was frequently away from Parkes itself. The first Convent and Catholic School were built in 1880, in preparation for the coming of Sisters of Mercy from Bathurst, who arrived on August 20, that year. Their Superior, M M Vincent Sheehan, was later to be Superior at Cobar, and Foundress of the Bourke Convent. In July 1883, the Bathurst Mercy Sisters left Parkes, and were replaced by the Sisters of St Joseph from Perthville²⁰.



Parkes Convent - Currajong Street, 1923



Parkes Profession Day, 8 December, 1928

Back L-R: Srs M Francis Carey, Catherine Hanley, Gerard Sheahan

Front L-R: Srs M Vincent Gafney, Therese Moore

The Sisters of St Joseph taught in Parkes for almost forty years, providing a solid education to as high a level as students wished to study. They also taught Music with great success. By 1910, the original school was replaced by a substantial brick building, and the Convent had become so dilapidated that Archdeacon Campion gave the Sisters the new Presbytery as their Convent. When Parkes became part of the Wilcannia-Forbes Diocese in 1918, there were eight Sisters stationed at the Convent, and the number of pupils in the Parochial School was 240. When approached by Bishop Hayden in 1922 to allow the Sisters of Mercy from Bourke and Wilcannia to take over the Parkes Schools, the Mother General at Perthville was happy to have the extra teachers for the Schools she had to staff in the Bathurst Diocese. The Sisters of St Joseph returned to Perthville at the end of 192221.

In 1923, Parkes was a well-established town with a population of over 4,700 people and the fastest rate of growth in New South Wales at that time. The district was prospering from successful wheat growing, and livestock and wool production. The Sisters of Mercy arrived towards the end of January to find that the former Presbytery, remodelled and extended for them, was not quite finished, and that some of their furniture

was yet to be installed. For some time they had to carry packing cases from room to room to make up the required number of chairs. However, the Sisters had little time to worry over such inconveniences as life settled into a busy routine with the opening of the School year on Monday, January 29. The Sisters promised to offer space for twenty to thirty boarders within a few weeks. The Convent of Our Lady of the Sacred Heart was blessed and officially opened by Bishop Hayden on March 4, 1923. The generous crowd at the function, including many non-Catholics, ensured that the Convent opened free of debt. The first Local Community of Parkes Mercy Sisters was: M M de Sales Moran (Superior), Srs M Dominic Dunne, Teresa Edwards, Evangelist Keating, Casimir Collison and Xavier Cahill as teachers, and S M Veronica Sprout in charge of housekeeping. All were from the Bourke Community except S M Xavier. Other Sisters soon followed. The people at first found the Sisters of Mercy 'stiff', because they were not permitted to take refreshments in the homes they visited, as the Sisters of St Joseph had done. However, the Sisters' care for the children and their families was soon so evident that mutual support and friendship graced the relationship between the Parkes people and the Sisters of Mercy through the many years to come22.



S M Josephine Mannix (Wilconnia) and S M Austin Mannix (Bourke) with their brother, 1929. The 1923 Amalgamation meant that they both belonged to the same group called the Sisters of the Parkes Community.

When classes opened in St Joseph's School on January 29, 1923, there were 240 children in the Primary School, and fourteen in the Secondary. The Sisters educated the children in their faith, and prepared them academically for the Qualifying Certificate at the end of Primary School, and the Intermediate Certificate at the end of their Secondary schooling. They also encouraged them to apply for State Bursaries. With Postulants and Novices training under their supervision in all areas of the School, the Sisters set high standards. Srs M Imelda O'Donnell and Matthew Brady taught the Infants' Classes in the earliest years, and were long remembered as wonderful teachers. Srs M Teresa Edwards and Casimir Collison were the earliest teachers in the Secondary School, and were soon followed by S M Agnes Slattery. In 1923 and for many years after, S M Xavier Cahill taught Sixth Class, and was appreciated by her pupils not only for her teaching abilities and excellent discipline, but more especially by the boys for her football coaching skills and her will-to-win advice²³!

The Sisters must have been grateful for the musical instruments donated to the Convent by the Hanlon family of Parkes. S M Antonia Mitchell is remembered as one of the earliest and most successful teachers of piano and violin. Her assistant in the early 1930s, S M Clare Hayes, is remembered for encouraging children to sing. S M Xavier Cahill taught Typing and Shorthand after School hours for some years, taking all pupils who wished to come. S M Casimir Collison taught Business Principles and Bookkeeping up to Intermediate Certificate level in her Secondary classes. Later, S M Chanel Delaney set up special Commercial classes for those students who did not wish to do the Intermediate Certificate, and also taught Commercial subjects to many Externs. The young people were always anxious to learn, as they knew their livelihood would depend on the skills they acquired. The Convent became a kind of 'employment agency' as business people applied for the particular staff they required, asking S M Chanel to recommend the students most suitable to fill their vacancies. The Sisters' tuition in both Music and Commercial classes met with great success from the earliest years. A report at the end of 1925 mentioned that all 73 Commercial pupils passed their examinations, many with honours. All Music exam candidates were successful that year, and each section of the School was involved in the popular end-of-year Concert. The numbers in the School grew apace, reaching a total of 305 in 1927, and 359 in 1930. When the Novices moved from Parkes to Broken Hill during 1932, the Sisters were able to use the available space in the Convent to extend their boarding school²⁴.



Trundle Convent, 1934

The Trundle

Foundation, 1928-32

The town of Trundle lies between Parkes and Condobolin, in a prosperous wheat growing and grazing district. Although it was first surveyed in 1872, it grew only slowly until the railway reached it in 1908. Trundle then lay within the Bathurst Diocese. The first Catholic Church, St Michael's, which was built of wood in 1889, was replaced by a brick building in 1905, which was extended in 1908. The Catholics of Trundle were first served from Parkes and later from Condobolin. All three towns became part of the Wilcannia-Forbes Diocese in 1918. In 1919 Trundle was made a separate Parish, incorporating Trundle, Tullamore, Bogan Gate, and Tottenham, with Fr Dan Hennessy as the first Parish Priest. By 1928, Fifield, Yarrabandai, The Alberts, Numulla and Gobondery had been added to the Parish²³.

Public Schooling had been offered in Trundle since 1887. It was not until 1927 that the second Parish Priest, Fr John Sexton, commenced the building of a Catholic School. Bishop Hayden laid the foundation stone on September 4, 1927. Through a misunderstanding regarding staff for the School, Fr Sexton invited the Brown St Joseph Sisters from Sydney to Trundle, while the Bishop asked the Parkes Mercy Sisters to supply the staff. It was late in January 1928, before the matter was clarified for the Parkes Sisters. Fr Sexton vacated the Presbytery to provide the Sisters with their first Convent in Trundle²⁶. The first Community for Trundle included Srs M Alphonsus Ryan (Superior), Columba Doyle, Joseph Higgins and Monica Thistleton. They arrived in Trundle on Saturday February 4, 1928, accompanied by M M Imelda O'Donnell, and were welcomed by Fr Sexton and a large crowd of people. The Sisters opened School on Monday February 6, with an enrolment of nearly fifty pupils. Despite the fact that blackboards and desks had not yet arrived, and the builders were still working on the partitions between the classrooms, the Sisters commenced their work of Christian education. S M Alphonsus took the upper Primary and Secondary classes, while S M Joseph taught the Infants and lower Primary grades. Sr Columba taught piano and violin to both school pupils and externs. Sr Monica cared for the Sisters and their Convent home²⁷.

The children walked, rode horses or bicycles, or came in sulkies across several miles to school each day. They not only took part in the religious and academic aspects of education, but also enjoyed preparation for and participation in concerts and juvenile balls. The Sisters soon decided to offer boarding accommodation at the Convent, and by converting the closed-in side veranda to a dormitory, they were able to offer a number of places to girls living on properties at a distance from the town, or in the nearby settlements. By 1930



Trundle School, 1934

there were fifteen weekly boarders. Only four or five Sisters served in Trundle in the earliest years. S M Stanislaus Tandy took S M Joseph's place in 1929, while Srs M Alphonsus, Columba and Monica remained for several years. It is not clear who taught Typing and Bookkeeping in 1929, but results of examinations in these subjects were published in the Trundle Times at the end of that year²⁸. After school hours and on weekends, the Sisters visited the families of their pupils, and the sick in their homes and in hospital. They also accompanied the Priest each week to one of the outlying centres - Tullamore, Fifield, Bogan Gate, Yarrabandai or Numulla - for Sunday Mass. After Mass, the Sisters gave religious instruction to the children²⁹.

The Peak Hill

Foundation, 1930-32

The town of Peak Hill, situated between Parkes and Dubbo, was surveyed in 1889 after miners rushed to the site of a newly discovered gold deposit. During 1890, further rich gold deposits were found, which sent the population soaring from 1,700 to about 10,000, and then dwindling back to around 2,000 by the end of the year. Peak Hill was declared a Municipality in 1894. While some gold mining continued in the district for over twenty years, the town soon came to rely for its prosperity on its farmers and graziers³⁰.

The first visit of a Catholic priest to Peak Hill took place in 1889, and by 1894, the people had erected a wooden Church in Derribong Street. The Parish was served from Parkes until Fr Michael Heath was appointed the first Parish Priest in 1912. He held that position until his death in 1953. In 1895, the Sisters of St Joseph from Perthville were asked to come to Peak Hill to provide Catholic education. They took up residence in a newly built Convent beside the Church, and taught the children in the Church and a small shed, until a single-room brick school, divided by a glass partition, was built in Caswell Street in 1914. From their arrival, the Sisters took in girls as boarders. They set high standards of education, and encouraged children to attempt the Bursary examination. They also provided tuition in Commercial subjects and Music. They found the children of Peak Hill so musical that concerts were never a problem! Some additions were made to the Convent over the years, and electricity, water and telephone were connected to the building in the late 1920s. The Sisters of St Joseph served the people of Peak Hill until mid-June, 1930, when, because of the shortage of Josephite Sisters to serve in the Bathurst Diocese, they returned to Perthville³¹.

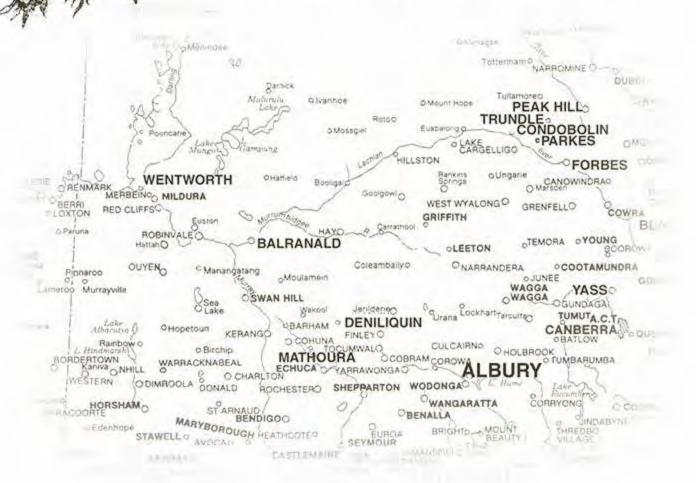
The Sisters of Mercy from Parkes were asked to take up the Peak Hill mission, and four of them arrived there on June 29, 1930. They were Srs M Paul Stackpool (Superior), Roque Sullivan, Bernadette Sheed, and Patricia Glennon. As in Parkes, the people at first found the Sisters of Mercy 'stiff' compared with the Sisters of St Joseph, because of their differing rules regarding contact with the people. However, mutual respect and admiration soon prevailed between the Sisters and their pupils, the pupils' parents, and the townspeople in general. Farmers and townspeople alike were generous to the Sisters as the Depression grew worse, and many families who could not afford school fees brought in milk, eggs, meat, vegetables or groceries whenever they could spare them³².

The Sisters soon settled into their Convent, but found it somewhat less than convenient. The front section was brick, but the back (where the Sisters slept) was galvanised iron. The boarders' quarters were on the enclosed back veranda. The Sisters had no cupboards or wardrobes in their bedrooms, but managed with packing cases. Some of the annoyances included finding enough dishes to catch the rain dripping onto beds from the rusting roof; having to stuff the cracks in the walls with paper to keep out the winter winds; carrying water on washdays from the tap in the unsafe laundry to the fuel copper and two tubs beneath the pepper tree in the back yard; and keeping the peppercorns out of the copper and tubs! Knowing that many housewives shared similar discomforts, the Sisters made no complaint³³.

When the Mercy Sisters took over the School there were 83 pupils, in Infants' and Primary classes. The Sisters prepared children for the Qualifying Certificate at the end of Sixth Class, and encouraged pupils to continue on to Secondary schooling. The Sisters also provided Commercial classes, sewing and music lessons, as the Josephite Sisters had done, and continued the outstanding concerts which the children enjoyed so much²⁴.



THE DENILIQUIN CONVENT







The Original St Joseph's Convent, Harrison Street, Deniliquin

The Deniliquin Foundation from Albury, 1887-1932

The township of Deniliquin had its origins in exploration carried out by Augustus Morris around the region from Brookong to Urana to Conargo in 1842. When the Government decided to open up the southern areas of New South Wales for pasture land, and to choose sites for towns and villages, Surveyor Townsend in 1848 recommended that the site on the Edward River called 'Deniliquin' would be the most suitable location for a town to be "... the capital of the south-western portion of the Murrumbidgee district." The town grew steadily, and some residents evidently held their region in such high estimation that, in 1865, they requested the Governor of New South Wales to separate the whole of the eastern section of the State into an independent colony, with Deniliquin as its capital. The request was denied. Deniliquin was gazetted as a municipality in 1868.

The Deniliquin area was an outpost of the Catholic Parish of Albury, and as the population of the region increased, Fr Twomey of Albury began to visit the Deniliquin Catholics. He celebrated the first recorded Mass in Deniliquin in 1857, and visited a number of times between 1857 and 1861, staying for a week or two each time. By September 1859, he invited Archbishop Polding to Deniliquin to open and dedicate the first Catholic Church, in Charlotte Street³. Fr Bartholomew Power was appointed the first Parish Priest in 1861. The population of Deniliquin was then reported to be 1,646, with 124 of these being Catholics⁴. By 1875, Fr Keating was in charge of the Parish, and he used the £650 proceeds of a monster fete, and other collections from a generous people - Catholics and Protestants alike - to help build a presbytery and a new Church on land facing the Cressy Street Reserve. The church, opened in December 1876, forms the main nave of the present St Michael's Church⁵.

Formal education operated on several levels in Deniliquin from its early decades. The Anglican Church established a denominational school in 1856, and the Misses Emmet set up their Boarding and Day School in 1860. A Public School was opened in 1862, with fifty-six pupils. There had been a plea for the building of a Catholic School in Deniliquin at the opening of the Church in 1876, and classes were

probably conducted in the Church before Bishop Lanigan launched an appeal for the erection of St Alphonsus' Primary School in October 1884. Fr Hanly provided a fine brick building, which was to serve as the Parish school, with some extensions, until 1940. About eighty children were on the school roll from its opening. With no Government funding, Fr Hanly, and Fr Carroll who succeeded him, would have found it difficult to pay a lay teacher's salary while the Parish was still in debt from its building projects. In addition, finding and keeping teachers for isolated areas was not easy."

A newspaper report of a general meeting of Deniliquin's Catholics on July 26, 1887, stated that Fr Carroll had appealed to the Sisters of Mercy in Albury to supply a community of Sisters. He promised the people that these Sisters would not only provide religious and secular education for the children, but would minister to the temporal and spiritual needs of the poor, and would visit the gaol and hospital. Fr Carroll had already vacated the presbytery, and was making additions to the building to provide temporary accommodation for the Sisters. The people immediately contributed financial help for the extensions. The report added that the late Mr John Shanahan had bequeathed £2,000 for the erection of a Convent at Deniliquin, and that the convent building would be commenced as soon as the bequest was handed over by the executors?. There is no doubt that the former Parish priest of Albury and recently consecrated Bishop of the new Wilcannia Diocese - John Dunne - added his voice to Fr Carroll's appeal to the Albury Sisters and to Bishop Lanigan of the Goulburn Diocese. Bishop Dunne knew how much he would need Sisters to help him care for the people of his vast territory of more than 145,000 square miles. He accompanied the first group of Mercy Sisters to Deniliquin on September 1, 1887¹⁰.

The founding Superior of the Deniliquin Convent was M M Bridget Hilly, who was accompanied by two professed Sisters (M Gertrude Enright and M Monica Tully), a Novice (M Berchmans Kenane), and an intending Postulant (Mary Anne Daly). The Bishop formally appointed M M Bridget as Mother Superior, and S M Gertrude as her Assistant, on September 2¹¹. The members of the new Community had many adjustments to make, not least of which was the fact that they were now a separate Mercy Foundation, cut off from dependence on, or responsibility to, their Albury Sisters - bound to them only by ties of affection and their common Mercy vocation¹² The Deniliquin Sisters had to establish themselves as a Community, to set up the works of their Order in this new area, and to find the personnel to assist their Mission to grow. They were part of a new Diocese, responsible for their ministries to Bishop Dunne of Wilcannia, not, as formerly, to Bishop Lanigan of Goulburn. However, for most of the Sisters, Bishop Dunne was not a stranger. They would have known him from his times of service in the Albury or Goulburn Parishes¹⁷.

Of the five founding Sisters, all but one had been born in Australia. M M Bridget - Jane Hilly - was born into a farming family at Yass on September 4, 1848. A few days before this, in Birkenhead, England, S M Gertrude - Eliza Enright - was born to Irish parents en route to Australia from Limerick. Eliza lost her mother at an early age, and her father, a customs officer in Sydney, was concerned at his daughter's lack of family life and the companionship of other children. He approached a squatter, Owen Hilly, asking that Eliza be allowed to share the lessons given by the Hilly children's governess. The arrangement between the families led to a life-long friendship between Jane Hilly and Eliza Enright. As the girls grew older, they boarded together at the Goulburn Mercy Convent, and when the Sisters from that Community founded the Convent at Albury in July 1868, Jane joined the Sisters as a Postulant for the new Mission, and Eliza went with them as their first boarder. About ten months later, Eliza also became a Postulant. These two women had received a thorough religious and secular education, which they now passed on at all levels in the Albury Schools. Over the years, they also had experience of leadership of the Albury Community and in the training of Novices. They were well prepared for the new venture at Deniliquin. M M Bridget Hilly established the Deniliquin Community, supervised the Schools, instructed the adults, and set up the Sisters' routine of visiting and caring for the sick, the needy and the prisoners. In her time as Superior between 1887 and 1897, she oversaw the expansion of the convent buildings to provide extra space for the growing Community, a dormitory for boarders, and a new chapel. She requested extra buildings for the Infants' and High Schools as the numbers of pupils increased. She helped to train the young women who entered the Community. These came in such numbers that, at the end of January, 1892, M M Bridget was prepared to part with five of her Sisters, including S M Gertrude Enright, to provide a Community for Wentworth. Because of the distance between the two towns, the Wentworth Sisters formed an independent Community. In 1894, M M Bridget again shared the personnel and resources of the Deniliquin Community, this time with the people of Balranald. The Balranald Convent was retained as a Branch House of Deniliquin over a number of years, and M M Bridget was Superior there in 1904. After nineteen years of serving the people of the Deniliquin region, M M Bridget Hilly decided to



Some early Deniliquin Sisters
Front Row L-R: Srs M Joseph Nash, Catherine Murphy, Berchmans Kenane, Vincent Maher, Michael Murray
Back Row L-R: Srs M Angela Lillis, Immaculata Devine, De Pazzi Lillis, Ursula Corbett

rejoin the Albury Community. She returned there at Easter, 1906, and continued her work for God in the Albury Schools and Orphanage until her death in 1929¹⁵. S M Gertrude Enright was a competent and compassionate woman, who began work in Deniliquin sharing classes in the Infants' School and High School, and taking some Music pupils. She assisted M M Bridget in the management of the Convent and its many ministries, and in the training of the Novices. On January 26, 1892, she left Deniliquin with three professed Sisters and a Postulant, to found an independent Convent of Mercy at the far-off town of Wentworth. In 1905, S M Gertrude founded a Branch Convent at Mildura to extend the Sisters' care to the people there¹⁶.

The third of Deniliquin's founding members, S M Monica - Frances Tully - grew up on a farm at Grabbengullen, near Crookwell. She entered the Albury Convent in 1883, and was only thirteen months professed when she came to Deniliquin. She worked in the Convent, caring for the needs of the Sisters and boarders until 1894, when she went to Balranald to help found the Convent there. In September 1896, S M Monica became very ill, and M M Bridget came to Balranald to visit her. She immediately brought her back to Deniliquin for medical treatment. The doctor diagnosed meningitis, but could do little to help, and S M Monica died within a few days. She is buried in Deniliquin¹⁷. S M Berchmans - Winifred Kenane - came from a large family on a Goulburn farm, and entered the Albury Convent in February 1886. She had been a Novice for almost a year when she left for the Deniliquin Mission. She was professed by Bishop Dunne in November 1888, and, apart from three years as Superior in Balranald, she spent the remaining fifty-six years of her religious life as a member of the Deniliquin Community. She commenced her teaching career in the Primary School, and soon took High School classes and Music pupils. In 1892, when M M Gertrude Enright left to found the Wentworth Convent, S M Berchmans - then just three years professed - became Mistress of Novices and Assistant to M M Bridget. In 1898, she was elected Superior of the Deniliquin Convent, a role she filled for a total of thirty-two years. The celebrations for her Golden Jubilee in 1938 were combined with a School Reunion that brought back appreciative ex-students from three generations. Those she taught in the 1920s and 1930s were well aware that she was stern, but at the same time generous and kind. They recall her strictness with regard to school rules - imposed more by severity of voice than by physical punishment; her 'nattiness' of person; and her special kindness in 'raising' in the



S M Angela Lillis



5 M Joseph Nash



S M De Pozzi Lillis

boarding school numbers of children (some from as young as three years) whose parents had died, or whose families could not care for them. M M Berchmans continued to serve the people of Deniliquin until her death in 194418. Mary Anne Daly, who was to become S M Joseph, was from Barnawatha in Victoria, where she had both Catholic and State primary schooling before boarding at the Albury Convent for her secondary education. She commenced teacher training with the Loreto Sisters in Ballarat, but decided to join the Mercy Sisters in the Deniliquin Foundation before completing that training. She taught in the High School at Deniliquin before volunteering for the Wentworth Founding Community in 1892". It seems significant that each of the Deniliquin pioneer Sisters brought with her an experience of country towns and their surroundings. This experience would help her understand the needs of the people of Deniliquin and other towns where she might serve. Of the nineteen girls who joined the Deniliquin Novitiate, all were also from New South Wales, Victorian, or South Australian country areas, except for four women who came from Ireland as Postulants20.

After bringing the first Sisters to Deniliquin, Bishop Dunne called a meeting of the Catholics on Sunday evening, September 4, 1887, and the people "... guaranteed the Sisters due support in various sums weekly monthly and yearly." The Convent School was formally opened on Monday, September 5, with 65 pupils present²². By September 24, the Sisters were advertising High School education in a Day School. Besides Religion and the usual secular subjects, they offered, for extra fees, tuition in Music, Singing, German, French, Drawing and Painting. They also advertised lessons in Poonah Painting, Crystoleum, Wax Flowers, Parian Marble, and Oriental Painting²³. They immediately commenced preparing children for the Sydney University Examinations, and sent their first three candidates for the Junior University Examination in 1890. Only one candidate had previously attempted this examination in Deniliquin. Several candidates from the Convent School sat for the Civil Service Examination the following year²⁴.

Towards the end of May 1888, when the Bishop visited Deniliquin to preach a Mission, he noted that there were 550 Catholics in Deniliquin. While there were 165 children on the School Rolls, the average attendance was only about 100 - a common occurrence in those days, when children often had to help supplement the family income, or care for younger siblings in large families. Of the numbers mentioned, only eight attended the 'Select School', and the Sisters were already adding boarding accommodation to the Convent to offer High School education to children too far from town to attend a Day School. They would have realised that the pastoralists of the surrounding districts could more easily afford High School education for their daughters than most of the townspeople. On this 1888 visit, the Bishop chided the Sisters for arranging the school timetable so that they could use the middle of the day for visitation of families, the sick, and the imprisoned, thereby leaving some children at the school unsupervised. He urged the Sisters to raise the proficiency of the schools25.

In his address to the Deniliquin people, the Bishop reminded them of their duty to support the Schools and the Sisters. He urged the people to give generously of their time and their money to the forthcoming Church Bazaar. However, he also promised to relieve them of some of their burden of responsibility by immediately laying claim to the bequest of £2,000 not yet paid to the Convent from the Shanahan Estate²⁶. The Bazaar took place over a week in late July 1888, and the people responded generously, the proceeds being well over £400. However, the years before the turn of the century were financially difficult for the Sisters, as they were for most people in the years of drought and economic depression. As school attendances fluctuated and school fees were often left unpaid, the Bishop again in 1896 reminded the Deniliquin people of their obligation to provide their children with religious and secular education, and to support the Sisters who assisted them with that education²⁷. On the whole, however, the people needed little reminding to care for the Sisters who cared for them. There are numerous press reports of fund-raising functions following 1888, and the Sisters' Ex-students have memories of a continued support of the Sisters over many decades²⁸.

Numbers of young women were quickly attracted to the Deniliquin Convent to test their vocation as Sisters of Mercy. While they were heartily welcomed, they did stretch the Sisters' resources of space and finance. In just over four years, fifteen women joined the Novitiate, and eleven of these stayed to be professed as members of the Community²⁹. Another nine were to join them later. The first two young women who came decided to leave, one of these yielding after more than a year to the wishes of her mother. The first to be professed was Teresa Mulvay, from Araluen, who joined the Deniliquin Sisters after finishing her education at the Sisters of Mercy High School in Cobar. She was a gifted musician, and took music pupils from the time she entered the Convent, as well as teaching Primary classes. She became S M John Evangelist. In just over a year after her Profession, she volunteered to help found the Wentworth Convent, and thus was no longer part of the Deniliquin Community¹⁰. Another 1888 recruit was Elizabeth Edgeworth from Murrumburrah, who became S M Magdalen. She was a most capable young lady, who also volunteered for the Wentworth Foundation soon after her Profession31. The early Reception and Profession ceremonies at the Deniliquin Convent aroused much local interest among Catholics and non-Catholics alike, and were well attended by all Denominations. The ceremonies received extensive coverage in the local press³².

Other early Deniliquin Novices included Mary Lillis, who entered from Victoria in 1889, and became S M de Pazzi, and her sister, Bridget, who in 1891 became S M Angela. Apart from short stays in Balranald, each of these Sisters spent more than fifty years serving the people of Deniliquin. S M de Pazzi is remembered as a much-loved Infants' teacher, a very big lady, but very gentle. She was also versatile enough to teach sewing, care for the boarders, instruct adults in the Catholic Faith, and take a turn as cook or Superior as required. S M Angela taught Primary classes, and, before the turn of the century, had introduced the teaching of Commercial subjects - Business Principles, Bookkeeping, Shorthand and Typing. On more than one occasion, S M Angela's pupils gained first place in the State in examinations in these subjects, which the Sisters offered to both their own students and to Externs. These last included children who came from other schools after hours, young men and women seeking training for clerical work, and at times, married women who needed to find work to support their children33.

Five other girls who joined the Deniliquin Convent between 1889 and early 1891 became Srs M Aloysius Collins, Michael Murray, Xavier McHugh, Agnes Welch and Catherine Murphy. All five Sisters served



S M Ursula Corbett



5 M Vincent Maher



S M Michael Murray



5 M Berchmans Kenane



S M Immaculata Devine



S M Cotherine Murphy

in both Deniliquin and Balranald, and when Balranald was cut off from Deniliquin around 1907, Srs M Aloysius, Xavier and Agnes were amongst the six Sisters who remained there, most of them for many years. Srs M Michael and Catherine both lived in the Deniliquin Convent for over sixty years34. S M Michael Murray mostly taught Fifth or Sixth Class, took some students for Elocution, and trained the Sixth Class boys as Altar Boys. She was much loved by the boys, who vied with one another to offer her their help in the garden or at the wood-heap, especially if the tasks cut across lesson times! The girls considered that S M Michael 'favoured' the boys, as she chose only boys to help her, and always supervised the boys at lunchtime in their separate playground. S M Catherine Murphy taught music, mostly piano, over many years. She trained children from the lowest to the highest grades, and had many examination successes. Her pupils, too, gave proof of their abilities at the annual concerts. However, not all children cared to persevere with music under her strict regime and very demanding standards. S M Catherine also taught shorthand and typing from the late 1930s35.

The first Irish women to enter the Deniliquin Convent were Mary McNamara and Elizabeth (Bessie) Kilmurray, who arrived in Adelaide in late October 1891, with others whom Bishop Dunne had recruited in Ireland for his Diocese. Mary McNamara became S M Patrick, and in 1900, was joined in Deniliquin by her sister, Bridget, who became S M Clare. Both probably served some time in Deniliquin, but spent most of their years in Balranald after it was cut off from Deniliquin around 1907. Bessie Kilmurray was Bishop Dunne's godchild from his hometown of Rhode, King's County. She was in Deniliquin only two months before joining the Wentworth Foundation36. The fourth Irish recruit to Deniliquin, Mary Corbett, completed her education in Belgium before coming to Australia to enter the Deniliquin Convent in 1896. She became S M Ursula, and, with S M Angela Lillis, she taught Commercial subjects to the many girls and boys in Deniliquin seeking these skills. Despite delicate health, Sr Ursula taught for forty years, before her death in 193637. Three other Sisters who entered the Deniliquin Convent in the 1890s were S M Joseph (Emily Nash), S M Anthony (Ellen Byrne), and S M Vincent (Johanna Maher). Emily Nash, who entered in 1892, was no doubt partly influenced by the entry of her family's former governess, Teresa McHugh (S M Xavier), in 1890. Srs M Joseph Nash and Vincent Maher spent long lives of active service in Deniliquin. S M Joseph taught Primary classes, Art, Music, and Commercial subjects. She was a gifted poet and artist, who boosted the children's artistic abilities by encouraging them to enter their efforts in the annual Deniliquin Show. S M Anthony worked in the care of the Sisters and boarders, briefly in Deniliquin, but spending most of her time in Balranald. She returned to Deniliquin when she became ill, and died there in 1923. S M Vincent Maher was the Second Class teacher in the Deniliquin 'Select' or 'High' School for many years, and continued this role when the High School and Primary School were united after 1940. She was Superior of the Deniliquin Convent in 1934-5 and 1942-636.

The turn of the century brought three new recruits to the Deniliquin Novitiate. S M Immaculata Devine, who entered in May 1900, was joined later that year by S M Clare McNamara, mentioned earlier. S M Immaculata was often referred to as Sr Mary, perhaps because the children found her name difficult to pronounce! She



Deniliquin Girls' School, 1891

helped to care for the needs of the Deniliquin Sisters and boarders for many years, and was known to help many a poor family with nourishing food. Deniliquin Ex-students remember the toffee and honeycomb she made and sold to the children to raise funds for the Foreign Missions! At the end of 1902, the girls in the Deniliquin boarding school saw two of their fellow boarders receive the Postulant's cap from the Convent Superior. One of these, Norah Brady from Broken Hill, completed her religious training to become S M Francis. She joined the Balranald Community when it was separated from Deniliquin, and served there for many years³⁹. There were no further entrants over a number of years, and the Deniliquin Novitiate was formally closed in 1916. In 1920, a local girl, Eileen Carew, asked to enter there, but was sent to Goulburn for her Novitiate training before returning to Deniliquin to work. She taught in the Primary School, and also gave singing lessons and helped with the cooking. She remained with the Wilcannia-Forbes Congregation until 1950, when she transferred to the Goulburn Mercy Congregation. She died in Albury in 1974⁴⁰.

In the early years of their Foundation, the Sisters remained in Deniliquin for the whole year, never leaving for a holiday. Only a Sister who had been ill during the year might leave at Christmas time, with a Sister companion, to visit a Specialist Doctor in Ballarat or Melbourne. In later years, the Sisters spent a few weeks in Melbourne or Sydney for a short escape from the worst of the summer heat, and after the 1932 amalgamation, they joined other Sisters of the Wilcannia-Forbes Mercy Congregation for holidays at Blackheath. During the year, besides their regular quiet times of prayer and Annual Retreats, the Sisters tried to order their lives to include relaxation in the fresh air within their grounds, and at picnic spots in holiday times. They also pursued arts and crafts - serving the multiple purposes of relaxation, outlet for creativity, provision of gifts for the Convent's benefactors, and fundraising through providing stocks for bazaar stalls⁴¹.

From their arrival in Deniliquin, the Sisters ran a two-stream school system, catering for the divisions in the Society of the 1880s. St Alphonsus' School - the Primary and Infants' School - catered for those who wished their children to have a basic education in religion, literacy, numeracy, history, geography, etc. In 1920, there were about 150 children in this School. In the early 1930s, St Alphonsus' School offered classes from Kindergarten to Sixth Class. From the beginning parents were asked to pay a small fee per week, as there was no Government funding. St Joseph's School - the 'Select' or High School - offered the same basic education to children of all ages, for a much higher fee per quarter. It also offered 'Extras', such as Music,

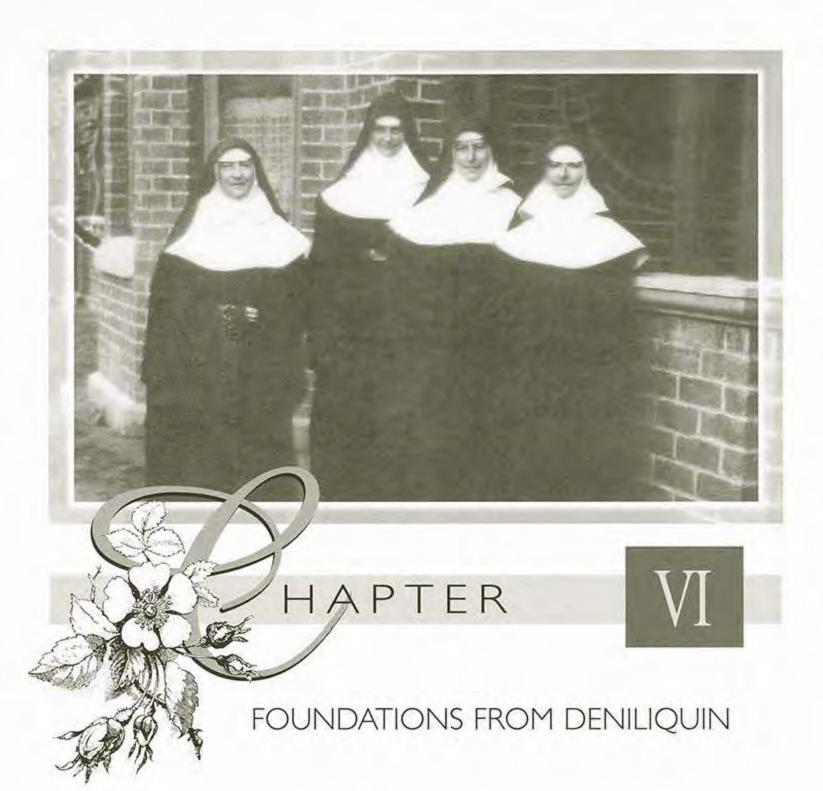
Art and Languages, each for an extra fee per quarter. In 1920, the High School had ninety pupils, including fifty boarders. By the early 1930s, St Joseph's School offered classes from Kindergarten to the Leaving Certificate - although, for various reasons, few children continued to the Leaving Class, despite the Sisters' encouragement. In the early years, some girls used the Convent as a 'finishing school' after education at home under governesses. In later years, girl boarders usually stayed for most or all of their schooling, while boy boarders stayed for junior classes and changed to a Boys' College for their Secondary education. A new boarding school was built in 1923. A number of children from the Deniliquin district came as weekly boarders. The fees from the High School, and from Extern pupils of Music, Art, Elocution and Commercial subjects, helped the Sisters to subsidise the Primary School, and to take in and care for needy children⁴².

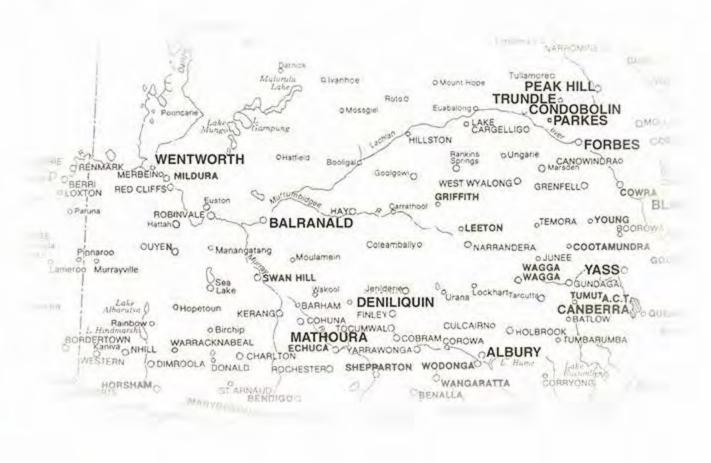
The Sisters continued their visitation of the sick and the parents of the children in their Schools, and gave support to many distressed families. Over the years, they found accommodation and work for women left bereft by the death or desertion of their husband; kept in touch with pupils who had to leave school early to care for younger siblings, or to supplement the family income; helped to find positions for children leaving school; and cared for a number of orphaned children.

In Deniliquin, as in many other towns, the Sisters, from the beginning, had many non-Catholic children in the Primary and High Schools, and among their boarders. In 1890, there were 122 Catholics and 44 non-Catholics in the Primary School, with 20 Catholics and 13 non-Catholics in the Select School. By 1892, the Primary School numbers had risen to 82 non-Catholics. Day-pupils and boarders of the 1920s and 1930s, both boys and girls, testified to the Sisters' friendly relations with children of all Denominations, and to the fact that no non-Catholic child's religion was interfered with in the classroom or boarding school. One early boarder attended Anglican Sunday School each week. Others attended their own Church or the Catholic Church on Sundays, as their parents chose. During the week, when the Catholic boarders went daily to Mass, the non-Catholics had to rise at the same time, but were free to occupy their time (unsupervised) with study, music, or typing practice until breakfast. They were also permitted to miss Religion classes if their parents so chose, but most attended, and some were proud to carry off the Religion prize! There were also many non-Catholics among the Sisters' Music, Art and Commercial students, mainly because the Sisters were the chief, and often the only teachers of these subjects in the town. Many of Deniliquin's non-Catholic professional people chose the Sisters' High School for their children, a tradition probably established before Secondary Education was available from the Denillquin Public School. All of these factors helped to contribute to the Sisters' high profile in the town. Their Ex-students of all Denominations remained loyal to them over the years™.

Across the decades, the Sisters had a number of lay teachers in the Deniliquin Schools. In the early 1920s, Miss Mary McCafferty, a niece of Srs M de Pazzi and Angela Lillis, helped to teach the Intermediate Certificate Class. At her marriage, her position was filled by her sister, Miss Anne McCafferty, who remained on the staff from the 1920s until the 1960s! She lived at the Convent until the early 1950s, and helped to supervise the boarders. Anne McCafferty's Ex-students remember her best for her teaching of English (especially her love of The Wind in the Willows'), for making her Botany lessons practical in the Park opposite the School, and for her coaching of tennis. A Miss Creedon was on the staff for some time in the 1920s or 1930s, and Betty Duncan taught in the Infants' School for some years in the 1930s. Mr Meredith of Bendigo took over physical education classes from Mr Lindsay in the late 1920s, and continued his weekly visits over many years, with his piano accompanist, Miss Hall. He put on an annual display of the boys' skills at vaulting horse, pyramids, etc., and the girls' skills at marching, maypole, and rod drill. Such displays were generally fundraising ventures for the Convent. The Juveniles and Fancy Dress Balls aroused much interest from the 1920s⁴⁵.

In early 1922, when Bishop Hayden broached the question of amalgamation with Mercy Sisters in his Diocese, the Deniliquin Community either was not asked, or declined to move on the matter. The Bourke-Wilcannia Amalgamation took place at the end of 1922, forming the Parkes Community. By late 1927, Bishop Hayden advised the Deniliquin Sisters to join this Community. The Deniliquin Sisters hoped that M M Imelda O'Donnell might be able to visit them during 1928, but they did not meet her until January 1929, in Sydney. By then, the Parkes Chapter had approved the admission of the Deniliquin Sisters to their Amalgamation. Later that year, the Bishop visited Deniliquin, and the Sisters agreed to date their amalgamation with the Parkes Community from the Feast of Christ the King, 1929*. The Deniliquin Sisters had made contact with some Broken Hill Sisters before the 1932 Amalgamation, as the Mathoura Sisters came to Deniliquin for Retreat each year, at least from 1929*.







Jan. 30

Foundation to Wentworth

M. M. Gentrude Euright,
Sr. M. Foreigh Daly.
Sr. Mr. Evangelist Mulvay.
Sr. Magaalen Edgeworth. and
Sr. Bessie Kelmurry postulant, left St.
Michael's Deinliquin on the 26 January 1892
to found a Convent of Mercy at Wentworth.
After a long Coach journey via monlamein
and Balranald, these Sisters happily arrived
at Wentworth on Salarday Evening 35 Jan. 92
and took possession of the Greeky try - Their
Convent to be Known as St. John the Evangelists.

Diory of Bishop Dunne, 1892

The Wentworth Foundation

from Deniliquin, 1892-1920

The town of Wentworth is located in the south west corner of New South Wales, at the junction of the Darling and Murray Rivers. In the later decades of the Nineteenth Century, it was an important river port when the rivers were navigable, but it suffered commercially in the drought years, and, of course, when railway transport took over from river traffic. Because of the small annual rainfall, the farmers of the surrounding districts were not overly prosperous, having to depend on irrigation even for pastoral purposes.

Visiting Priests from Bathurst had served Wentworth's Catholics until Fr Matthew Ryan came in 1871 to build the Church. Even before this time, Mr Mark King had taught catechism in the Court House, and continued to do so over quite some years. A number of priests succeeded Fr Ryan, usually having charge of Wentworth, Balranald, and other smaller centres. These towns became part of the Wilcannia Diocese in 1887, and Bishop Dunne noted in his Diary in 1888 that the Census showed 125 Catholics in the township of Wentworth, which had a substantial brick Church and a very fine Presbytery, but no Catholic School. In August 1891, Fr T O'Connell became Parish Priest of Wentworth. He lost no time in inviting the Deniliquin Sisters of Mercy to make a foundation in his Parish, and he vacated his presbytery to transform it into a Convent and schoolrooms for them².

M M Gertrude Enright, Srs M Joseph Daly, Evangelist Mulvay and Magdalen Edgeworth, and the Postulant, Bessie Kilmurray, left Deniliquin on January 26, 1892, in vehicles driven by Fr Kiely and Mr Kennedy of Deniliquin. They stopped the first night at 'Murgha' station, where the Protestant manager, Mr Austin, always kept 'open house' for clergy of all Denominations. The second night the Sisters spent in the home of a Mrs Warren, while the gentlemen slept in a nearby bush hotel. The third night the Sisters were no doubt glad to reach Balranald. Here they were met by Fr O'Connell, and were welcomed by the Sisters of St Joseph to their Convent. They remained with the Sisters the next day. A young Balranald woman, Sarah Chubb, called to see them, and asked to enter their Foundation. She joined them in Wentworth not long afterwards. The Sisters continued their journey on the mail coach that night. The

Deniliquin Convent

INSPECTOR'S REPORT.

The Inspector of Catholic Schools in the Diocese of Wilcannia-Forbes (Mr. Kelly, a retired High School teacher), examined the convent schools at Deniliquia amined to the Right Rev. Monsignor Treacy, P.A., Mr. Kelly wrote in Monsignor Treacy, P.A., Mr. Kelly wrote in Monsignor Treacy, P.A., Mr. Kelly wrote in highly culogistic terms of the work that highly School, since his last visit of inspection. He dwelt specially on the efficiency shown in business principles and ciency shown in business principles and English, and recommended the promotion English, and recommended the promotion Kelly spoke highly of the good manners and politeness and deportment of the pural pils in the various classes, and expressed himself as delighted with the display given by the children in physical culture.

himself as delighted with the display given by the children in physical culture.

A large number of pupils passed success: fully the examinations held in the College of Business Principles. Sydney, soveral obtaining honours and diplomas. The Superior of the convent received a most flattering letter from the principal of the Business College, offering her and the community his congratulations on the efficiency shown by the pupils in their examination papers. The examiner for the London College of the bald examinations at the convent

The examiner for the London Music held examinations at the convent last week, and all the pupils passed surcessfully, many taking honours and discussfully, many taking honours.

The examination test for knowledge in Christian Doctrine, which was held last October, gave gratifying results, according to the report of the examiner, the Rev. Father W. Brennan, D.D. Competing against ther W. Brennand two colleges in the dioalt the schools and two colleges in the dioces, a pupil of Deniliquin Convent—Maxces, a pupi

Taken from The Cotholic Press, Sydney, December 28, 1933, p.23.

next morning, at Euston, Mr McMahon met them with his coach and four, and conveyed them the remainder of the way to Wentworth. When they arrived that evening, January 30, most of the townspeople were out to greet the Sisters. The approaches to their Convent were decorated with flowers and flags, and the Catholic women were waiting to welcome them to the home they had furnished for them. The Convent was named in honour of St John the Evangelist³.

The Founding Superior, M M Gertrude Enright, was an experienced and competent woman of forty-three years, who had been a Professed Religious for twenty years when she came to Wentworth. She had been Superior for a term before leaving Albury for Deniliquin, and had helped to train the Novices in both Convents. Her Community had much less experience than she did, but she trusted the Sisters to do well the work assigned to them. She administered the Wentworth Convent under difficult financial circumstances, set up the work of the Sisters, trained the Novices, supervised the Schools, helped with music teaching, and visited the sick and those in gaol. She also set up boarding facilities to give girls from surrounding properties the opportunity for schooling. In late 1905, she founded a Branch Convent in Mildura, and set up the same services there as in Wentworth, running the High School herself. In 1910, she returned to Wentworth as Superior. She died in Mildura in 1934*. S M Joseph Daly, not yet two years professed when she came to Wentworth, had been well-educated by the Albury Mercy Sisters and had

spent some time with the Loreto Sisters at their Teacher Training College at Ballarat before entering the Deniliquin Convent. She was given charge of the Wentworth High School, which, with the Primary School, opened on February 8, 1892. Four months later, *The Freeman's Journal* reported that already many of the leading Protestants had withdrawn their children from the local public and private schools to send them to the Convent High School. By November, Bishop Dunne noted that there were 23 children on the High School roll, fifteen of them non-Catholics, and that a new High School room was required. S M Joseph Daly served the remainder of her life in Wentworth and Mildura, and was the longest surviving member of the Deniliquin Founding Community. She died in Mildura in 1950s.

S M Evangelist Mulvay, thirteen months professed when she came to Wentworth, had been trained in music and singing at the Cobar Convent, and had taught primary classes and private music pupils in Deniliquin. She was given charge of music in Wentworth, and almost immediately had twenty pupils. M M Gertrude Enright also took some music pupils, which would have helped to supplement the Convent income. S M Evangelist was remembered by her pupils as a quiet woman with a beautiful singing voice, who enjoyed a joke, consoled homesick boarders, and made their recreation times enjoyable with dancing and picnics. She used her musical gifts not only to teach music, but also to enhance the Church's liturgy, and to present her pupils' talents to their families and the public through frequent concerts. She was also a gifted artist. S M Evangelist was a member of the Founding Community of Mildura in 1905, and helped to establish a School of Music there. About 1913, she became ill, and her teaching was severely curtailed over the years to her death in Mildura in 1922's. S M Magdalen Edgeworth, a native of Murrumburrah, was six months professed when she set out for Wentworth. She was given charge of the Primary School, which had been built near the Convent the previous year. In June 1892, there were forty-five pupils on the roll.

By November of that year there were seventy-seven, forty-one of them non-Catholic, and Bishop Dunne recommended that a separate Infants' room be added to the school. After M M Gertrude's term of office as Superior, S M Magdalen was elected by the Sisters, and, in this capacity, she accompanied the Sisters to Mildura late in 1905, to found a Branch Convent there. Between 1910 and 1952, she served as Superior in Mildura for a total of 35 years, before her death there in 1953'.

Bessie Kilmurray was a pupil-teacher in Rhode, King's County, Ireland, when Bishop Dunne called to his native town, seeking Postulants for his Australian Diocese. As she was his goddaughter, it is not surprising that she joined the group who arrived in Adelaide with him in November 1891. She went to Deniliquin, and soon volunteered for the Wentworth Foundation. She was given charge of the Infants' School in Wentworth. Bessie was received as S M Bridget on July 2, 1892, with almost every family in Wentworth represented at the ceremony in the packed Church! When the Wentworth Sisters opened their Branch House in Mildura in 1905, S M Bridget was a member of the Founding Community, and set up the Primary School there. Over the years, she served terms as Superior at both Wentworth and Mildura, and died while Mildura Superior in 1947". Sarah Chubb was an orphan, living with Sergeant Edward Dowling and his wife Charlotte in Balranald, and helping to care for their children. Having met the Sisters on their journey from Deniliquin to Wentworth, Sarah joined them a short time later as a Lay Sister. She was received on February 2, 1893, as S M Lucy. She cared for the Sisters and boarders in Wentworth, and also in Mildura where she formed part of the Founding Community in 1905. The next entrant, Teresa Wytkin, came from Broken Hill in 1896, and was received in November of that year. Fourteen other girls joined the Wentworth Novitiate before its closure in 1916, and served in both Wentworth and Mildura. Several of these girls were orphans from Melbourne, who, having no family ties, responded generously when M M Magdalen Edgeworth came to Melbourne in 1907, appealing for Postulants for the Wentworth Convent. The last girl to enter, in 1914, was a well-trained musician, who became S M Cecilia O'Connell. She was able to assist, and then take over from, S M Evangelist Mulvay in the Convent School of Music at Mildura".

The Sisters' High School in Wentworth, and later in Mildura, offered a similar curriculum to that offered in Deniliquin. From the beginning, the academic standards were set at a high level. Two boys from the Wentworth Convent passed the Civil Service Examinations and three candidates passed the Junior University Examinations in 1896. Soon after the turn of the Century, the Sisters also offered Commercial Subjects to both boys and girls¹⁰. The Sisters had considerable financial struggles in their early years in Wentworth. No doubt, the fees paid by the High School students, particularly the boarders, and by Commercial and Music pupils, were a considerable help. However, they were not sufficient, as Bishop Dunne had to supplement the Sisters' income by donations from the Diocesan Mission Fund for most years from 1892 to 1897. When he visited the Wentworth Convent in 1900, he remarked that finances were "...very low indeed..." and he sent the Sisters a substantial donation before the end of that year." The drought and general economic depression across the 1890s seriously affected whether parents could pay school and boarding fees. The loss of river trade also led to a general decline of the town of Wentworth, reducing income, and forcing families to seek work elsewhere.

Around the same time, less than twenty miles from Wentworth across the Murray River that formed the Victorian border, the town of Mildura was gaining in population and prosperity as a fruit-growing district. Bishop Higgins of Ballarat established a Parish there, and soon afterwards asked the Wentworth Sisters to found a Branch House in Mildura. The Catholic people provided a small Convent, which Bishop Higgins blessed in December 1905. M M Magdalen Edgeworth accompanied the Founding Community of M M Gertrude Enright, Srs M Evangelist Mulvay, Bridget Kilmurray, and Lucy Chubb, as they took up residence. They commenced their Primary School in January 1906, and a few months later opened a High School in a cottage near the Convent¹².

The work of the Mildura Sisters gradually expanded, and they later opened a boarding school and a bigger Convent. Because the Wentworth and Mildura Sisters were so isolated by distance from other towns in the Wilcannia Diocese, Bishop Dunne suggested that they join the Victorian Amalgamation of the Sisters of Mercy. He began some preliminary steps towards this, but did not complete them before his death in 1916. Bishop Hayden recommenced negotiations after his consecration in 1918, and the union of Wentworth and Mildura Convents with the Victorian Amalgamation took place during the Christmas holidays of 1919-20¹³.



Some early Balranald sisters.
L-R: Srs M Patrick McNamara, Xavier McHugh, Clare McNamara, Francis Brady

The Balranald Foundation

from Deniliquin, 1895-1932

The township of Balranald had its origins before the 1850s in the far south west of New South Wales, on the banks of the Murrumbidgee River at a ford suitable for a stock crossing. Over the years, it became a service centre for the pastoralists of the surrounding districts. With the coming of the river steamers, Balranald increased in importance, as the river traffic provided more regular supplies to the district, and a speedier access to markets for wool and other produce. By 1873, Balranald had a population of 350, and by the 1880s, it could boast of a police station, courthouse, post office, hospital, public school, two churches, and numerous shops and hotels. It was declared a municipality in 1882¹⁴.

The Catholics of Balranald were first served by itinerant priests from Bathurst, and from the 1870s were part of the Parish of Wentworth. In 1875, a brick church was built in Mayall Street, and Fr James Huggard was appointed Balranald's first Parish Priest in 1881. It seems there were a number of clerical

changes in the early 1880s, and it was not long before Balranald was again under the Wentworth Parish. In 1887, both towns became part of the newly erected Diocese of Wilcannia. In 1888, Bishop Dunne reported that Balranald had 200 Catholics. Some confusion had arisen in the 1870s over procuring a Government grant of land for a Catholic Church and School in Balranald, so Mrs Mary Amery donated land for Church purposes. She then proceeded to collect funds not only in Balranald, but travelling by horse and sulky as far as Broken Hill, selling tickets to raise money for the School and Convent! Her charity was not limited to her own Church, however, but extended to fund-raising for the Anglican and Presbyterian Churches and the local hospital. The sick and distressed of the town received her special care and concern. By 1887, the Sisters of St Joseph from Perthville occupied the Convent, and commenced teaching in the Church. The new school was receiving its finishing touches when Bishop Dunne visited in June 1888. The cost of School and Convent was about £90015.

Balranald became a separate Parish again in 1892, with Fr J Barry as Pastor, but the town was having some difficulty in supporting the Priest. The Sisters of St Joseph had sixty-five pupils in their School in 1892, seven of them non-Catholics. They also had sixteen Music pupils. In June, Fr Barry returned to the Bathurst Diocese, and at the end of July, Fr J O'Shea replaced him. After several years, other priests followed, and by 1899, Balranald Church was again served from Wentworth - a situation that continued until 1912. By the end of 1894, the Sisters of St Joseph withdrew from the town, having insufficient staff to keep up the Mission. At the annual fund-raising function on Boxing night, 1894, the Mayor chaired the Concert and Social, and voiced the people's appreciation of the work of the Josephite Sisters 16.

Bishop Dunne asked the Deniliquin Sisters of Mercy to take over the Balranald School, and he noted that they arrived at Balranald to form a Branch Convent on January 5, 1895. There is no record of their journey of more than two hundred kilometres, but their travel probably took three days, as it had taken the Wentworth Sisters to reach Balranald from Deniliquin on their Foundation journey three years before. The members of the first Community are not known with certainty. S M Michael Murray was the first Superior mentioned in Church records, with four Sisters in the Community. S M Monica Tully, who became seriously ill at Balranald in late September 1896, was very likely in the Founding group. The Balranald Convent remained a Branch House of Deniliquin at least until the end of 1906, with four members in the Community across that time. Superiors before 1907 included Srs M de Pazzi Lillis, Catherine Murphy, Xavier McHugh, Berchmans Kenane, and Bridget Hilly. Whether the Sisters returned annually to Deniliquin for Retreat and holidays is not known. With no resident priest across much of this time, the Sisters would have shared with the people the deprivation of frequent access to Mass and the Sacraments. The Sisters' daily visits to the sick, the poor, and the families of their pupils, would have brought practical help and compassion to the people's physical needs. They would also have supplied more frequent spiritual nourishment of instruction and prayer than was available from the priest.

The Sisters did not set up a separate High School at Balranald. Instead, on January 23, 1895, they advertised in the local press that in their Convent Primary School they would offer "besides a very careful religious training, the various branches of a thorough English Education, also Needlework (plain and ornamental), and Commercial Book-keeping." The 'Extras' offered, for varying fees, included Piano, Violin, Singing, Painting in Oils, Water Colours, or Poonah, and Fancy Work of various kinds. At the end of the year, The Riverina Recorder reported on the high standards reached in the Convent School examinations, and the preparations for the annual Concert. Numbers of pupils in the Convent School ranged from the seventies to the nineties over the early decades, rarely going beyond this level before the 1920s. On a visit to Balranald in 1900, Bishop Dunne wrote in his Diary: "Very pleased with Convent and School".

The distance factor and the difficulties of travel were probably the main reasons for the Balranald Community being made independent of Deniliquin. Over the years, 1907 has been quoted as the date of the Independent Foundation, with S M Xavier McHugh as the first Mother Superior. However, the only available official source, the Catholic Directory of Australasia, does not clearly confirm this. It lists S M Xavier as Superior of Deniliquin from 1907 to 1909. It also gives (an unknown) S M Stanislaus as Balranald Superior in 1907, and S M Aloysius as Superior in 1908-9. In 1910, it no longer lists Balranald as a Branch House of Deniliquin, and records an increase of Sisters in the Balranald Community from four to six, with S M Xavier McHugh as the Superior. Information from Ex-students indicates that, from 1910, the six Sisters who formed the Community with S M Xavier McHugh were Srs M Aloysius Collins, Agnes Welch, Patrick McNamara, Clare McNamara, Anthony Byrne, and Francis Brady²⁰.



Concert Programme, Balranald, 1899

Teresa McHugh, who became S M Xavier, was born in Chiltern, Victoria. She had been governess to the Nash family on their station near Deniliquin, and to the Murphy family at Maude, between Balranald and Hay. She also ran a small Private School at Maude before deciding to enter the Deniliquin Convent. From her Novitiate days, she gave proof of her ability to teach music, drawing and French. After profession she spent her life as a Music Teacher, teaching piano, singing, violin, ukulele and banjo, as well as training School choirs. Her Sisters recognised her gifts of leadership and frequently elected her to terms of office as Superior - in Deniliquin and Balranald, and later in Peak Hill, Trundle and Parkes - a total of 26 years in this role. S M Xavier died in Sydney in 1961²¹. Susan Collins entered the Deniliquin Convent in 1889 at the age of twenty, and was received as S M Aloysius. She had charge of the Primary School in Deniliquin soon after her profession in 1891, and Bishop Dunne noted that she could also teach music. If the Balranald Convent was made independent of Deniliquin as early as 1907 or 1908, S M Aloysius was probably the first Mother



5 M Agnes Welch, 1914

Superior. She is listed in official records as Superior in 1908-9, and 1913-7. Early in 1917, she went to Melbourne because of serious illness, and stayed with the Good Shepherd Sisters. She died at their Convent on January 31, 1917, aged 46 years, and is buried with the Melbourne Mercy Sisters in the Melbourne General Cemetery²².

Amelia Welch was a Junee girl who joined the Deniliquin Sisters in 1890, and was received as S M Agnes in January, 1891, at the age of twenty-one. Bishop Dunne described her as very promising, and noted that she had charge of the boys in the Primary School, and could also teach music. In Balranald she taught Fifth Class for some time, later taught Infants, and was remembered by at least some pupils as a strong disciplinarian. Late in 1928, S M Agnes sought medical attention in Melbourne, but her illness must have already been far advanced, as she died in hospital on December 26. She, too, is buried with the Melbourne Mercy Sisters²³.

Mary McNamara (S M Patrick) and her sister, Bridget (S M Clare), came from the village of Ballysheen, near Ennis, in Co. Clare, Ireland. Mary arrived in Adelaide in late October 1891, with other Postulants Bishop Dunne had gathered in Ireland for his Diocese. She joined the Deniliquin Sisters on November I. Bridget, seven years younger than Mary, did not enter the Deniliquin Novitiate until 1900. Both Sisters served many years in Balranald. S M Patrick taught arithmetic in the High School in Deniliquin as a Novice. In Balranald, she managed Infants and Primary classes, taught typing, and cooked the Sisters' midday meal after S M Anthony Byrne became seriously ill in the early 1920s. S M Patrick's pupils remember her as a kindly woman. S M Clare taught in the junior Primary classes. The children had a healthy respect for her insistence on discipline, and deemed her a very good teacher. Srs M Patrick and Clare were gifted needlewomen, and their work brought in much needed revenue for the Convent at bazaars, and on other occasions. S M Patrick's skills extended to fine lace for wedding veils and trimmings on gowns, and her artwork graced concert programmes, presentation certificates, Church adornments and other items. S M Patrick was Superior of Balranald, 1920-8, and S M Clare was Superior of Bourke, 1942-6 and Peak Hill, 1947-9. Both Sisters spent some years in retirement at Sans Souci, and died there in the late 1960s²⁴.

Ellen Mary Byrne's date of entry is uncertain, but she came to Deniliquin some time after June 1892. She became S M Anthony, and worked as a Lay Sister, caring for the Sisters and boarders. It seems that she spent most of her religious life in Balranald. In late 1921 it became obvious that she was ill with tubercular disease, and at some stage, she was moved to Deniliquin for better medical care. She died in hospital in Deniliquin on December 15, 1923²⁵. Norah Brady, of Broken Hill, had boarded at Deniliquin to finish her education. She chose to join the Sisters who had educated her, entering the Deniliquin Novitiate on December 8, 1902, at the age of twenty. She became S M Francis, and was professed in July 1905. She joined the Balranald Community when it was made independent of Deniliquin, and was stationed there until the 1930s. From the first she taught Sixth Class, and later, Fifth and Sixth Class together. She remained in charge of the Primary School over a number of years, and is remembered by her pupils as a firm but kindly woman, who could relax with the children outside the classroom. S M Francis later served as Superior of Brighton, 1948-50 and 1954-6, and of Brewarrina, 1963-5. She died in Sydney in 1966²⁶.

The Balranald Sisters ran a small boarding school for some years, chiefly for girls in the district who lived beyond the limits of a daily horse ride or bicycle ride. Few records of the boarding school remain, beyond the memories of the girls who lived in the small fibro-cement building behind the Convent. Maggie Byrne attended the Convent School from about 1913 to 1920. Her oldest sister boarded at the Convent, with at least four other girls. Maggie boarded in town with an aunt, but she was a regular messenger for the Sisters, and claimed she spent more time with them than with her aunt²⁷! The numbers in the Sisters' School remained in the high nineties before the First World War, and rose above one hundred from 1923. A new brick school was built in 1922, the foundation stone being laid by Archbishop Mannix of Melbourne. This School catered for Primary Classes, and the Infants' Classes continued in the original wooden school. The 1920s must have been a prosperous time for the town, as Convent and Church buildings were also renewed. S M Patrick McNamara informed Bishop Hayden in February 1923 that the old Convent building had been sold and was being removed, and urged him to approve quickly



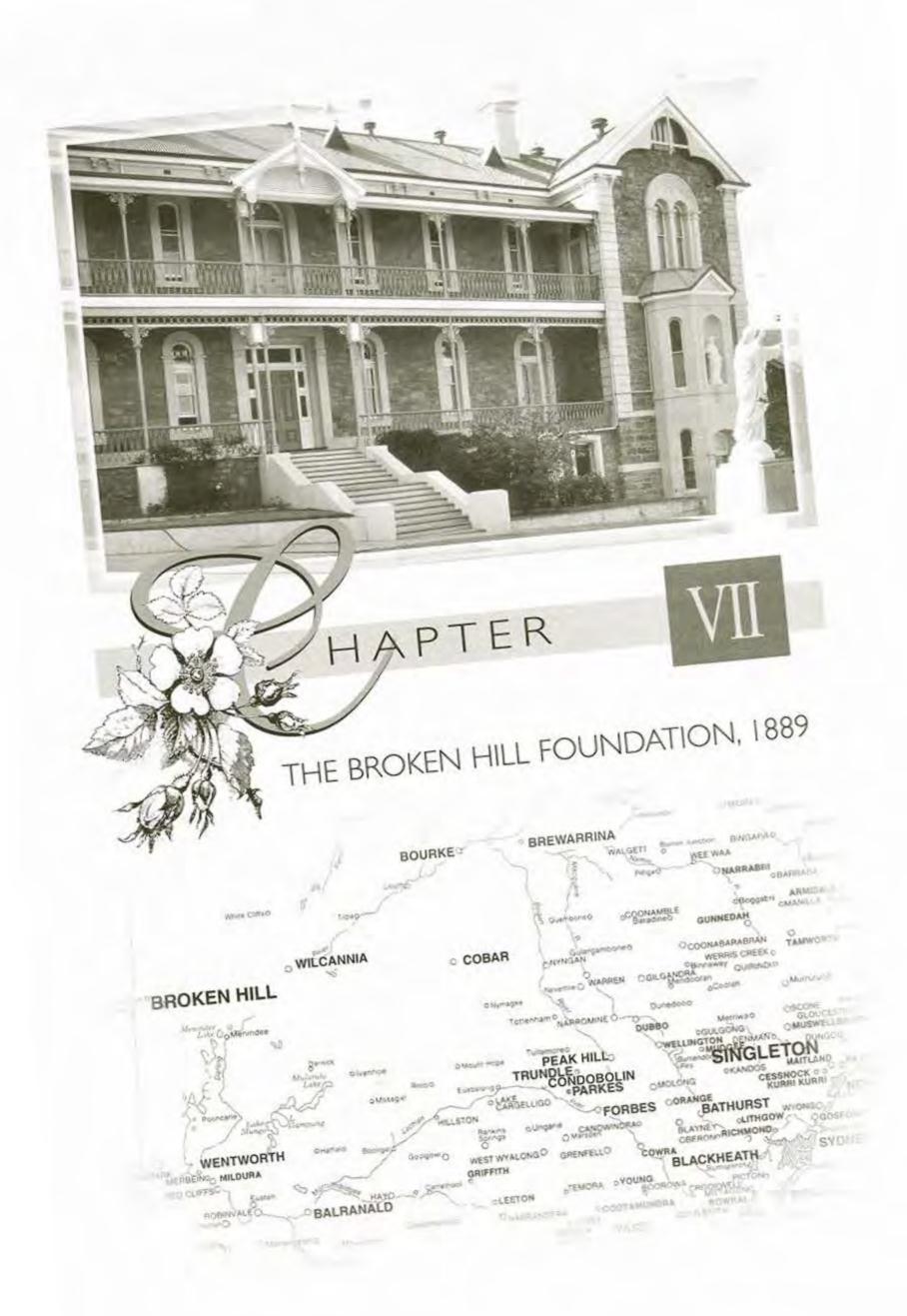
Church, Convent and School, Balranald, 1926. (The new bell tower had just been erected)

the plans of the new Convent, so that the Sisters would not be 'homeless' for too long! The Bishop laid the foundation stone of the new Convent in August 1923. The original Church was extended and a bell tower was added in 1926. Many Ex-students remember the excitement of raising the bell to its lofty height, as they were given a school holiday to help the donor, Mr Keeley, and Fr Killian, to work the pulley system devised to lift the bell into position²⁸!

Well before the 1920s, the Balranald Sisters had offered Music and Typing lessons at the Convent to their own pupils and to Externs. S M Xavier McHugh taught the Music, and she and S M Patrick McNamara taught Typing. No doubt this helped to supplement the income from School fees, which not all families could afford. Catholics and Protestants alike were generous to the Sisters, and some families kept them in meat, milk, vegetables and other provisions over many years²⁹. Sporting activities in the Convent School were similar to those of most schools in the early decades of the Twentieth Century, where there was little organised sport, and no outside competition. Cultural activities were given a somewhat higher priority. The annual concert of 1918 showed not only the children's ability at singing, dancing and acting, but also the girls' skill at wand drill, and the boys' expertise at club swinging. The concert included the crowning of the winner of a Queen Competition, and was followed by a dance. Fr Hennessy thanked the people for the £108 raised for the Parish by the Queen Competition, and for the £25 for the Sisters from the night's functions³⁰. Craft activities were encouraged in the School, and the children were proud to see their work sold at the local bazaar, or adorning their homes for years to come³¹.

The Sisters' lives progressed busily, interspersed with times for daily recreation, but apparently without movement from Balranald at Christmas time in the early decades of the Twentieth Century, except for medical reasons. The Sisters were aware of the needs of the families of the town, and not averse to extending friendship where they could. As a young married woman living next to the Convent, Mrs Dora Dowling was often invited to join the Sisters on the Convent veranda at their afternoon recreation - no doubt sewing for her family while the Sisters prepared gifts for sale at the next bazaar³².

Over the years, there is no indication - either in official Records or in people's Memoirs - that the Balranald Sisters received Postulants to their Community. The Deniliquin Community had experienced a dearth of vocations across this time, and had closed its Novitiate by 1916. It is not known whether Bishop Hayden asked the Balranald Sisters in 1922 to join the proposed Parkes Amalgamation. By the end of 1928, three of the Balranald Community had died, leaving only four members. S M Xavier McHugh was very ill early in 1929, and unable to take up her duties fully until the middle of the year. It was obvious that the Balranald Sisters could not continue the Mission alone. The Bishop evidently urged the matter of amalgamation with them in the first half of 1929, as he asked the Parkes Sisters to accept the Balranald Sisters by August 1929. M M Imelda O'Donnell requested that the Amalgamated Houses might vote to admit Balranald as a Branch House at their Chapter in January 1930, as they had voted for the admission of the Deniliquin Sisters at the beginning of 1929. The Balranald Community was duly admitted to the Parkes Amalgamation on January 22, 1930²³. From then on, Sisters from other towns became part of the Balranald Community.







First Convent, Broken Hill 1889, later used as a Music School

Pioneering Days-

The earliest Sisters and their work

Silver ore was first discovered at Thackaringa in the Barrier region of Far Western New South Wales in 1875, with some richer finds soon following at other sites in the region. By 1882, the settlement of Silverton had developed as the Barrier's first township, its population rising to over 3,000 by 1885. Through his newspaper, The Silver Age, James Smith Reid urged the establishment of the Silverton Tramway Company. By 1887, this link with the South Australian railway system provided the Barrier region with access to Adelaide, the nearest capital city and port. After Charles Rasp's discovery of silver-lead ore on 'the broken hill' at Mt Gipps Station in 1883, the Broken Hill Mining Company was formed. Assessments were made of the ore-bearing potential of the region, and the Company advertised for miners and for tenders to tunnel under the hill. Once the size of the Broken Hill ore body became apparent, most of the inhabitants of Silverton joined the rush of miners to this extremely promising site. The town of Broken Hill began its rapid growth, and soon outstripped Silverton in importance. Despite the inhospitable climate, the lack of water, and the isolation of this semi-desert environment, the population of Broken Hill had reached about 12,000 by 1888, with a further 1,500 in South Broken Hill².

The Catholics of Silverton and Broken Hill were served from Wilcannia by Fr Walter Curran, who paid his first visit to them in December, 1884, and came every six weeks or so over the next two years. The people raised funds for a Church at Silverton, which was blessed and opened by Bishop Byrne of Bathurst on August 1, 1886. On this visit, the Bishop was shown over the Proprietary Mine at Broken Hill, and he was astounded at its size and wealth. No doubt his reports on the town's prospects later helped to influence Bishop Dunne to make Broken Hill the cathedral town of his new Diocese. Fr J Black was appointed to Silverton in February 1887, and soon realised that Broken Hill was rapidly outgrowing Silverton. He therefore bought three adjacent blocks of land fronting Lane and Mica Streets in Broken

Hill, and had a two-roomed presbytery and a wood and iron Church erected on them by August, 1887. On September 18, 1887, the newly consecrated Bishop Dunne of the Wilcannia Diocese arrived in Silverton for his initial visit. He noted the good stone church, which seated about 150 people. When he moved on to Broken Hill on September 25, he blessed the recently opened Church, which was already too small for the Congregation. On asking to meet the Catholic children of school age, Bishop Dunne was surprised to find 102 of them. A few had received some instruction in their Catholic faith from Miss O'Donnell in her Private School. The Bishop suggested that the Misses Derkins be engaged as teachers in a Catholic School to be conducted in the Church, and Fr Black and his Committee promised to provide desks and school requisites for them. School fees were set at one shilling per week, with reductions when more than one child attended from the same family's.

In July, 1888, when Bishop Dunne officially 'visited' the Parish now named "Broken Hill and Silverton", he noted in his Diary that Silverton had no Catholic School, and only seventeen children frequented Sunday School. He estimated the Catholic population at 300, and was saddened by the lack of spiritual life there. Broken Hill's Catholic population was then about 2,500, with a further 600 in South Broken Hill. Fr R Kiely, by then in charge of the Parish, had extended the Church and presbytery, and, with the support of the people, had reduced the Parish debt. This was proof of the generosity of a struggling people, as most of the town's population at that time consisted of working men and their families. The Assistant Priest, FrW H Connolly, took responsibility for supervising the School. The Misses Derkins had 143 children on their School rolls, including 51 Protestants. While a Public School had been established late in 1886, many non-Catholic children still attended the Catholic School in mid-1888. This fact may have been at least partly attributable to overcrowding at the Public School. It perhaps also reflected appreciation of the quality of the Misses Derkins' teaching, and the lack of bigotry among Broken Hill's Protestants. Despite the numbers in the School, the fees received averaged only fifty shillings per week. It was obvious that many families could not afford to pay the full fee. The Bishop shared the Misses Derkins' concern that many Catholic children still did not attend school at all, and he saw the need for a second school, located in the rapidly growing South Broken Hill area. Bishop Dunne concluded his notes on the School with the statement: "A great necessity for a Convent."5

Since the Dioceses of Bathurst and Goulburn had already supplied Bishop Dunne with Sisters for the Cobar and Deniliquin Convents, he now turned to Bishop Murray of the Maitland Diocese and M M Stanislaus Kenny, Foundress of the Convent of Mercy, Singleton, to appeal for a Community of Sisters for Broken Hill. The Sisters of Mercy at Singleton had flourished since their arrival from Ennis, Ireland, in 1875. With great generosity, they had already founded ten Convents in the Eastern region of New South Wales between 1879 and 1887. In the same generous spirit, they readily responded to Bishop Dunne's appeal in 1889 for a Community for the Far West of the State. Since Broken Hill was about 750 miles (1,200 km) from Singleton, and in a different Diocese, the volunteers for the new Mission knew they would have to form an independent Foundation. They would also have had some idea of the primitive conditions they might find in a recently established mining town in such an inhospitable climate and terrain. Yet most of the Singleton Community immediately volunteered for Broken Hill, and six were chosen from among them. The Founding Community consisted of Srs M Josephine Callen, Clement Hennessy, Gertrude Gallagher, Patrick Dwan, Ita Morris and Rose O'Grady. M M Stanislaus Kenny accompanied them, and stayed with them in Broken Hill for three and a half months to help set up the Mission*.

Fr T O'Connell of the Goulburn Diocese had applied to join the Wilcannia Diocese, and Bishop Dunne asked him to accompany the Singleton Sisters to Broken Hill. The party travelled from Newcastle to Sydney by steamer. Since the Western rail line from Sydney had not yet reached Broken Hill, they were forced to travel via Melbourne and Adelaide. They took the train to Melbourne, where they stayed with the Loreto Sisters. Mary Griffin of Balranald met them at the Loreto Convent, asked to join the new Foundation, and, as their first Postulant, boarded the train with them on their next stage to Adelaide. After a few days with the Sisters of Mercy in Adelaide, the travellers faced the journey of 316 miles to Broken Hill through several rail links to Cockburn on the border of South Australia and New South Wales. Here they boarded the Silverton Tramway for the last 35 miles, finally arriving in Broken Hill on February 19, 1889, more than a week after they had set out from Singleton. They were welcomed by the Bishop and Fr Connolly at the railway station, and were driven in buggies to the Church. Under the direction of the Misses Derkins, the school children formed a guard of honour for the Sisters, and cheered as they alighted from the buggies. After prayers of thanksgiving for their safe

arrival, the Sisters were conducted to their six-roomed cottage on the northern corner of Lane and Sulphide Streets, which the ladies of the Parish had prepared and furnished for them. The Sisters did not record their thoughts on the climate, the scarcity of water, the lack of sanitation, or the primitive living conditions they found among the people in those first days in one of Broken Hill's worst summers! On February 20, the Bishop formally appointed S M Josephine Callen as Reverend Mother, and S M Clement Hennessy as Mother Assistant⁷.

Ann Agnes Callen (S M Josephine) was born in 1858 at Kincumber, near Gosford, New South Wales, into a hard-working, faith-filled family. After her father's death, the family moved in 1870 to Stockton in Newcastle, where one of her brothers had begun a ship building business. Ann Agnes was educated by the Dominican Nuns in Newcastle. While still at school, she answered an appeal from Bishop Murray to teach religion and other subjects at the Denominational School at Scone. Her sister, Bridget, later also filled this role. Ann Agnes entered the Singleton Convent in 1878, and became S M Josephine. Bridget entered two years later, and took the name of S M Alphonsus. S M Josephine Callen was professed at the end of 1880. She spent some time at the Morpeth Convent (founded 1883), but there are no other records of her movements before 1889. She was thirty years of age when asked to lead the independent Foundation to Broken Hill. She was to spend most of her future years in leadership. She held the position of Reverend Mother of Broken Hill for a total of sixteen years (1889-1901, 1908-10), founded the Mt Barker Convent in 1902, and remained there as Superior until 1907. From 1912-9, she led the South Broken Hill Community, was Superior of Brighton, 1920-3, and again served as Superior in South Broken Hill, 1929-32. M M Josephine Callen carried out her duties with utter faithfulness to every detail of the Rule of the Mercy Order, and expected the Sisters to do the same.

M M Josephine's gift of compassion was soon obvious as she and her Sisters visited the poor in their primitive dwellings and supported them through desperate times; provided a home for orphans; visited the sick even through typhoid epidemics; and educated the children at all levels in the five schools they had opened in the town by 1896. She saw that this pattern of service in the spirit of Mercy was established and lived in each of the Convents for which she was responsible. Even in her advanced years, when deafness made teaching difficult, she did not retire from spreading the knowledge and love of God. In the early 1930s, she designed a set of Correspondence Lessons in Religion for the 'Bush' children of the isolated settlements and stations of the Far West. She not only made contact with the children, instructing them and preparing them to receive the Sacraments of the Church, she also befriended the parents, especially the mothers, encouraging and advising them in coping with the problems of isolation. In School holidays, she invited the children to Broken Hill for 'live-in' classes and an experience of the city. She continued this work almost to her death in 1938, and others kept it going for years afterwards'.

When Bishop Murray of Maitland visited Ireland in the early 1880s to seek Priests and Religious for his Diocese, he brought back three professed Sisters of Mercy and four Postulants for the Singleton Convent. Margaret Hennessy (S M Clement) and her sister, Elizabeth, (S M Ligouri), were among the Postulants. They came from Templemore, in County Tipperary, and entered the Singleton Convent on February 2, 1882. Another sister, Johanna, was to join S M Clement as a Postulant in Broken Hill in 1890, to become S M Joseph. No records are available as to where S M Clement Hennessy served before leaving for Broken Hill early in 1889. She was then in her mid-thirties. Her experience qualified her to be appointed Mother Assistant to the new Community. She was a Primary teacher, and was placed in charge of St Mary's School at Railway Town after its opening in 1896. She also spent time in the other Schools around the town, and for quite some years was in charge of the girls at St Anne's Orphanage, where she was much loved. She was Superior of South Broken Hill Convent 1907-8 and 1910-1. S M Clement died in 1943¹⁰.

Sarah Gallagher (S M Gertrude) was born in Newcastle, and grew up in Murrurrundi, where she received her early schooling from the Singleton Sisters of Mercy. After completing her education with the Dominican Sisters in Tamworth, she entered the Singleton Convent in 1885, where her sister, Margaret (S M Claude), had been professed the previous year. S M Gertrude was just over one year professed, and twenty-one years of age, when she joined the Sisters making the Broken Hill Foundation. She was immediately appointed Mistress of Novices, and held that post from 1889 to 1894. She trained eighteen Novices in that time, fourteen of them deciding to stay for life. Because of the circumstances of the new Foundation, the early Novices worked where they were needed, in a kind of 'apprenticeship



A very early photo of the Broken Hill Sisters, 1894.

5th Row L-R: Novice (un-named), Srs M Rose O'Grady (Novice), Aloysius, Veronica, Martha, Monica
4th Row L-R: Srs M Patrick Dwan, Teresa, De Sales, Novice (un-named)

3rd Row L-R: Srs M Stanislaus, Gonzaga, Lucy, Xavier

2nd Row L-R: Srs M Claude, Clement Hennesy, Paul, Joseph

system', as the Foundation's first Postulant later expressed it. Bishop Dunne's assessment of the situation was that the Novices were left too much to themselves, but the lives of those who stayed were sufficient proof that they suffered no lasting damage from the arrangement.' S M Gertrude Gallagher was asked to shoulder the responsibilities of leadership of Communities for a total of forty-five years continuously - almost the whole of her Religious life. Her bright personality and sense of humour must have helped her to cope. She was Superior of Broken Hill after M M Josephine Callen, 1902-7, and served there again 1911-7, and 1923-8. She led the Mt Barker Community 1908-10, 1918-22. She was also responsible for sending Sisters to found the Brighton Community in 1915. She was Founding Superior of Condobolin, 1929-31. At the beginning of 1932 she was appointed by Bishop Fox as the first Mother General of the Amalgamated Institute of Sisters of Mercy of Wilcannia-Forbes. The Sisters must have appreciated her qualities, as they elected her to a second and third term of office in 1935 and 1941. She exercised her office with humanity and kindness, but showed firmness and strength where needed. She held this position until a few weeks before her death on January 19, 1947¹².

Ellen Dwan (S M Patrick) came from Borrisleigh, near Templemore, Ireland, and had possibly met Bishop Murray on his visit to that area in 1881. She may also have been aware of Margaret and Elizabeth Hennessy's departure from Templemore for the Singleton Mission. Ellen Dwan spent some time in 1885 at the newly established St Brigid's Missionary School at the Convent of Mercy, Callan, County Kilkenny. This School had been set up by the Callan Sisters at the request of the future Cardinal Moran of Sydney and several Australian Bishops, to train girls desiring to join the Australian Mission. Ellen Dwan travelled to Australia with other Postulants for Singleton, including Margaret Morris (S M Ita), and entered the Singleton Novitiate on November 6, 1885. Ellen was received as S M Patrick on July 1, 1886, and departed for Branxton on July 4 as a founding member of the Convent there. The following year, while still a Novice, she was sent to the Scone Convent, about two months after it was established. She was professed at Singleton on September 24, 1888, and volunteered for the Broken Hill Mission shortly after. She was an accomplished linguist, and probably helped establish the Sisters' High School at Broken Hill. Sadly, she was only in her new Mission for just over two years when she succumbed to heart disease accelerated by influenza contracted while visiting the sick. Her Obituary notes that she was always of a cheerful disposition, even during her illness. She died on May 16, 1891, at twenty-five years of age¹³.

Margaret Morris (S M Ita) of Callan, Ireland, joined St Brigid's Missionary School for some time before sailing for Australia in 1885. She was twenty years of age when she entered the Singleton Convent on November 6 that year. She was professed with S M Patrick Dwan at Singleton on September 24, 1888, and, with her, volunteered for the Broken Hill Foundation. S M Ita taught in the High School in Broken Hill over many years, and is well remembered by her pupils. She was Superior at Mt Barker in 1911, and served an extended period as Superior in Broken Hill, 1929-41, with the exception of 1932 as Superior of Condobolin. She returned to Condobolin as Superior, 1942-6, and taught languages to Secondary students there. After the 1932 Amalgamation of the Sisters, she was a Councillor to M M Gertrude Gallagher, being re-elected to this position until the end of 1946. M M Ita lived until 1954, the longest survivor of the Broken Hill Founding Community¹⁴.

The farming district of Millers Forest, on the banks of the Hunter River not far from Newcastle, was served by the Singleton Sisters of Mercy from Raymond Terrace from the early 1880s. This district was a source of many vocations to the Singleton Sisters, and to their New Zealand Foundations. One family providing multiple vocations was that of Margaret O'Grady, who, as S M Rose, joined the Broken Hill Foundation in 1889. She eventually had a sister at the Dunedin Convent, and five nieces in Singleton, two in Christchurch and one in Westport. Margaret O'Grady entered the Singleton Convent early in 1886, and was received as a Lay Sister. In Broken Hill, S M Rose cared for the Sisters, provided food for the many destitute families the Sisters visited, looked after the boarders, and helped to train Postulants preparing to be Lay Sisters. In 1902 she went to Mt Barker as part of the Founding Community. Her exact movements after this time are uncertain. S M Rose served the Sisters and people of Far Western New South Wales and South Australia for over sixty years, spending her later years in Brighton. She died in Broken Hill in 1949¹⁵.

Mary Griffin (S M Evangelist) was born in Wagga Wagga and grew up in Balranald. She was a pupil-teacher, and was possibly working at the Loreto Convent School in Melbourne when she met up with the Singleton Sisters staying there on their way to make the Broken Hill Foundation. With spontaneous

generosity, she immediately joined them, and probably did not see Balranald again for many years. Besides helping with the various works of the Community during her Novitiate, she also learned Music. In the mid-1890s, she helped other Sisters to provide evening classes for young men, teaching them English, Arithmetic and Bookkeeping. She served in the Broken Hill Schools as a talented and efficient teacher until she was appointed Superior of the Mt Barker Convent in 1924. She held this position until 1928, and from 1932 to 1938. After the 1932 Amalgamation of the Sisters, S M Evangelist was appointed one of the Councillors to the Mother General. She was Superior of the Sisters' Rest Home at Sans Souci from 1943 until mid-1947, when she led the Community for several years at Deniliquin. She then returned to Sans Souci as Superior for several more years. In her final illness, her niece, S M Kostka, a Goulburn Sister of Mercy, cared for her in the Cootamunda Mercy Hospital, where she died in 1952¹⁶.

The High School and Primary School

When the founding Sisters arrived in Broken Hill, they found that Fr Connolly had set up the Sodality of the Children of Mary in 1888, and that it was in a flourishing state. The President welcomed the Sisters to the town, and to their amazement, presented them with the extremely generous gift of a Scwechten piano, valued at ninety guineas. Hence, the Sisters were immediately able to offer to the mining town the opportunity for training in musical culture, which they were to continue at an exceptional standard for many years. On February 23, the Sisters advertised in The Silver Age that they would open at their Convent, Mount St Joseph's, a Select Day School for Young Ladies. Besides religious training and the various subjects of a superior English education, they would offer French, Needlework, Music (instrumental and vocal), and Drawing. The fee per Quarter would be five guineas. Subjects such as painting, Italian and German would be available for an extra charge. Music, Drawing and Fancy Work would be offered to Externs for three guineas per Quarter. The High School opened two days later with thirty pupils. The fees from the High School, and from the Externs learning Music, would have provided the main source of the Sisters' income from the beginning, and for many years to come. Providing education for the poor, who could ill afford to pay, would have been impossible without charging the better-off for what they could afford. One purchase made that year from the School and Music fees was a second piano".

The Catholic Primary School, which had been commenced by the Misses Derkins in the Mica Street Church, was continued by the Sisters. When they began classes on February 25, 1889, the enrolment was 120 pupils. This swelled to 300 within a few months, and to 483 by the beginning of 1890. A meeting on May 17, 1889, proposed an enlargement of the Church, as the lack of space had already led to about one hundred children being taught in the open air. Work must have commenced immediately, as Bishop Dunne recorded that the new side aisles of the Church were opened on July 28 that year. At some stage in the very early years, a separate wooden building was provided for the Infants' division of the School. It served until a brick building was erected for the Infants in the Convent grounds in 19121 Through his daughter, 5 M Veronica, Daniel O'Neill has left a detailed description of his experience of the system used by the Sisters to cope with teaching, in a single room, large numbers of children of a range of ages, with varying degrees of knowledge. One Sister gave the lesson from the blackboard at the front of the room, while the other Sisters acted as Monitors. The day commenced with Prayers - prayed and learned at the same time, as those who did not know all of the prayers listened and gradually joined in with those who did. Religion was similarly learned by rote from the Catechism, the teacher asking the questions, and the children answering as many as they knew, and listening to others answering the rest. Mathematical tables, spelling, grammar, poetry - all were learned by this system from the charts the Sisters had made, which they displayed on the blackboard. As the Sisters had no maps in those early days, children who had never seen the sea, or any landform beyond Broken Hill's arid surroundings, had difficulty visualising oceans, continents, rivers, the various countries and their capital cities, and the routes of explorers sailing the seas! The teacher had the only textbook for each subject, and the children's writing slates were school property. Their slate pencil was paid for by the one penny per week school fee. If the pencil was worn beyond use, another was not instantly available; in the interim, learning depended solely on attentive listening.".

Within a few months of their arrival in Broken Hill, the Sisters received two Postulants into their Novitiate. They were Margaret McKearney (S M Stanislaus) from Wagga Wagga, New South Wales, and Ellen Wynne (S M Aloysius) from Ballymore, Co. Westmeath, Ireland. From the first they helped with the teaching in the Infants and Primary Classes. S M Stanislaus McKearney taught in the Broken Hill Schools for about twenty-eight years before her death in 1917. S M Aloysius Wynne was a Senior Primary teacher, whom some of her pupils found rather strict - no doubt a necessity at times! In August 1892 she helped to start St Peter and Paul's School at North Broken Hill. She evidently showed considerable leadership ability, as she was Founding Superior of the South Broken Hill Convent in 1900, remained in that position until 1902, and was Superior there again from 1922 to 1925. She was also Founding Superior of the Mathoura Convent in 1926, and led the Community there until 1928. She was then appointed Superior of Brighton in 1929-31, where she taught Grade Seven. Her last leadership role was in Condobolin in 1933. She died at Broken Hill in 1937.

Anticipating the need to open other Primary Schools across the growing town, M M Josephine Callen appealed to M M Stanislaus Kenny in Singleton for several more Professed Sisters to help in Broken Hill. M M Stanislaus was well aware of the situation, having stayed with the Sisters from their arrival until early June 1889. The two Professed Sisters and the Postulant she sent arrived in Broken Hill on November 1, 1889. The Postulant eventually left, as did another who had entered a few weeks before her to become a Lay Sister. The two professed Sisters, Srs M Claude Gallagher and Paul Scanlon, both spent well over sixty years serving the people of the Far West and of South Australia²¹.

Margaret Gallagher (S M Claude) was an older sister of S M Gertrude Gallagher, and of a somewhat more sombre character. Margaret had entered the Singleton Convent in 1882, and in 1886 as S M Claude, was a founding member of the Branxton Convent. She was aged twenty-six when she came to Broken Hill. S M Claude took charge of St Peter and Paul's School at North Broken Hill at its opening in August, 1892. She was Superior in South Broken Hill 1903-6, and again in 1909. In 1914-7 she was Superior of the Mount Barker Community. She taught Infants and Primary classes in Central Broken Hill across the 1920s, before spending some time in Mt Barker in the early 1930s. She served in Broken Hill during the 1940s, and died at Sans Souci in 1953. Alice Scanlon was born in Sydney, and entered the Singleton Convent in 1885 to become S M Paul. She was aged twenty-three when she arrived in Broken Hill. Her Infants' School pupils remember S M Paul as a very short lady, with a great passion for helping the Church's Foreign Missions. She raised money by various means, such as selling toffees to the school children, selling used stamps, or saving the seeds from the larkspurs in her garden and enlisting the help of pupils to packet them and sell them door-to-door around the town! In later years, she ran fetes for the Missions. S M Paul Scanlon was a founding member of the Sans Souci Community in 1936, and taught Kindergarten there for several years. In her advanced years in Broken Hill, she loved to talk to the children on the playground, to help with classes when needed, and to visit the sick and needy. S M Paul died in Broken Hill in 195222.

The spread of 'Out-schools' to the Broken Hill 'Suburbs'

Broken Hill continued to grow apace, and by 1891, Catholics made up twenty per cent of the population. During 1889, the Catholics of South Broken Hill (or Alma, as it had been called from its beginnings), had been provided with Sunday Mass in a local hall. At a public meeting on December 18, 1889, a decision was made to build a Church/School in the area. The foundation stone was laid in August 1890, and the substantial stone Church, named All Saints, was blessed by Bishop Dunne on February 8, 1891. There is no record of which two Sisters commenced teaching the 110 children who enrolled on Monday February 9. By the end of the first year of operation there were 205 pupils. By this stage, Broken Hill's population had swelled to over 20,000, and the Mica Street Convent School had 520 pupils. By August 1892, a simple wood and iron Church/School was opened at North Broken Hill, under the patronage of Sts Peter and Paul. Srs M Claude Gallagher and Aloysius Wynne commenced teaching here with an enrolment of 153 pupils. The Railway Town district of Broken Hill had Mass occasionally in private

homes, before a decision was made to open a Church/School there. In 1896, a wooden building known as Dryan's hall (which had formerly been at Silverton) was moved from Cornish Street, Broken Hill, to Gypsum Street, to become St Mary's Church. Side verandas were added and one small room, so that it would serve the purpose of Church and School. S M Clement Hennessy took charge of the School, and the opening enrolment of 126 had risen to 151 by the end of 1897. For many years, the Sisters walked the three miles each way between the Convent and the Railway Town School - an exhausting exercise in Broken Hill's summer months. The children used to meet the Sisters as they came over Water Works Hill, to carry their cases to the School. Some of the children were not easy to handle, but the Sisters seemed to take this in their stride. The opening of these 'out' Schools helped to relieve for a time the crowded situation at the Mica Street School in Central Broken Hill. Its enrolment in 1893 was 384, and in 1897, it was down to 241. By the turn of the Century, the Broken Hill Sisters were teaching 1,066 children in their four Primary Schools - over forty per cent of the children in Catholic Primary Schools in the Wilcannia Diocese²³.

Care extended

to all in need

From the Sisters' arrival in Broken Hill, they commenced visits to the homes of the poor, the sick, the families of their pupils, and those they knew were neglecting the practice of their Catholic faith. The Sisters taught in the Schools from 9.30 am until midday, prayed together for a short time, had a light meal, and then set out on their visiting. As Daniel O'Neill later recalled, the school children were asked to be 'scouts', to show the Sisters where particular families lived in the maze of primitive dwellings. The 'scout' would squat outside the house until the Sisters emerged, and then direct them to the next family they wished to see. Many of the houses were made of flattened kerosene tins nailed to wooden uprights, and lined inside with canvas and newspaper - with the homely touch of pictures stuck on to brighten the drabness! There was little water, poor sanitation, and overcrowding, so sicknesses such as typhoid fever were common in Broken Hill. This did not deter the Sisters from visiting afflicted families. The Sisters and their 'scouts' returned to the School after 2.00pm. In the meantime, the Sisters' pupils had been home for lunch, and then had returned to School to play games until lessons resumed. The afternoon session continued until about 3.30 pm. For many years the Broken Hill Sisters, and their boarders, followed the Irish custom of Dinner at 4 pm, as the Singleton Sisters had done since their arrival in Australia²⁴.

The Sisters also visited the sick in the Hospital, which had been opened in 1887. In February 1889, it was still a primitive structure, and the Sisters felt sympathy for both nurses and patients in their poor accommodation. At that time, typhoid fever was raging, with an average of eleven funerals per day. Undismayed, the Sisters continued to visit all who wished to see them. The hospital staff also had to take in many victims of mining accidents, as well as those suffering from lung diseases and lead poisoning associated with mining. The Sisters visited these patients and their families, as well as supporting families bereaved by the death of their menfolk in mining accidents. Over the years, numbers of families could thank the Sisters for helping to find work for men dismissed from the mines, or for women who had to become the breadwinners when their husbands were injured or killed in the mines.

Trade Unionism and the Labour Movement struggled to come to birth in Broken Hill from the earliest days of mining there, and many families suffered near-destitution during the protracted disputes between employers and employees in 1892, 1909, and 1919-20. The Sisters were very aware of the families of the miners when the men were out of work because of strikes or lockouts. Because of the restrictions of Society and the Church on women at that time in history, the Sisters could not join in public protests. However, there is little doubt that, like Bishop Dunne, their sympathies were with the miners during the nineteen-weeks strike of 1892. In 1909, the Catholic congregation held various fundraising events, and the boots and clothing purchased with the proceeds were given to the Sisters to distribute to about ninety needy families. The 1919-20 Strike coincided with the world-wide Influenza epidemic. Of the 323 people admitted to the Broken Hill Hospital's special Influenza ward, 71 died. The Sisters' services to distressed families would have been sorely needed in this period.

Establishment

of the Orphanage

Not long after coming to Broken Hill, the Sisters took into their care two little orphaned girls from the one family, whom they housed in a two-roomed building in the Convent grounds. The building was of galvanised iron and wood, and one wall of mud-brick also served as the boundary fence of the neighbouring property. S M Xavier Quinn, who entered in December 1890, was one of the first carers of the orphans. Several other girls soon joined them. By 1897, many more children were in need of care, and it was probably around this time that S M Clement Hennessy took care of them. In August that year, Bishop Dunne bought Creswell's property next to the Convent to serve as an Orphanage. He got possession of the house on October 8, and had it extended to include two dormitories and other rooms to house twenty-five to thirty girls, and to make it suitable not only as an Orphanage, but also as an Industrial School. In a letter to the Editor of The Barrier Miner, published on January 29, 1898, the Bishop explained that the building would be open not only to girls in need through loss of a parent, but also to girls from ten to sixteen years from isolated families who could not afford boarding school fees. The Sisters would take these girls for the cost of their food and clothing, give them a basic secular and religious education, and train them in housework, sewing, cooking, and household management. He hoped that they would soon be taught scientific dressmaking and the use of sewing and knitting machines, to expand their work opportunities on leaving the Industrial School. He stressed that the Orphanage and Industrial School were open to girls of all Denominations, and that the Sisters would respect the wishes of parents regarding their daughters' religious practice. Bishop Dunne appealed to all the citizens of the town and district to support the venture, for which there was no Government funding. The total cost of the building would be about £1,00027.

St Anne's Orphanage was blessed and opened by Bishop Dunne on January 30, 1898, in the presence of a large crowd. Fund-raising had already begun with a recent Ball, and the people gave generously at the opening ceremony. The proceeds of the 1898 St Patrick's Day concert and social, (and those of later years), were donated to the Orphanage. A Committee was formed in July 1898, to make the Orphanage Ball an annual fund-raiser for the support of the children and the maintenance of their home. This tradition carried over many years, with the generous support of Committee members and their helpers, local tradespeople, and the general public. From 1898, Fr W H Connolly made the Orphanage his special care, and won from the people the title, 'The Friend of the Orphans'. At times when Broken Hill was in the grip of industrial crisis, with little money to spare, his generosity and untiring energy saved the Orphanage from severe financial difficulties. The Sisters often had to use considerable ingenuity to provide for the children. When a volunteer dressmaker wished to vary the pattern of the girls' uniform from a style with elastic around the waist, M M Josephine Callen reminded her: "No, dear Anne, made this way, they fit all heights and sizes; if too long you can pull the elastic up; if too short, pull it down." The Sisters of Mercy cared for many girls in this Orphanage until 1942.

A flourishing Broken Hill Novitiate-Entrants, 1890-1900

The numbers in the Sisters' Community steadily increased. On March 1, 1890, Johanna Hennessy, sister of S M Clement, arrived from Ireland, after spending five months at the Callan Missionary School. With her reception into the Broken Hill Convent as S M Joseph, the Community numbered eight Professed Sisters and six Novices. After visiting the Sisters later that month, Bishop Dunne wrote: "The want of better accommodation for the Sisters is being seriously felt and must be supplied." Unfortunately, no records have been found of S M Joseph Hennessy's work. She died in Broken Hill in 1938. Three more Postulants arrived before the end of 1890. Two of these remained for profession: S M Martha (Mary McKenna from Seven Hills, South Australia), who became a Lay Sister; and S M Xavier (Elizabeth Quinn from County Wicklow, Ireland), who had spent some time at Callan before coming to Australia. S M Martha McKenna worked mostly in Broken Hill, but also at Brighton in the 1920s. S M Xavier Quinn

spent many years teaching in Broken Hill. She is known to have taught in Railway Town around 1908, and to have been in the North Broken Hill School over much of the 1930s. She was also part of the Condobolin Founding Community in 1929. She was 74 years in Australia at her death in 1964.

Plans went ahead for more accommodation for the Sisters, and by July 1891, a new building was ready for occupation. It was officially opened and blessed on July 19, 1891. The newspapers referred to it as the 'new wing' of the Convent, and reported that it consisted of a dormitory and recreation room, and was almost entirely for the accommodation of the Sisters. The architect had evidently drawn up plans for a much more extensive building, but *The Barrier Miner* noted that the central or main building would be completed when the growth of the town required it. The 1891 structure cost a total of £1,290. Some money had already been raised. Of the money donated at the opening ceremony, the Sisters of Mercy gave £50, and the Hibernian Society gave £60°.

From the end of 1889, the Broken Hill Sisters rarely had to be concerned about insufficient numbers in their Community to carry on the works of Mercy. At least fourteen Postulants entered their Novitiate between October 1891 and August 1899; sixteen more came between 1900 and 1910; a further sixteen between 1911 and 1920; and eighteen between 1921 and 1931. The Broken Hill Novitiate remained well filled from 1889 to 1932, while Balranald apparently received no recruits, Deniliquin and Wilcannia were forced to close their Novitiates after a number of years without Novices, and the Parkes Community formed in 1923 looked to Ireland by 1925 as their main source of vocations. Over the 43 years to 1932, the Broken Hill Community had had a total of seventy-seven Sisters, twenty-two of whom had been born in Ireland. Of the Australian-born, thirty had entered from New South Wales, seventeen from South Australia, and eight from Victoria. Perhaps if Bishop Dunne had not had a policy of discouraging girls from entering Convents in or near their home-towns, the figures for the Novitiates around the Diocese may have been somewhat different."

Of the Sisters entering Broken Hill between October 1891 and August 1899, six were among the fifteen Postulants who accompanied Bishop Dunne from Ireland in 1891 to serve in his Diocese. Five of the Broken Hill recruits remained for profession in April 1894. They were Srs M Teresa Harrington and de Sales Loughnan (who had spent some time at the Callan Missionary School), Lucy Nolan, Gonzaga O'Brien, and Veronica McGrath. S M Lucy Nolan, a Lay Sister, spent just five years in her adopted country before contracting influenza and dying in 1896. Her four companions each served in Australia for over forty-five years, with S M Teresa reaching almost seventy years in Australia before her death in 1960. S M Teresa Harrington was a founding member of the Mt Barker Community in 1902. She was in charge of the South Broken Hill School in 1927, and was Novice Mistress in Broken Hill for some years, both before the 1932 Amalgamation, and for about nine years after it. She served as Superior and teacher in Parkes (1942-3), Trundle (1944-6), and Mathoura (1947-9). S M Gonzaga O'Brien began her teaching in Broken Hill, and is known to have taught in Brighton in the early 1920s, at South Broken Hill in the later 1920s, and at North Broken Hill in the 1930s. She also spent time in Mt Barker and Condobolin. She died in 1940. S M de Sales Loughnan was a talented Music teacher in the Broken Hill Convent School of Music, and also taught piano and violin at Railway Town and North Broken Hill in the later 1920s. S M Veronica McGrath was a Lay Sister. There is no record as to whether either of these last two Sisters served in other towns. S M Veronica died in Broken Hill in 1939, and S M de Sales in 194713.

Among the remaining eight Sisters who entered Broken Hill before 1900, two were Irish - S M Ursula Walton and S M Patrick Lenahan. S M Ursula had been educated at Callan before coming to Australia in 1892. She was teaching at Railway Town in 1908, but little else is recorded of her, apart from her early death in 1910. S M Patrick, who entered in 1896, was a cousin of Bishop Dunne and also of Sr M Stanislaus Tandy who entered Wilcannia in 1894, and S M Antonia Tandy who entered Broken Hill in 1900. S M Patrick was a Primary teacher, and also taught Music. She was a founding member of the Mt Barker Community in 1902, and served as Superior there in 1912-3 and 1930-1. She also taught in South Broken Hill about 1917, was Superior of the South Convent in 1939-41, and of the Mathoura Convent in 1942-4¹⁴. Of the six Australian entrants across this time, three were educated by the Singleton Mercies, and were no doubt encouraged by their teachers to offer themselves for service in Singleton's foundation at Broken Hill. S M Dominic Mullins entered from Morpeth in 1893. She taught in the Broken Hill Convent School of Music over many years, and also served as Superior in Brighton (1918-9, 1932-8), and Mathoura (1939-41). S Margaret Mary O'Brien, from Murrurundi, is remembered as teaching at South Broken Hill about 1918, at the



Convent of Mercy, Broken Hill, completed in 1909

Central Broken Hill School across much of the 1920s and earlier 1930s, in Condobolin in the later 1930s and early 1940s, and Brighton in the late 1940s. She entered on the same day in 1899 as S M Austin Dalton from East Maitland. S M Austin became a Primary teacher. She was stationed in Central Broken Hill about 1917, and soon after in North Broken Hill for a number of years. She was in the Condobolin Founding Community in 1929, and returned to Broken Hill North School in the early 1930s. She moved to Railway Town School in the later 1930s, and was in Condobolin again during the 1940s. S M Austin was School Principal on a number of occasions, and was Superior of the Broken Hill Convent, 1950-2. These Ex-students of the Singleton Mercy Sisters were later followed by others, including S Margaret Mary's sister, S M Ignatius O'Brien, who entered in 1902³⁵.

Of the three other Australian entrants before 1900, one came from Victoria, and two from New South Wales. S M Angela Daly, who entered from Barnawatha, Victoria, in 1893, was an ex-student of the Albury Mercy Sisters, and a sister of S M Joseph Daly, a founding member of the Deniliquin and Wentworth Convents. S M Angela commenced her work in Broken Hill, but no record has been found of her teaching elsewhere. Sadly, she was one of the Sisters in the Broken Hill Community who later contracted tuberculosis, and, because of the risk of infection, had to spend many months eating and sleeping separately in a small building beyond the Convent. S M Angela died in 1945. S M Clare Miller entered from Redan Station, near Menindee, in 1895 - the first 'local' vocation. She was given responsibility early, being Mistress of Novices for some years around 1912, and Superior of the Broken Hill Convent, 1918-23. She was then Superior in Brighton in 1924, and probably later taught in the High School at Broken Hill until she was appointed Superior of South Broken Hill Convent, 1933-8. She was Superior of the Condobolin Convent, 1939-41, of Broken Hill again, 1942-6, and of Brighton, 1951-3. S M Clare had an obvious loving relationship with God, and a warm concern for her Sisters, the children and their families - qualities greatly appreciated by all. S M Peter Allen entered from Cobargo, in the Southern Highlands of New South Wales, in 1898. She is remembered as teaching Primary classes in Brighton in the early 1920s, and in Railway Town in the later 1920s. She also taught at Mt Barker and Mathoura. While in Broken Hill, S M Peter spent much time helping in the Orphanage. She was greatly loved and revered by her Sisters36.

This influx of Postulants resulted in the Broken Hill Convent having a Community of twenty-one Professed Sisters and two Novices by early 1899. The 'new wing' of 1891 no longer provided adequate accommodation, and plans were made to add the 'main building' as a large extension to the Convent. The Bishop called for tenders, but noted in March 1899 that they were unsatisfactory. He decided to go ahead with the building using day labour for the masonry and carpentry, rather than contractors. On June 18, 1899, Bishop Dunne blessed the foundation stone, and work progressed well. On May 6, 1900, Archbishop O'Reilly of Adelaide blessed and opened the completed building. A reporter noted the simplicity of the Sisters' apartments, contrasting with the beauty of the Chapel. After this section was opened, the Sisters were able to set up a boarding school³⁷. The final wing of the Convent was added in 1909, when there were thirty-five Sisters in the Community. This addition to the building completed the Convent by matching the original 'new wing'. It was blessed and opened by Bishop Dunne on November 14, 1909. Bishop Norton of Port Augusta preached at the ceremony. The total outlay on the Convent had amounted to over £10,000, according to one claim, and to another, a total of over £16,000. The Sisters were deeply grateful to their friends, Catholic and Protestant, and their many Ex-students, who had helped to defray the costs³⁸.

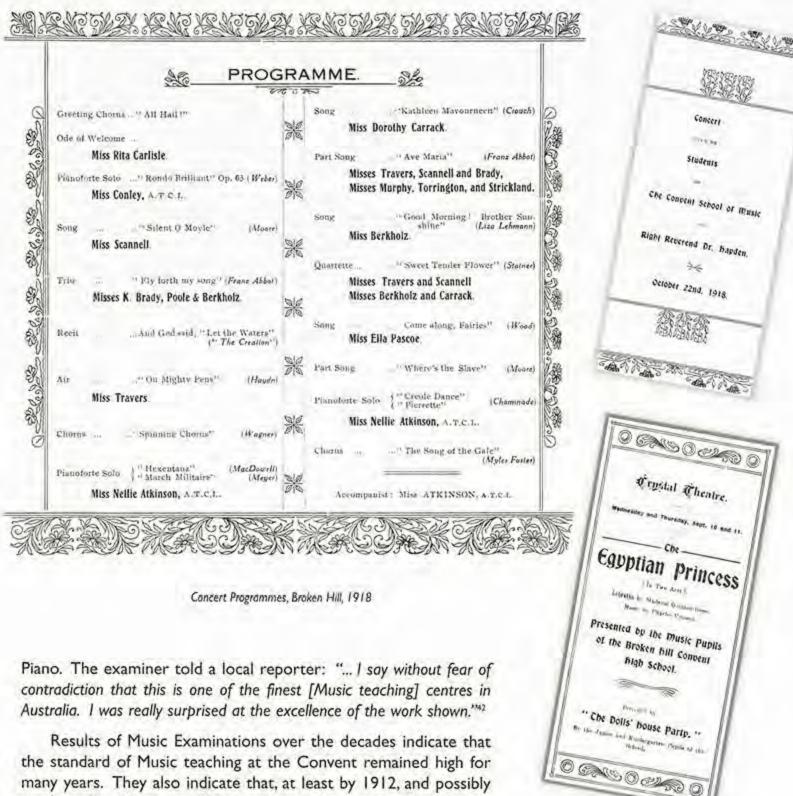
Education and Culture -

The Convent School of Music

St Joseph's High School had flourished since it opened with thirty pupils in 1889. Numbers of day pupils increased to 46 in 1901, 86 in 1908, and 126 in 1915. These numbers no doubt reflected Broken Hill's growing prosperity, as well as its population increases. The numbers of boarders remained relatively small, being six in 1901 and ten in 1908. The Sisters built a separate boarding school in 1913, to accommodate 22 girls. There were twelve boarders in residence in 1915. After the opening of the Sisters' Convent at Mount Barker in the Adelaide Hills in 1902, the boarders were given the option of spending the summer months at the High School there, as a respite from Broken Hill's torrid conditions³⁹. Almost from the opening of St Joseph's, the Sisters had set up Examination Classes for those who wished to follow an academic curriculum. The Freeman's Journal reported that three students passed the Junior University Examination from Sydney University in 1894, and one passed in 1896. By 1898, several students had prepared for and passed Pupil Teacher exams and Civil Service exams. Across the period 1894-1901, there was a total of seven passes in the Junior University exams, one in the Civil Service exams, and nine passes in Pupil Teacher exams⁴⁰.

After the first wing of the new Convent was opened in July 1891, more room became available in the original Convent for Music teaching. By 1896, the building became known as the Convent School of Music. From the early 1890s, music pupils normally progressed through the various grades of examinations in theory and practice set by the Adelaide University or the Trinity College of Music, London. In the period 1894-1901, the Convent High School had twenty-five passes in Pianoforte at the Adelaide University exams, and nineteen Theory of Music passes. At the Trinity College exams for the same period, there were fifty-five passes in Theory and nine in Pianoforte. The music pupils were given the opportunity to demonstrate their talents in the regular concerts given by the School. Such concerts included vocal and instrumental solos, duets, trios and quartets, as well as vocal choruses, dances, and dramatic presentations*.

During the first decade of the Twentieth Century, the Broken Hill Sisters began to teach Planoforte using the Clavier system devised late in the Nineteenth Century by an American, Almon Virgil. The Practice Clavier was a long, silent keyboard at which a number of students could sit. It was designed to perfect the techniques of position and fingering before the players were affected emotionally by the sounds of the music. The Sisters attributed the many outstanding successes of their students to this emphasis on early training in technique. However, the musical talents, teaching skills, and dedication of teachers such as Srs M Dominic Mullins, de Sales Loughnan, and many others, certainly made a contribution to the reputation of the Convent School of Music. Of the twenty-nine candidates presented for Trinity College of Music, London, Pianoforte examinations in 1909, all passed. Four girls gained the title of Associate of Trinity College, one became a Certificated Pianist, and all five were then entitled to teach



the standard of Music teaching at the Convent remained high for many years. They also indicate that, at least by 1912, and possibly much earlier, Music was being taught by the Sisters at the South, North and Railway Town Convent Schools, as well as at the Convent School of Music at Mount St Joseph's on Convent Hill. The

Sisters made a tremendous contribution to the cultural life of Broken Hill. They staged concerts, not only for children, but also involving adult soloists and choirs. Numbers of their older pupils participated in the town's Symphony Orchestra, and in operatic and dramatic productions. Several of their pupils who qualified as Music teachers took up this occupation in the town. Boarders leaving the Convent helped to spread the benefits of musical culture far beyond Broken Hill⁴³.

In 1907, the Broken Hill Convent School of Music added an extremely gifted Singing teacher to its staff. Emily McClean (S M Agnes) was born in London in 1864, where she studied Singing at the renowned Garcia and Caravoglia. She migrated to Wellington, New Zealand, and was highly respected there, not only for her beautiful singing voice, but also as a friend to orphans and destitute families in that city. In late 1893, at the age of twenty-nine, Emily entered the Convent of Mercy, Wellington, to become S M Agnes. She had immediate and outstanding success as a Singing teacher there, with the highest accolades from Music Examiners. In the four years from 1897 to 1900, her singing pupils gained the highest marks in New Zealand in three years, and the second highest in the remaining year. One of those pupils, Kate Connell, headed the marks for Australasia, and later studied in Europe. For reasons unknown to us, S M

Agnes McClean transferred from the Wellington Mercy Community to the Singleton Community in 1906. Soon after, she transferred to the Broken Hill Community, and was well established there by 1907. From then on, her methods of training developed many outstanding singing voices in Broken Hill, and once more drew astonished compliments from Examiners. S M Agnes continued this standard of teaching in Broken Hill over many years. She and the other gifted teachers at the Convent School of Music also trained the Novices entering at Broken Hill, and thus helped to pass on a rich cultural heritage to pupils in towns and generations they could not reach themselves. S M Agnes McClean was a founding member of the Brighton Branch Community in South Australia in 1915, and helped to set a high standard of music and singing teaching there from the opening of the High School in February 1916. She was still giving Singing lessons to classes in Broken Hill in the late 1940s, when she was well over eighty years of age, and had to be helped from Convent to School by the Nurse who cared for her! S M Agnes died in 1952, at the age of 87 years, and is buried in Broken Hill.

Continued expansion of the Broken Hill Community, 1900-31

Between the end of May 1900, and early March 1910, a further sixteen young women entered the Broken Hill Novitiate. Of these, Srs M Monica Kain, Agnes Mary McCarthy and Lucy Marron came from South Australia, and Srs M Gerard Meaney, Francis Dowling and Paschal Sinnott came from Victoria. Of the seven from New South Wales, at least three had been educated by Singleton Mercy Sisters - S M Claver Gallagher at Singleton, Ignatius O'Brien at Murrurundi, and Cecilia Dunne at Morpeth. Three of the entrants were from Ireland. Two of these, Srs M Antonia Tandy and Philomena Coleman, had arrived in Broken Hill in November 1901, after Bishop Dunne's second visit to Ireland seeking recruits for his Diocese. The third, S M Baptist Killian, was accompanied to Australia by her brother, Fr Andrew Killian of the Wilcannia Diocese, late in 1908. Several Postulants already had relatives in the Broken Hill Convent or elsewhere in the Wilcannia Diocese. S M Magdalen Callen was a niece of M M Josephine Callen; S M Claver Gallagher was related to Srs M Gertrude and Claude Gallagher; S M Antonia Tandy was a sister of S M Stanislaus Tandy of Wilcannia, and a cousin of S M Patrick Lenahan and of Bishop Dunne; S M Ignatius O'Brien was a sister of S Margaret Mary O'Brien; S M Baptist Killian had two brothers, Frs Andrew and Patrick Killian, who served in the Wilcannia Diocese. S M Francis Dowling was the first of three Dowling sisters to enter the Broken Hill Community. Of the sixteen Sisters, the three not mentioned above were Srs M Bernard Donovan, Columba Dalton and Berchmans Curry¹⁵.

Each of the sixteen added to the Broken Hill Community a variety of talents and a spirit of religious dedication and generosity that helped to further the work of the Sisters in that city and well beyond it. S M Magdalen Callen was a Music teacher, Bursar to the Broken Hill Community for many years, South Broken Hill Superior in 1920-1, a General Councillor to the Amalgamated Congregation for several terms of office after 1932, and General Bursar from 1932 to the end of 1952. She died in Broken Hill in 1965. S M Baptist Killian was an Infants teacher who spent most of her active years in the Central Convent School at Broken Hill, but also taught for a time in Brighton in the early 1920s, and Mt Barker in the late 1920s. She was well known throughout Broken Hill for her devotion to visiting the sick and aged in their homes and in the local hospital, a work she continued in her early years of retirement in Sans Souci. As with so many of the Sisters, S M Baptist kept up her interest in and contact with her pupils to her last years. Srs M Monica Kain, Gerard Meaney, Agnes Mary McCarthy, Berchmans Curry, Lucy Marron and Paschal Sinnott were Lay Sisters - remembered with great fondness especially by the Sisters and boarders who experienced their care. All of these Lay Sisters spent some time in the Broken Hill Community before receiving other appointments, and a few were there for much of their lives. As was the case for all of the Lay Sisters, their work was often demanding – trying to produce nourishing meals for Sisters and boarders when food and money were in short supply; doing the laundry, including starching, under primitive conditions in the back yard; in some places, having to sweep out all the classrooms after lessons finished for the day, and often having to care for the sick in the Community and Boarding School. When the Community moved to a Holiday House for the summer, the Lay Sisters still had to do the cooking, laundry and cleaning, sometimes for up to seventy Sisters. S M Gerard Meaney was in the Mathoura Founding Community in 1926, and in Brighton in the mid-1930s. S M Lucy Marron was the first cook at

the Juniorate in Parkes after it was opened in July 1932, and was part of the last Community of Sisters in Mathoura, 1961-3. S M Paschal Sinnott was in Condobolin in the late 1930s, and mid-1940s. She was stationed in Mathoura in the early 1940s. She is remembered for her kindness and concern for the Sisters and for the children she met around the playground. S M Monica Kain was a Founding Member of the Condobolin Community in 1929, and was in Mt Barker across the mid-1940s to 1950s. Sr Agnes Mary McCarthy spent some years in Mt Barker and in Parkes. Srs M Philomena Coleman and Cecilia Dunne were Music teachers in Broken Hill and other centres. S M Philomena Coleman taught Music at Brighton in the early 1920s, at South Broken Hill about 1925-30, and for many years at Sans Souci after the Convent was opened there in 1936. S M Cecilia Dunne taught Music for a time in the 1920s at Railway Town. She was Superior in Mathoura (1936-8), Brighton (1940-7), and Condobolin (1953-6), and also taught in Mt Barker in the early years of the 1930s and 1950s. Music pupils in all of these places received the benefit of her teaching. She was also a General Councillor from 1947 to 1953. S M Antonia Tandy taught Infants and Primary classes in South Broken Hill before 1920, in North Broken Hill from about 1922, and in Railway Town in the later 1920s. She was in the Central Broken Hill School during the 1940s. S M Columba Dalton taught Primary classes at Central Broken Hill in the early 1920s, at Condobolin in the later 1930s, at South Broken Hill when she was Superior there, 1947-9 and 1958-9, and at Mt Barker in 1957. She taught Music and Singing in Mathoura in the early 1930s, and in Broken Hill in the 1940s, and is still remembered for her beautiful voice. S M Claver Gallagher taught in the Broken Hill Convent High School during the 1920s, and in Mt Barker in the late 1920s and early 1930s. When the Juniorate was set up in Parkes in 1932 to provide Secondary education for girls thinking of becoming Sisters of Mercy, S M Claver was chosen to take charge there. In 1935 she was asked to be the Founding Superior of a Convent at Sans Souci in Sydney. She taught Senior Primary classes in the Sans Souci School from 1936, and added Secondary Classes before leaving in 1941. She also taught Senior Primary while Superior at South Broken Hill Convent from 1942 to 1946, and at Trundle in 1949. In 1951, she taught Fifth Class at St John's Primary, Broken Hill. She died in Sydney in 1963. Little is remembered of S M Francis Dowling's early teaching in Broken Hill. She was Superior in Brighton (1925-8), teaching Years 5-7; in Mathoura (1929-33), teaching Commercial subjects; and in Condobolin (1934-8), teaching Secondary Classes. She died in 1939. Little record has been found of the work of S M Ignatius O'Brien, except that she was stationed for some time in Mt Barker before she died there late in 1919. Even less information in available on S M Bernard Donovan, who died in Broken Hill in 1930".

Over the decade from January 1911 to March 1920, sixteen more Postulants arrived in Broken Hill-five each from Ireland, New South Wales and South Australia, and one from Victoria. Srs M Elizabeth Englishby, Brigid Gath, Benedicta McDonald and Michael Mooney entered together from Ireland in January 1911, and S M Ursula Nevin arrived a year later. S M Elizabeth Englishby died two years after her Profession, in 1916, at the age of twenty-five, after a lengthy illness. S M Brigid Gath taught Kindergarten in South Broken Hill before 1920, and Infants Classes in North Broken Hill in the early 1920s, and at Central Broken Hill in the late 1920s. She was in Mathoura, teaching Infants classes, and Art and Craft, when she died suddenly in 1931. S M Benedicta McDonald taught in the High School in Broken Hill for many years, and was Principal for some time. She also taught Secondary classes and Commercial Subjects in Mt Barker while she was Superior there in 1939-41. She excelled at teaching French and Latin, and in the early 1920s, learned Chemistry from Mr Forde (father of S M Ursula), and then introduced it to the High School girls. In 1946, she spent the year in charge of the High School in Parkes. S M Benedicta died in 1950. S M Michael Mooney is well remembered as an Infants/Primary teacher at North Broken Hill across the 1920s. She died at Mt Barker in 1936. S M Ursula Nevin taught in the High School at Broken Hill. Unfortunately, she developed tuberculosis after the Influenza epidemic in 1919, and died at Broken Hill in 1927.

The South Australian Sisters who entered in this decade were Srs M Gabriel O'Neill, Bernadette Muldoon, Carmel Murphy, Catherine Jones, and Alphonsus Robinson. S M Gabriel O'Neill's students remember her as a woman of culture and education. As a student at the Broken Hill Convent High School in 1909, she had been successful in the Sydney University Junior examination. After entering the Broken Hill Novitiate in 1911, she was soon on the staff of her old school. At the beginning of the 1930s, she was in Condobolin, teaching Upper Primary classes. In 1935, she was placed in charge of the Juniorate in Parkes, giving Secondary education in such subjects as English, French, Latin and Modern History, as well as instructing the girls in prayer and the rudiments of Religious Life. She held this position until shortly before her early death in July 1944. S M Bernadette Muldoon entered from Mt Barker, where the Broken

Hill Sisters had educated her. Her sister followed her to the Novitiate thirteen years later, to become S M Colette. Between about 1917 and the mid-1940s, S M Bernadette taught Infants and Primary classes, and at times Music and Singing, in South and Central Broken Hill and Railway Town. She also spent some time in Mt Barker as a Music Teacher in the early 1930s. In the late 1940s, she taught Infants classes in Condobolin. She was Superior in South Broken Hill, 1950-2, in Broken Hill, 1954-9, and in Mathoura, 1960-2. S M Carmel Murphy was a Music teacher, first in Broken Hill, then in Mathoura for a number of years from the late 1920s, and in Condobolin across much of the 1930s. In the 1940s, she taught Music and Verse Speaking in Broken Hill, and then spent some years in this role in Mt Barker before returning to Music and Singing teaching in Broken Hill during the 1950s. S M Catherine Jones was a Lay Sister, who worked for many years in Broken Hill. She also spent part of the 1930s in Mathoura. She died at Broken Hill in 1953. S M Alphonsus Robinson had been a boarder at Mt Barker Convent before entering the Broken Hill Novitiate. She commenced her teaching in the Broken Hill Convent High School. With S M Benedicta McDonald, she learned Chemistry from Mr Forde, and taught it to her students. She was stationed in Mt Barker in the early 1930s before returning briefly to Broken Hill, was Superior at Mathoura in the mid-1930s, and taught at the Parkes School and Juniorate in the later 1930s. She returned to Broken Hill towards the end of that decade. She took charge of the Parkes Juniorate from 1944, and returned to Mt Barker again in the early 1950s. She was Superior in Mathoura again, 1953-6, teaching Primary classes and some Music. In 1961-2, she was Superior in Balranald. She died in Sydney in 1976.

S M Imelda Dowling was the only Victorian to enter the Broken Hill Novitiate in the decade 1911-1920. She joined her sister, S M Francis, as part of the Community in 1919. S M Imelda was an Infants' teacher at South Broken Hill from the mid-1920s, and at the North Broken Hill School in the 1930s. In the 1950s, she taught Infants' classes in Brighton for some years. Her pupils remember her as a very kind Sister and a very good teacher. The five New South Wales entrants in this decade were Srs M Raphael Gardiner, Camillus Cooper, Bernardine McBriarty, Sebastian O'Connell, and Joan Brennan. S M Raphael Gardiner was professed in 1915, and spent some years in Broken Hill. She taught in Mathoura early in the 1930s, before taking Secondary classes in Mt Barker. In the later 1930s, she spent time in Condobolin, teaching Upper Primary classes. In 1941, she was appointed Mistress of Novices for the Wilcannia-Forbes Congregation, a position she held until the end of 1946. While her Novices found her strict, they were well aware of her personal concern and love for each of them. From 1947 until 1952, she was based in Condobolin as Superior and Primary teacher. In 1953, she was Superior in Broken Hill, before being elected Superior General of the Wilcannia-Forbes Congregation at the end of that year. During her twelve years in office, 1954-1965, two very significant external events affected the life of the Congregation. Wilcannia-Forbes became (in July 1954) a member Province of the Australian Union of the Sisters of Mercy, and the Second Vatican Council of the Church (1962-4) called on Religious Orders to renew and update their lives50.



S M Camillus Cooper

Winifred Cooper (S M Camillus) was a teacher at the Public School in Wrightville, near Cobar, when she decided to join the Catholic Church, and then to become a Sister of Mercy. She entered the Broken Hill Novitiate in 1916, and was professed late in 1918. S M Camillus taught Fifth Class at South Broken Hill in the early- to mid-1920s, and then went to Mathoura in 1926 as part of the Founding Community. She taught Infants classes there for several years before going to Brighton in the early 1930s. Here she taught Grades Four and Five. From the later 1930s to about the mid-1940s, she was stationed in Condobolin, teaching Primary classes. students remember her as strict, yet just and understanding, a woman who earned respect from both pupils and parents. From 1951 until 1974, she was Superior for various terms at Blackheath, Bourke, Cobar and Wilcannia, and taught in each of these places⁵¹. S M Bernardine McBriarty was born at Mitchell's Island on the Manning River. She entered the Broken Hill Novitiate in 1919 and was professed as a Lay Sister. She was in Broken Hill in the late 1920s, and was a Founding member of the Sans Souci Community in 1936, where she remained to the end of the 1930s and into the 1940s. She was stationed at Brighton in 1947. She also spent some years at the Blackheath Convent. From about 1950 to 1955, she cared for the Sisters and boarders in Trundle, before returning to Sans Souci in 1956. She was actively engaged in helping in the kitchen there until shortly before her death, at the age of ninety, in 1977. She is remembered as a most generous and caring person. S M Sebastian O'Connell entered Broken Hill from Sydney in 1919. She taught in Railway Town in the 1920s to 1931, and then in North Broken Hill from 1932-8. In the 1940s, she taught Commercial subjects at Central Broken Hill. She was in Parkes in 1947, and Mt Barker in 1948-9, before going to Deniliquin as Superior and Primary Teacher, 1950-2. During 1953-5, she was Superior at Sans Souci, and taught on the staff of the Primary School there. After another period teaching in the Commercial School in Broken Hill from 1956, she moved to Condobolin as School Principal. In 1963, she was appointed Superior at Mathoura, but became ill during the year, and was unable to continue teaching. She died at Sans Souci in 196952.



Winifred Cooper, 1916 Entered Broken Hill Novitiate in 1919

Stella Brennan (S M Joan) was another Sydney entrant to the Broken Hill Novitiate, arriving in 1920. She already had a priest-brother in the Diocese of Wilcannia-Forbes, and would be joined in the Congregation by her sister, Mary (S M Vincent), before the end of 1921. S M Joan specialised in Music, and commenced her teaching at the Broken Hill Convent School of Music. In the mid-1930s, she was stationed in Mt Barker, and spent the later part of that decade in Condobolin. She was Superior of Mt Barker, 1942-6. At the beginning of 1947, S M Joan was elected Superior General of the Wilcannia-Forbes Congregation. One of her first acts of Office was to apply to Rome for a Rescript to have all Sisters of the Wilcannia-Forbes Congregation in the one category, instead of being divided into Choir Sisters and Lay Sisters. The distinction had arisen from a European class system that no longer applied in Australian Society. The Rescript was granted in September 1947. When the 1947 Congregational Chapter decided to move the Novitiate from Broken Hill to Parkes, M M Joan Brennan arranged for the building of a Congregational Centre and Novitiate in Want Street, Parkes, which was opened in 1954. At the request of Bishop Fox in 1951, she provided Sisters to staff 'Carrawobitty', near Forbes, as a Home for the Aged. In September 1952, M M Joan travelled to Rome to attend a Meeting of Mothers General from around the World. Here Pope Pius XII appealed to Women Religious to work with one another, and particularly with other Congregations of their own Order, to further the work of the Church in their countries. In December 1952, M M Joan conveyed this message of the Pope to a Meeting of Australian Mercy Superiors General. This provided impetus to the movement towards the Australian Union of Sisters of Mercy, which was established in July 1954. M M Joan Brennan was re-elected Superior General of the Wilcannia-Forbes Congregation in January, 1953, but became seriously ill with cancer, and died in October that year⁵³.

Between 1921 and 1931, a further eighteen recruits entered at Broken Hill - eight from South Australia, six from New South Wales, three from Victoria, and one from Ireland. Five of the New South Wales girls were living in Broken Hill when they were accepted as Postulants there - a change from the earlier discouragement from entering in one's home-town. Four of the entrants had sisters who were

already members of the Broken Hill Congregation. The first two entrants of this decade were Marie Buckley, from Macclesfield, South Australia, and Eileen Lyster, then living in Broken Hill. They entered together on March 29, 1921⁵¹.

Marie Buckley was received as S M Regis, and in the first few years after her profession on January 6, 1924, she taught Primary classes in both South Broken Hill and Railway Town Schools. She was in Mt Barker in the late 1920s. Across much of the 1930s, she taught in St Joseph's High School, Broken Hill. In the early 1940s, she was in Parkes for a short time, and gave Music lessons at the Juniorate. She spent the rest of the 1940s and early 1950s at St John's Primary, Broken Hill. Later in the 1950s, S M Regis spent some time in Parkes and Balranald. For some years in the 1960s and into the 1970s, she taught at Sans Souci. She died in Sans Souci in 1978". Eileen Lyster (S M Rita) was born at Leonora, Western Australia. Her family moved to Broken Hill when her father obtained a management position at the mines there, and she received her education at the Mt Barker Convent. After her profession in January 1924, she commenced her teaching career in the Infants' Classes at Railway Town, taught Music briefly in Brighton, then moved to the Central School at Broken Hill to teach Primary Classes. In the early 1930s, she taught Primary and lower Secondary Classes in St Joseph's High School, Broken Hill. She was a Founding Member of the Sans Souci Community in 1936, and remained there for some years, teaching Third and Fourth Classes, Music, Singing and Dressmaking. In the early 1940s she taught at the Parkes Juniorate, and in 1946, she was the Superior of the Balranald Community. In 1947-8 she taught in St John's Primary, Broken Hill, and then moved to Parkes in charge of the Primary School. In the early 1950s, S M Rita was in Condobolin, teaching Junior Primary classes, before moving back to Parkes in 1953. From 1947 to 1953, she was a Councillor to the Mother General of the Congregation, and Provincial Vicar from 1954 until the end of 1965, when she was elected Provincial Superior for six years - a total of 25 consecutive years of responsibility for the leadership of the Congregation. The Sisters appreciated her sense of humour and her commonsense approach to life. She spent her later years at Sans Souci, and died in 1987%.

Monica Dowling was born in Ballarat East, Victoria, and was a sister of Srs M Francis and Imelda Dowling. She entered the Broken Hill Novitiate in June, 1921, became S M Bonaventure, and was professed in January, 1924, with Srs M Regis Buckley and Rita Lyster. S M Bonaventure taught in Mt Barker in the 1920s, taking the Intermediate Class in 1929. She was one of the first staff of the Juniorate in Parkes between 1932 and 1937. She then had charge of the Deniliquin Secondary School across much of the 1940s, teaching Intermediate Mathematics, English and History, and answering with patience even the most challenging questions in the Religion classes. The children appreciated her gentleness, and her willingness to give extra help to all who needed it, including her ex-students. In 1947 S M Bonaventure was appointed Mistress of Novices. She carried out this task first in Broken Hill, and then in Parkes after the Novitiate was moved there in 1949. On finishing her term in 1955, she was appointed Superior at Balranald in 1956. At the end of 1959, S M Bonaventure was elected a Councillor of the Wilcannia-Forbes Province. In 1960, she was Superior of the Condobolin Convent and taught Secondary classes. In September 1960, she was elected a General Councillor of the Australian Union of the Sisters of Mercy, and served at the Generalate in Canberra until September 1966. Between 1967 and 1972, she was Superior of Trundle Convent, and taught in the Primary School there. She then returned to Balranald, and taught Primary classes for several years. She retired to Sans Souci, where she died in 198257.

Mary Brennan, S M Joan's sister, came from Sydney to enter the Broken Hill Novitiate in November 1921. As S M Vincent, she was professed in July 1924, and began her teaching career in the Broken Hill Convent School of Music. In 1932 she taught Music to the earliest candidates in the Parkes Juniorate. She then spent several years in Mathoura until the end of 1936, where she taught Upper Primary and Secondary Classes, including Bookkeeping, Shorthand and Typing. In the late 1930s and early 1940s, S M Vincent was stationed in Condobolin, teaching Third and Fourth Class, and giving Typing lessons after school hours. Later in the 1940s, she taught in Peak Hill and Parkes and was then moved to Sans Souci for some years. In December 1953, she was elected as Councillor and General Secretary to the Congregation for a term of six years, which necessitated a move to Parkes where the Generalate was located. Over those six years, S M Vincent taught in the Parkes Primary School, and was Superior of the Currajong Street Convent for a time. She returned to Peak Hill some time in the 1960s to teach Music, and was in the final Mercy Community in that town. S M Vincent Brennan died in Sydney in March 1971. Carmen Gillen came from Clare, South Australia, to enter the Broken Hill Convent about six weeks after



Two local Broken-Hillites, S M Benigna (Elsie Mercer) and S Miriam (Anne Mercer - A Novice wearing a black veil for home visit) with parents, Jessies and Henry Mercer, 1941

Mary Brennan, in January 1922. The two girls were received and professed together. Carmen became S M Stanislaus, and spent her early teaching years in Primary classes at Railway Town and St Joseph's High School, Broken Hill, in the 1920s and early 1930s. She taught in Mt Barker for a short time before taking Upper Primary classes in Brighton in the mid-1930s. In Parkes later in the 1930s she helped with Secondary teaching at the Juniorate. S M Stanislaus was stationed in Mt Barker for much of the 1940s before returning to Parkes for a time. She was then appointed Superior in Mt Barker for three years from 1948, after which she spent several more years at Brighton. In the early 1950s, she was stationed in Trundle, before being appointed Superior of the Parkes Novitiate House about 1954. She then went to Sans Souci from 1956 to 1959, as Superior and Primary teacher, and to South Broken Hill as Superior in 1960. She again returned to Brighton in the early 1960s, and served in Balranald in the late 1960s. During the 1970s, S M Stanislaus retired from teaching, and spent her time in Parkes, visiting the aged and sick of the Parish. She retired to Sans Souci in 1979, where she suffered considerable illness in the years before her death in 1991.

Teresa Conway, the only Irish-born candidate for Broken Hill across the 1920s, came to the Novitiate early in 1923, and was professed in 1925. As S M Ignatius, she taught first in the Infants' section of the Railway Town School. She was appointed to Mathoura after the death of S M Brigid Gath in May 1931, and remained for some years. Here she taught Infants and Third Class together, and also taught Art in Primary classes. She spent some time in Cobar in the mid-1940s, where she is remembered as an Art Teacher. From 1948 S M Ignatius served in Balranald for several years. In 1948, she taught all Primary Classes together. In the ensuing years, another Sister was available to help her. In the early 1950s she taught at North Broken Hill. In 1956 she was at Peak Hill, and then at Broken Hill again later that decade. She was again at Peak Hill when she died suddenly early in 1961. S M Ignatius Conway was buried in Parkes⁶⁰. Grace Armstrong entered the Broken Hill Novitiate from Bridgewater, South Australia, in March 1924, taking the name of S M Martina. She was professed at the end of 1926, and remained in Broken Hill for some years, teaching Primary classes at North Broken Hill, and also at South Broken Hill for a brief period. She was stationed in Condobolin in 1930, and then moved to Mt Barker where she took Primary classes for several

years, before returning to Broken Hill to the Sacred Heart School in Mica Street. S M Martina returned to the Mt Barker Primary School in the early 1940s, and was in Broken Hill again at the Railway Town School in 1948-9. She was appointed Superior in Mathoura in 1950-2, and in Wilcannia, 1953-5. She was a gifted teacher, artist, and craftswoman, who was loved by her pupils wherever she served, and who gave particular care to the most needy ones. When S M Martina was forced to retire from teaching because of poor health, she moved to Brighton, where she cared for the Community finances and other needs with cheerfulness and a sense of humour. She continued her creative activities for fetes, etc, even in the years when she was bed-ridden. She died in October 1998, and is buried in Adelaide⁶¹.

Gertrude Muldoon from Mt Barker joined her sister, S M Bernadette Muldoon, in the Broken Hill Convent in 1925, at the age of twenty-seven. As S M Colette, she was professed at the end of 1927. She spent most of the 1930s and 1940s teaching Infants' classes in Broken Hill. She was in South Broken Hill for much of the 1930s, in Railway Town across the end of the 1930s and into the 1940s, in charge of the Infants' School at Central Broken Hill in the mid-1940s, and then at the South again in the later 1940s. In 1951 S M Colette was asked to take charge of the Wilcannia-Forbes Diocese's newly-established 28bed Home for the Aged at 'Carrawobitty', outside Forbes. She remained there until the end of 1952. She then spent several years teaching in Trundle, before being appointed Superior and Infants' teacher at Brighton, 1956-8. In 1962-4 she was Superior at Mt Barker, before moving to Sans Souci as Superior in 1965. She retained this position for nine years - long after she was forced to retire from teaching through poor health. Her Sisters appreciated the wit, wisdom and gentleness she spread around her throughout her long life. She died at Sans Souci in August 1985. Another South Australian girl who joined her sister in the Broken Hill Convent in the 1920s was Ann Gillen, sister of S M Stanislaus. Ann entered from the town of Clare at the end of 1925, and became S M Genevieve. After her profession in mid-1928, she taught first in the Infants' section of St Joseph's High School, Broken Hill, before moving to North Broken Hill in the early 1930s. She was in Sans Souci for some years from 1937, teaching First and Second Class. She then taught Kindergarten in North Broken Hill in the mid-1940s, before being appointed to Parkes to teach Kindergarten around 1947-8. S M Genevieve returned to Sans Souci in 1949 for a time, and then moved back to Broken Hill in the early 1950s to teach at St John's Infants' School. In 1956 she was appointed to Brighton, where she stayed for some time. She was in Peak Hill in the later 1960s and in Balranald in the 1970s. She spent her retirement years in Sans Souci, and died there in 199263.

Lucy Cresp was born in Behula, Victoria, and entered the Broken Hill Novitiate in April 1926. She became S M Zita, and worked in the care of the Sisters and boarders for many years, doing the cooking, laundry, and cleaning, and caring for the sick. Ex-students of the Mt Barker Convent Boarding School testify to her sympathetic presence there over the 1930s, 1940s, and most of the 1950s, but they remember best her Sunday roast dinners, and the picnic hampers she packed for them on special occasions! Several small boys who boarded at Mt Barker in the early 1930s loved to 'do jobs' for S M Zita because of the delicious cakes or hot scones she produced as their reward. Across the 1940s there were up to sixty boarders at Mt Barker, and S M Zita had a second Sister on the household staff to help with the work. In 1960, S M Zita was appointed Superior at 'Carrawobitty' Home for the Aged outside Forbes, and she cared for the elderly people there until the Home was closed in 1966. During the 1970s, she spent a number of years in Brewarrina, and is remembered not only for her culinary talents, but also as a seamstress and gardener. S M Zita died in Sydney in 1980[™]. Josephine Dunn was born in Sunbury, Victoria, but worked as a qualified Secretary in Broken Hill as a young woman. She decided to enter the Convent there in 1926, as she felt drawn to share her knowledge and skills with others. She became S M Laurence Dunn, and is remembered by her Ex-students as an outstanding teacher at the Broken Hill Convent Commercial School over the 1930s, 1940s, and part of the 1950s. Many girls supplemented their Secondary education with one or more years in the Commercial School. Externs, both young people and adults, came after school, at night, or on Saturdays, to receive tuition in typing, shorthand, bookkeeping and business principles, before applying for work. When local business people asked S M Laurence to recommend one of her students to fill a particular vacancy in their office, they knew she would select the student best suited to that position. The students themselves knew that they had a very high likelihood of obtaining suitable work after passing the examinations for which S M Laurence prepared them. S M Laurence Dunn was a General Councillor and Secretary to the Congregation from 1941 to 1952. When the Congregation's Generalate was relocated from Broken Hill to Parkes at the beginning of 1949, 5 M Laurence moved to Parkes and taught secondary classes until the end of 1952, when she

returned to Broken Hill to resume Commercial teaching. She was Superior in Mathoura, 1956-9, and spent some time after that in Brighton and in Cobar. She was in Mt Barker in 1965 when she compiled her Brief History of the Wilcannia-Forbes Province of the Australian Union of the Sisters of Mercy. She was Superior in Balranald in 1966, and was in Peak Hill between 1968 and 1971. In Peak Hill S M Laurence was so much loved by her pupils, and so revered by the people in general, that she was later referred to as 'Peak Hill's Patron Saint'. She spent her retirement years at Sans Souci, and died there in 1994⁶⁵.

Irene Jenkins was born in Blumberg (now Birdwood), South Australia, and entered the Broken Hill Convent on February 2, 1927, when she was 26 years of age. As S M Casimir, she worked in the care of the Sisters and boarders in various Convents, probably in Broken Hill for much of the 1930s. From about 1937 to 1940, she was stationed in Mathoura. She served in the Juniorate in Parkes across the 1940s, before moving to Mt Barker in 1948. It is possible that she remained there until she was appointed to 'Carrawobitty' in 1955 or 1956. S M Casimir must have returned to Broken Hill at some time in 1956, as she died there at the end of that year. Mary Hurley was born at Marion, South Australia, in 1905, and was one of the early pupils of the Sisters of Mercy at Brighton. She entered the Broken Hill Novitiate in 1927 on the same day as Irene Jenkins, and was received and professed with her. Mary became S M Tarcisius, and she, too, cared for the Sisters and boarders in a number of Convents. The dates of her various places of service are not clear, but she worked in Broken Hill, Mathoura, Trundle, Cobar, Parkes, Bourke, Brewarrina, Wilcannia, Blackheath, Sans Souci, Mt Barker, Brighton, and for three years at the Mercy Union Generalate in Canberra. Her total of thirty-five years in Brighton was spread over several stays, the longest during her declining years. Her Sisters and her many friends appreciated not only her delicious cooking, but also her deep interest in the Sisters, the school children, the priests and people of the Parish; and her spirit of hospitality to all whom she met. S M Tarcisius Hurley died in Adelaide in March 199767.

Rachel Forde was born in the Sydney suburb of Kogarah, but at some stage her family moved to Broken Hill, where her father taught at the Technical College. Rachel became a Domestic Science teacher with the Department of Education, and was teaching in Broken Hill when she decided to enter the Novitiate in 1929, at the age of twenty-seven. It was during the 1920s that her father had trained several Sisters in the knowledge and teaching of Chemistry, and helped them to set up a Chemistry Room at the Convent High School. Rachel became S M Ursula, and she taught in the Secondary School in Broken Hill across the 1930s and 1940s, specialising in Domestic Science. At the same time, as Mistress of Studies she set up St Jude's Training School, where she supervised the teacher training of the Novices, and prepared them for examination under the Board of Catholic Education for Primary Teachers, directed by Fr J C Thompson CM. In 1947 S M Ursula was stationed in Parkes, where she was Principal of the Secondary School. She then spent several years at Sans Souci before moving to Mt Barker as Superior, 1950-5. Here the Sisters appreciated her generosity in sharing the burden of the physical work of the house, such as taking over the laundry for the Community and the fifty boarders when the Sister responsible was ill. In 1956, she was appointed Superior of the 'Carrawobitty' Home for the Aged near Forbes, where she served for three years, before moving to Deniliquin as Superior. S M Ursula Forde died at Sans Souci on the same day as S M Rita Lyster, May 29, 198768. Annie Mary Morrison was born in Kyneton, Victoria, in 1912, and entered the Convent in Broken Hill in 1931. She became S M Bernard, and trained as a Primary teacher, a ministry she carried on for more than fifty years. She commenced her teaching in Broken Hill, moving between St Peter and Paul's at North Broken Hill, and St John's at Central, over the 1930s and 1940s, and working at St Mary's, Railway Town in 1947. She taught in Brighton in the late 1940s and early 1950s, before going to Condobolin for some years. She spent a short time in Cobar around 1956, then moved to Deniliquin for several years to teach Senior Primary classes. She was in Blackheath in the 1960s, and had another stay in Cobar in the early 1970s. One Sister who taught with her in Cobar was amazed at the wonderful verse-speaking she could elicit from the 'rough and tough' Fourth Class boys! S M Bernard was appointed to Sans Souci during the 1970s, and spent some years in Deniliquin again in the 1980s. Somewhere in between these 'moves', S M Bernard also taught for short periods in Bourke, Brewarrina and Trundle. Her pupils found her a strict but innovative and enthusiastic teacher, willing to give extra help to pupils outside class time. Her sense of humour, generosity and hard work made her a blessing to her Community. S M Bernard died in Sydney in 199869.

Mary Dwyer, a Broken Hill ex-student of the Sisters at the North Primary and St Joseph's Secondary Schools, entered the Novitiate in May 1931, at twenty years of age. She took the name of S M Barbara, did her teacher training under S M Ursula Forde, and was professed at the end of 1933. She then



5 M Barbaro from North Broken Hill Professed 1945. (Photo 1950s)

commenced a long career as a competent and dedicated teacher in many of the towns where the Sisters served - including Broken Hill (Central, North and South), Mathoura, Brighton, Parkes, Condobolin, Balranald, Peak Hill, Trundle, Mt Barker and Deniliquin. In most of these places she taught the Upper Primary classes, and was Principal of the school. When she was appointed to Mathoura in 1937, she was told that the 'High School' was to be closed, but she was to take any children requesting Secondary education. Teaching in the single room of the Mathoura Church/School for four years, she not only had charge of Fourth to Sixth Classes, but all Secondary classes and subjects to Intermediate Certificate level, including Commercial subjects previously on offer. S M Barbara set herself to prepare all the necessary subjects. She had to learn Typing and Bookkeeping, but could not manage to teach herself Shorthand, so she did not offer this subject. She admitted she found the first year hard, but loved the next three! SM Barbara's acceptance of the situation, and her willingness to make the best of it for the children's sake, was typical of the attitude of so many of the Sisters of the Wilcannia-Forbes Congregation. While working under very difficult conditions, these Sisters

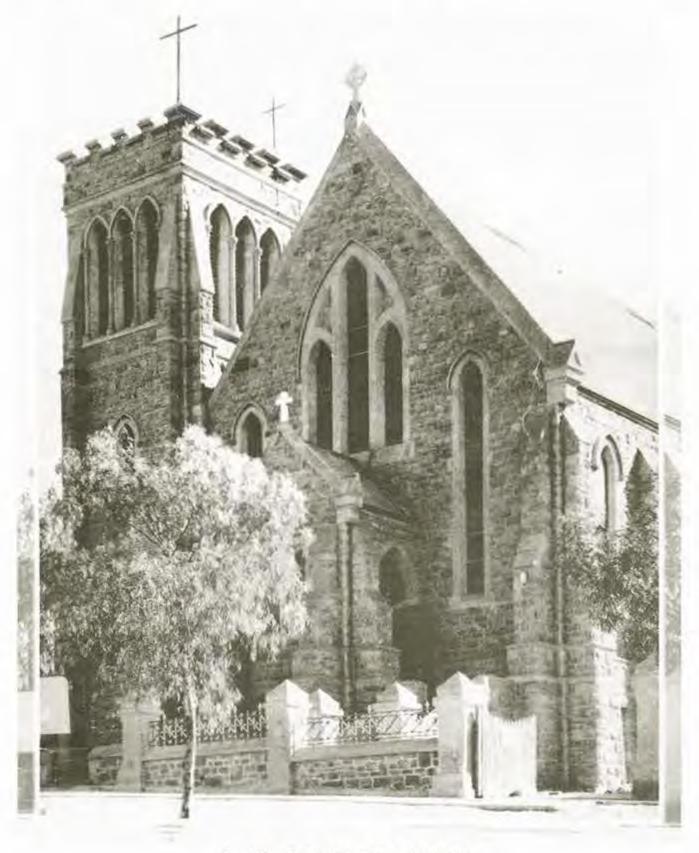
managed by skill, innovation, hard work, dedication and prayer, to bring the benefits of religious and secular education, culture, and training for life, to many hundreds of children in isolated country towns across New South Wales, as well as to children in more closely-settled areas. \$ M Barbara was Superior in Balranald in 1958-9, and in Brighton in 1960-1. After a later appointment to Brighton in 1972, she taught for some years, then helped with Remedial classes before retiring from teaching in 1980. She continued an active life of visiting the sick and aged, until forced to move into hostel care in Brighton in January 2000. In July 2003, \$ M Barbara Dwyer was the only Sister still living who had entered the pre-amalgamation Broken Hill Congregation⁷⁰.

Mary Barnett was born in Broken Hill in 1911, and was educated by the Sisters of Mercy in Broken Hill and Mr. Barker. She entered the Novitiate in August 1931. She was received as 5 M Theophane, and was professed at the end of 1934. She taught Primary classes, beginning with a brief stay at Mt Barker, and spending some years at South Broken Hill in the later 1930s. She then worked in Brighton in the early 1940s, before returning to Broken Hill. Across the next decade, she taught at Broken Hill South, Central and Railway Town. From 1956 to 1967, she was again stationed in Brighton, and from 1968 to 1972 she was Superior of the Mt Barker Convent. Her final teaching years were at Brighton, where she finished as the last Religious Principal in 1975. Across all her years of teaching, S M Theophane gave outstanding service as a skilled educator, and in particular, she used her natural ability and professional qualifications as a teacher of Speech Craft to draw out her pupils' talents on the stage. Her School concerts earned a wide reputation, and are well remembered by her pupils. In the smaller schools, the children gained a broad experience, as they usually had to play several parts in each concert! In 1976, Sr Mary Barnett took a position as Religious Education Consultant at the Adelaide Catholic Education Office, sharing her experience with other School communities over a number of years. She died at Brighton in March 19857. In July 1931, Bessie Powlesland, an Englishwoman by birth and a convert to the Catholic faith, came from Adelaide to join the Broken Hill Novitiate. She was then thirty-five years of age. She took the name of S M Thecla, and was professed as a Lay Sister in December 1934. She commenced her work at the South Broken Hill Convent, where she remained for some years. She also served in Trundle for a number of years. She was in Trundle when she made her decision to leave Religious Life after more than twenty years of service. She was dispensed from her Vows in 1955. Bessie Powlesland was the last Postulant to enter the Broken Hill Novitiate before Broken Hill and its foundations amalgamated with the Parkes Community in 193272.

A period of

Consolidation: 1900-32

From the turn of the Century to 1932, the Broken Hill Sisters consolidated their Community living and their apostolate on the foundations laid down in 1889 and ensuing years. There were only four Superiors General of Broken Hill and its Branch Houses across the forty-three years from February 1889, to the end of 1931, and two of these women - M M Josephine Callen and M M Gertrude Gallagher - exercised great influence. M M Josephine was Superior, 1889-1901, and again 1908-10. In order to set the Broken Hill Community on a firm base, she placed great emphasis on faithfulness to the Rule of the Sisters of Mercy. She carried this spirit to the Communities she led as founding Superior at Mt Barker,



Sacred Heart Cathedral Broken Hill (Built 1903-1906)

1902-7, Superior at Brighton, 1920-3, and Superior at South Broken Hill, 1912-9 and 1929-32. M M Josephine also firmly respected and relied on ecclesiastical authority, and was distressed when some Sisters seemed unwilling to submit to it. M M Gertrude Gallagher filled the role of Superior General 1902-7, 1911-7, and 1923-8, a total of eighteen years. Her bright personality and sense of humour meant that her authority weighed less heavily on the Sisters than that of M M Josephine. M M Clare Miller served as Superior General from 1918 to 1922, bringing to the role a warm-hearted concern for the Sisters, which they greatly appreciated. M M Ita Morris was Superior General from 1929 to the end of 1931. She was well respected by the Sisters, and continued as Broken Hill Superior for a further nine years from 1933.

In Broken Hill, much Church and School building took place in the first three decades of the Twentieth Century. In 1900, St Brigid's Convent was opened in South Broken Hill; in 1903, the Cathedral was commenced in the Convent grounds, and completed in 1906; the original Convent was altered into the Convent School of Music about 1906; the final wing was added to the new Convent building in 1909; the three-roomed St John's Infants' School was built in 1912 to ease the crowding in the Sacred Heart School in Mica Street; the new Boarding School was opened in 1913, and a Science Room was added under the boarders' dormitory in the 1920s when Chemistry was added to the Secondary curriculum. Various improvements were made to the Church/Schools in South Broken Hill and Railway Town before the mid-1920s. A new school building was opened at North Broken Hill in 1923, and a new Church in 1929. The Sisters expanded their ministry into South Australia in 1902 at Mt Barker, and in 1915 at Brighton. In 1926 they founded the Mathoura Convent in southern New South Wales, and in 1929 they took over the Convent at Condobolin in the centre of the State. Including the Broken Hill and South Broken Hill Convents, this meant that, by the end of 1931, the Superior General of the Broken Hill Community had jurisdiction over six Houses, with a total of 65 Professed Sisters, two Novices and two Postulants'

The Sisters continued to teach the Parish Infants' classes in St John's School and Primary classes in the Sacred Heart School across the 1920s. Four Primary classes - Fourth, Fifth, 6A and 6B, occupied the main hall of what had been the first Cathedral, while Third Class pupils were taught in a separate small room which had been the original 1887 Church/School. The total numbers of pupils in the Central Parish Schools were over 450 in the early 1920s, about 365 in 1927, and dropped by about 80 when the Marist Brothers arrived in February 1928 to teach boys from Fifth Class upwards. The Central Convent School numbers dropped to 286 when the Great Depression began in 1929-30, when half of Broken Hill's mining companies were forced to close. Numbers in the Parish Infants'/Primary Schools at South and North Broken Hill and Railway Town were also high across the 1920s, and were similarly affected by the opening of the Brothers' School and the onset of the Depression. In the late 1920s, St Joseph's High School had its Infants' and Primary classes in two rooms under the Boarders' dormitory, and later in a building beside the Convent. The Secondary department of the High School was located in two rooms under the Convent Chapel. The total High School enrolment, which had stood at 42 in 1900, had reached 145 by 1927. Despite the higher fees, the numbers were only slowly affected as the Depression took hold, until they showed a sharp decline from 92 to 32 students in 1933-5. However, they rose to 95 again in 1936. While the numbers of boarders had never been large, they dropped to only two girls in the mid-1930s. and remained at that level until 1939, when there were six boarders. The Orphanage, however, with its capacity of thirty, had 29 or 30 girls in the Sisters' care every year from 1904 to 193276.

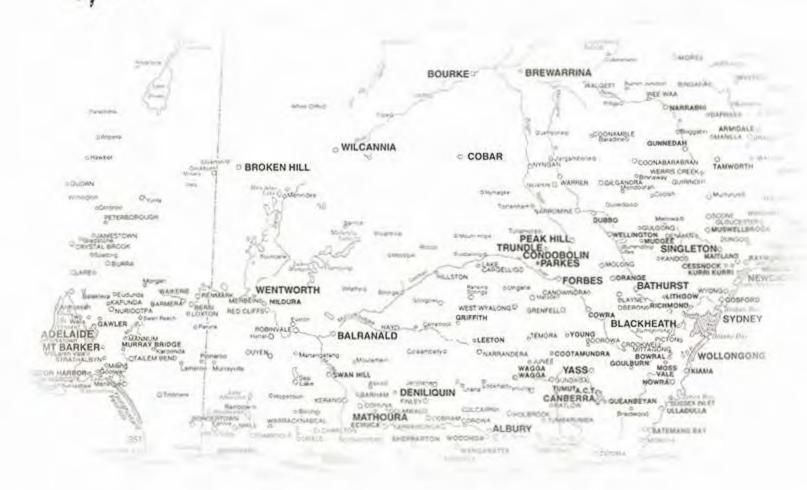
The Broken Hill Sisters were asked by Bishop Hayden early in 1922 to amalgamate with other Mercy Communities in the Wilcannia-Forbes Diocese, but the Superior General, M M Clare Miller, evidently made it quite clear that they did not wish to do so. Some factors influencing the decision may have been the sense of stability provided by a large Community of sixty Sisters and a sufficiency of vocations; the Sisters' links with South Australia through the Mt Barker and Brighton Communities; and Broken Hill's isolation from eastern New South Wales before the final stage of the Sydney to Broken Hill rail link was completed in 1927. At the end of 1927, when Bishop Hayden carried out his official Visitation of the Broken Hill Convent, he must have spoken of amalgamation with at least some of the more senior Sisters, as he mentions four Sisters who told him they favoured it. When Fr Thomas Fox was consecrated the new Bishop of the Diocese in September 1931, he wrote to all the Superiors of the Houses of the Broken Hill and Parkes Communities, asking them to consider amalgamation for the good of religion and education. The amalgamation was effected in January 1932, apparently without any great demur from the Broken Hill Sisters?".

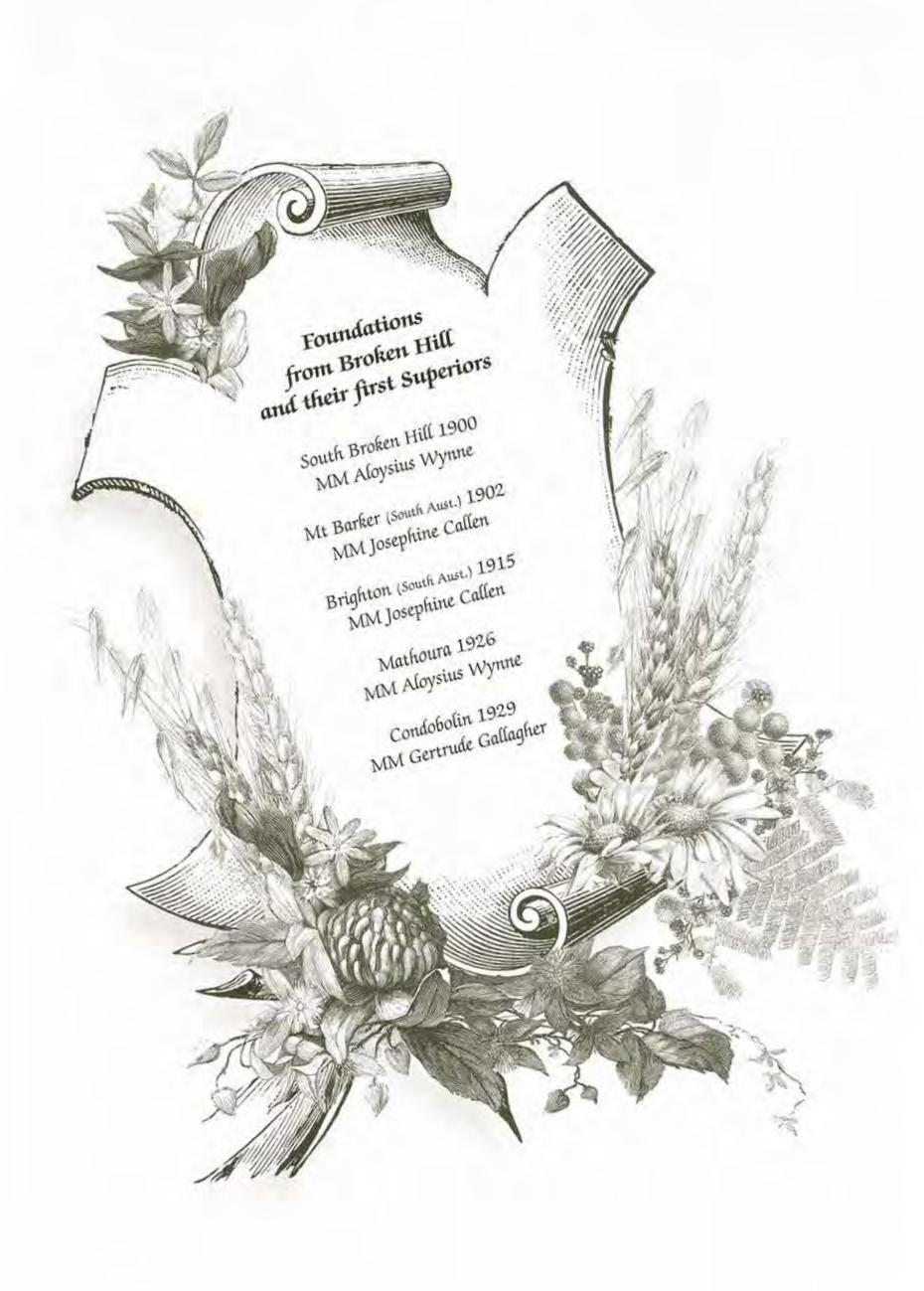


HAPTER



FOUNDATIONS MADE FROM BROKEN HILL







An early photo of All Saints Church, South Broken Hill

The first Branch Convent: South Broken Hill, 1900

The Broken Hill Sisters had been teaching at All Saints Church/School at South Broken Hill since February 9, 1891. Their opening enrolment of 110 children had risen to 290 by 1899, despite the opening of two more Convent Primary Schools in the town in 1892 and 1896. As the population continued to grow, the Sisters decided to open a Branch Convent at South Broken Hill, to better serve the people of the area. Bishop Dunne blessed the foundation stone on July 9, 1899, the work progressed well, and the building was completed by November 24. The Bishop blessed and opened St Brigid's Convent, South Broken Hill, on December 10, 1899. M M Aloysius Wynne was appointed the first Superior, and the Community of six Sisters took up residence in the solid bluestone building on February 1, 1900.

The people of South Broken Hill worked hard on the fund-raising for their Convent, encouraged by their Parish Priest, Fr Hughes. At the Alma Fancy Fair, running every night for a week from November 11, 1899, the ladies of the Parish and the Sisters provided fancy goods for sale, the school children entertained the crowd with music and singing, and the pupils from the kindergarten class put their work on display. The profit of £170 from the Fair, added to the £400 already subscribed, covered more than half the cost of the Convent before its official opening. Fund-raising for the Convent in 1900 culminated with a Grand Bazaar opening on December 8, and running for three nights. During 1901, the Sisters, Pastor and people realised the need for a new school. The people's generosity again came to the fore, as they worked to provide the funds. A substantial stone school was built separate from the Church, but with an opening onto the end of it, so that on occasion it could provide extra Church accommodation. The School was blessed and opened on February 9, 1902, in time for the new school year².

The Sisters provided as full a Primary education as they could to the children of South Broken Hill. They had already sent children for Civil Service examinations as early as 1896. They also offered Music lessons to those who desired them. Much later, when State Bursaries were available to Catholic School pupils, the Sisters prepared their senior students for bursary examinations. The Sisters visited their pupils' families, as well as the poor and sick of the Alma district. The population continued to expand in the region, and by 1912,

it was obvious that an additional classroom was needed at the School to cater for the 281 children then on the Roll. The new classroom was blessed and opened by Bishop Dunne in the first week of April 1913, and served well until a new School was opened in 1936. The Convent, too, had to be extended by the addition of a new community room in September 1914. Seven Sisters were then stationed in South Broken Hill. The Sisters who served as Superior at South Broken Hill Convent, from its opening in 1900 until 1932, included Srs M Aloysius Wynne, Claude Gallagher, Clement Hennessy, Josephine Callen, and Magdalen Callen.

Moving to South Australia: The Mount Barker Foundation, 1902

In 1848, in the hills above Adelaide, the Mt Barker region was established as one of the earliest Parishes of the Catholic Church in South Australia. The first parish priest, Fr James Watkins, procured a two-roomed slab hut in Mt Barker, which served as Chapel, presbytery and school, as well as the base from which he set out to serve the rest of his extensive parish. A layman taught a small group of children in the hut, until St Francis de Sales' Church/School was opened on Daddow Road in 1851. The Catholic population was swelled by numbers of Irish immigrants arriving between 1841 and 1860. Many of them tried to set up farms in the district, but found it quite a struggle. The Sisters of St Joseph opened a school in Mt Barker in 1869, but they were withdrawn soon after because of the difficulties their Foundress, Mother Mary MacKillop, experienced with Bishop Sheil. In their short time at Mt Barker, the Sisters found that the Catholic families were too poor to support them, and that the parish priest of that time was not willing to help. The Sisters did not return to Mt Barker after Bishop Sheil died in 1873. It is not clear who taught the Catholic children over the last three decades of the century. Mt Barker grew in prosperity towards the close of the Nineteenth Century, with dairy-farming proving successful in the district, and a number of small industries thriving in the town*.

The suggestion that the Broken Hill Mercy Sisters open a Convent in South Australia apparently came from Archbishop O'Reilly of Adelaide. On a visit to Broken Hill, probably in 1901, he experienced such unpleasant weather, including severe dust storms, that he felt sorry for the Sisters who had no escape from such conditions. He invited Bishop Dunne to choose a town in the Adelaide Archdiocese to serve as a place of change for the Sisters. On January 29, 1902, Bishop Dunne visited Mt Barker in search of a house suitable for a Branch Convent for the Broken Hill Sisters. On March 20, he returned to the town, inspected a property on its outskirts that he referred to as 'Cronest', and bought it from Miss Florence Hill for the sum of £825. It had served Hill and Co. as a coach depot, stables, and coachmen's quarters, before coach travel lost popularity when the railway reached Mt Barker. Archbishop O'Reilly then financed the purchase, as the Sisters would be working for his Archdiocese. The property was transferred to the Catholic Church Endowment Society Incorporated of Adelaide and to Srs M Gertrude Gallagher and Josephine Callen³. On April 12, 1902, The Freeman's Journal reported that the Sisters of Mercy would commence their work in Mt Barker before the end of April. The location was considered "...most desirable as a place of change in the summer months for the nuns and their pupils at Broken Hill." The four members of the Founding Community were Srs M Josephine Callen (Sister in Charge), Teresa Harrington, Patrick Lenahan, and Rose O'Grady. Archbishop O'Reilly blessed the Convent of St Joseph at Mt Barker on May 11, assisted by Bishop Dunne. The latter noted that there was not much enthusiasm at the ceremony, and that at the opening of the schools the next day, only eleven Primary and two High School pupils were present'.

The Sisters taught the Parish Primary School children in St Francis de Sales' Church/School. They must have visited the Catholic families to remind them of their obligation and opportunity to give their children a Catholic education, as the enrolment rose from eleven to thirty-nine pupils by the beginning of 1903. Because the Sisters anticipated receiving substantial fees from their High School and Music pupils, they would have tried to keep the Primary School fees as low as possible, or to waive fees for families who just could not afford them. The School enrolment reached a peak of forty-seven pupils in 1906 and 1907, falling back to the low thirties soon after. When the new Church of Our Lady of Mercy was opened in 1912, the former Church/School was converted into a permanent Primary School. The numbers of Primary School pupils remained small over the ensuing years, and enrolments were particularly affected during the Depression of the 1930s. In 1930 itself, there were only eleven pupils in



First Convent Building at Mt Barker, 1922

the School, as there had been on the day of its opening. The school building deteriorated with time. Lessons were disrupted as birds found their way into the classroom. When the boys could not frighten them out with their cricket balls, Sister resorted to raising her umbrella while teaching, to avoid the droppings! There is little certainty as to which Sisters taught in the Parish Primary School from its opening, but Srs M Evangelist Griffin, Antonia Tandy and Martina Armstrong are remembered as teachers there at various stages across the years to 1932.

From their arrival in Mt Barker, the Sisters opened a High School, providing for children of all ages whose parents could afford to pay for an education beyond basic literacy and numeracy. They were willing to accept both boys and girls as day students, and girls as boarders. It must have been disappointing for the Sisters that the High School, known as St Scholastica's, opened with only two day pupils. The numbers grew rather slowly. By the beginning of 1903 there were eight day pupils, and a year later there were seventeen day pupils and three boarders. The Sisters offered a thorough Christian education, and a high standard of academic and cultural study, with preparation for Adelaide University Junior, Senior, Primary and Musical examinations. In 1910, when there were eighteen day pupils and ten boarders, a visitor to Mt Barker reported: "The building contains a nice dining hall, well-ventilated dormitories, and other apartments, a large and lofty schoolroom equipped with the latest educational requisites. Pupils of all denominations are admitted into the school (day and boarding) ... Since its opening in 1902, 35 of its pupils have passed the Adelaide University examinations - 2 seniors, 11 juniors and 22 primaries. In the musical section the pupils have been equally successful, there being 37 passes in theoretical work, and 67 in practical."

From the first, Mt Barker was thought of as a desirable place of change for the Broken Hill Sisters and their pupils during the summer. An advertisement for the Sisters' High School at Broken Hill in the early years of the Twentieth Century stated that the boarders would have the option of spending the summer months at the Mt Barker Convent Boarding School. Whether this option was taken up to any degree is not known. The fact that South Australia and New South Wales had different Education systems may have proved an obstacle if examination students from Broken Hill spent some months of schooling in Mt Barker. However, numbers of Broken Hill girls did spend some years as boarders at Mt Barker, or even had the whole of their Secondary education there". A 1910 report on the Mt Barker Convent claimed: "This branch Convent ... serves not only as a boarding school for pupils, but also as a sanatorium for the Sisters, who after years of toil in the dust and heat of the Barrier require a change of air and scene." It is difficult to gauge the extent



LIST OF REQUISITES timforms for daily use Uniform for best wear 1 Decesting Gown or Kimonu Bod Jacket 1 Overcoat, I Blazer, 1 Paliover I Fawn Felt Hat (Winter) 1 Tuscan Straw (Summer) I Hav Pland, supplied at School I Tim supplied at School I Pairs Shown (Tan) i. Pairs. Hine I. Pate Tweels Shows i Pair Rippers & Berry (Group) new Entrodecking I Servictus and Bing Children 2 Pails Stirete I Pline Stein, 1 Stern f Pales Stations I. Towels. 1 White Counterpase Limm Bog Tottet Requisites I Physfores ALL ARTICLES TO BE LEGIBLY MARKED WITH OWNER'S NAME For Further Particulars, Apply to the Mother Superior

Prospectus for St Scholastico's College, Mt Barker

Requisites for St Scholastica's Boarding College

to which the Broken Hill Sisters used Mt Barker as a place of convalescence for sick Sisters, or of rest for elderly Sisters. The numbers officially listed as Community members rose from six in 1905 to eight in 1914, to eleven in 1920, and to a peak of thirteen in 1929. By 1932, they were back to nine members. These changes in Community numbers did not always correspond to changes in School population. Details are not available as to how many Sisters were engaged in full-time or part-time work, or unable to work during their stay there. S M Ignatius O'Brien died in Mt Barker in 1919, at the age of thirty-six, and was buried in the local cemetery. It is possible she came to Mt Barker's gentler climate because of her illness. The Broken Hill Sisters certainly used the Mt Barker Convent during the Christmas holidays as a place of change from the intense heat and dust of Western New South Wales¹³.

As the years progressed and the numbers of students in the College increased, the Sisters found the accommodation inadequate in the High School and the Sisters' and boarders' quarters. They made various additions to the existing buildings, but by 1926, these were no longer sufficient to cope with the needs of eleven Sisters, forty-two boarders, and twenty-one day pupils. The three-storey building erected in 1927 provided some sleeping quarters for the Sisters, a spacious chapel, a dormitory for the senior girls, and dining and kitchen facilities to cater for seventy boarders. The older buildings still housed some Sisters and boarders, but now had extra space for classrooms and music rooms¹⁴. A small number of boys attended St Scholastica's High School in the Infants' and Primary departments across the earlier years, and a few small boys were taken as boarders. Sisters who were stationed at Mt Barker at the end of the 1920s included S M Patrick Lenahan, Superior of the Convent, and Srs M Claver Gallagher, Bonaventure Dowling, Regis Buckley and Raphael Gardiner as Secondary teachers. S M Raphael also taught singing, and S M Cecilia Dunne was the Music teacher. Srs M Alphonsus Robinson and Baptist Killian were Primary teachers. In the late 1920s a lady came to coach the girls in basketball, and the pupils from the Brighton Convent sometimes visited St Scholastica's for a match¹⁵.

From quite early in the history of St Scholastica's College, former students and their teachers set up a strong Old Scholars' Association, with Reunions at the College in the Christmas holidays. The Association members gave substantial support to their Alma Mater in various ways. Of great practical assistance was the provision of Scholarships for girls to board at the College for their Secondary education¹⁶.



Brighton Convent L-R: Srs M Stanislaus Gillen, Francis Dowling, Rita Lyster

A place by the sea:

The Brighton Foundation, 1915

By 1915, the Broken Hill Community had grown to fifty-two Professed Sisters, all but eight of whom were stationed at Broken Hill Central and South Convents throughout the year. With the limited accommodation at the Mt Barker Convent at that time, there was no way that all of these Sisters could be given a reasonable break away from the intense heat of the Barrier during the Summer school holidays. At the invitation of Archbishop Spence of Adelaide, M M Gertrude Gallagher, Superior of the Community, decided to establish a second Convent in the Adelaide Archdiocese, in the relatively new seaside suburb of Brighton¹⁷. The house the Sisters chose for their Convent was a cottage called 'Myola' at 14 Cambridge Terrace, Brighton, facing Brighton's first Railway Station. Since the Sisters moved into the Convent on the feast of St Teresa of Avila, October 15, 1915, they named it St Teresa's. At a meeting in Broken Hill on October 8, Dean Killian and the people had decided to donate the proceeds of a forthcoming fete to help furnish the Brighton Convent. On November 25, Dean Killian joined the Sisters in Brighton when they opened their front garden for a fete supported by the people amongst whom they were making their home. The function was officially opened by Lady Galway, and was well patronised, raising a total of about £120. A newspaper reporting this event noted that: "The object of the establishment of this institution is to provide a centre of education for the children of the rising suburb of Brighton"."

In 1915 there was no Catholic Parish at Brighton, nor a Catholic Church or School. When the Sisters arrived, they found a semi-rural, outer Adelaide suburb, with numbers of families still running dairy farms and cultivating orchards and vineyards. Many of the people had to walk to Glenelg for Sunday Mass, as there was no public transport on a Sunday. It seems almost certain that, from their arrival, the Sisters

were provided with Sunday Mass at the Cambridge Terrace Convent, and that the small Chapel there was the first Mass Centre for at least some people in the Brighton district. Because there was no Parish, the Sisters opened a Private School. On January 28, 1916, they placed a newspaper advertisement: "A High School and Kindergarten will be opened by the Sisters of Mercy at Cambridge Terrace, Brighton, on 1st February, 1916. Pupils prepared for all University Examinations. Pupils will also be received for tuition in music (practical and theoretical). Singing taught by a pupil (a member of the Community) of the renowned Garcia and Caravoglia". The Kindergarten was equivalent to an Infants' School, and the High School comprised Primary and Secondary Classes, with preparation for Adelaide University examinations at the end of these divisions. As an alternative or an 'extra' to the academic curriculum, the Sisters offered tuition in music - not only to their own students, but also to those who had left school or who attended other schools. No mention is made in the advertisement of the fees charged for schooling, or for music or singing lessons. As in other places, the Sisters would have had to rely on the better-off paying according to their means, to help subsidise the education of Catholic children from poorer families."

The names of the Founding Community of Brighton are not known with certainty, except for S M Agnes McClean, the singing teacher mentioned in the advertisement of January 28, 1916. While the title of Founding Superior of Brighton has always been attributed to M M Josephine Callen, the Catholic Directory of Australasia lists her as Superior of South Broken Hill from 1912 to 1919, and of Brighton from 1920 to 1923. It is quite possible that she may have spent some time in Brighton in 1915-6, to establish the Foundation. The Directory does not mention the Brighton Convent before 1917, and then names M M Gertrude Gallagher as Superior of Brighton (and of Broken Hill) for 1917, and M M Dominic Mullins as Brighton Superior for 1918 and 1919. One record of Sisters' memories of Brighton includes Srs M Dominic Mullins, Agnes McClean, Gonzaga O'Brien, Teresa Harrington, Baptist Killian and Patrick Lenahan among the earliest Sisters stationed there¹².

Before the Sisters had been very long at 14 Cambridge Terrace, the local Station Master, Mr Simpson, brought to their attention a house in extensive grounds at 17 Old Beach Road, a short distance away. The house had belonged to Commodore Munton, and when Mr Simpson approached the Commodore's widow and her new husband, Mr Rasmussen, he found they were willing to sell the property to the Sisters. With the help of many friends, the Broken Hill Community provided the money for the purchase and necessary alterations. Workmen soon converted the dining room to a commodious Chapel, the conservatory to bathrooms, and the bedrooms to classrooms and to cubicles for the Sisters. The extensive grounds included ordered gardens, a coach house, a greenhouse, a rotunda, a large open palm house complete with spiral staircase to its look-out tower, and an orchard with an almond grove. The Sisters decided there was sufficient space to keep fowls and a cow. They called in their friend, Mr Simpson, to give lessons in milking! He also helped them to establish a vegetable garden. The exact date the Sisters moved to the Beach Road Convent is uncertain²³.

Word spread to the scattered Catholics of the region that all were welcome to the Beach Road Convent Chapel for Sunday Mass. Before long, the crowds spilled over onto the Convent veranda. The Sisters also set up a Sunday School for children after Mass, to instruct those still attending State Schools, Archdeacon Connelly, a great friend and support to the Sisters during his years in Broken Hill, had retired to Adelaide. He was a generous benefactor to the Brighton Sisters, helping with the purchase of the Convent. While relieving in the Birdwood Parish, he built a cottage in the Convent grounds at Beach Road. The Sisters cared for him in his last illness, until his death on March 8, 1918, Brighton's population continued to increase, and the number of Catholics grew accordingly. Early in 1922, the Archdiocese negotiated to buy from the Sisters the palm house and surrounding land in their garden, in order to enclose and extend the palm house into a Parish School/Hall/Church. It was blessed and opened as St Joseph's Hall by Archbishop Spence on July 30, 1922. Fr Minetti resided in Brighton for a short time in 1925, making it a temporary Parish, but it was not until the appointment of Fr Robertson in 1929 that a permanent Parish at Brighton was assured. In the interim, the Sisters walked the four miles across country most weekdays to attend Mass at the Chapel of the Marist Brothers' College at Somerton²⁴.

With the opening of the School/Church in 1922, the Sisters set up a large classroom in the body of the Church for Grades IV to VII, and a smaller classroom at the back of the Sanctuary for Grades I to III. The children referred to these rooms as the 'big school' and the 'little school'. The older children helped the Sisters interchange desks for chairs and kneelers on Friday afternoons and Monday mornings. The senior classes and Music room remained in the Convent, and Theory of Music lessons were given in a

glasshouse on the side of the Convent. Sometimes Sisters took small groups for Catechism in the rotunda. The whole School was still referred to as St Teresa's High School. As the numbers increased, extra classrooms were set up in Archdeacon Connelly's cottage. Each year the greenhouse became a hive of activity for a few days, as the children helped the Sisters crack the harvested almonds. Several parents sold the almonds at their work places, and the proceeds proved a helpful supplement to the Sisters' income²⁵.

Some of the Sisters remembered by Ex-students of the Brighton Convent from 1923 to 1932 include M M Josephine Callen and Srs M Peter Allen, Baptist Killian, Gonzaga O'Brien, Rose O'Grady, Martha McKenna, Philomena Coleman, Rita Lyster, Francis Dowling, Clare Miller, Dominic Mullins, Stanislaus Gillen, Camillus Cooper, Aloysius Wynne, Gerard Meaney, and Colette Muldoon. Mothers Josephine, Clare, Francis, Aloysius and Dominic were the Superiors of the Convent across this period²⁶. The people of Brighton would have met other Sisters during the Christmas holidays, as the Broken Hill Sisters came for respite from the heat of Far Western New South Wales. Many of the areas within the Convent and in Archdeacon Connelly's cottage, including the glassed-in verandas, were converted to sleeping quarters for the holiday period, and the Sisters must have appreciated the change and benefited by it.

Moving to Southern New South Wales: The Mathoura Foundation, 1926

The township of Mathoura was marked out in 1860 about halfway along the coach run from Deniliquin in Southern New South Wales to Echuca across the Murray River in Victoria. Successful wheat growing and timber milling in the region, and the advent of the railway in 1876, meant increasing prosperity for the town. The Catholics of Mathoura were first visited by priests from Albury or Deniliquin, who said Mass in private homes, the Police Barracks, or a hotel. By 1892, the people had built a small wooden Church, which they replaced by 1915 with a reinforced concrete and brick Church, St Brigid's²⁷. Fr William Tobin was appointed the first Parish Priest of Moama in 1908, and given charge of Moama, Wamboota, Mathoura and Barham districts. Fr Patrick Killian followed him in 1912, and Fr Paul Zundolovich in 1917. Fr Paul suggested to the Mathoura people that they work towards providing Catholic schooling for their children. In 1925, the people formed a strong committee to raise funds for a Convent, and Fr Paul approached the Broken Hill Sisters to ask for a Community for Mathoura. Money was raised from all sections of the town and district, and the building of the Convent went on apace. It was a spacious bungalow, provided with parlour, music room and chapel at the front of the house, and with five bedrooms, dining room, kitchen, bathroom, and other amenities behind these. A dormitory sleep-out ran along the side of the house nearest the Church28.

Sr M Aloysius Wynne, who was Superior of the South Broken Hill Convent in 1925, was asked to lead the Foundation to Mathoura. Her companions in the venture were Srs M Carmel Murphy, Camillus Cooper, and Gerard Meaney. Sr M Camillus later described their week-long journey of 550 miles in two cars, driven by

MATHOURA CONVENT.

OPENING CEREMONY.

LIBERAL RESPONSE TO APPEAL FOR FUNDS.

The new convent at Mathoura was opened on Sunday last by Rev. Dr. Hayden, Bishop of Wilcannia Forbes

den, Bishop of Wilcannia-Forbes.

The Bishop celebrated the 8 o'clock mass, and at the conclusion of the 11 o'clock mass, which was celebrated by Father Fox, of Wentworth, his Lordship declared the convent open.

The convent is a handsome and substantial structure, built of reinforced concrete, with a green tiled roof. The building, which is alongside the Catholic church, at the south end of Livingstone street, will meet the needs of the district for years to come. It consists of nine or ten rooms, and in addition there are a chapel and sleep-out. The architect was Mr A. J. Inches, of Echuca, and the work of construction was carried out on a day-labor plan, the bulk of the work being done by Mr G. Cootes. Both he and Mr Inches are to be complimented upon the excellent result of their combined efforts.

The convent will be staffed by four Sisters of Mercy from Broken Hill. The sisters were installed in their new bome at the end of last week.

Taken from the Local Paper, 1926

a. m. D. G.

Emvent of Our fady of Mercy. St-Brigids. Mathours, N.S.M.

The Right Ples. It. Hayden, W. H. Mayden, W. H. Pery Per. Doul 6. Zundolovich 18. Play Ples. Moningne, Treasy, Vlry Ples. Prins Maddock D. J. a. Phys. John Fray, Day, John Frency, John Frency, John Frency.

Firet Community of Fixters A. M. aloyeino Tyrne, St. M. Carnel Murphy, M. Carnellus Cooper My Gerard Merrey. Bishop Hayden and Fr Thomas Fox. Mother General, M M Gertrude Gallagher, and her Assistant, M M Clare Miller, accompanied the Sisters. They set out from Broken Hill very early on January 4, 1926, and along the way, had the chance to experience the hospitality of the Mercy Communities at Wentworth, Balranald and Deniliquin. After resting several days at Deniliquin, the Sisters arrived at Mathoura early on Sunday, January 10. The Convent was blessed and opened by Bishop Hayden that afternoon. The Secretary of the Convent Appeal Committee announced that proceeds from races, dances, concerts, a queen competition, an art union and donations, already totalled over £2,030 of the £3,500 needed to cover the total cost of the building and furnishings. Further donations on the day amounted to about £560. In an Address presented to the Sisters, the people assured them: "Dear Sisters, we promise you our united, willing and generous cooperation in all your undertakings, and we can also promise you, the sympathy and goodwill of our good neighbours of other denominations, who have given us such kind and generous support in providing a home for you here." "Pear Sisters was provided to provided the support in providing a home for you here." "Pear Sisters was provided to provide the support in providing a home for you here." "Pear Sisters was provided to provided the support in providing a home for you here." "Pear Sisters was provided to the support in providing a home for you here." "Pear Sisters was provided to the support in providing a home for you here." "Pear Sisters was provided to the support in providing a home for you here." "Pear Sisters was provided to the support in providing a home for you here." "Pear Sisters was provided to the support in providing a home for you here." "Pear Sisters was provided to the support in providing a home for you here." "Pear Sisters was provided to the support in providing a home for you here." "Pear Sisters was provided to the support in provided to the support in provided to the suppo

While donations recorded by the Convent Appeal Committee included amounts from Bishop Hayden and the Broken Hill Sisters, the Mathoura Sisters noted in the first entry of their Financial Records, January 10, 1926, direct donations to the Community from the South Broken Hill Community, Bishop Hayden, the Meaney Family and Mrs Hennessey, to a total of £60. This amount would have formed a basis of support for the Community, to be supplemented by whatever families could afford to pay for School fees and Music tuition. M M Aloysius set up the Primary School (Fourth to Sixth Classes) in St Brigid's Church, and S M Camillus arranged the Sleep-out of the Convent into the Infants' School (Kindergarten to Third Classes). S M Carmel prepared the Music room to receive her first pupils, and S M Gerard treated the Sisters to tasty meals and motherly care in their Convent home. When the School opened in early February, forty girls and thirty-seven boys were enrolled. Forty-nine of the children were in the Primary School, and twenty-eight in the Infants' School. As 1926 progressed, a further thirteen boys and eighteen girls were enrolled, bringing the Primary total to sixty-three, and the Infants to forty-five. Of the 1926 enrolment, seventeen were not Catholics³⁰.

The academic standard of the School was high from the start, a tribute not only to the teaching abilities of Srs M Aloysius and Camillus, but also to the teachers of the Mathoura Public School and other small Schools around the district where the Catholic children had previously been educated. In September 1926, eleven senior children attempted the Australian History Examination for the Wilcannia-Forbes Diocese. All passed the exam, and two of the girls shared equal second position in the Diocese. The Mathoura students also fared well in the Diocesan Christian Doctrine Examinations in the School's first year. In 1927, a Mathoura boy gained third place in the Diocese in English, and two other boys had their Compositions declared worthy of special mention. The School Concerts at the end of 1926 and 1927 showed that S M Carmel had not only encouraged individuals' talents in singing, piano, violin, and elocution, but had involved all the children in choral items, operettas and tableaux. All Music examination candidates were successful in 1927. The older children could study Commercial subjects. In a class of seven of the earliest Mathoura Convent students to gain Intermediate Grade Bookkeeping Certificates from the Southern Cross Commercial College, the marks of the three boys and four girls ranged from 100 to 9031.

M M Aloysius remained the Mathoura Superior for three years, and was succeeded by M M Francis Dowling from 1929 to 1934. M M Francis is remembered as a kindly, tactful woman, who was particularly sensitive to the financial difficulties of families during the Depression years - a time of hardship for the Sisters as well as for the families of the town. Many families could not afford the school fees of sixpence per week per child, but they sent in goods for the Sisters if and when they could. M M Francis taught Commercial subjects to the senior classes. S M Camillus moved from the Infants' to the Primary School in 1929, teaching Fourth to Sixth Classes until she moved from Mathoura at the end of 1932. S M Brigid Gath, meanwhile, had taken charge of the Infants' Classes, and also taught Art and Craft in the Primary School. On May 5, 1931, S M Brigid died suddenly and unexpectedly at the age of forty-one, much to the shock of her Community, her pupils, and the people of Mathoura. She is the only Sister buried in the Mathoura Cemetery. S M Ignatius Conway replaced S M Brigid as the Infants' Mistress and Art teacher. S M Gerard moved from Mathoura in the early 1930s, and S M Catherine Jones came in her place³².

From the early days of the School, the Sisters seem to have introduced a regular Sports afternoon on Fridays. The boys played football, cricket and tennis, and were soon engaged in football matches against the Mathoura Public School and smaller schools such as the Cummeragunga Aboriginal School. The girls played rounders, basketball and tennis. The children occasionally played inter-school tennis against the Deniliquin Convent³³.

At the centre of New South Wales:

The Condobolin Foundation, 1929

The town of Condobolin had its origins in the early 1850s, at a site on the Lachlan River that was the major crossing point for stock and supplies to and from Victoria via the overland route. Gold discoveries on the Lachlan swelled the population of the 'Condoublin Crossing' region in the early 1860s. Some of those who came for gold settled on the land. Pastoral runs were predominant until after Condobolin was linked with Sydney by rail in 1898, giving greater access to markets for agricultural products. Despite recurring droughts and floods, Condobolin soon became the centre of a rich pastoral and agricultural district14.

Condobolin was part of the Bathurst Diocese from its creation in 1865. The Catholic people were served from Forbes between 1879 and 1887, and then from Parkes until the end of 1911. The combined Parish of Condobolin/Trundle operated from 1912 under the care of Fr J A Dunne, until his untimely death in August 1919. When diocesan boundaries were altered in 1918, several towns in the Bathurst Diocese, including Condobolin, were transferred to the Wilcannia Diocese, which was renamed Wilcannia-Forbes. Late in 1919, Condobolin was declared a separate Parish, with Fr James O'Brien appointed Parish Priest - a position he filled until his death in 196435. Condobolin's first Catholic Church was built in Orange Street (later called Marsden Street) in 1882, and the people were then anxious to set up a Catholic School. They raised funds for the necessary buildings, and four Sisters of St Joseph from Perthville, (called 'Black Josephites' because they wore black habits), arrived in July 1889, to provide the staff. The Sisters commenced classes in a cottage in Orange Lane, with sixty-one pupils. Over the years, the Josephite Sisters offered not only Primary education, but also preparation for Bursary and Scholarship examinations, Commercial subjects, Music, Art and Needlework. They taught both day pupils and

Convent School

CONDOBOLIN

CONDUCTED BY THE SISTERS OF MERCY

The course of instruction includes a thorough English Education, all Commercial Subjects, Shorthand man's), Book-keeping (Double Entry), Typewriting.

Piano, Violin, Organ and Music:

Singing.

Drawing, Painting, Plain and Fancy

Needlework.

Pupils are prepared for practical and theoretical examinations in conwith the State Conservanection porium of Music, Trinity College of Music. London, and the Royal Academy and Associated Board of Music, London.

Taken from the Local Paper, 1929

boarders, accommodating up to eighteen girls in their Convent near the Church. Late in 1918, the Parish purchased a house on the corner of Napier and Molong Streets, to provide a larger Convent. As time went on, the Perthville Sisters experienced difficulties in staffing all their Schools in the Bathurst Diocese, and, in the later months of 1923, the Mother General felt she could no longer supply a Community for Condobolin. The Sisters stationed there were reluctant to move. They feared that, if the Convent School was closed for some time until another group of Sisters came, some Catholic children attending the Public School in the interim might remain there for the rest of their education. In early December, Bishop Hayden was informed from Perthville that the Sisters would return until July 1924, but they subsequently returned for only a brief time in January16.

On November 1, 1923, Bishop Hayden wrote to the Mother General of the Sisters of St Joseph of the Sacred Heart from North Sydney, ('Brown Josephites', in brown habits), asking them to close their School at Canbelego, near Cobar, because of the lack of prospects for the town. He hoped that four of their Sisters would staff the Condobolin Convent School from the beginning of 1924. However, he wrote again on December 6, explaining that they would not now be required in Condobolin until July 1924. When the Perthville Sisters had to leave after a short time in January 1924, it seems



St Joseph's School, Condobolin

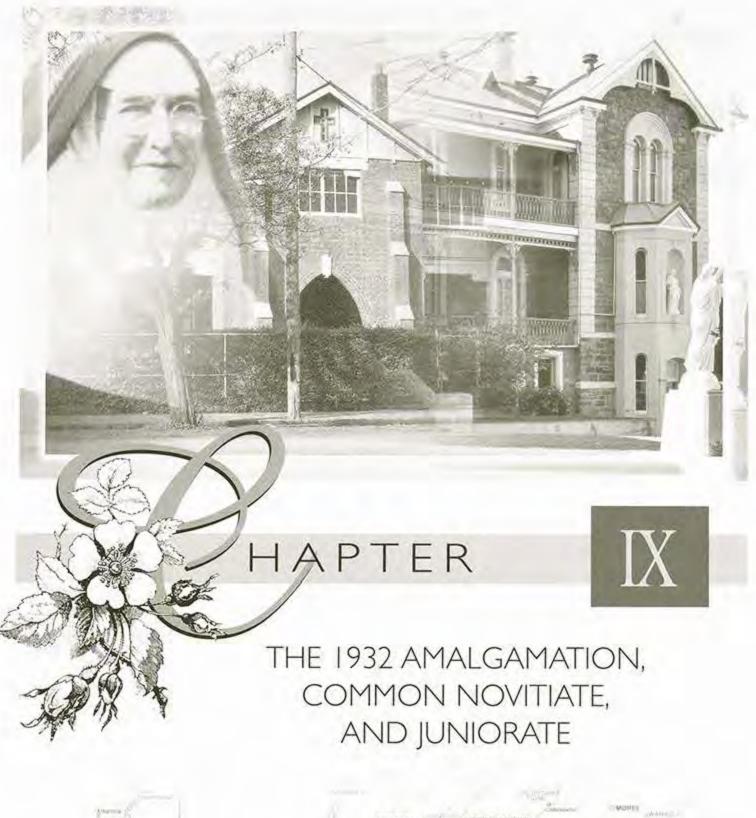
that Bishop Hayden had to again approach the Brown Josephite Sisters, asking them to come for the beginning of the School year, instead of in July. Fr O'Brien wrote to them on January 22 to assure them that they would be welcome. The North Sydney Josephites offered Primary education, Commercial subjects, and opportunities to learn Music, Needlework and Art. They also provided Secondary education to Intermediate Certificate standard, outside their normal teaching hours, to a small group of children who preferred not to attend the State Secondary School³⁷. Over the years from 1889, the numbers of school pupils had gradually increased, bringing the total to 116 by 1920. It became obvious that more classrooms would soon be needed. In 1925, Miss Matilda Waite donated land diagonally opposite the Convent for a new Parish School. The people raised the money by means of carnivals, dances, raffles, etc., and the school was duly built. It was occupied during 1926, and no doubt proved a good deal more spacious for the students and teachers than the cramped quarters in Orange Lane. The finalising of the rail link between Condobolin and Broken Hill in 1927 was probably the deciding factor for the Broken Hill Mercy Sisters when Bishop Hayden asked them during 1928 to take over the Condobolin Convent and Schools. On July 16, 1928, he wrote to the Mother General of the Brown Josephites, asking that her Sisters vacate Condobolin in favour of the Sisters of Mercy. The Josephites returned to Sydney at the close of the 1928 school year38.

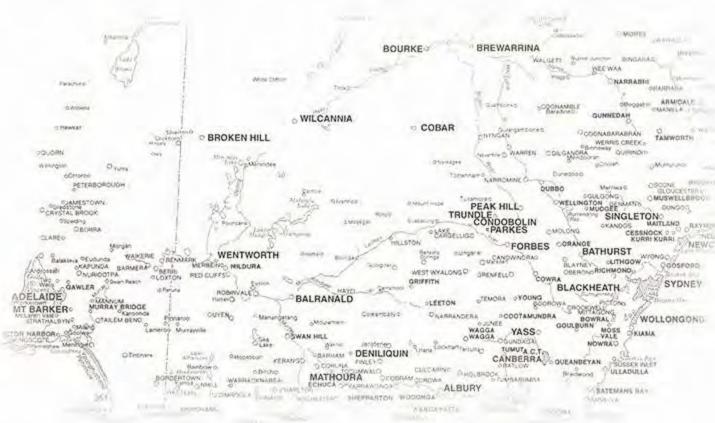
The Broken Hill Mercy Community took over the Convent and School at Condobolin in January 1929. The first Superior was M M Gertrude Gallagher, who came with twenty-seven years of experience of running Convents in Broken Hill and Mt Barker, and who had helped the Sisters set up new foundations in Brighton and Mathoura. Her leadership qualities were held in such respect that, within three years, Bishop Fox would appoint her as the first Mother General of the Amalgamated Houses of the Sisters of Mercy of the Wilcannia-Forbes Diocese. M M Gertrude's Condobolin Community consisted of Srs M Xavier Quinn, Monica Kain, Austin Dalton, Carmel Murphy and Vincent Brennan. The Sisters found the Convent somewhat cramped and spartan. They had to share bedrooms, had only their tin trunks for clothes storage, and used a bucket on the tank stand to do their personal washing. Occasional toads and numerous centipedes were uninvited visitors to the Convent, keeping the residents alert! The Sisters opened classes in the School in early February 1929, with about 115 pupils. M M Gertrude, and Srs M Xavier, Austin and Vincent made up the School staff, while S M Carmel taught Music and S M Monica provided the Sisters' meals and cared for their Convent home.

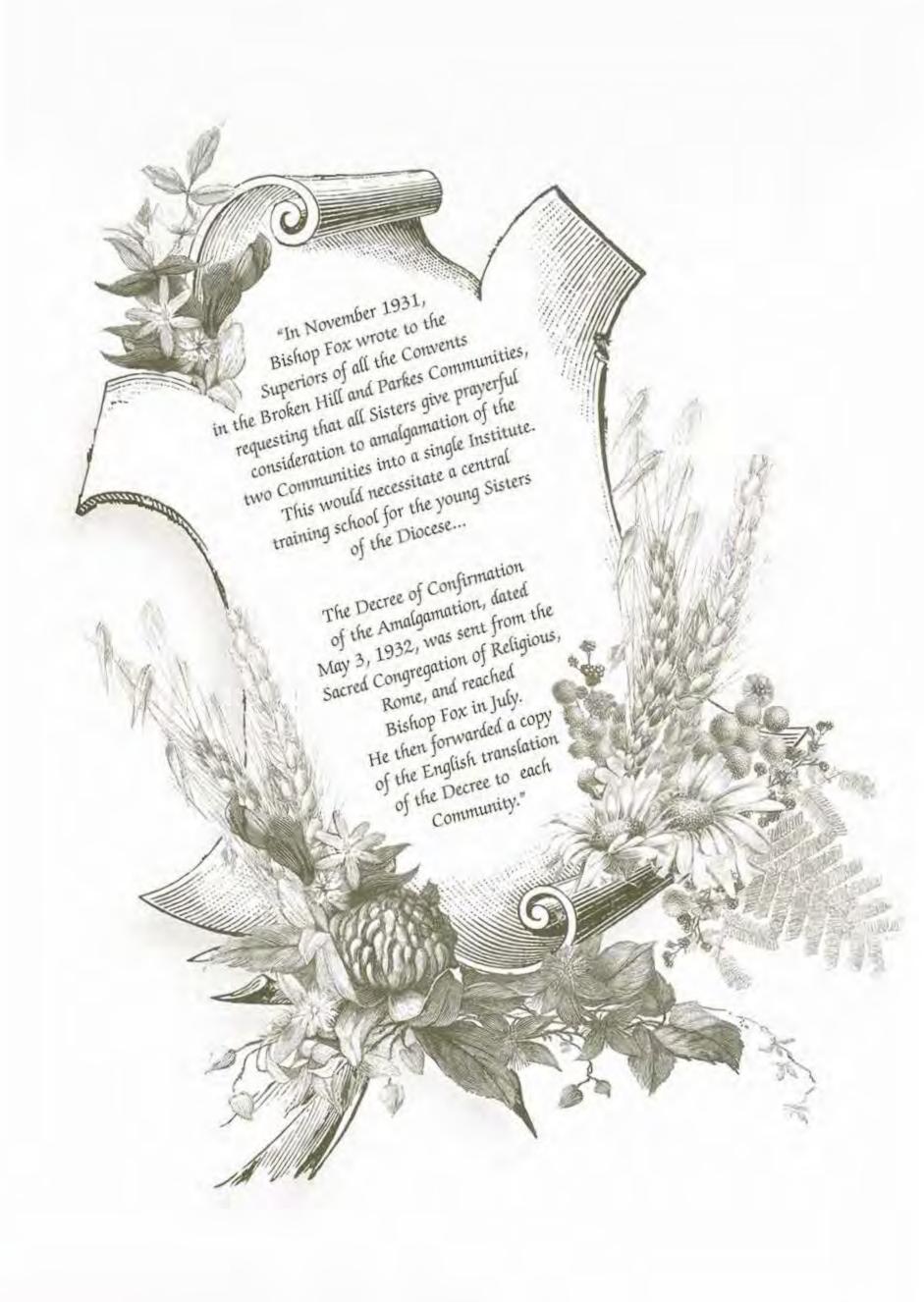
The Sisters' regular advertisement in The Lachlander informed the people that the course of instruction at the Convent School included a thorough English Education, all Commercial Subjects, and a variety of branches of Music, Art and Needlework. Results of Commercial and Musical examinations

were published in *The Lachlander*, and indicated a high standard in both of these areas. In December 1931, for example, students were successful in Advanced, Intermediate and Elementary grades in Bookkeeping and Shorthand, with one student gaining a Diploma in Bookkeeping. Miss Eileen Blackstock helped the Sisters in this field in the early 1930s, teaching Bookkeeping and Typing to Intermediate Certificate standard. The Commercial Room was at the Convent, as was the Music Room. S M Carmel Murphy remained the principal Music teacher to 1932 and well beyond*0. From their arrival in Condobolin, the Mercy Sisters offered Secondary classes to Intermediate Certificate level as a normal part of the curriculum. Before new rooms were built, some classes had to be conducted on the Convent veranda, or in an old shed in the schoolyard. The numbers wishing to go on to Secondary School were small at first, and one Sister took the three Secondary classes, and covered all or most of the subjects. The total numbers in the whole School stood at 115 in 1929 and rose slightly to 126 by 1931*1.

The people of Condobolin were deeply impressed by the level of care shown to the sick and the distressed of the town by Fr O'Brien and the Sisters. They saw the Sisters walking in pairs to the hospital or to the homes of the poor, the sick, and the families of their pupils. The people knew the Sisters depended for their livelihood on school fees, and they particularly helped them as the Depression took hold and few families had the money to pay the Sisters. Farming families brought in meat, eggs and milk, and town families shared the produce of their vegetable gardens. The Sisters in turn shared what they could with needy families⁴².







The 1932 Amalgamation to form the

Wilcannia-Forbes Institute of the Sisters of Mercy



Most Rev. Thomas M. Fox, D.D.
Born at Broken Hill, NSW., 6th May, 1893.
Bishop of Wilcannia-Forbes 1931-1967
Consecrated at Broken Hill, 20th September, 1931.

In November 1931, Bishop Fox wrote to the Superiors of all the Convents in the Broken Hill and Parkes Communities, requesting that all Sisters give prayerful consideration to amalgamation of the two Communities into a single Institute. The matter had become urgent since the Bishops of New South Wales had decided to introduce a system of registration of Catholic Schools and their teachers. This would necessitate a central training school for the young Sisters of the Diocese. Bishop Fox also suggested the establishment of a Diocesan Juniorate to encourage vocations to the Mercy Order. He hoped that the Sisters would consider the interests of religion and education in the Diocese, which he felt would be served by an amalgamation. In 1931, the centenary year of the foundation of the Sisters of Mercy, he hoped that the move to such unification would demonstrate the sisterly love and affection enjoined on the Sisters by their Foundress, Catherine McAuley'.

Bishop Fox suggested representatives of all the Communities at Blackheath in January 1932 to fully discuss the matter of amalgamation, the meeting actually took place in Parkes. There are no official records of this Meeting which resulted in the establishment of the Amalgamated Institute of the Sisters of Mercy, Wilcannia-Forbes. A note added later to the Register of Chapters of the Amalgamated Institute states that the Bishop appointed M M Gertrude Gallagher (Broken Hill) as the first Superior General. Since 1902, M M Gertrude had served nineteen years as Superior of the Broken Hill Congregation and eleven years in charge of Mt. Barker and Condobolin Convents. Her leadership abilities were well known to both the Bishop and the Sisters. Election of the Superior General and Council by delegates from among the Sisters could not take

place until a Constitution was produced, giving guidelines on election of Delegates to the Chapter, and on other matters. It is possible that the Bishop also appointed M M Gertrude's Councillors - M M Benedict Harney (Bourke), M M Evangelist Griffin (Broken Hill), M M Ita Morris (Broken Hill), with M M Magdalen Callen (Broken Hill) as Bursar. Other matters were also discussed at the Meeting. The Decree of Confirmation of the Amalgamation, dated May 3, 1932, was sent from the Sacred Congregation of Religious, Rome, and reached Bishop Fox in July. He then forwarded a copy of the English translation of the Decree to each Community².

The new Amalgamated Institute had sixteen Communities, with 145 professed Sisters. Sixty-five Sisters had belonged to the Broken Hill Community. Of the eighty who had belonged to the Parkes Community, twenty-six had entered in Parkes, and thus did not carry the 'weight of history' associated with the early Foundations. While the former Bourke and Wilcannia Communities had had ten years in which to adjust to their 1922 amalgamation, it seems that the only intermingling of their personnel across that time had happened in Parkes. The eight Deniliquin and four Balranald Sisters, incorporated with Parkes in 1929 and



M M Gertrude Gallagher

Appointed by Bishop Fox as the first Mother General of the Amalgamated Sisters of Mercy
of the Diocese of Wilcannia-Forbes, 1932-1947

1930 respectively, had not moved from their towns. However, two Sisters had come from Bourke and Parkes to help in Deniliquin in 1931. Bourke Sisters had founded Trundle (1928) and Peak Hill (1930), with help from Sisters professed in Parkes. In addition to this slow movement in the Parkes Community, few Broken Hill Sisters seemed to favour amalgamation by 1927. The seemingly easy acceptance of total amalgamation at the January 1932 Meeting probably involved the Sisters in both a generous response to the Bishop's outline of the needs of religion and education in the Diocese, and a bending to the Bishop's authority imposing uncomfortable but inevitable change. It must have been obvious to all that the task of helping the Sisters grow into a single Institute would not be an easy one for M M Gertrude Gallagher and her Council. Most Sisters would adjust in time to new places of living and working, but it would prove more difficult to adjust to differing customs, to unfamiliar companions, and to Superiors who were strangers to them3.

The Generalate of the Amalgamated Institute was established at the former Broken Hill Community Generalate - Mt St Joseph's Convent, Broken Hill - and the Novitiate there became the Novitiate for the Institute. M M Gertrude Gallagher seems to have been Superior of the Convent during 1932, as well as being the Mother General. She did not have any of her Councillors residing with her that year, as all served as Superiors in other Houses - M M Benedict Harney at Cobar, Evangelist

Griffin at Mt Barker, and Ita Morris at Condobolin. M M Ita moved to Broken Hill as Superior for a number of years from 1933, but having two Superiors in the one House also posed some difficulties. M M Magdalen Callen resided in Broken Hill as Bursar for the Generalate from 1932. In order to get to know the Sisters and the places in which they served, M M Gertrude travelled extensively during 1932, staying some time in various Communities. Before the end of August, she had visited Brighton and Mt Barker, Bourke and Brewarrina, Condobolin and Parkes, Deniliquin, Balranald and Mathoura. Much travel was by train, but shorter trips were often made in cars chauffeur-driven by generous members of the laity. One of M M Gertrude's earliest concerns was for sick Sisters. M M Evangelist became seriously ill early in 1932, and remained so for quite some months. M M Gertrude paid her several visits in Mt Barker during the year. Until well into the middle of the Twentieth Century, the Sisters were not permitted to travel alone. On the trip to southern New South Wales, M M Gertrude's travelling companion, S M Agnes McClean, developed a very swollen leg. After several periods of enforced rest, she had to be hospitalised for over a week in Melbourne, and again in Adelaide. M M Gertrude remained with her, and her absence from Broken Hill stretched to over two months. Over the next fourteen years, her letters to the Bishop frequently mentioned sick Sisters, and recorded her relief at their recovery, or her personal grief and the loss to the Institute at their death¹.

M M Gertrude Gallagher was confronted with many other concerns as Mother General, some of which must have caused her considerable anguish. With the help of her Councillors and a Canon Lawyer, she had to prepare suitable Constitutions and Customs for the Institute. She had to oversee the setting up and continued operation of the Juniorate in Parkes, to find suitable subjects for the Juniorate and Novitiate, and to apply for the Bishop's permission to admit them. She had to see to the education and training of the Juniors, Postulants, Novices and Junior Professed Sisters, to fit them as teachers for the Schools of the Diocese. A difficult part of the responsibility of the Mother General and her Council was 'placing' the Sisters in the various towns at the beginning of each year, and whenever a vacancy occurred, so that the needs of the Schools and of the Sisters could be met as far as was reasonably possible. There were times when M M Gertrude simply could not comply with Bishop Fox's order to send a better qualified or more able Sister to a particular position in a certain School. When she had no Sister to send, she told the Bishop so, and she sometimes had to repeat the message a number of times. She recognised the right of the children to the best teachers available, but also the right of the Sisters to some consideration in their difficult circumstances. M M Gertrude also had to appeal to the Bishop on behalf of the Sisters in occasional cases where a Parish Priest made unreasonable demands on them, or did not see to the necessary repair of the Convent or Schools. When Fr Paul Zundolovich in 1935 bequeathed the Sisters money to secure a place to which aged and sick Sisters could retire, and which could provide a refreshing holiday venue for the Sisters, M M Gertrude had to struggle with Bishop Fox for over four years to see that the total bequest came to the Sisters for its intended purpose. It is small wonder that she hoped, even before the first General Chapter in 1935, that the Sisters would not elect her to continue in the burdensome position of Superior General. Little did she know then that they would ask her to serve the Institute in that role until the end of 1946. In her last months in Office she was struggling with the natural weariness of her seventy-eight years, and the sickness from which she died only seventeen days after she was released from the heavy burden of responsibility5.

From the establishment of each of the early Foundations in the Wilcannia Diocese, the Sisters had followed the Original Rule of the Sisters of Mercy, compiled by their Foundress, Catherine McAuley, and approved by Rome in 1841. During 1926, the Superiors General of the Sisters of Mercy had received instructions from Rome to supply each Sister with a copy of the revised Mercy Rule, published in Dublin early in 1926. Before the end of the same year, M M Gertrude Gallagher, then Superior of the Broken Hill Community, expressed to the Apostolic Delegate her confusion that the Sisters were then being asked to adopt the Rule of the Victorian Amalgamation of the Sisters of Mercy, effected in 1907. In May 1932, the Wilcannia-Forbes Decree of Amalgamation requested that Constitutions be drawn up by the Sisters to suit their Amalgamated Institute. Bishop Fox contacted the Canon Lawyer, Fr William Keane SJ, who advised him that he must appoint a committee of Sisters to draw up the Constitutions, and then ask all the Sisters of the Institute to test them out in their everyday living. After a sufficient time, if the Bishop approved of the Constitutions, a General Chapter could be held. After acceptance by the Chapter, and a further time of trial if desired, the Constitutions could be sent for approval to the Sacred Congregation of Religious in Rome. Early in 1933, M M Gertrude and her Councillors drew up the new text of the Rule and Constitutions. They based it on the Constitutions of the Goulburn Sisters of Mercy, who had been amalgamated since 1907. M M Gertrude submitted the text to Fr Keane for revision, and forwarded it to the Sisters on May 22, 1933. Bishop Fox gave his approval on July 11, 1933. M M Gertrude and her Council also drew up a Book of Customs for use by the Sisters of the Institute.

The first General Chapter of the Institute was held in January 1935, and M M Gertrude was elected Mother General. Having found that the Goulburn Constitutions did not fully meet their needs, the Sisters voted to try for a time the recently revised Constitutions of the Amalgamated Sisters of Mercy of Victoria. While many Sisters favoured the Victorian Constitutions, they were finally asked to vote for one of three possibilities: Goulburn Constitutions, Victorian Constitutions, or a new text to suit their specific situation. In April 1938, they voted to adopt the Goulburn Constitutions. Official permission for this choice came via the Apostolic Delegate on December 16, 1938. It was not until 1949, when M M Joan Brennan was the Mother General, that the Sisters again examined the question of revising their Constitutions. With the help of Fr Keane SJ, M M Joan and her Council prepared an amended text to submit to a special General Chapter of the Sisters in December 1949. The accepted text was then sent to the Sacred Congregation of Religious in Rome. These Constitutions were approved by Rome on May 24, 1950. A new text of the Customs and Guide was adopted at the same Chapter. Copies of this text were sent to the Communities in May 1950.



S M Gabriel (Hazel Baker) with her parents on her Reception Day, 1944 in Broken Hill

The Common Novitiate

in Broken Hill, 1932-48

With the decision of the New South Wales Bishops to register all of their schools and teachers, Bishop Fox realised that only a Common Novitiate and Training School would ensure standardised preparation of the Sisters who would be the future teachers in the schools of the Wilcannia-Forbes Diocese. Having such a facility would also save on staffing, and on the time spent by the Diocesan Examiner in checking the progress of the Novices and Junior Professed Sisters in their studies and their teaching. The Decree of Amalgamation contained the statement: "The Central Novitiate will be for the present in Broken Hill", but it is not clear whether the Sisters or the Bishop made the original decision regarding this. M M Teresa Harrington, who was Mistress of Novices in Broken Hill at the end of 1931, continued in that role in the expanded Novitiate for nine years. In January 1941 M M Raphael Gardiner was appointed to replace M M Teresa as Mistress of Novices; in January 1947 M M Bonaventure Dowling took M M Raphael's place; and in 1956 M M Gemma Fahy took over the position. In January 1932, the newly professed S M Ursula Forde was appointed Mistress of Studies (sometimes referred to as Mistress of Method), a position she retained until the end of 1948. The Sisters in the Broken Hill Novitiate at the time of Amalgamation were Srs M Bernard Morrison and Barbara Dwyer (Novices), and Srs Mary Barnett and Bessie Powlesland (Postulants). The five Novices of the Parkes Community - Srs M Dolores Derwin, Kevin Lynch, Perpetua Corbett, Bernardine Thrapp and Teresita Baker, moved to the Broken Hill Novitiate in early February 1932. Six Junior Professed Sisters came with them. Newly professed Sisters sometimes spent a year in Broken Hill immediately after Profession to complete their teacher training, or to continue with supervised teaching. Sisters at that time took their Final Vows at the end of three years of Profession, and most spent a year in Broken Hill to help them prepare for that serious step. The Novitiate was located in Broken Hill until early in 1949".

During 1932, at least three Postulants entered the Novitiate. Two of these, Srs M Helena Hilton and Annette Atkinson, remained in Religious Life. M M Gertrude Gallagher had hopes of four more coming that year. However, they either did not come, or left after a short time. Much the same pattern prevailed throughout the 1930s and 1940s. At least sixteen girls who spoke to M M Gertrude about entering the Convent found they faced parental opposition or some other difficulty, or became attracted to another



S M Aquinas (Patricia Higgins), 1949 with her parents May and Jack Higgins

path in life. Since the Novitiate was meant to be a time of testing one's suitability for Religious Life, some girls who entered realised for themselves, or were helped by their Religious Superiors to realise, that they would not be happy in such a life choice. Of all the girls trained in the Broken Hill Novitiate from the beginning of 1932 to the end of 1948, thirty-five remained for life, three left after many years of service, at least seven left while in Temporary Vows, and fourteen or more left as Postulants or Novices?

As had happened in the training of those who had entered before them, the Postulants and Novices were encouraged in a life of prayer, religious study, secular study, and training for their future ministry. One whole year of the Novitiate, referred to as the Canonical year, was set aside specifically for deepening their relationship with God, their knowledge of their faith and their understanding of vowed Religious Life. Lectures from the Mistress of Novices were sometimes supplemented by talks from priests on particular aspects of the spiritual life. The six months of the Postulancy and the second year of Novitiate could include secular training and preparation for ministry. Sisters destined to teach music worked with the Convent's music teachers to improve their knowledge and skills in instrumental music and singing, and were supervised in giving music lessons. Future Infants' and Primary teachers were given elementary training in music and singing. Those training as Lay Sisters learned as they worked with the Professed Lay Sisters in the kitchen, laundry and infirmary of the Convent¹⁰.

Sisters preparing for classroom teaching worked with S M Ursula Forde in St Jude's Training College, which had been certified under the New South Wales Bishops' Board of Registration. Fr John Thompson CM had been appointed by the Bishops to head this Board. He provided guidance on Course outlines for

the education of teachers at the Sub-Primary, Primary and Secondary levels, in both theoretical and practical areas. Theoretical areas included Principles of Education, Educational Psychology, General Teaching Method, and various secular and religious subjects. The Sisters gained practical experience through watching demonstration lessons from competent teachers, and from supervised practice teaching in the classes of the Broken Hill Schools. Fr Thompson set and corrected examinations in the various subjects, and visited Broken Hill to assess the Sisters' teaching. Those judged proficient were awarded individual registration as Teachers. Fr Thompson paid his first visit to Broken Hill in October 1932 at the invitation of Bishop Fox, and he returned regularly to judge the trainee Sisters' teaching. As numbers of Sisters had to retire from teaching through illness or advanced age, Fr Thompson realised that not all newly Professed Sisters could be kept in Broken Hill to consolidate their teacher training under the Mistress of Studies. He suggested that, if they were to be sent immediately to other towns, they should at least be placed under the supervision of experienced teachers."

From the time the common Novitiate was opened in Broken Hill, M M Gertrude Gallagher had serious questions about the suitability of the location, and she particularly wished the girls could be trained in a more pleasant climate. Because of the extra numbers of Novices and Postulants, accommodation was cramped. The location of the Novitiate on the same grounds as the boarding school and day schools meant there was little chance of the Novices having sufficient outdoor activity, even when the climate permitted it. There was little privacy for the Novices, who were required by Church Law to be shielded from the 'distractions of the world', particularly during their Canonical Year. The Sisters in Temporary Profession had no separation from the Finally Professed Sisters at recreation times, as there was no extra Community Room available for their use. By May 1933, M M Gertrude was urging Bishop Fox to buy a house near Sydney to serve as Novitiate or Juniorate. She believed such a location would provide not only a more suitable climate than Broken Hill, but access to input on the Religious Life from priests who themselves belonged to Religious Orders. She wrote to the Bishop: "The need for the transfer of the Novitiate is becoming more evident every day."

The Novitiate and Generalate moved to Parkes, 1949



S M Augustine (Bernadette Franks) on her Reception Day, 1952. She was the Senior Novice when the Novitiate moved from Orange Road to Want Street in Parkes

There is no indication in M M Gertrude's letters to the Bishop that she tried again to persuade him to sanction moving the Novitiate from Broken Hill. However, at the General Chapter of January 1947, where M M Joan Brennan was elected Mother General, the Sisters decided to apply to Rome to transfer the Novitiate to Parkes, hoping that the town's easier accessibility and more pleasant climate might attract more entrants to the Congregation. Bishop Fox was aware of this decision. M M Joan and her Councillors considered the matter over some months, and consulted the Apostolic Delegate and Fr Keane SJ about the move. Meanwhile, in many of the towns, the Sisters' schools were understaffed and overcrowded, and even if money was available to pay a lay teacher, sometimes there was no suitable person to hire. In April 1947, M M Joan directed that Music lessons be discontinued in one town for the rest of the year, so that the Music teacher could take a Primary Class. In July 1947, to ease general overcrowding in the Schools, M M Joan directed the Sisters to no longer admit non-Catholic children to their Primary, Secondary, Commercial or Boarding Schools. The illness, ageing and death of Sisters, and insufficient numbers of Novices being professed to take their places in the schools, was proving a great strain on the Sisters left to carry the extra burden of the classes.



S Marie Anne (Anne Stedman) and S Marie Gabrielle (Yvonne Van-Tempest) with Bill Stedman, Profession day, 1959

M M Joan wrote to the Bishop in May 1948: "We are certainly in a drastic way as regards teachers, My Lord, and I really cannot see how we can continue to keep all our schools going, if things do not improve very soon."

M M Joan consulted Bishop Fox in July 1948 about the possibility of buying a house in Parkes for the Novices until the Sisters could build their own Novitiate. The Bishop gave the Sisters the use of a house he had bought at 48 Orange Street, Parkes. Necessary alterations were begun on this house in January 1949. By this stage, M M Joan had obtained permission from the Apostolic Delegate to move the Generalate, as well as the Novitiate, to Parkes. By mid-February, she and two of her Councillors, M M Laurence Dunn and M M Rita Lyster, and the General Econome, M M Magdalen Callen, had settled into Parkes. Her other two Councillors were M M Columba Doyle, who was already Superior of the Parkes Convent, and M M Cecilia Dunne, who remained as Broken Hill Superior until the end of 1949 in order to finish her three-year term of office. She moved to Parkes early in 1950. The Novice Mistress, M M Bonaventure Dowling, three Novices and two Postulants, moved from Broken Hill to their temporary Novitiate home in Parkes on January 29, 1949. The Novices were Srs M Aquinas (Pat Higgins), Ambrose (Lorna Blackhall), and Paul (Pauline Hartshorne), and the Postulants were Sr Marie Barker and another who later left the Novitiate¹⁴.

The Novices' spiritual training continued at Orange Street, with input from M M Bonaventure supplemented during 1950 by lectures from Fr Bongiorno of Forbes. However, their teacher training from M M Bonaventure was limited, and they often had to help teach classes in the Parkes schools without a great deal of preparation. After the Wilcannia-Forbes Sisters were asked in 1951 to open and run the



S Monica Simmons, a Postulant, 1958 in the modernised Postulants' dress introduced in 1957

Diocesan Old People's Home at 'Carrawobitty', outside Forbes, some of the Postulants spent time helping there - indeed, several spent almost the whole of their Postulancy at 'Carrawobitty'. On completing their Novitiate, some Sisters went to Broken Hill for teacher training under S M Veronica O'Neill as Mistress of Studies, while others were sent for study and training to the Teachers' Training College of the Sisters of St Joseph at North Sydney. One Sister did nursing training at the Goulburn Mercy Sisters' Hospital in Cootamundra. The number in the Novitiate increased across 1950, with five Novices and three Postulants by July that year. Rather than close in more verandas on the house to provide extra dormitory space, the Sisters bought a substantial weatherboard building from the Parkes Airport and had it transported to their grounds to serve as accommodation. Bishop Fox offered to lend Diocesan funds to the Sisters to commence a new Novitiate, and also gave them permission to appeal to the people of the Diocese for donations towards the project. With this permission, M M Joan and her Council felt they had the courage to go ahead with the building, as they knew from experience the tremendous generosity of the people towards the Sisters. The building was commenced on a large property fronting Want Street, Parkes, and the foundation stone was laid on Sunday, September 28, 1952. Donations that day totalled nearly £1,900, of which £1,400 came from the people of Parkes. The projected cost was £70,000. The Sisters had to have the Bishop's permission to

incur such a debt, and had to secure a business loan to supplement the promised loan of £30,000 from the Diocese. At a Chapter in early January 1953, M M Joan Brennan was re-elected Superior General. Sadly, she was soon afterwards diagnosed with cancer. She died on October 28, 1953, eight months before the Sisters moved into the new Novitiate on July 1, 1954. The building was blessed and officially opened by the Apostolic Delegate, Archbishop Carboni, on November 21, 1954¹⁵.

Across the decade of the 1950s, forty Sisters in the Amalgamated Institute died, one Sister transferred to another Mercy Congregation, and one Finally Professed Sister left the Congregation. Of a total of about forty-two girls who entered the Novitiate in that same time, thirteen or so left before finishing the Novitiate, and five others left before making Final Vows. As early as April 1950, M M Joan had written to the Bishop about the possibility of seeking vocations from Ireland, and even of setting up a Juniorate there. However, nothing came of these suggestions. When a Sister had to leave teaching, it was no longer certain that she would be replaced by another Sister. While a number of schools had occasionally to employ a lay teacher, the possibility of a steady increase in the numbers of lay teachers posed a serious financial problem for the Sisters in the years before there was Government assistance for other than Public Schools. Nevertheless, if the increasing numbers of children in the Catholic Schools were to be educated, the burden carried by the Sisters for the past seventy years could no longer be borne by them alone. The Australian population was growing, not only from its rising birth rate since the end of World War II, but from the large numbers of refugees and migrants arriving from war-torn Europe in the later 1940s and well into the 1950s. Many of these migrants were from predominantly Catholic countries, and their children swelled the numbers in the Catholic schools.



Mary Therese Mutlow (S M Andrew) as a bride on her Reception Day, December 5th, 1950 Inset: Mary Therese as a Postulant



Parkes Juniorate, opened 1932

The Juniorate

in Parkes, 1932-49

In late 1931, when Bishop Fox requested the Sisters of Mercy of the Wilcannia-Forbes Diocese to consider amalgamation, he suggested to them that a Diocesan Juniorate would encourage and assist likely vocations to their Institute. The desire for a Juniorate was not new to the Sisters. M M Gertrude Gallagher had mentioned to Bishop Hayden in 1929 her wish for a Juniorate in Sydney where the Sisters could meet and train suitable recruits. Bishop Fox decided that the Juniorate should be located at Parkes, and for the purpose, he arranged to purchase Mr Greg McGirr's home, set on an acre of land overlooking the Goobang Valley, yet reasonably close to the town centre. After the McGirrs moved out early in June 1932, some alteration was needed. Even though the house had fourteen rooms, the space was insufficient for the anticipated numbers of staff and Juniors. Several rooms were divided, and verandas were closed in for sleeping quarters. In the meantime, a number of girls had commenced their Juniorate training in February 1932, living at the Parkes Convent in rooms formerly occupied by the Novices, and attending lessons at the Convent High School. M M Gertrude Gallagher begged Bishop Fox to see that the girls were not taught with the Day pupils, lest they come in contact with boys in those classes! As the year progressed, the number of girls in the Juniorate increased to twelve, and their quarters at the Convent became somewhat cramped. They moved to their new home, Mt St Joseph's Juniorate, on July 7, 1932. The Sisters appointed to form the first Community of the Juniorate were M M Claver Gallagher, and Srs M Bonaventure Dowling, Vincent Brennan and Lucy Marron 7.

From July 7 onwards, the girls lived in a 'hothouse atmosphere'. They were taught on their own premises, wore a separate uniform, and did not mix with other children. They were not permitted to go shopping, or to talk to people on the streets. Their main 'outside' activities were daily Mass at St Jarlath's Church, Sunday afternoon walks, and occasional picnics. The girls remained at the Juniorate for the year, returning home only for Christmas. However, their parents could visit regularly, and their sisters were allowed to stay with them overnight or for a short holiday. Girls whose families could not afford boarding fees were supported by a fund from the Generalate. S M Lucy Marron, who worked at the Juniorate until replaced by S M Casimir Jenkins in the 1940s, looked after the girls' physical needs by providing nourishing meals, and by her example of a prayerful and generous life. M M Claver and S M Bonaventure helped the girls to deepen their knowledge and

love of God by prayer, spiritual reading and devotional practices. Between them they handled three Secondary classes, teaching Religious Knowledge, English, Mathematics I & II, History, Geography, Latin, French and Business Principles. They also saw that the girls had Physical Culture each day. In 1932, most girls were in their first or second year of Secondary School, aged twelve to fourteen years, except for two older girls, who were preparing for the public examination of the Intermediate Certificate. On Saturdays, S M Vincent taught the girls the theory and practice of Music, and S M Bertrand O'Leary came from the Convent give Dressmaking lessons. The Headmaster of the local Public High School, Mr Teasedale, and the Mathematics Master, Mr Clem Giles, (a cousin of Bishop Fox), helped by lending notes and books, and by giving occasional extra tuition. At the request of Bishop Fox, Fr Thompson CM visited the Juniorate in December 1932. He was quite satisfied with the standard of the work being taught, but felt that the girls' Timetable needed a better balance of recreation and study, since the girls were not bound to a rule of silence as the Sisters were. Judging by the 'Curriculum' submitted



As Juniors - Lorna Blackhall (\$ M Ambrose) and Marie Barker (\$ M Phillip)

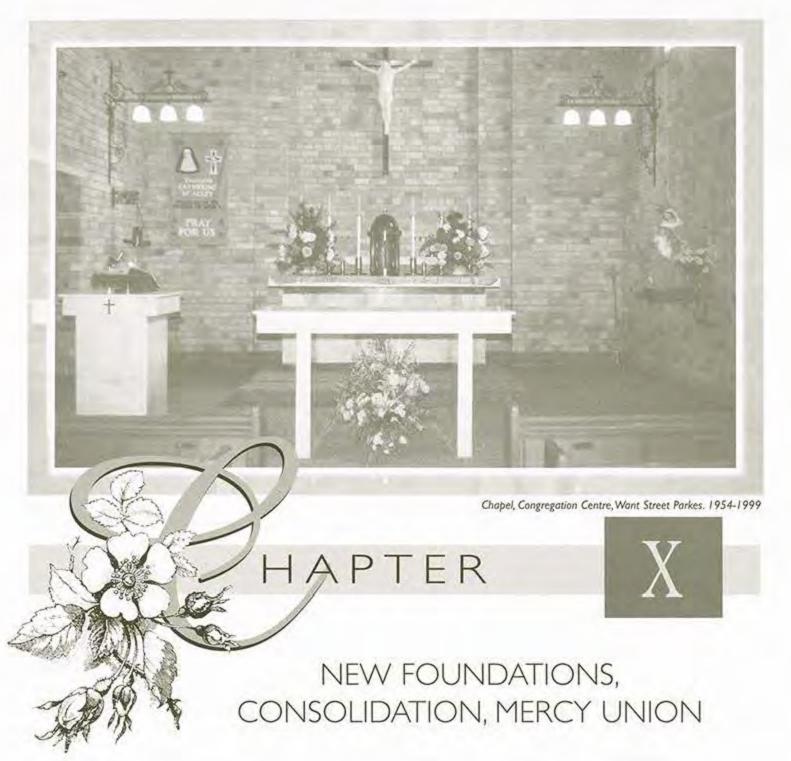
to the Bishop by M M Claver in 1932, the general routine of the Juniorate was very similar to that of the Novitiate. On weekdays, the girls rose at 6 am, and followed a busy schedule of meditation, Mass, manual work, study and lessons, until a twenty-minute recreation break after lunch. They then had more lessons and prayers, followed by half an hour of recreation and two hours of study and music practice before tea. After tea they had another twenty minutes of recreation, followed by forty minutes more study for the younger girls before they could retire after 8.30 pm night prayers. The older girls studied both before and after night prayers, until their retiring time of 9.30 pm. Saturday and Sunday timetables also began at an early hour, and were well filled, including more than three hours of lessons and study on Saturdays, and up to four hours of study on Sundays. The girls had only three half-hours of recreation on Saturdays (the first at 1 pm), but were allowed a walk of over an hour on Sunday afternoons, and played tennis and basketball. They often had dancing and singing at evening recreation, and sometimes staged the plays they had studied in M M Claver's English classes 18.

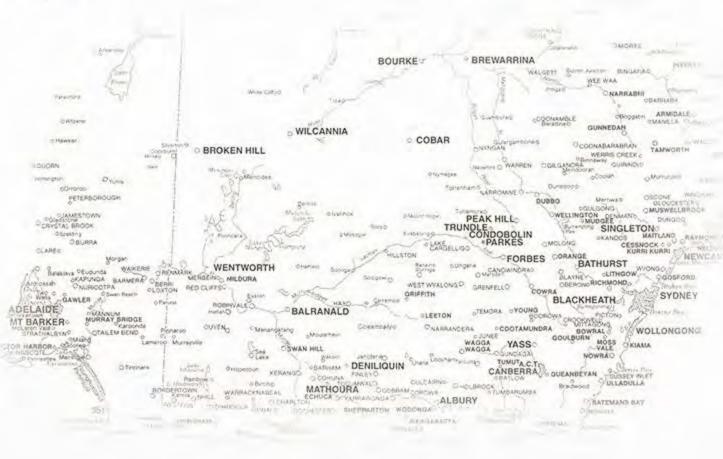
In 1935, M M Gabriel O'Neill replaced M M Claver Gallagher as Superior of the Juniorate. M M Gabriel helped to prepare a number of the girls for the Leaving Certificate examination. Her students recognised and appreciated her as a highly qualified and gifted teacher and a woman of culture. In the senior classes she taught English, French, Latin and Modern History. She continued at the Juniorate until the end of 1943, when another gifted teacher, M M Alphonsus Robinson, replaced her. M M Bonaventure Dowling moved from the Juniorate staff in 1937. Other Sisters on the Juniorate staff, or teaching particular subjects there or at the Convent School in the later 1930s and 1940s, included Srs M Dorothea Forster, Stanislaus Gillen, Agnes Slattery, Juliana Carey, Francis Brady, Regis Buckley, Michael Fitzgerald, Rita Lyster, Dolores Derwin, Antonia Mitchell and Chanel Delaney. Between 1945 and 1949, Srs Marie Therese (Bonnie Daly), Emilian (Katie O'Brien), Veronica O'Neill, Anne Mercer, Julian Dewar and Gabriel (Hazel Baker) helped on the staff for varying periods. Because M M Alphonsus became ill, and was away from Parkes several times in 1947 and 1948, Sisters from the Convent looked after the Juniors, and the girls joined the Convent School classes for their lessons. From then on, the Juniors were permitted to take part in all the school activities.

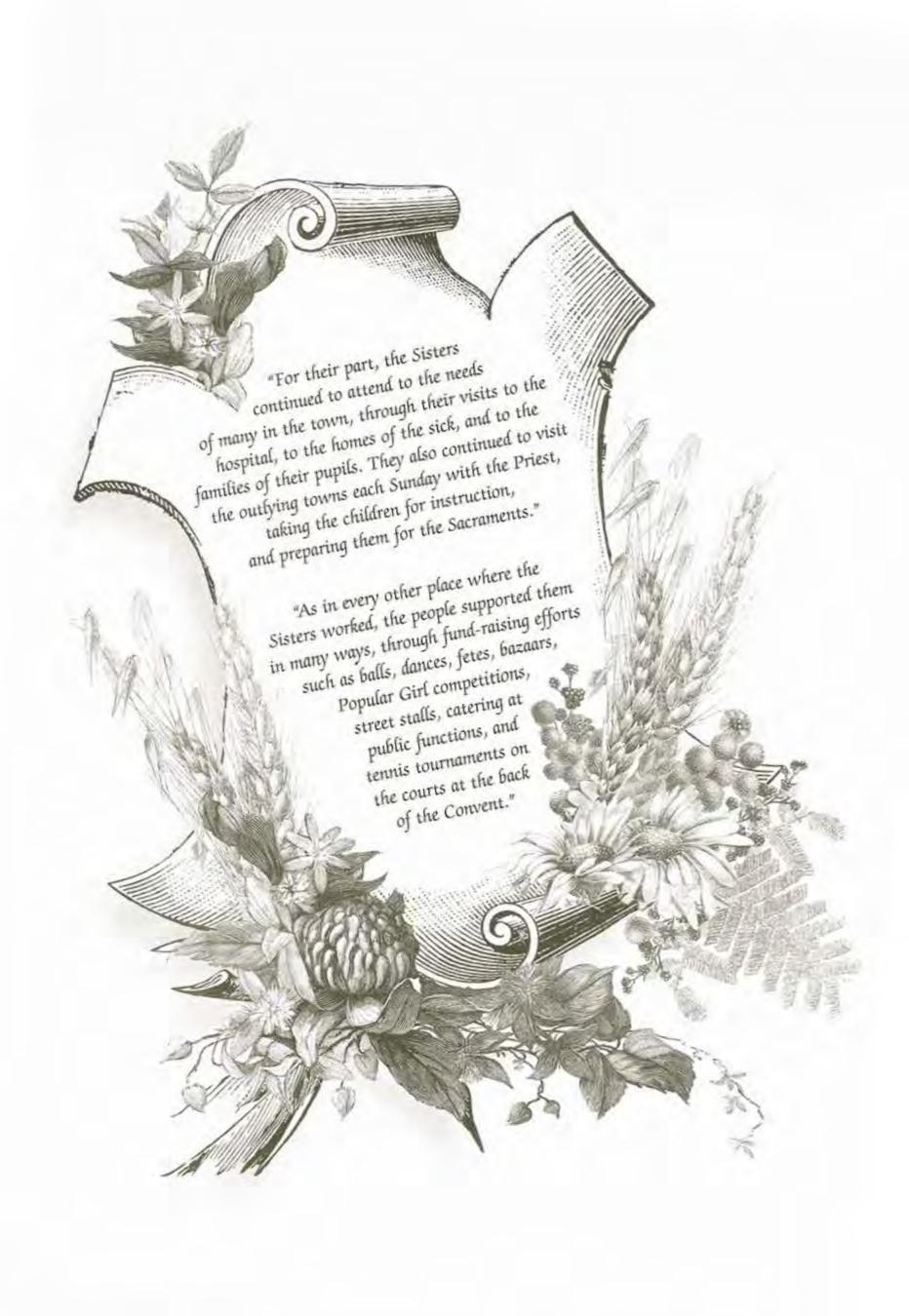
The Juniorate had not been opened for twelve months when M M Gertrude Gallagher wrote to Bishop Fox that it was too small for its designated purpose, because it left no room for expansion. She suggested the Juniorate be moved to Sydney, and McGirr's house be used as a presbytery. She and her Councillors were to repeat this suggestion frequently over the coming years, particularly after the Sans Souci Convent was opened in 1936. Even as numbers coming to the Juniorate dropped over the years, Bishop Fox consistently refused to allow the Juniorate to be moved outside the Diocese. He insisted that the Sisters make greater efforts to encourage vocations in the towns of the Wilcannia-Forbes Diocese, rather than in the Archdiocese of Sydney. At the beginning of 1945, M M Gertrude and her Councillors informed the Bishop that they no longer had sufficient teachers to staff the Juniorate, and that they intended to close it and to move the remaining Juniors to Broken Hill. The Bishop strictly forbade such an action. After M M Joan Brennan became Mother General in 1947, she told the Bishop she could not spare a teacher to help M M Alphonsus run the Juniorate School. She arranged for M M Alphonsus and the Juniors to work at the Convent School. S M Clare Miller, by then over eighty years of age, was the only Sister available to form a Community with M M Alphonsus and S M Casimir at the Juniorate. Towards the end of 1948, M M Joan suggested moving the Juniors to Sans Souci, so that the Novices could use the Juniorate for a temporary Novitiate. Instead, the Bishop bought another house for the Novices. In 1949, the Bishop expected the arrival of a Community of Carmelite Sisters from France, whom he had invited to the Diocese. In May, he asked the Mercy Sisters to vacate the Juniorate building in favour of the Carmelite Sisters, who arrived in Parkes in August. The Sisters and girls prepared the house for the Carmelites, and moved to a house owned by Mr and Mrs Long, Early in 1950, M M Alphonsus and the Juniors moved to Sans Souci. Towards the end of that year, M M Joan informed the Bishop that M M Alphonsus Robinson was needed in the schools of the Diocese. She moved the Juniors back to the Parkes boarding school to complete their secondary education, and arranged with M M Bonaventure Dowling at the Novitiate to see to their spiritual training20.

As no Juniorate Register is available, it is difficult to say with accuracy the number of girls who trained in the Parkes Juniorate, how long each stayed, and how many entered the Novitiate. The following estimates, covering the period from the beginning of 1932 to the end of 1950, are based on information in letters of the Mothers General and the Sisters in charge of the Juniorate, to Bishop Fox, and the statements of some Sisters about the numbers of their Juniorate and Novitiate companions. These sources indicate that thirteen girls, who had expressed an interest in coming to the Juniorate, did not come. Many of these met with parental opposition at wishing to leave home at an early age. Available evidence does not indicate whether any of these girls tried at a later stage to enter the Juniorate or Novitiate. Fifteen or more girls came to the Juniorate, stayed for a time, (in some cases for the whole of their Secondary education), and then decided not to enter the Novitiate. Those girls who stayed for very short periods usually either experienced strong parental pressure to leave, or suffered from homesickness. Many of those who left after a longer stay seemed to come to their decision during the Christmas holidays, while away from the 'hothouse atmosphere' of the Juniorate. Of those who entered the Convent from the Juniorate, at least eighteen left during the Novitiate, and a number of others left after taking vows. It is certain that at least sixteen girls educated in the Juniorate persevered in Religious Life. Fourteen of these Sisters were still living in July 200321.

Bishop Fox stated to M M Gertrude Gallagher in 1944 that Orders of Religious Women were experiencing a shortage of vocations. Pope Pius XII spoke of this world-wide shortage in his address to Mothers General in Rome at the Meeting attended by M M Joan Brennan in September 1952. The Pope knew that, in some countries, Religious Orders of women had already closed some of their hospitals and schools because they could no longer staff them. In Australia, the shortage of vocations was not drastic enough in the 1950s and early 1960s to deter numbers of Religious Orders from expanding their Novitiates or building new ones. Nobody in the Wilcannia-Forbes Mercy Congregation could have foreseen that within twelve years of the opening of the new Novitiate in Parkes, there would be so few vocations that those who entered would be sent for their training to the Novitiate of the Sisters of Mercy in Melbourne²¹.









The original Convent, 114 The Promenade at the corner of Broughton Street. The Sisters lived here from 1936 to 1939, when the old house was demolished for the present building.

Foundation

at Sans Souci, 1936-59

During the 1920s, Bishop Hayden proposed to the Broken Hill Sisters that they open a House in Sydney to provide accommodation for their Sisters seeking specialist medical advice, and for Sisters studying in Sydney. He suggested the Sisters might run such a House as a Hostel. When the Sisters visited Sydney for the 1928 Eucharistic Congress, the Bishop drove M M Gertrude Gallagher and several other Sisters around Sydney to look at suitable sites for such a Foundation. While M M Gertrude did not favour a Hostel, she felt that such a House in Sydney could serve as a Juniorate, with a School staffed with the assistance of several friends who were retired teachers in Sydney, and who had offered to help the Sisters in just such a project. However, the project was left in abeyance, as M M Gertrude went out of office at the end of 1928, and Bishop Hayden was appointed Archbishop of Hobart early in 1930. For some time before the 1932 Amalgamation, the Sisters in Broken Hill had also wished for a permanent residence in a congenial climate where the increasing numbers of Sisters suffering the debilitating effects of age or chronic illness could be cared for in reasonable comfort. While there were some places in Mt Barker and Brighton Convents for Sisters convalescing after hospitalisation in Adelaide, these Communities could not hold all those in need of continual care. Helping the Sister Infirmarian in Broken Hill to look after the ailing members of the Community was very difficult for the School Sisters, because of their already heavy workloads. None of the Sisters had nursing training at that time, and finding a suitable trained nurse to take over the caring at night was difficult at times, even in a city as large as Broken Hill. After the Amalgamation, M M Gertrude Gallagher expressed many times to Bishop Fox that the Juniorate would be better located in Sydney rather than Parkes. She felt, too, that all the Sisters of the Institute would benefit in health from spending part of their Christmas holidays at a seaside house in Sydney where they could have relief from the searing heat of the western two-thirds of the State'.

In 1935, Fr J O'Driscoll, Parish Priest of Kogarah, wrote to Bishop Fox requesting a Community of Sisters of Mercy for the Sans Souci Church/School, built in 1926, which was served by Sisters of St Joseph travelling each day from Kogarah. These Sisters did not wish to open a Convent at Sans Souci. Bishop Fox and M M Gertrude were happy that the Wilcannia-Forbes Mercy Sisters take over the Sans Souci

School from the beginning of 1936. About mid-June 1935, M M Gertrude was informed that a Priest of the Diocese, Fr Paul Zundolovich, who died at Moama in February 1935, had left a sizeable bequest to the Sisters of Mercy for a Rest Home for those Sisters no longer able to teach. On a number of occasions Fr Paul had spoken to individual Sisters about providing such a Rest Home, which he wished to be located at the seaside. Fr Paul had always shown great sympathy for the Sisters, among whom he had worked since 1893 at Broken Hill, Wentworth, Wilcannia, White Cliffs and Mathoura. He was well aware of the conditions under which the Sisters laboured, and of how rarely they had any respite from the trying climate. The Sisters felt that Fr Paul's bequest could be used to build a Rest Home at the seaside in Sans Souci, which could also house the School Sisters for that Parish. Early in January 1936, M M Gertrude Gallagher and several other Sisters visited the Sans Souci area in Sydney to look for a suitable residence for the Rest Home. Not finding a large place near enough to the Sans Souci School, they decided to build. They rented a house at 16A



Fr Paul Zundolovich through whose generous legacy the erection of the Convent at Sans Souci was made possible.

Plimsoll Street, and sent for the Foundation community, M M Claver Gallagher, and Srs M Paul Scanlon, Rita Lyster and Bernardine McBriarty. Within a week, they heard that a cottage called 'Bonnie Vale', at 88 The Promenade on the corner of Broughton Street, was being vacated. They rented it for some time before buying it for £1,300. With practical help from the friendly, welcoming local people, the Sisters managed the double move, and M M Claver and Srs M Paul and Rita were ready for the opening of the new School year! S M Bernardine cared well for them and for the Convent?

Some time in early March 1936, Bishop Fox mentioned to M M Gertrude Gallagher that he would visit the Sans Souci Convent. Without consulting the Sisters, the Bishop brought two Architects with him, and in the presence of M M Gertrude and M M Magdalen Callen, instructed the Architects to prepare plans for a building that would accommodate forty persons. He expressed the opinion that the Rest Home would relieve the congestion of sick Sisters at Blackheath, and serve as a centre for Summer Schools for the Sisters. One Architect, Mr B Millane, submitted to Bishop Fox plans for the proposed Rest Home, with many revisions between 1936 and 1938. By May 1937, the Sisters had purchased several blocks adjoining their property, to provide sufficient space for the Rest Home. However, from April 1936 until 1939, M M Gertrude Gallagher had to endure having the Bishop challenge - before both Church and civil authorities, and her own Council and Sisters - M M Gertrude's right to use the bequest of Fr Paul Zundolovich in the way she believed Fr Paul had intended. She must have suffered greatly during this ordeal, but she did not at any stage swerve from what she believed was Fr Paul's wish for the Sisters whose dedication he had so appreciated. She appealed to Apostolic Delegate Panico, because many Sisters felt that the Bishop acted as though the Wilcannia-Forbes Sisters of Mercy were of Diocesan rather than Pontifical Jurisdiction. Bishop Fox insisted that he believed the matter of Fr Paul's bequest touched on the future welfare of the Schools of the Diocese, not only because Wilcannia-Forbes Sisters now had to staff the Sans Souci School, but also because he claimed that the Sisters would remove from



Convent of Mercy, Sans Souci, 1939

his Diocese to the Sydney Rest Home every Sister old enough to receive the Aged Pension. The Crown Solicitor of Victoria informed Bishop Fox in October 1938 that, no matter what his objections, the Rest Home must be built to fulfil the terms of Fr Paul's Will. Despite this, M M Gertrude was still begging the Bishop's approval for the project in February 1939, by which time building costs had increased by 22% on 1937 rates. In early April 1939, tenders were finally called, and Mr R Bowcock won the contract. The Sisters moved to a rented house at 1172 Rocky Point Road, as their Convent was to be demolished to make way for the Rest Home. Archbishop Gilroy laid the foundation stone on July 2 and blessed and opened the completed building on December 17, 1939. Fr Paul's bequest of £10,219, supplemented by interest, donations, and the Sisters' funds, allowed for the building to be completed, furnished, and opened free of debt³.

At the beginning of the 1936 School year, the Sisters commenced teaching at St Finbar's Church/School, Sans Souci, with an enrolment of about 84 boys and 81 girls. At that stage, the boys could proceed to the Marist Brothers' School at Kogarah after Fourth Class. However, during the Depression years, many families kept their boys at the Sans Souci School until Sixth Class, because they could not afford the fees at the Brothers' School. Even before the Mercy Sisters opened the School, some parents enquired whether children would be taught to Intermediate Certificate standard. Knowing that the Sisters could call on a number of retired Catholic teachers for assistance when needed, M M Claver Gallagher began a Secondary School at the beginning of 1938 by adding Seventh class (or First Year of Secondary School) for those who had completed Primary School. In addition, she helped S M Rita Lyster with Primary classes. S M Rita also taught Needlework, Music and Singing. S M Paul Scanlon cared for the Infants' Classes. Sections of the Church/School were divided by sliding partitions. Some Secondary lessons, and all Music lessons, were held in the Convent. The Secondary School expanded to include Second Year in 1939, and Third Year (or Intermediate) in 1940. Several extra Sisters had to come in late 1936 and 1937, when M M Claver was ill, S M Paul needed help with the Infants' classes, and a full-time Music teacher was required. The small Convent became very cramped long before the new building was begun!

Some other Sisters who served in Sans Souci over the 1940s and 1950s included Superiors: Srs M Evangelist Griffin, Josephine Mannix, Sebastian O'Connell and Stanislaus Gillen; and Srs Margaret Mary Anthony, Bernardine McBriarty, Josephine (Molly Carroll), Vianney Thomas, Regis Buckley, Brigid Welsh, Vincent Brennan, Ursula Forde, Genevieve Gillen, Carmel Cooney, Julian Dewar, Ambrose (Lorna Blackhall), Gabriel (Hazel Baker), Veronica O'Neill, Paul (Pauline Hartshorne), Andrew (Mary Therese



Convent of Mercy Sans Souci, 1940

Mutlow), and Beatrice Chesworth. In the late 1930s, the Sisters were assisted in the School by one of the Catholic retired teachers, Miss Madden, on whom they knew they could call for help with Secondary classes. Miss Madden's pupils found her a wonderful teacher. In 1936 and 1937, one of the Sisters took the children for Physical Culture. From about 1938, Miss Doreen Quinn, from the Graham Burrows School of Physical Culture, took regular lessons. Later, other young women from Graham Burrows took her place. Each year on St Patrick's Day, certain classes from St Finbar's School joined with many other Sydney Schools in a Display by Graham Burrows pupils at the Sydney Cricket Ground. From 1936 the children enjoyed the end-of-year concerts at the School, and other activities such as Queen Competitions. Far less enjoyable for the Sisters and children every Friday was the effort of altering heavy desks into pews for Sunday Mass, and changing them back again each Monday morning. This went on for over twenty-three years, until the new Sans Souci Church was opened in June 1959⁵.

The numbers of girls and boys remained fairly steady in St Finbar's Primary School between 1937 and 1959, with an average of 83 boys and 91 girls across that period. The total numbers in the Church/School during the 1940s and 1950s were highest in 1941 (203), and lowest in 1948 (152). The increase in the late 1930s led to a new School being built beside the Church/School in 1940. No Secondary numbers are recorded in the Catholic Directory from 1937, because the Secondary School was not the responsibility of the Parish. In 1946, M M Gertrude Gallagher asked Bishop Fox's permission to extend the Sans Souci Convent to include space for more Secondary classrooms, for Secondary boarders, and for accommodation for a retired teacher who offered to teach Secondary classes and to care for the boarders. M M Gertrude saw Secondary boarders as a likely source of vocations for the Institute. However, the Bishop refused permission, believing that such expansion would certainly mean that more teaching Sisters would be taken from his Diocese. The Sans Souci Sisters had no alternative but to advise any new Secondary pupils to apply to the Secondary Schools of the St Joseph Sisters at Kogarah or Rockdale. The Primary School continued to prosper under the care of the Sisters, and with great cooperation from the parents, so that a 'family' atmosphere prevailed. The parents were friends with one another and with the Sisters, and numbers of them came to the Convent on a Sunday afternoon, just to visit the Sisters. The children appreciated the Sisters' kindness in the classroom, and added their enthusiasm to the organization of Sports Houses, the annual fancy-dress ball at the Rockdale 'Palais Grande', and fund-raising activities such as fetes, cake stalls, etc. Across the 1950s and well beyond, Mrs Edna Grigg came weekly to give elocution lessons, instructing the classes in poetry, drama and voice training. Both she and the Physical Education teachers helped to prepare concert items each year. Mrs Dixon also helped the Sisters with concert preparation over many years.

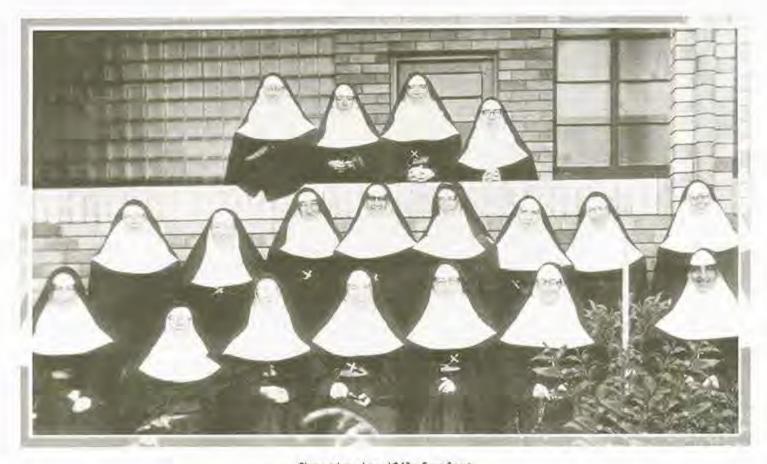


Photo taken about 1942 - Sans Souci

Back Row L-R: Srs M Bernadine McBriarity, Gabriel O'Neill, Sebastion O'Connell, Philomena Coleman

Middle Row L-R: Srs M Gonzaga O'Brien, Clare Hayes, Raphael & Gabriel (visitors from Gunnedah), Xavier McHugh,

Catherine Jones, Clare McNamara, Carmel Murphy

Front Row L-R: Srs M Ursula Forde, Francis Brady, Josephine Mannix, Evangelist Griffin, Laurence Dunn, Margaret Mary O'Brien, Vianney Thomas

While the Sans Souci Convent had been built as a Rest Home for Sisters no longer able to teach, in its first ten years it was mainly used during the year as a Convent for the Sisters teaching at the Sans Souci School, and as a place of short-term accommodation for Sisters needing medical help in Sydney. During the Christmas School vacation, it provided an attractive home for seaside holidays for the Sisters, and in some years, an alternative to Blackheath as a venue for Summer Schools. During the year, sick Sisters mostly returned to their Convents in the country towns as soon as they were well enough to travel, but for a number of them the time of convalescence at Sans Souci extended into months. During the 1940s, two seriously ill Sisters died at Sans Souci – S Margaret Mary O'Murphy in 1942, and S M Angela Lillis in 1948. They were the first of many Wilcannia-Forbes Sisters who would be laid to rest in the Woronora Cemetery. However, in this decade most Sisters who had retired from teaching because of age, chronic illness, or approaching death, stayed in the Convents to which they were last appointed, or, in a few cases, retired to the new Blackheath Convent completed in 1942. M M Gertrude Gallagher did not demand that Sisters leave the country areas where they had spent their lives, to retire to Sans Souci. During the 1940s, nineteen Sisters died in Convents of the Congregation other than Sans Souci⁷.

It was not until 1949 that M M Joan Brennan asked the elderly Sisters at Wilcannia to retire to Sans Souci for their own welfare and comfort. Six of them moved there during 1949 and 1950. It must have been deeply painful for the Sisters to leave their familiar though harsh surroundings, and the people they had served for so many years. Yet M M Joan was able to report to Bishop Fox in January 1951 that they had settled in quite happily and peacefully at Sans Souci, deeply appreciating the presence of a Chaplain there, and the opportunity to spend so much of their final days in quiet prayer. Theirs was not to be a long 'exile' from the West, as the six of them died between mid-July 1955 and mid-August 1956. Six Sisters from other towns also died at Sans Souci during the 1950s. Across the 1940s and 1950s, a number of Sisters worked at Sans Souci who had trained as nurses, or who were good 'practical nurses'. They included Srs M Bernardine McBriarty, Margaret Mary Anthony, Julian Dewar and Ambrose (Lorna Blackhall). They cared for the elderly and sick Sisters in the Infirmary of the Convent until a twelve-bed Hospital section was added to the Convent building in 1961⁸.

Developments at Cobar, Bourke, Brewarrina Wilcannia and Blackheath, 1932-1959

In the years before the 1932 amalgamation, the Sisters lived in the Convent they had entered, or the Foundations made from that Convent. The Sisters who had founded Cobar or Bourke, or had entered the Cobar or Bourke Novitiate, had intermingled in Cobar, Bourke and Brewarrina Communities since the 1890s, and had staffed Blackheath since 1913. They had also had their holidays at Blackheath at Christmas, and in some cases went there for convalescence or retirement. Likewise, from 1890 the Wilcannia founding Sisters and their Novices had served only in Wilcannia or White Cliffs. After the amalgamation of the Bourke and Wilcannia Congregations to form the Parkes Congregation in 1923, some Sisters from both groups had served in Parkes, and the Wilcannia Sisters had joined the Bourke Sisters at Blackheath in the Christmas holidays. As the years passed between 1923 and 1932, the pioneer Sisters especially would have been deeply grateful to God for the twenty-two Irish and nine Australian young women who joined the Parkes Congregation. The people of Cobar, Bourke, Brewarrina, Wilcannia and Blackheath would not be left without Sisters of Mercy to carry on the work of Catholic education and the care of the needy. The people of the towns where they made new Foundations - Parkes, Trundle and Peak Hill - would also share the services of the Sisters'.

The prosperity of Cobar depended almost entirely on the success of the copper-gold mines. During the 1920s, most mines had been forced to close because of rising costs and static metal prices. However, by the mid-1930s, several companies had re-opened mine sites, creating considerable employment and giving Cobar a new lease of life. During World War II there was an urgent demand for copper, and another mine was re-opened. The labour force at the Cobar mines rose to over five hundred men. In the post-war years production continued until the late 1940s, when labour shortages, technical difficulties and rising costs led to closures. All mining had ceased by the end of 1952, and further attempts to reopen the mines were not made until the 1960s. Many people left the town to seek work elsewhere. However, some ex-miners were able to find work locally in the grazing industry as the boom in wool prices in the early 1950s increased the prosperity of pastoralists in the region. The effects of all these changes are evident in the fluctuations in school enrolments at the Convent School across the 1930s, 1940s and 1950s. The numbers, which had been over 300 in 1919, and had dropped to 84 in 1931, were at their lowest ebb of 74 in 1933. From 1923 the Cobar Sisters had offered only Primary education. However, they introduced Secondary classes from 1934, possibly because some parents could not afford to send their older children to boarding school during the Depression years. By 1937, the Convent School had 130 Primary pupils, seven Secondary pupils, and three boarders. With the passing of the Depression and the War years, the Secondary School grew. The 1945 Convent School numbers included 157 Primary pupils, 26 Secondary pupils, and eleven boarders. Across the 1950s, the Primary numbers reached close to or just over 200, and the Secondary numbers rose to 40 in 1959. Children were prepared for the Diocesan Merit, Super Primary, and Religious Knowledge Examinations, and were encouraged to stay at school to do the Intermediate Certificate Examination at the end of their third year of Secondary School. In 1950, the Cobar Convent was renovated and extended to include a boarding section for Primary boys, as well as greater provision for Primary and Secondary girls. The numbers of boarders reached their highest level of 36 in 1954 and 1955, but had fallen to ten by 1961. The introduction of Government-subsidised School buses around this time would have done away with the need for boarding facilities for children who lived along the new bus routes into Cobar 10.

The longest-serving teacher in Cobar was S M Austin Mannix, who continued to teach there across most of the 1930s and well into the 1940s, as she had done for many of the years since her Religious Profession in 1907. Indeed, she was very reluctant to move! She was loved by most of her senior Primary pupils, and even those who felt somewhat afraid of her strict regime appreciated her as a good teacher. She taught three generations of numbers of Cobar families. Other Sisters present in Cobar during the 1930s included S M Aquin McLean, who also had spent many years in Cobar, and had prepared generations of children to receive their First Communion; S M Ita Domager, who had entered in Cobar, and who died there in 1936; and Srs M Benedict Harney, Patrick O'Callaghan, Anthony Redmond, Aloysius Bishop, Casimir Collison, Damian Allen and Alphonsus Ryan. All of these Sisters had entered in Bourke. A number of the Sisters who had entered the Parkes Novitiate during the 1920s were sent to teach in



Cobar Convent and Boarding School, 1950

Cobar soon after their profession. They included Srs M Carmel Cooney, Patricia Glennon, Francis Carey and Vincent Gaffney". It was quite late in the 1930s before Sisters who had entered in places other than Bourke or Parkes began to be sent to Cobar, with Srs M Paul Doran and Xavier Cahill of Wilcannia being the first to come. Sadly, S M Paul died quite suddenly in 1940. S M Ignatius Conway, who had entered Broken Hill in 1923, came to Cobar during the 1940s and is remembered as an Art teacher. Numbers of Sisters who trained in Broken Hill or Parkes after the 1932 Amalgamation also served in Cobar across the 1940s and 1950s. Some Sisters in Cobar across these decades included Srs M Therese Moore, Mercie Rowe, Vincent Gaffney, Gemma Fahy, Michael Fitzgerald, Anne Mercer, Bernardine Thrapp, Patricia Glennon, Elizabeth Commens, Tarcisius Hurley, Regis Murphy, Dolores (Clare Derwin), Madeleine Kenny, Camillus Cooper, Catherine Hanley, Bernard Morrison, de Chantal Forster, Bede (Mary Galvin), Dominic Dunne and Casimir Collison. The students attending Secondary classes across these years especially appreciated the teaching they received from S M Agnes Slattery (1947-52), and S M Kevin Lynch (1953-6). Each of these women ran the Secondary School single-handed, and, while the numbers were relatively small, each Sister had to teach all subjects to three classes, and to prepare the Intermediate Certificate class for public examinations. Despite their busy lives, which at times included teaching Commercial subjects or Music to extern students, these Sisters offered the examination candidates extra help outside school hours. The old Presbytery, and later a room in the Convent, served as the Secondary School¹².

Across the 1930s to the 1950s there was some organised sport at the Cobar School - the boys playing football, and the girls playing vigoro and netball. From the 1940s, an annual Sports Day was organised with the pupils of the Bourke Convent School - the Sisters and children meeting at Manns' property at Helman's Tank on the Cobar-Bourke Road, where Mr Manns had constructed tennis courts and marked out other playing areas for his own children. Mr and Mrs Manns also hosted a picnic day each year for the Sisters from Cobar and Bourke. Regular concerts, fetes, Juvenile Balls, etc., also brightened the school year. The Sisters and students were grateful to have the skilled assistance of Mrs Field with the concerts over many years. One frightening memory of the 1940s and 1950s was of the windstorms carrying dust and pebbles, which blew up quite suddenly, and blackened the air even inside the classrooms. In one violent storm in the early 1940s, when the Sisters had gathered the children from the playground into one room, S M Austin Mannix opened the door to check whether a child was still

outside. At that moment, part of the veranda collapsed and the door was blown off its hinges, striking Sister in the face and knocking her to the floor. The children, fearing she was dead, were greatly relieved to see her rise up with only her glasses broken?! As the 1950s drew to a close, the numbers in the Cobar Convent Schools were maintained, despite the difficult years of mine closures and poor employment prospects in the town.

In Bourke during the 1930s and 1940s, the Sisters were living under difficult conditions, and the Community was poor. The water in the taps was too dirty to drink, but was used cold for daily baths in winter and summer, except on weekends, when there was more time to wait for a chip heater to provide hot water. The Monday wash could not be done until the water had been clarified as much as possible by the addition of Epsom Salts. The Sisters had to draw water for drinking and washing-up from the backyard well, using a large jam-tin because they could not afford a pump. It was not until well into the 1940s that Fr Jordan, on a visit to Bourke, connected pumps to both the well and a rainwater tank and ran a pipe from the tank to the kitchen, so that the Sisters no longer had to carry buckets of water inside. While the Sisters grew some vegetables, they deeply appreciated the generosity of the many people who brought vegetables, meat, eggs and oranges to the Convent, and the men who regularly supplied wood for the fuel stove. There was no sewerage system and no electricity laid on in the Convent in the 1930s. Some rooms had gas lighting, but the Sisters had to manage with candles in their sleeping quarters. Some of the Sisters slept on the front balcony, and suffered greatly from the attentions of the many mosquitos breeding in the nearby river. Some Sisters also experienced sandfly bites, or suffered near blindness from Sandy Blight. There were no general improvements to the Convent until the early 1950s, when S M Bertrand (Kath O'Leary), who was the Superior at that time, had the building re-plastered and painted. The local pastoralists did much to clear the cost of the renovations, many of them donating the price of a bale of wool at a time when wool prices were extremely high! The Sisters' heavy serge habits must have been almost unbearably hot in the searing summer temperatures of the State's West - often well over 100 degrees Fahrenheit. S M Loreto Grehan, who arrived from Ireland in 1926 and was appointed to Bourke in 1930, deeply appreciated the concern of the older Sisters in the Bourke Community. S M Charles Fennessy obtained leave from the Superior, M M Imelda O'Donnell, to make S M Loreto a habit of lighter material and a shorter veil, so that she would not suffer quite so much from the heat - a win for common sense at a time when any alteration to the habit material or pattern was frowned upon as a violation of a long-standing custom. The Bourke pioneer Sisters had evidently not forgotten the link between heavy serge and the Irish winter, even if they had not altered the material in their own habits! Indeed, Australian women generally did little to adjust their clothing styles to suit the Australian climate until after the First World War - and then only in response to European fashion changes. At Meetings in Rome attended by M M Joan Brennan in 1952, Sisters were advised to alter their dress to better suit the modern world in which they worked. In 1957, the Bourke Sisters were the first of the Wilcannia-Forbes Congregation to change to white habits for the summer months. However, Religious Sisters generally did little to alter the style of their habits until after the Second Vatican Council in the early 1960s, when the Church appealed to them to update their lives according to the signs of the times 1.

The Bourke Convent had offered Secondary education during the 1920s, and had expanded its boarding facilities in 1926. In 1933 there were 122 children in the Primary School, fourteen in the Secondary, and ten boarders. The numbers of Primary pupils grew somewhat spasmodically across the 1930s and 1940s. Then, between 1951 and 1959 they rose from 160 to 214. The Secondary School had fluctuating numbers across the 1930s, 1940s and 1950s. The changes often occurred within short time intervals, such as a drop from 24 students in 1937 to ten in 1939; or a rise from 13 in 1953 to 26 in 1954. By 1959 there were 42 Secondary students. The numbers of girls in the Boarding School also varied much across the years, from as few as seven or nine at times in the 1930s, to as many as 22 in 1949, and 24 in 1957 and 1958. Some of the boarders were from as far away as Wanaaring, Tibooburra, Louth and Yantabulla, and they could only get home twice a year. The Sisters prepared the children for the Diocesan Merit, Religious Knowledge, Super Primary and Intermediate Certificate Examinations, and also continued to offer tuition in Music and Commercial subjects¹⁵.

Those who went to school at the Bourke Convent in the 1930s knew many of the Cobar/Bourke pioneer Sisters then stationed in Bourke. These included Srs M Calasanctius Newell, Charles Fennessy, Imelda O'Donnell, Benedict Harney, Gertrude Cahill, Clare Hayes, Magdalen Cleary and Veronica Sprout. Despite their advanced years, Srs M Calasanctius and Charles were still teaching in the 1930s and 1940s

- the former taking some pupils for Music and Typing almost until she had to leave Bourke in 1951, and the latter having a small class for Religious instruction until not long before her death in 1945. S M Calasanctius often took one of the younger Sisters with her on a weekend to visit the Aboriginal people living in camps at a Reserve outside the town. She showed great respect and concern for them. A number of the children attended the Convent School over the years, especially after Fr Carmine had spent some time in Bourke in the 1940s. He baptised a number of Aboriginal families, and welcomed them to the Church each Sunday. S M Calasanctius had charge of the Church for many years. Despite her age and frailty, she still insisted on ringing the Church bell, even though its weight raised her off the ground! In the late 1930s and the 1940s, when Sisters needed nursing care because of age or illness, the Matron from the Bourke Hospital, Faye McMahon, and later Eila Johnson, came in to look after them. Five of these Sisters died by the mid-1940s, three of them in Bourke. S M Calasanctius had the Last Rites of the Church on various occasions, one of which was during flooding in Bourke. When Fr J Treacy was called by the Sisters to anoint her, he immediately arranged with a man in the Parish to help him remove Sister's body across the footbridge over the flooded billabong, as the hearse could not reach the Convent to bring in a coffin. During the anointing, Sister assured Fr Treacy he was wasting his time giving her the Last Rites, as she was going to recover! On another such occasion in the late 1940s, Fr T O'Sullivan of Broken Hill, who was visiting Bourke, anointed S M Calasanctius, and then returned home. Sister hovered on the brink of death, and Fr Treacy, who was away from the Parish, rang the Sisters and asked them to be sure to notify the priests in neighbouring Parishes, and to have the Choir ready for the Requiem Mass. In the middle of Choir practice that night, S M Berchmans Lynch stopped playing the Church organ and departed in protest at the unseemly haste of the preparations. However, Fr O'Sullivan prepared his homily for the Requiem, and many years later entertained the Sisters with his rendition of the undelivered masterpiece! S M Calasanctius continued to teach Music in Bourke until she became ill in 1951. She was moved first to the Novitiate at Orange Street, Parkes, where the Novices cared for her. Later she was placed in the Sisters' care at 'Carrawobitty', Forbes. She died there in 1956, at 97 years of age, and is buried in Parkes16.

Other Sisters in Bourke during the 1930s included Srs M Loreto Grehan, Dominic Dunne, Casimir Collison, Kevin Lynch, Berchmans Lynch, Brendan Byrne, Gonzaga Roche, Damian Allen and Teresa Edwards. In the old 'Riverview' building, then used as the Infants' classroom, lessons were sometimes disturbed by the activities of the possums living in the ceiling. The students had a tennis/basketball court in the playground, which both boarders and day pupils were free to use after school and on weekends. The boys played football and cricket on the dry billabong. Some of the boarders in the 1940s were permitted to join a 'Learn-to-swim Campaign' at the river, but were never allowed near the river once the lessons were over! All the pupils and teachers looked forward to the Sports Day with the Cobar pupils and teachers each year at Helman's Tank, - the boys relishing the thought of the trip to and fro on the back of a cattle truck! During the 1940s, Superiors of the Bourke Convent included Srs M Benedict Harney, Clare McNamara, Damian Allen and Bertrand O'Leary. Other Sisters stationed in Bourke included Srs M Kevin Lynch, Agnes Slattery, Bede (Mary Galvin), Catherine Hanley, Angela Quinn, Carmel Cooney, Alphonsus Ryan, Austin Mannix, Aloysius Bishop, Dominic Dunne and Brigid Welsh. S M. Berchmans Lynch was the chief Music teacher. S M Teresita Baker did the cooking. The boarders appreciated the meals she cooked, and her kindness to them. S M Teresita was also a keen gardener, but found there were few boys around when she needed help with weeding. However, she had no trouble getting lads to chop the wood, as that merited a reward of bread and jam! S M Kevin Lynch taught Commercial subjects, both in class and after school hours. While many business people in the town liked to hire the Convent-trained girls, there were some who would not hire Catholics. Across the 1940s there were various fundraising functions for the Convent and Parish, including the Annual Convent Ball, Juvenile Balls, and Bazaars. The class teachers helped S M Berchmans Lynch prepare the children for the annual Concert, teaching songs, plays, dances, physical exercises and various other items.

The first memory of 1950 that comes to Bourke ex-teachers, ex-students and residents is of the great flood of that year. Before the town roads were cut, the Sisters managed to send home all of the boarders except one who lived at a great distance. Shops and schools were closed so that men, women and children could help fill sandbags to build levee banks right around the town. Since the Convent, School and Church were close together on the bank of the river, the usually dry billabongs on either side of the property filled up, leaving the buildings on an island, cut off from the town. The water lapped at the Convent fence, and enough seeped into the cellar under the kitchen to require pumping out. An



Bourke Convent and School - Flood, 1950

amphibious vehicle, known familiarly as an 'Army duck' was sent from Sydney to deliver supplies to stranded residents, and the Sisters gazed over their fence at the unusual sight. Some Sydney journalists on the 'Army duck' found the Sisters an even more unusual sight! The Sisters were embarrassed to find that Pix magazine featured their photograph on its front cover. Pix also photographed three Sisters being rowed across the waters in a small boat - Srs M Bertrand and Teresita accompanying the aged and ailing S M Magdalen Cleary to the train for Blackheath. When the floodwaters subsided and the levee banks were being dismantled, the people of Bourke had to be very careful of the numerous brown snakes sheltering there. The Schools re-opened two weeks after the flooding had begun¹⁸.

Many Sisters served in Bourke during the 1950s, including Srs M Camillus Cooper, Austin Mannix, Berchmans Lynch, Roque Sullivan, Bede (Mary Galvin), Fabian (Kath Barker), Gonzaga Roche and Dolores (Clare Derwin). They are well remembered by those they taught and cared for, to many of whom they remained friends through the years. Of the elderly Sisters in the Community, S M Magdalen Cleary died in 1953, and Srs M Teresa Edwards and Gertrude Cahill died in 1959 - S M Gertrude as a result of a bad fall down the stairs to the cellar in the Bourke Convent, and S M Teresa while on a visit to Bourke from Blackheath. Of the 48 Sisters who were Founders/Novices of the Cobar/Bourke Communities between 1884 and 1922, only seven remained alive by the end of 1959. Four Sisters of the former Bourke Community were cared for at the Sans Souci Rest Home for a time during the 1950s, and died there!".

When S M Madeleine Kenny came to Brewarrina in January 1932, she was just two months professed, and only nineteen years of age. With her in the Community that year were Srs M Gertrude Cahill (Superior), Berchmans Lynch, Agatha Keir and Josephine Mannix, all of whom seemed very old to the youngest member of the Community! S M Madeleine taught the Infants' classes, Srs M Gertrude and Josephine took the Primary, S M Berchmans taught Music, and S M Agatha looked after the household. In

1932 there were 55 children in the Infants' and Primary classes, but no Secondary students listed. However, in 1934 the Primary enrolment had increased to 73, and there were two Secondary students - the latter number increasing to eleven by 1936. The boarding facilities for Infants' and Primary boys and girls at the Brewarrina Convent had only six children in residence in 1935, but fifteen in 1938. Across the 1940s and 1950s, the numbers in the Primary School at times reached over ninety, but more often were in the seventies or eighties. The numbers of boarders grew steadily over the 1940s, and were up to twenty-four for most of the 1950s. While the Secondary School numbers were as high as twenty in 1948, they were mostly lower than this across the 1950s, dropping to a low of six in 1956. Perhaps the prosperity of the 1950s allowed the pastoralists to send their children to Sydney boarding schools – or the introduction of School buses meant that some children no longer needed to board. The Primary children were prepared for the Diocesan Merit Certificate and the New South Wales Qualifying Certificate at the end of Sixth Class. Some were entered for State Bursaries – three of which were obtained at the Brewarrina Convent at the end of 1950²⁰.

During 1940 the Sisters and children must have been happy to watch the building of the new Church. knowing that its completion would save them the moving of furniture each Friday and Monday, a task always associated with a Church/School. Bishop Fox officially opened the new Church on November 27, 1940. The old building continued to serve as the School until a new School, commenced late in 1956, was opened in 1957. Some of the Sisters who spent a considerable time in Brewarrina across the 1930s, 1940s and 1950s included S M Gertrude Cahill, who was Superior there in 1931-3, 1941, and 1945-6, and also spent some years there as a Community member; S M Agatha Keir, who spent most of the 1930s and part of the 1940s in Brewarrina until her illness and death in Sydney in 1945; S M Aloysius Bishop -Superior and Music Teacher, 1934-40; S M Bertrand (Kath O'Leary), who served fifteen years from 1935 to 1949, the last three years as Superior; and S M Bernadette Sheed, who also served for most of the 1930s and 1940s, teaching Fifth and Sixth classes. In 1947, S M Bertrand, who usually taught Music, was asked to cancel Music teaching for that year to help in the Primary School, as S M Loreto Grehan was then trying to manage Sixth to Intermediate Classes in the one room. The children learning Music had not been sent for Music examinations up to that time, as the Music Examiners did not visit Brewarrina. At least twenty other Sisters spent shorter terms in Brewarrina between 1932 and 1959. These included Srs M Benedict Harney, Damian Allen, Teresita Baker, Gerard Sheahan, Emilian O'Brien, Ursula Cummins, Carmel Cooney, Alphonsus Ryan, Agnes Slattery, Camillus Grehan, Catherine Hanley, Xavier Cahill, Brigid Welsh, de Chantal Forster, Paul Stackpool, Dominic Dunne, Gonzaga Roche, Assumpta (Florence Kinsela), Francis Carey, Dolores (Clare Derwin), Juliana Carey and Mercie Rowe²¹.

The Sisters showed great kindness to families in need, taking into the boarding school and rearing several small children whose mother had died; waiving school fees for families who were short of money, but allowing them the dignity of making some contribution in kind or through their services if they wished to do so; accepting the fact that some children had to help on farms before coming to school; minding a woman's young children or her elderly parent to enable her to go shopping; giving extra help to children entered for a State Bursary, particularly where they knew the parents could not otherwise pay for their children to attend a secondary boarding school to Leaving Certificate stage. In turn, the parents were wonderfully good to the Sisters - bringing them produce; helping to make goods for sale at the time of the Convent bazaar or other fund-raising functions; in 1956, donating, or working to raise, the £19,000 needed to build the new School; and in 1958, during a very severe storm of dust, hail and rain, quickly retrieving and replacing a section of the Convent roof which had been blown some distance away. Those who recalled their schooldays at the Brewarrina Convent often referred to particular Sisters as 'strict', or as 'strong disciplinarians', but in almost every case they added that the Sisters were also 'very good teachers', 'thorough', 'wonderful teachers'. For some of the students, particular Sisters remained their friends throughout life²¹.

For some years during the 1930s and 1940s, two of the Brewarrina Sisters spent a week of the May school holidays each year at Carinda, instructing the Catholic children in their Faith and preparing them for the Sacraments of Confession, Communion and Confirmation. Carinda was in the Brewarrina Parish, and had no Catholic School. The Parish Priest drove the Sisters to Carinda – a journey taking most of the day - and remained for the week, saying Mass each day for the children and as many of the Catholic families as were able to attend. The Sisters taught the children in the Church, and slept in the tiny Sacristy. They took their meals at the local hotel - the bar patrons having been warned beforehand to make

suitable adjustments to their language and manners! The Sisters taught the children their Prayers and the Catechism, gave them talks on the Sacraments and on other aspects of their Faith, and sang Hymns with them. One year the Circus arrived in Carinda during the Sisters' visit. They were somewhat alarmed to find the Circus animals tethered to the Church fence, and the Circus personnel and animals alike sharing the limited supply of drinking water in the Church tank. However, the Sisters soon lost any fear of the new arrivals when the Circus children came to the Sacristy door to invite them to that night's performance, with their father's promise of the best seats in the house, free of charge, for the Sisters! The yearly visits to Carinda by the Brewarrina Sisters seem to have been a time of much happiness for the Sisters, the children and their families²³.

Of the original eighteen Sisters of the Wilcannia Foundation and Novitiate, fourteen were still living in 1932. S M Ignatius Martley celebrated her Golden Jubilee of Profession in Wilcannia in August 1933, and continued to visit the poor and the sick as long as her failing health allowed. She died in 1938, M M Gertrude Grogan and M M Columba Garry had carried much of the burden of leadership in Wilcannia and White Cliffs for the thirty years before 1932. M M Gertrude had also served as Novice Mistress of the Bourke/Wilcannia Amalgamation, 1923-9, and as its Superior-General, 1930-31. She spent several terms as Superior in Parkes, as well as leading the Wilcannia Community from 1934 to 1939. She died in Wilcannia in 1944. After the 1932 Amalgamation, M M Columba Garry was the first Sister to be asked to lead a Community that had not emanated from her own Foundation. She was Superior of the Balranald Community, 1933-40. Between 1934 and 1949, S M Josephine Mannix led the Communities in Peak Hill. Trundle, Wilcannia, Cobar and Sans Souci, before returning to Wilcannia as Superior in 1950-2. As mentioned earlier, at the end of the 1940s M M Joan Brennan asked the elderly pioneer Sisters of Wilcannia to move from the town to places where the conditions were easier, and where they could receive more care. Despite their reluctance to leave the people so dear to them, they accepted the decision. Srs M Aloysius Grogan, Columba Garry, Alacoque Nicholls, Stanislaus Tandy, Antonia Mitchell and Cecilia Treacey all spent their last few years in prayerful tranquillity at Sans Souci. Then, between July 1955 and August 1956, all six of them slipped off to their eternal reward. Two of the Wilcannia Sisters - Srs M Veronica McDonald and Xavier Cahill - lived until their late nineties. In her late eighties, S MVeronica was still helping at 'Carrawobitty'. She died in Sydney in 1968. In August 1979, when the Sans Souci Sisters announced that there would be Mass and a gathering to honour a very alert S M Xavier Cahill on her ninety-ninth birthday. some of her ex-students then living in Sydney contacted her friends in both Sydney and Parkes, and about 240 came to the gathering! S M Xavier received the British Empire Medal in the Queen's New Years Honours List in 1980. She died soon after, on January 12, 1980, and is buried in Parkes24.

The Convent High School in Wilcannia closed in 1926, but girls continued to come as boarders, and new quarters were provided for them that year. By 1929, the Sisters also took junior boys as boarders into St Canice's Boys' College, housing them in a building beside the Convent. Secondary Classes are not recorded for Wilcannia until 1934. In that year, there were sixty-nine children in the Primary School, eleven in the Secondary School, and about eighteen boarders. The numbers in the Primary School remained in the sixties or seventies until 1948, when they first reached higher than eighty. By the end of the 1950s, the Primary enrolment was over ninety. The Secondary enrolment between 1934 and 1959 was never beyond twenty, and sometimes as low as nine. The numbers of boarders rose well into the twenties during the later 1930s, and the School was enlarged around this time. Boarding numbers reached over thirty at times in the 1940s, before dropping back into the twenties in the later 1940s and the 1950s. Among the boarders there were boys and girls from outback towns and districts such as Tibooburra, White Cliffs, Menindee, Milparinka, a few from Broken Hill, and children from the Wilcannia district. Almost all of the boarders were of Primary school age. The upper Primary School children were prepared for the Diocesan Merit Certificate examinations, and the Secondary children for the Intermediate Certificate. During the 1940s, some of the Sisters (besides the original Wilcannia Community) who taught in Wilcannia included Srs Marie Therese Moore, Bernardine Thrapp, Brendan Byrne, Joseph Higgins, Roque (Mary Sullivan), Christine (Rita Crowley), Raymond (Nora O'Leary), Josepha Fahy, Loyola Murphy and Francis Carey. S M Veronica McDonald is well remembered by the boy boarders as the Sister who cooked their meals! Across the 1950s, Srs M Josephine Mannix, Martina Armstrong, Loreto Grehan and Patricia Glennon were Superiors of the Convent, and among the many Sisters stationed there were Srs M Christine (Rita Crowley), Joseph Higgins, Juliana Carey, Benigna (Elsie Mercer), Aquinas (Pat Higgins), Brigid Welsh, Carmel Cooney, Tarcisius Hurley, Philip (Marie Barker), and Ursula Cummins. A particular memory S M Ursula Cummins had of Wilcannia children was



Wilcannia, Jubilee Celebration, 1943

Back Row L-R: Srs M Berchmans (Julia Lynch), Cecilia Treacy, Josephine Mannix, Paul Doron, Stanislaus Tandy, Joseph Higgins Front Row L-R: Srs M Bernard Keane, Gertrude Gragan, Bishop Thomas Fox, Columba Garry, Aloysius Gragan, Alphansus Ryan

that they were very keen to learn. Sr Rita Crowley, who was stationed in Wilcannia from 1951 to 1955, had to prepare lessons for and teach Sixth Class and the three Secondary classes in the one room. She was also Principal of the School, and in charge of the boy boarders. Her 'extra-curricular' activities in this last role included nursing a number of boys through a chicken-pox epidemic, and performing 'motherly' tasks (such as checking clothes and buying and marking new ones) for two young boys whose mother died in 1951²⁵.

In 1933, the Aboriginal Protection Board established a Reserve for Aboriginal people called the Menindee Station. When the Government decided to transfer the Station to Murrin Bridge in 1949, many of the Aboriginal people preferred to move to Wilcannia, where a small group of Aboriginals was already settled. The Sacred Heart Fathers had established a Mission at Menindee in 1936, and the Sisters of Our Lady of the Sacred Heart had worked there since 1941. Both Religious Orders moved to Wilcannia in 1949, and established St Therese Mission to continue their work among the Aboriginal people. Some of the children came to the Convent School during the 1950s and 1960s, and the Sisters encouraged them to continue with their studies. The boys were much in demand on the playground for their skills at football²⁶!

The people of Wilcannia had always been very supportive of the Sisters, and were delighted to celebrate their Golden Jubilee of service to the town in June 1940. The occasion was marked by a Solemn High Mass, Concert and Garden Party, where the Sisters were delighted to meet with so many of their ex-students and friends. The Diamond Jubilee in 1950 was celebrated with similar joy – a jubilee ball and gymkhana being included on the list of entertainments. An appeal to the people at the celebrations to help with necessary renovations to the School resulted in nearly £2,000 being presented to the Sisters for this purpose. No doubt some of it was needed after the very severe wind and hailstorm in early November 1950, which did considerable damage to the School²⁷. At the Diamond Jubilee celebrations, the Mayor of Wilcannia, Alderman A H De Goumois, paid a tribute to the Wilcannia Sisters that could be applied to all of the Sisters who served throughout Western New South Wales:

"The Sisters of Mercy brought much that the people longed for. Their deep spirituality, their charity and their gentleness made them the welcome friends of all who felt the isolation of the great outback. Their convent became, and still is, to everyone a refreshing haven of comfort and kindly interest. So that today there are few, if any, in the West, who have not through the past 60 years benefited from their contact with the Sisters; and with pride we can add that all, without exception, hold the Sisters in the highest possible esteem."



Convent of Mercy, Blackheath

Across the 1930s, two Sisters served as Superior of the Blackheath Convent - S M Patrick O'Callaghan (1931-3, 1939-41), and S M Gertrude Cahill (1934-8). S M Patrick taught Infants' classes. Other Sisters in Blackheath during that decade included Srs M Austin Mannix (remembered as a skilled upper Primary teacher who helped children gain bursaries to Sydney Secondary Schools), Anthony Redmond (a talented artist), Philomena McGirr (who taught music and singing there for many years) and Teresa Edwards (who offered Secondary schooling to any who asked for it and also taught Shorthand and Typing). Several of the young Irish Sisters also taught at Blackheath during the 1930s, including Srs M Vincent Gaffney, Rosarii Delaney, Mercie Rowe and Roque (Mary Sullivan). S M Paul Doran was also there for some time, and S M Martha Downey cared for the Community and the small number of boarders, most of whom had come from the Western towns where the Sisters taught. Others who served in Blackheath across the 1940s and 1950s included Superiors, Srs M Patrick O'Callaghan, Philomena McGirr, Alphonsus Ryan, Camillus Cooper, Agnes Slattery, Kevin Lynch and Francis Carey; and Srs M Clare Hayes, Brendan Byrne, Patricia Glennon, Teresa Edwards, Monica Thistleton, Teresa Carty, Casimir Collison, Assumpta Kinsela, Stephen Dobbie, Anne Mercer, Mercie Rowe, Rosarii Delaney and Ursula Cummins²⁹.

The numbers of children in the Blackheath School increased quite considerably across the 1930s, from 33 in 1931 to 50 in 1934, to 80 in 1937. The threat of Japanese bombing and invasion during the Second World War led many Sydney people to send their children away from the city, and the Blackheath Sisters



Sisters at the Blackheath Convent
L-R: Srs M Berchmans Lynch, Damian Allen, Alphonsus Ryan, Philomena McGirr, Dominic Mullins, Bernadette Sheed, Columba Doyle

were asked to take in many more boarders. The School numbers swelled to 125 boys and 105 girls. These numbers dropped back to 20 boys and 53 girls by 1946, and did not vary a great deal during the 1950s. Before the end of the 1930s the Sisters had known they needed more classroom space, and the Parish provided a three-roomed brick classroom beside the Church for the Primary and Secondary classes. The Infants' classes continued in the old school - the former stables. By 1940, the Blackheath Municipal Council had condemned the Convent and Infants' School buildings, so that the Sisters were obliged to replace them. The building programme was commenced in 1941 and progressed well, and on January 25, 1942, a spacious new Convent and Boarding School on Hat Hill Road was blessed and opened. It catered for forty boarders during the War years, and also held seventy or more Sisters from the West during the summer holidays, when the Sisters came for rest, relaxation, Retreat and Summer Schools. The ladies of the Parish generously helped the resident Community to prepare for the influx of Sisters each year. During 1954, S M Teresa Edwards, the Secondary teacher, became too ill to continue working, and, as there was no Sister to replace her, the decision was made to close the Secondary School. Some of the Secondary boarders from Blackheath completed their Intermediate Certificate at the Parkes Convent. The Primary and Infants' classes continued to grow, and by 1959, the School enrolment consisted of 69 girls and 21 boys, with 13 Primary girls as boarders³⁰.

Consolidation in the Southern Towns – Deniliquin, Balranald and Mathoura, 1932-59

Of the Sisters who had entered and remained in Deniliquin over the years, ten were still working there in 1932. They were Srs M Berchmans Kenane, de Pazzi Lillis, Michael Murray, Catherine Murphy, Angela Lillis, Joseph Nash, Vincent Maher, Ursula Corbett, Immaculata (Mary) Devine and Cecilia Carew. S M Ursula Corbett, who taught Commercial subjects, died suddenly in Deniliquin in June 1936. In September 1937 the Deniliquin people celebrated with the Sisters the Golden Jubilee of their arrival in

the town, and in July 1938, they honoured S M Berchmans Kenane on her fifty years of Profession as a Sister of Mercy. Both occasions were used to express the great appreciation of the people for the work of the Sisters, whether as the teachers of three generations of townspeople, as carers of so many of the sick, destitute and lonely of the town and district, or as friends who were always there to share the joys and sorrows of their ex-students and their many other friends in the town and beyond it. Deniliquin people still recall the high standing the Sisters had in the town. One indication of that was the fact that, during World War II, the young men home on leave, (Catholics and Protestants alike), called at the Convent to see the Sisters. S M Berchmans Kenane remained Superior of the Community for nine years between 1932 and her death in 1944. Four of the other pioneer Sisters had died by the end of 1955 - Srs M de Pazzi Lillis, Angela Lillis, Joseph Nash and Michael Murray – and S M Cecilia Carew transferred to the Goulburn Mercy Congregation in 1950. Srs M Vincent Maher, Catherine Murphy and Immaculata Devine moved to Sans Souci for care in their final years, and died there in the 1960s³¹.

Of the Sisters appointed to Deniliquin from other towns before the end of the 1930s, Srs M Dominic Dunne and Angela Mary Quinn were sent there immediately after the Amalgamation to help in the Infants' and Primary classes. S M Bonaventure Dowling was also there by 1938, teaching Secondary classes. S M Brendan Byrne had her first appointment there in 1939, and in 1944, Srs M Gerard Sheahan, Angela Mary Quinn, Gonzaga Roche and Fidelis Russell arrived in Deniliquin together. These younger Sisters immediately appreciated the kindness and wisdom of the Deniliquin Sisters. They took a longer time to adjust to the noisy antics of the possums on the Convent roof each night! From 1947, Sisters other than the Deniliquin pioneers served as Superior of the Convent. These included Srs M Evangelist Griffin, Sebastian O'Connell, Gonzaga Roche, Bertrand (Kath O'Leary) and Kevin Lynch. Other Sisters in Deniliquin across the 1940s and 1950s included Srs M Rosarii Delaney, Bernard Morrison, Veronica O'Neill, Vincent Gaffney, Dolores (Clare Derwin), Loreto Grehan, Kostka Purcell, Ursula Cummins, Barbara Dwyer, Bernardine Thrapp, Brendan Byrne, Bernadette Sheed, Julian Dewar, Paul (Pauline Hartshorne), Loyola Murphy, Elizabeth Commens and Madeleine Kenny¹¹.

During the 1930s, the Deniliquin School system was still divided into St Joseph's High School (which catered for students in Primary and Secondary classes who could afford a higher fee), and St Alphonsus Ligouri's Primary School (where the fee was minimal). Most of the boarders (including a few young boys among the girls) attended the High School. While the Sisters encouraged the parents of talented children in St Alphonsus' School to send these children to Secondary classes, during the Depression years many children had to leave school early to help support their families. The Sisters sent the senior children for the Intermediate Certificate, and were willing to help anyone who wished to sit for the Leaving Certificate. They also prepared students for Commercial exams, and for Music exams at all levels. By the end of the 1930s, the Deniliquin schools became very cramped, partly because the families with children in city boarding schools had brought them closer to home for the duration of the War. Bishop Fox decided that St Alphonsus' School should be demolished and replaced by a building large enough to take the children from both Schools in combined classes, with all children paying a small fee. This decision resulted in a considerable loss of income for the Sisters, but the people who had supported them so generously through the years saw that they were never in want. The people ran a very successful Queen competition to reduce the debt on the new school, and also gave generous donations. The school was blessed and opened on June 16, 1940 and ex-students and friends continued to help with fund-raising activities until the debt was fully paid. During the War years, while Mr Meridith, the Physical Culture teacher, was absent, Mrs Walker and Mrs Featherstone helped the Sisters to prepare the children for the annual concerts. The Sisters provided their usual high standard of education in the new St Alphonsus' Parochial School, and St Joseph's Secondary School, and externs as well as their own students did well in the Commercial and Music fields. In 1950, there were 178 children in the Infants'/Primary classes and 27 in the Secondary. There were then 32 boarders in the Convent. While the Deniliquin Convent had usually catered only for girl boarders, during the 1940s there were also some junior boys boarding there.33.

On Tuesday May 8, 1951, ten Deniliquin Sisters and two from Mathoura were on Retreat at the Deniliquin Convent when, in the early afternoon, one Sister noticed smoke coming from an electrical switchboard in the Convent. The fire quickly burnt out the weatherboard section of the Convent, and, fanned by gale-force winds, spread rapidly through the Primary School, boarders' quarters and Secondary School. Many volunteers, both men and women, assisted the members of the fire brigade to save much



DASH BY NUNS IN £100,000 DENILIO NUNS HE E100,0

ENILIQUIN, Tuesday. - Five nuns had narrow escapes when a £100,000 fire destroyed St. Joseph's Convent and school at Deniliquin today.

The nuns, who were in retreat, ran out just ahead of the flames as a gale whipped the blaze through the wooden buildings.

The school's 400 children were on term holidays, otherwise there may have been a tragic deathroll.

The fire started in the kitchen at 1.45 p.m.

Within minutes the school-rooms and convent were ablaze. Volunteers rushed from the town to the fire.

Six hoses played water numbed from a lagoon on to the flames.

Intense heat grove the firemen back several times.

A brick wing added to the building in 1940 was also burntout.

Volunteers dashed several times into the school and dragged out considerable equipment.

It took 12 trucks to carry the goods away later.

Business rame to a standstill in the town during the neight of the blaze as flames leapt into the aireet by the gale.

Smoke poured over the town and still hung over Deniliquin until late tonight. It was the town's biggest fire.

4Heroic job*

Deniliquin bolice said tonight fremen and volunteers had done an "heroic job fighting the fire and saving equipment. "Almost the whole town fighting the fire are working all hight on the care working all hight on the children were on holidays."

The five runs will have to be billeted in the town by private families.

Several children lost belongting the fire and saving equipment. "Almost the whole town fighting the fire and saving equipment which was saved and stacked in the blaze as flames leapt into the sireet by the gale."

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4Heroic job*

Deniliquin bolice said tonight fremen and volunteers had done an "heroic job" fighting the fire and saving equipment. "Almost the whole town fighting the fire and saving equipment which was saved and stacked in the blaze as flames leapt into the school and the fire and saving equipment which was saved and stacked in the blaze as flames leapt into the school and the town during the town's biggest fire.

Smoke poured over Deniliquin toolice said tonight the town's biggest fire.

We can only thank our lucky stars that the children were on the fourteers and volunteers had the town dout to help. "He fire and saving equipment." "Almost the done an "heroic job" fighting the fi

Deniliquin Convent destroyed by fire, 1951



St Michael's Convent, built in 1956 to replace the Convent burnt in 1951

equipment from the Convent, boarding area and Schools. The Sisters and people worked far into the night before all that had been saved from the fire was moved to safety. Despite their terrible loss, the Sisters were amused the next day to find, in the partly-burnt kitchen, two items that had not been touched - the fire extinguisher and the pile of wood beside the fuel stove! The frail and elderly Sisters were cared for at the local hospital by Dr Middleton and the Matron, and by devoted friends. The other Sisters were given private accommodation in one of the big hotels for a week, free of charge, until what remained of the Convent was prepared for their return. For over five years, eight of the Sisters lived in one large room partitioned into sections. For the first fifteen months their meals were cooked at the Presbytery, and they fulfilled their spiritual duties in the Church. After this time they were very happy to have their limited space divided even further to provide a small Chapel and a tiny kitchen. In the meantime, the Sisters had continued their work as usual. One week after the fire, they started the new School Term on the usual date, taking classes in the Catholic Club (CUSA Hall). The Infants' and Secondary sections were in separate rooms, and the Primary classes were divided by partitions in the main body of the hall. Because of the fire, and their cramped situation, the Sisters had to let go of some of the services they had offered, including boarding facilities, and the teaching of Music. The people of the town and district wished to rebuild the school as soon as possible, and within a few days of the fire, they had contributed over £2,500 to an appeal announced by the Mayor. This appeal was augmented by donations from far and wide, and the foundation stone of the new building was laid on August 17, 1952. On November 15, 1953, the people gathered for the opening of St Alphonsus' Jubilee Memorial School. By the end of that day, only £7,000 was still to be paid of the total cost of £40,000. The people then set their minds to providing the Sisters with a new Convent. When the foundation stone was laid in October 1955, donations totalling £2,000 were supplemented by gifts of ten bales of wool, fat lambs and vealers! The total cost of the Convent was £40,000. It was officially opened on August 6, 1956. Among the donors that day were over thirty of the Sisters' most recent Ex-students, who each gave £5 - about the weekly wage for a young person at that time. Moving into the new Convent enabled the Sisters to continue their service of the people of Deniliquin in a great deal more comfort than they had experienced since the fire34.

At the end of 1928, there were only four members in the Balranald Mercy Community. They were Srs M Xavier McHugh, Patrick McNamara, Clare McNamara, and Francis Brady. S M Patrick taught the Infants' classes and Commercial work, S M Clare the junior Primary, and S M Francis the senior Primary classes and any students wishing to continue to Secondary work. S M Xavier taught piano and several other musical instruments, as well as some Commercial work. Sisters took turns to provide the midday meal, and to care for other needs of the Community. During the early 1930s, because of circumstances beyond the Sisters' control, Bishop Fox asked these four Sisters to move from Balranald, and directed M M Gertrude Gallagher to appoint other Sisters to take over their ministry in the town. S M Xavier McHugh subsequently served as Superior at Peak Hill, Trundle and Parkes, S M Clare McNamara at Bourke and Peak Hill, and S M Francis Brady at Brighton and Brewarrina. These three Sisters, and S M Patrick McNamara, eventually retired to Sans Souci, and died there between 1961 and 1969. Some of the Sisters who were appointed to Balranald during the 1930s included Srs M Columba Garry (Superior, 1933-1940), Loreto Grehan, Gonzaga Roche, Aloysius Wynne, Anthony Tandy, Marie Therese Moore, Camillus Grehan, and Teresita Baker. While the people missed their 'pioneer Sisters', they made the newcomers feel welcome, and continued the generous support they had always given the Sisters. The Sisters who served as Superior during the 1940s and 1950s were Srs M Bernard Keane, Aloysius Grogan, Patrick Lenahan, Rita Lyster, Francis Carey, Dominic Dunne, Bonaventure Dowling and Barbara Dwyer. Other Sisters there across these decades included Srs M Vincent Gaffney, Magdalen Callen, Immaculata Devine, Imelda Dowling, Vianney Thomas, de Chantal Forster, Paul Stackpool, Agnes Slattery, Aloysius Bishop, Ursula Cummins, Monica Thistleton, Regis Buckley, Celine Sealey, Anthony Redmond, Roque (Mary Sullivan), Ignatius Conway, Gabriel (Hazel Baker), Aquinas (Pat Higgins) and Augustine (Bernadette Franks)35.

During the 1930s there were generally over 90 children in the Balranald School. Secondary numbers were recorded only from 1935, when there were only three students, but the number rose to 14 in 1937. Across the 1940s and 1950s, the Primary numbers averaged about 87 pupils, while the Secondary averaged about nine. While the Sisters had taken girls as boarders until 1922, the boarding school was closed at the end of that year, as the Convent was to be demolished in 1923 to make way for a new building. S M Anthony Byrne, who had cooked for the Sisters and boarders, became seriously ill in 1923, and died in Deniliquin in December that year. This meant that the teaching Sisters, already fully occupied, had also to take on all domestic duties. They evidently felt they could not provide for boarders as well. In 1950, some parents on farms on the outskirts of Balranald asked the Mother General, M M Joan Brennan, to allow the Sisters to take a few weekly boarders, so that their children would not have to attend State Schools in the country areas. The Sisters took five or six boarders for three or four years, presumably until the Government provided School buses. Over the decades, the Sisters prepared the Primary children for the Diocesan Merit and Christian Doctrine exams, and the Secondary children for the Diocesan Super Primary exams, Christian Doctrine exams, and the Intermediate Certificate. Numbers of school pupils and young adults were also prepared for Commercial and Music exams over these years. Among the memories of ex-students from the early 1930s, two things stand out – Fr Killian's car, and the annual concerts. When Fr Killian took about ten of the boys for a ride in his new car in 1932, the Sisters prayed the Rosary until the boys returned from an experience that was hair-raising enough even for their adventurous spirits! The annual concerts were wonderful events, with much preparation. As well as the work from class teachers in poetry, drama and elocution, there was much effort from the Music teachers, sometimes assisted by such able helpers as Mrs Maisie Grabau in the 1930s. As in all other towns where the Sisters served, the people of Balranald were wonderfully generous in their support of the Sisters, not only in bringing goods to the Convent, but in holding regular fund-raising events for the needs of the Sisters and the schools. These events included Euchre parties, dances, floral fairs and similar social gatherings36.

Since the establishment of the Mathoura Convent and School in 1926, the Sisters had become an integral part of the town, educating numbers of its children, and visiting the sick, the poor, and the families of their pupils. During the 1930s, the Superiors of the Convent were Srs M Francis Dowling (1929-33), Alphonsus Robinson (1934-5), Cecilia Dunne (1936-8) and Dominic Mullins (1939-41). Other Sisters who served in Mathoura during that decade included S M Brigid Gath (until her untimely death in May 1931), Srs M Ignatius Conway, Catherine Jones, Raphael Gardiner, Barbara Dwyer, Columba Dalton, Paschal Sinnott and Bernadette Muldoon. During the Depression years, very few families could afford the School fees, and the children were aware of S M Francis Dowling's tactful concern for them. The Sisters were grateful for the people's generosity in sharing what they could of their produce when they had no money



Convent of Mercy, Mathoura, 1957

to give. The Sisters prepared the Sixth Class children for the Diocesan Merit exams, and offered classes beyond Primary level to any wishing to prepare for the Intermediate Certificate. While Secondary classes were 'officially' discontinued at the end of 1936, when S M Barbara Dwyer was appointed to Mathoura in 1937, she was told by the Mother General to provide Secondary teaching if parents asked it for their children. Some families could not afford to send their children to Catholic boarding schools, and would have had no alternative but the local Public School. S M Barbara, the School Principal, managed three Primary Classes, three Secondary Classes, and Commercial pupils, all in the one room at the one time, and enjoyed doing so! She tried to encourage children to stay on at School for as long as they could³⁷.

During the 1940s and 1950s, Sisters stationed in Mathoura included, as Superiors, Srs M Dominic Mullins (1939-41), Patrick Lenahan (1942-3), Damian Allen (1944-6), Teresa Harrington (1947-9), Martina Armstrong (1950, 1952), Perpetua Corbett (1951), Alphonsus Robinson (1953-6), and Laurence Dunn (1957-9). Other Sisters across that time included Srs M Ignatius Conway, Paschal Sinnott, Rosarii Delaney, Immaculata Devine, Dominica Ladlow, Leo Young, and Carmel Cooney. S M Dominica Ladlow taught Commercial subjects to Externs as well as to the children in the School. From 1944, the number of Sisters in the Community was reduced to three. Some ex-students remembered S M Michael Murray coming from Deniliquin on the train to help out in classes if a Sister was ill. In 1954, a weatherboard building was purchased, and positioned behind the Church for use as a School. Its one main room and one of its louvered verandas became the classrooms, and the Church was left to its single purpose of worship. Besides the academic subjects on the curriculum, and the opportunity to learn music, singing and drama, the girls were taught sewing, knitting and fancywork. The annual display of their handwork was judged for many years by Mrs E H Bock. The children were also encouraged to exhibit their crafts and penmanship in the Deniliquin Show each year. 38

The Mathoura Convent School had commenced with an enrolment of 90 students in 1926. During the Depression years, the numbers dropped to a low of 39 in 1937, before rising to 48 between 1938 and 1941. After that year, the enrolment again decreased gradually to a low of 23 in 1950 and 1951. It rose again to 52 by 1959. However, the diminishing numbers of Sisters in the Wilcannia-Forbes Congregation made it increasingly difficult to provide a Community of three Sisters to the town each year. During 1963, when one Sister had to leave Mathoura and another became too ill to continue teaching, there were no other Sisters available to replace them. The Mathoura people were deeply saddened when the Mother Provincial had to make the decision to close the Mathoura School and Convent at the end of 1963.

Growth in the Far West – Broken Hill and South Broken Hill Convents, 1932-59

When the Wilcannia-Forbes Sisters were amalgamated in January 1932, Mt St Joseph's Convent at Broken Hill was chosen as the location of the Generalate and Novitiate for the whole of the new Institute. It remained so until the beginning of 1949. The Broken Hill Community, as distinct from the Generalate, continued under its own Superior across the 1930s, 1940s, and 1950s. S M Ita Morris filled this position from 1933 to 1941, followed by Srs M Clare Miller and Cecilia Dunne during the 1940s, and Srs M Austin Dalton, Raphael Gardiner and Bernadette Muldoon during the 1950s. In 1932 there were thirtysix Sisters in the Community. This number fluctuated slightly over the decades, with the largest sudden change occurring when six Sisters left Broken Hill to found the Sans Souci Convent in 1936. Numbers of sick and elderly Sisters were cared for at the Broken Hill Convent between 1932 and 1959, and twentyseven of them died at the Convent or in the local hospital. The average age of the Sisters who died was seventy-five years. Of the Founding Sisters, M M Josephine Callen died in 1938, Srs M Clement Hennessy, Gertrude Gallagher and Rose O'Grady during the 1940s, and Srs M Evangelist Griffin and Ita Morris in the 1950s. S M Evangelist, who died in Cootamundra, is the only one of the Founding group not buried in the Sisters' plot in the Broken Hill Cemetery¹⁰. From mid-1938, the Sisters and their ex-students and friends anticipated the celebration of the Sisters' Golden Jubilee in Broken Hill with a Ball in June, a Solemn High Mass of Thanksgiving in August, and various dramatic presentations and concerts later in the year*1.

Across the 1930s, the Sisters of the Broken Hill Community continued their responsibility for staffing St Joseph's High School (comprising Infants'/Primary/Secondary classes), St John's Infants' School and Sacred Heart Primary School, all in Central Broken Hill. They also continued to staff the Infants'/Primary Schools at Sts Peter and Paul's, North Broken Hill and St Mary's, Railway Town. The erection of new Churches at North and Railway Town during the 1920s had relieved the Sisters and children of the extra work associated with Church/Schools. During the 1930s Depression, a number of Broken Hill's mining operations closed, but some others opened new shafts. The fact that, by 1934 only about twelve per cent of the town's population of 26,750 people depended directly on mining for work, meant that few families had to leave the district during the Depression. While the numbers in the various Schools were not badly depleted by the Depression, a small drop in Primary numbers resulted at the end of the decade when the Marist Brothers took the Fourth Class boys⁴².

Some of the Sisters teaching in the High School during the 1930s were Srs M Clare Miller, Ita Morris, Alphonsus Robinson, Benedicta McDonald, Regis Buckley, Stanislaus Gillen, Ursula Forde, Juliana Carey and Dorothea Forster. Secondary subjects included Religion, English, French, Latin, Chemistry and Mathematics I and II. Srs M Joan Brennan and Agnes McClean taught music and singing respectively, and S M Laurence Dunn offered Commercial subjects to both Catholic School students and Externs. At St John's Infants' School, Srs M Paul Scanlon, Margaret Mary O'Brien and Baptist Killian were the main teachers across the 1930s, while in the Sacred Heart Primary School the teachers included Srs M Bernadette Muldoon, Gonzaga O'Brien, Barbara Dwyer, Martina Armstrong, Camillus Cooper, Bernard Morrison, Gemma Fahy, Bernardine Thrapp, and Josepha Fahy. Novices and Postulants doing their Teacher Training observed lessons in the classes of the various Schools, and also gave practice lessons before their Mistress of Method. On occasions when Sisters were ill, they were sometimes asked to fill vacancies in the Schools. At the North School, Srs M Xavier Quinn, Imelda Dowling, Madeleine Kenny, Austin Dalton, Martina Armstrong, Gonzaga O'Brien, Bernard Morrison, Bernardine Thrapp, Roque (Mary Sullivan), Gemma Fahy and Genevieve Gillen worked across the 1930s. At Railway Town, Srs M Gemma Fahy, Bernadette Muldoon, Colette Muldoon and Austin Dalton were on the staff at some stage of the 1930s. Results of Leaving Certificate, Intermediate Certificate, Merit, Super Primary, Commercial and Music Examinations across this decade show that the efforts of Sisters and students were blessed with success⁴³.

At the end of 1939, Bishop Fox asked architects to draw up plans for three of Broken Hill's Schools. St Mary's at Railway Town required a new building to replace the wood and iron structure in use since 1896. St John's in Lane Street and Sts Peter and Paul's at North Broken Hill were to be altered to two-storey buildings by having the roof gradually raised intact and the height of the walls increased following each lift – a process not previously seen in Broken Hill. A large Kindergarten section was to be added to the lower floor of St John's, so that the older section of the building could house the Primary School. The top floor was to be fitted up for the teaching of Domestic Science. The buildings were commenced early in 1940, and all were ready

for use at the beginning of the 1941 school year, although their official opening ceremonies were reserved for the cooler months. St John's School extensions were blessed and opened on the morning of May 11, 1941, and Sts Peter and Paul's School that afternoon. The new St Mary's School was blessed and opened a month later, on June 15, 1941. Later that year, the former Mica Street School was transformed into the Mica Street Hall, which the Sisters could use for concerts and other activities. The opening of the new Schools involved a number of changes for the Sisters, of which they were officially informed when Bishop Fox wrote to M M Gertrude Gallagher a week after her re-election as Mother General in early January 1941. He stated that in future there was to be only one division of the Primary School in the Cathedral district - the newly renovated St John's was to house Infants and Primary students from both the Parish and High (Select) Schools. St Joseph's would henceforth be a Secondary School only, with emphasis on an academic curriculum, while the new Domestic Science block would provide post-Primary education for those who wanted such a Course. Hence, a Domestic Science teacher must be provided. In addition, the new Schools at Railway Town and North Broken Hill should each have four teachers. The Bishop believed that the increased efficiency achieved through the extra staff would stop the drift of children to the Public Schools. The Bishop concluded his letter by saying that he was pleased that after fifty years of work in Broken Hill, the Sisters now had suitable modern accommodation in all their schools. M M Gertrude informed Bishop Fox that his decision to close St Joseph's High School - of which she had heard rumours for some time - would mean a loss of revenue of nearly £300 per year to the Convent, revenue that was one of the Community's main sources of support. She wrote: "My Lord, since you have so decreed, we, the Sisters, can but humbly submit – though not without feelings of deep concern - to your decision."44 As in every place where the Sisters served, the people supported them through their financial difficulties. In particular, they ran the Convent Ball each year as a special fund-raiser for the Sisters, refusing to discontinue it even when the Planned Giving Programme was introduced into the Broken Hill Parishes in 195945.

During the first half of the 1940s, St John's School was staffed by Srs M Colette Muldoon, Paul Scanlon, Baptist Killian and Bernadette Muldoon in the Infants' division, with Srs M Regis Buckley, Bernard Morrison. Michael Fitzgerald, Bernardine Thrapp, Alphonsus Robinson, Antonia Tandy, Margaret Hocking and Mercie Rowe in the Primary section. Kath Hunt was a lay teacher at St John's for some time. S M Ursula Forde taught Home Science classes (in addition to training the Novices as teachers). At one time when she was III for several months, the Sisters had to pay a lay teacher to take her classes. From 1947, when S M Ursula was moved from Broken Hill, S M Louise Johnson began to teach the Home Science classes. In 1946-9, St John's Infants' teachers included Srs M Helena Hilton, Margaret Mary O'Brien, Theophane (Mary Barnett), Camillus Grehan, Kostka Purcell, and Gemma Fahy. In 1948, S M Kostka taught both First Class and Kindergarten, with the help of a Postulant, but a full-time lay teacher, Mrs McNeil, was employed for Kindergarten in 1949. In the Primary School were Srs M Rita Lyster, Margaret Hocking, Xavier Cahill, Claver Gallagher, Regis Buckley, Roque Sullivan, Sebastian O'Connell, Austin Dalton, and Rosarii Delaney. In 1948, 5 M Rita had to teach Fourth and Fifth Classes together, as well as run the School. Some of St John's staff in the 1950s included Srs M Veronica O'Neill (Principal, 1953-61), Claver Gallagher, Bernardine Thrapp, Regis Buckley, Beatrice Chesworth, Andrew (Mary Therese Mutlow), Bernadette Muldoon, Genevieve Gillen, Kostka Purcell, Gemma Fahy, Marietta Green, Madeleine Kenny, Goretti (Annette Tinkler), Rose (Betty Cooksley), Eymard (Clarice McMahon), Augustine (Bernadette Franks), Margaret Mary O'Brien and Anthony (Audette Mansour). Lay teachers across various years of the 1950s included Mrs Dulcie Matthews, Pat McGlinchey, Helen Button and Patricia Donahue - all of whom were paid by the Sisters*.

Some of the Sisters teaching at Sts Peter and Paul's School in North Broken Hill during the 1940s and 1950s included Srs M Michael Fitzgerald, Brigid Welsh, Genevieve Gillen, Catherine Hanley, Ignatius Conway, Bernard Morrison, Gemma Fahy, Marie Louise Johnson, Barbara Dwyer, Gabriel (Hazel Baker), Josephine (Mary Carroll), Brendan Byrne, Margaret Hocking, Kostka Purcell, Goretti (Annette Tinkler), Philip (Marie Barker), Josepha Fahy, Helena Hilton, John Bosco Shrume and Ursula Cummins. At St Mary's, Railway Town, across the 1940s and 1950s, teachers included Srs M Gemma Fahy, Bernadette Muldoon, Colette Muldoon, Austin Dalton, Kostka Purcell, Margaret Hocking, Baptist Killian, Bernard Morrison, Martina Armstrong, Theophane (Mary Barnett), Catherine Hanley, Brigid Welsh, Veronica O'Neill, Carmel Cooney, Eymard (Clarice McMahon), Perpetua (Eileen Corbett), Anthony (Audette Mansour), Philip (Marie Barker) and Thomas (Clare Clancy). Over most of these two decades, the Mother General was not able to supply the four Sisters per School that the Bishop had requested when the new Schools were built in the early 1940s, Margaret O'Neill was a lay teacher at Sts Peter and Paul's in 1941, before entering the Novitiate in March

1942 to become S M Veronica. Mrs McNeil helped at times at St Mary's. No doubt other lay teachers had to be employed at times at the North and Railway Town Schools over the 1940s and 1950s⁴⁷. Of the three Infants'/Primary Schools served by the Sisters from Mt St Joseph's Convent across the 1930s, the numbers of pupils at each School had fallen somewhat within that time. Statistics are not available for the three separate Schools between 1940 and 1959. However, the overall totals of pupils indicate fluctuations from 673 in 1940, to a low point of 518 in 1946, before a steady rise to 638 in 1954, and a slight downturn to 595 by 1959. Bishop Fox had claimed to M M Gertrude Gallagher in 1941, and again in 1946, that the Sisters' Schools were lacking in efficiency - and hence were losing pupils - because she was not providing the Schools with sufficient Sisters. Yet M M Gertrude's task became increasingly difficult as the numbers of Novices being professed, and therefore ready to be sent into teaching positions, lagged behind the numbers of Sisters removed from the 'teaching pool' by death, serious illness, or advanced age. As M M Joan Brennan reminded the Bishop in 1948: "We are certainly in a drastic way as regards teachers, My Lord, and I really cannot see how we can continue to keep all our schools going, if things do not improve very soon.™ The shortage of Sisters became so drastic that, in the beginning of the 1960s, the pupils from Fourth, Fifth and Sixth Classes at North Broken Hill and Railway Town were asked to attend St John's School. Consequently, the numbers in each of these Classes at St John's averaged from 65 to 72 pupils⁴⁹.



S Marie Therese (Bonnie Daly) from North Broken Hill Professed 1945. (Photo 1950s)

St Joseph's Secondary School educated girls across the 1940s and 1950s, with successes in the Diocesan Super Primary and Christian Doctrine exams; Intermediate Certificate and Leaving Certificate exams; Commercial exams through Pitman's College of Shorthand, Melbourne, and Southern Cross Commercial College, Sydney; and Piano, Violin, Singing and Elocution exams through Trinity College, London, and the Sydney Conservatorium of Music. Included among the Leaving Certificate subjects were English, Mathematics I and II. General Mathematics, Chemistry, Geology, Geography, Latin, French, Modern History, Ancient History, Botany, Dressmaking, Art, and Theory and Practice of Music. The Secondary School numbers of day students ranged from 50 in 1942, to 115 in 1947, with fluctuations to as low as 75 in 1951, and as high as 142 in 1957. The enrolment in 1959 was 13450. Sisters teaching in St Joseph's Secondary School in the 1940s and 1950s included Srs M Dorothea Forster, Benedicta McDonald, Ursula Forde, Ita Morris, Juliana Carey, Bede (Mary Galvin), Loyola (Ailsa Murphy), Veronica O'Neill, Louise Johnson, Kostka Purcell, Marie Therese (Bonnie Daly), Stephanie (Pat Phillips), Philip (Marie Barker), Alexius (Sheila Crowley), Claver Gallagher, Dominica Ladlow, Sebastian O'Connell, Germaine (Lecia Coombe), Scholastica Bearman, and Rose (Betty Cooksley). S M Kostka Purcell taught Art as an elective subject for the Intermediate Certificate. S M Laurence Dunn ran the Commercial School until the end of 1948, and again during part of the 1950s. Others involved in teaching included Srs M Dominica Ladlow, Chanel Delaney, Sebastian O'Connell, and

later S M de Chantal Forster. The reputation of the Convent Commercial School was outstanding. Employers in Broken Hill relied on the Sisters to choose the best student to fit a particular position; and numbers of students felt their successful careers could be traced to the solid grounding they received from their Commercial teachers. Many Sisters involved in Music teaching not only taught girls taking Music as a subject for the Intermediate or Leaving Certificate, but also helped with Choir and Orchestra work, preparation of Church celebrations, and of concerts in the Secondary School. Sisters involved in the 1950s included Srs M Gabriel (Hazel Baker) and Germaine (Lecia Coombe). There had been a healthy emphasis on sport in all of the Sisters' Schools in Broken Hill since the late 1920s, when the Convent Schools' Basket Ball Association and the Barrier Convent Schools Sports Association had been formed. By 1931 in the Basketball Association there were seven clubs in each of two divisions – junior and senior. The senior division consisted chiefly of girls who had left School, and these girls helped to run the Association. The Schools also had Athletics teams for both boys and girls in the early 1930s, and took part in the Annual Sports Day for the Convent Schools. There was a great deal of active interest and involvement from the parents. Physical Culture was another



Broken Hill - Picnic Day in the early 1950's
Back Row L-R: Srs M Claver Gallagher, Juliana Carey, Benigna (Elsie Mercer), Veronica O'Neill, Christine (Rita Crowley), Theophane (Mary Barnett)
Middle Row L-R: Srs M Daminica Ladlow, Austin Dalton, Gemma Fahy, Läurence Dunn
Front Row L-R: Srs M Marie Louise, Aquinas (Patricia Higgins), Ambrose (Lorna Blackhall), Baptist Killian

aspect of the curriculum in all the Convent Schools. In the mid-1940s, Anne Wheaton taught Physical Culture in all the Broken Hill Convent Schools. In 1948, she produced a display that involved about 700 children! In the early 1950s, the Physical Culture teacher was Margaret Shrume⁵¹.

Across the years, the main organised contact the Sisters had with Broken Hill girls who had left their Schools was through the Children of Mary Sodality - a pious association which had been introduced to the town by Fr Connolly before the Sisters arrived in 1889. The members of the Sodality attended Sunday Mass in their regalia - blue cloaks and white veils - on a particular Sunday each month. They then met with the Sister in charge of the group, for prayer and a spiritual lecture. At weekends the girls generally organised dances and other social events for themselves, and they helped in various Parish activities. In the mid-1940s, Bishop Fox was anxious to link young people in his Diocese with the 'Catholic Action' movement newly arrived in Australia from Europe. In 1945, the Young Catholic Students' Movement (YCS) was introduced at St Joseph's High School and the Marist Brothers' College. YCS aimed to develop the students spiritually, socially and as leaders among their peers. It was introduced in the Diocese in conjunction with groups for young adults - the Young Catholic Workers Movement (YCW) and the National Catholic Girls' Movement (NCGM). While a particular Sister was generally given charge of YCS at St Josephs', the Priests supervised the post-School groups. From 1946,YCW and NCGM Rallies became regular events, drawing together young men and women from across the Diocese and beyond it. YCS, YCW and NCGM gave Catholic youth a greater sense of solidarity with one another in deepening the knowledge and practice of their faith; it taught them ways of reflecting and acting on issues and situations in their lives that needed some response from them; and it provided frequent social interaction with other young people who shared their Catholic faith.52

In 1933 when M M Josephine Callen retired from classroom teaching, she devised a series of Correspondence lessons for the isolated 'Bush' children on stations or in small settlements in the Far Western areas between the Queensland and Victorian borders, who had no chance of Catholic schooling.

The lessons were designed to help the parents teach their children the elements of the Catholic faith, and prepare them for the reception of the Sacraments. M M Josephine also prepared the 'Bush' children for the Diocesan examinations in Christian Doctrine, and published their results in the Broken Hill newspapers. As well as sending out lessons for the children, M M Josephine wrote frequently to the mothers in particular, befriending and encouraging these women in their isolated situations. At the end of 1933, at Bishop Fox's behest, Fr Carmine and Fr Michael Higgins (a licensed pilot) visited the families involved in the Correspondence programme, to invite the parents to bring the children to Broken Hill for two weeks in the Christmas holidays, or to arrange transport for them. In Broken Hill the children had further instruction, reception of the Sacraments, and a holiday in the city. The girls slept in the Convent boarding school, and the boys on borrowed beds in St John's School. Numbers of the Sisters and several Priests helped with these 'Summer Schools', which continued long after M M Josephine's death in 1938. In the early 1950s, M M Joan Brennan brought the Novices from Parkes to Broken Hill to assist with the Summer School. The Correspondence programme and Summer Schools for the 'Bush' children were continued until the Home Missionary Sisters of Our Lady arrived in Parkes from Tasmania in August 1957, to take over the work of instructing country children who had no opportunity to attend a Catholic School³³.

The Sisters continued to care for the girls in St Anne's Orphanage across the 1930s. S M Columba Dalton was in charge of the girls, and other Sisters assisted part-time. In the first three or four years of the decade, there were thirty girls in the Orphanage. In 1935 the numbers dropped to seventeen, and in 1937 to fifteen. In 1939 they had risen again to twenty-four. Across the eleven years from early 1930 to the end of January 1941, there were thirty-five girls admitted, fourteen of whom stayed for nine years or more. At admission, the girls' ages ranged from three to thirteen years, with nine of them being below School age. All but one of these nine girls stayed in the Orphanage for the whole of their childhood. In August 1939, Bishop Fox informed M M Gertrude Gallagher that if the Orphans were to be properly cared for the Sister in charge of them should not be required to teach, and that she should have a full-time Sister Assistant. M M Gertrude knew that there were no Sisters available to fill the vacancies in the Schools if two Sisters were taken from the teaching staff. Indeed, S M Columba was required full-time on the School staff, as well as being in charge of the Orphanage. In August 1940, the Sisters of Compassion from Wellington, New Zealand, visited Broken Hill with a view to making a foundation in the Wilcannia-Forbes Diocese. The Catholic Freeman's Journal reported that their principal work was the nursing of the sick poor in their homes, and caring for foundlings and incurables. On February 5, 1941, Bishop Fox informed M M Gertrude that the Sisters of Compassion would take charge of the children in St Anne's Orphanage from February 11. While he thanked the Sisters of Mercy for their devoted work for the Orphanage, he felt it was necessary for the good of the Institution that the change should take place. The children moved with the Sisters of Compassion to a temporary residence in Eyre Street, South Broken Hill, until the Home of Compassion was officially opened in Piper Street, South Broken Hill in August 1941. The former Orphanage building near Mt St Joseph's Convent was used as additional classroom space for St Joseph's Secondary and St John's Primary Schools. The Broken Hill people's generous support for the Orphanage in no way diminished with the change in the Religious Order caring for the children⁵⁴.

St Brigid's Convent, South Broken Hill, established in 1900, had five or six Sisters in the Community across most of the 1930s and 1940s, with a drop to four or five Sisters in the 1950s. The enrolment at All Saints School was affected by the same influences as in the other Broken Hill Schools, but an increase in population on the southern side of the line of lode had had an additional effect in the later 1920s. Soon after his consecration in 1931, Bishop Fox decided to build a new All Saints School to cater for the extra numbers at South Broken Hill. The new building was ready for occupation at the beginning of the 1936 school year. It was blessed and officially opened on February 9, the total cost being £841. In mid-1940, Fr Carmine was appointed the first Parish Priest of South Broken Hill, and he immediately planned for a considerable extension and renovation of All Saints Church. The completed building was officially opened on June 15, 1941⁵⁵.

During the 1930s, the Superiors at St Brigid's Convent were Mothers M Josephine Callen (1930-2), Clare Miller (1933-8), and Patrick Lenahan (1939-41). Other Sisters on the staff included Srs M Martina Armstrong, Barbara Dwyer, Perpetua Corbett and Dorothea Forster. The numbers on the School Roll fluctuated somewhat during the 1930s, from 123 in 1931 to 139 in 1935, before a considerable jump to 166 in 1938, after the opening of the new School. Sisters at South Broken Hill in the 1940s included M M Claver Gallagher (Superior, 1942-6), M M Columba Dalton (Superior, 1947-9), and Srs M Vianney Thomas, Bernadette Muldoon, Colette Muldoon, Theophane (Mary Barnett), Kostka Purcell, Christine (Rita Crowley), Elizabeth Commens and



S M Peter (Kathleen Burns), an ex-student from South Broken Hill. Photo 1950s

Thecla Powlesland. At All Saints School, the enrolment rose from 142 in 1941 to 164 in 1943, then dropped from the mid- 1940s to 123 by 1949. In the 1950s, the Superiors at St Brigid's Convent included Mothers M Bernadette Muldoon (1950-2), Catherine Hanley (1953-5), Barbara Dwyer (1956) and Columba Dalton (1957-9). Other Sisters present included Srs M Ambrose (Lorna Blackhall), Aquinas (Pat Higgins), Josephine Mannix, Fidelis Russell, Paschal Sinnott, Paul (Pauline Hartshorne), Andrew (Mary Therese Mutlow), Philip (Marie Barker) and Goretti (Annette Tinkler). Across the 1950s, the School numbers rose steadily from 124 in 1951 to 195 by 1958. In the 1930s, many children had reached the school leaving age of fourteen years by the end of Sixth Class, in which year they sat for the Diocesan Merit examination. Most left school to find work, or remained at home to help care for younger siblings. Girls who wished to continue their education in the 1940s or 1950s could choose the Domestic Science course on offer at St John's School, the Secondary course at St Joseph's leading to the Intermediate and Leaving Certificates, or the Convent Commercial School course as a preparation for secretarial positions in the workforce56.

Tuition in Music was offered at St Brigid's Convent between 1930 and 1959, and would have been an important source of income for the Sisters. The numbers wishing to learn Music were small compared to those learning through the Convent School of Music at Lane Street, and the South Broken Hill Music teacher sometimes had to take a class in the Infants' or Primary School, and teach Music outside School hours and on weekends. Music teachers at South Broken Hill between 1930 and 1959 included Srs M Philomena Coleman, Celine Sealey and Pauline Hartshorne. Elocution lessons were also offered at times. Concerts were staged each year at the South School, and the Music teachers would have been involved during the preparation of these. S M Theophane Barnett's concerts in the Metropole Theatre held special memories for her students, and no doubt for those mothers who helped to make the children's costumes! During the 1940s, Anne Wheaton taught Physical Culture at All Saints, as well as at the other Convent Schools in Broken Hill, and the children took part in combined displays, as well as giving occasional displays as part of their own functions. All Saints School also had teams in the Convent Schools Basket Ball Association, and took part in the Annual Sports Day for the Convent schools⁵⁷.

The Sisters of Mercy, in their separate Community at St Brigid's Convent, lived among the people of South Broken Hill for sixty-two years. The Convent was demolished in 1962 to make way for the development of other Parish property. From that time the Sisters travelled from Mt St Joseph's Convent each day to continue their work in All Saints School⁵⁸.

Developments in South Australia – Mt Barker and Brighton, 1932-59

S M Evangelist Griffin was the Superior at Mt Barker from 1932 to 1937, with from nine to eleven Sisters in the Community across that time. Until the end of 1935, S M Evangelist was also the sole teacher in the Parish Primary School that was still operating in what had been the original St Francis de Sales Church. By 1935, the school building had become so dilapidated that it had to be closed at the end of that year. The total enrolment in the School had been fewer than twenty children each year since 1928, with only seventeen expected for 1936. The Sisters decided to incorporate the children into the classes at St Scholastica's site from the beginning of 1936, and S M Evangelist joined the staff there. In the early 1930s Srs M Claude Gallagher, Stanislaus Gillen and Martina Armstrong were on the staff of St Scholastica's and S M Bernadette



Mt Barker in the 1950's - Blessing of the Grotto

L-R: Srs M Zita Cresp, Casima Collison, Juliana Carey, Scholastica Bearman, Theophane (Mary Barnett), Dorothea Forster, Regis Buckley, Margaret Hocking, Maria Goretti (Annette Tinkler), Columba Doyle, Ursula Forde, Marie Therese (Bonnie Daly)

Muldoon taught Music. S M Zita Cresp cared for the household, and over the years, required assistance from a number of different Sisters as the boarding enrolment increased. A little later in the 1930s, S M Theophane Barnett joined the Primary staff, and S M Joan Brennan taught Music and Religion. Some teachers in the Secondary division in the early 1930s were Srs M Claver Gallagher, Scholastica Bearman and Raphael Gardiner (who also taught Singing). About the mid-1930s, Miss Betty Hill was hired as Principal of the Secondary School. She taught English, Latin, French, and later Science; supervised the young Sisters in their work and teaching; and supervised the boarders, and took them on walks, picnics and Science excursions. The girls had so much help and encouragement from their teachers that one girl was able to complete the Intermediate and Leaving Certificate courses in three years instead of the usual five! S M Michael Mooney was teaching in Mt Barker in 1936, but there is no record of what caused her death on October 11 that year, at 43 years of age. She is buried in the Mt Barker Cemetery. From 1938 to 1940, S M Benedicta McDonald was Superior at Mt Barker. She taught Mathematics and Commercial subjects. It was probably early in the 1930s that Mr Hubble commenced lessons in Physical Education, Gymnastics and Tennis, and Mrs Langford began teaching Elocution. During the Christmas holidays each year, numbers of Sisters came to Mt Barker for a welcome break from the heat of Western New South Wales¹⁹.

In 1932 there were thirty-one boarders at Mt Barker, including four Primary boys. The boys had a special friend in S M Evangelist - and an even greater favourite in S M Zita Cresp, who always rewarded them with warm cakes or scones when they collected bark for the kitchen stove! The boys' dormitory was in the old building and a lay teacher, Kath Hewitt, slept at the end of this room. At some time in the 1920s, the Sisters had purchased adjoining land from Mr Muldoon (father of Srs M Bernadette and Colette), and hired Mr Otto Brendler to see to making the establishment self-sufficient. The boy boarders helped Otto with the care of the herd of Jersey cows and their calves, the extensive vegetable garden, and the field of lucerne. Otto used one of the old buildings as a dairy, and provided sufficient milk and butter for the establishment. There were times over the ensuing decades, however, where the Sisters responsible for the cooking, laundry, etc., had to take over as dairy-maids and farm-hands, which added greatly to the demands on their time and energy. The Sisters trained the boys as Altar Boys, and two of the older girls were given the task of teaching the lads etiquette⁶⁰!

During World War II, when parents obviously wanted to keep their children away from the city in case of enemy threat, the numbers of boarders at St Scholastica's increased from 41 in 1942 to 62 in 1943. The total remained at sixty or more until 1948, when it dropped back to 48. The numbers of day



Mt Barker, S.A., Sports Day, 1950 L-R: Srs M Alexius (Sheila Crowely), Imelda Dowling, Ursula Forde, Carmel Murphy, Scholastica Bearman

pupils also increased across this period, from 21 in 1940 to 48 in 1947. The Sisters and boarders had the opportunity for Mass in their Chapel several mornings each week, and on the other mornings, all attended Mass at the Parish Church. Sisters at Mt Barker in the early 1940s included Srs M de Chantal Forster, Scholastica Bearman, Alexius (Sheila Crowley), Zita Cresp, Benigna (Elsie Mercer), Benedicta McDonald, Bede (Mary Galvin), Winifred McMahon, Assumpta (Florence Kinsela), Joan Brennan, Martina Armstrong, Dominica Ladlow and Stanislaus Gillen. Some of these Sisters were also present later in the 1940s, particularly Srs M Alexius, Scholastica, Dominica, Zita, Joan (Superior, 1941-6), and Stanislaus (Superior, 1947-9). In addition were Srs M Carmel Murphy, Cecilia Dunne, Gemma Fahy, Sebastian O'Connell, Casimir Jenkins, Rosarii Delaney and Fidelis Russell. Miss Betty Hill became seriously ill at the end of 1946, and did not return to Mt Barker. Another lay teacher on the staff of St Scholastica's at that time was Miss Alice Hancock, who stayed for a number of years. By 1948 there were only six Sisters in the Community. To keep the College functioning, they had to employ three lay teachers⁶¹.

In Mt Barker in the 1950s, S M Ursula Forde was Superior in 1950-5, S M Columba Dalton in 1956, and S M Bonaventure Dowling in 1957-9. Other Sisters stationed there included Srs M Zita Cresp (into her third decade of service), Alexius Crowley until the end of 1954 (completing 14 years on the staff), Scholastica Bearman (also a long-time member of staff), Monica Kain, Carmel Murphy, Fidelis Russell, Juliana Carey, Dorothea Forster, Dominica Ladlow, Alphonsus Robinson, Vianney Thomas, Cecilia Dunne, Michael Fitzgerald, Colette Muldoon, Marie Therese (Bonnie Daly), Fabian (Kath Barker), Assumpta (Florence Kinsela) and Paul (Pauline Hartshorne). The College set a high academic standard for the girls, preparing them for the Intermediate and Leaving Certificates across the 1930s to 1950s, and giving them every help and encouragement. Included in the Secondary curriculum were Religious Knowledge, English, Mathematics, Latin, French, General Science, Ancient History, Geography, Geology, Bookkeeping, Shorthand, Typing and Music⁵². While there was little organised sport or inter-school competition, the girls enjoyed tennis and basketball among themselves, and occasional Athletics days. The boarders had dancing at their recreation times, regular Sunday walks, and annual picnic outings. Boarders in particular remember a loving, caring atmosphere, where all the Sisters were very good to them. As one grateful ex-student said: "The climate was very cold, but the atmosphere was very warm." ⁶³

As the 1950s continued, the Sisters realised they no longer had sufficient personnel to keep the Secondary School and boarding facilities open at Mt Barker. The last year of the boarding School was in 1958, with 31 girls attending. Secondary classes were not offered beyond that year. Because the Catholic population of Mt Barker had almost doubled in the decade from 1947, the Parish priest decided to erect a new Primary School. The Sisters were happy for it to be built at the bottom of their land, and the plans were drawn up in 1959. The Primary enrolment was 112 pupils in 1960, and the new School was opened at the beginning of 1961. Three Sisters of Mercy remained on the Parish School staff for some years. In the mid-1960s, the original 'Cronest' building was demolished and a smaller Convent was built on the site. Sisters continued to come to Mount Barker for the Christmas holidays, and the Old Scholars met there each year for their Reunion.

In 1932 the Sisters at St Teresa's Convent, Brighton, taught 68 children. According to the Catholic Directory, thirty of the children were 'High School' students. By the end of 1934 the Sisters closed the 'High School', and concentrated their efforts on Grades I to VII. The Sisters must have had to rely heavily on Music fees for their income, as many families could not afford School fees during the Depression years. As in every other place where the Sisters worked, the people did all they could to support the Sisters, not only with fund-raising efforts, but also by bringing whatever produce they could in lieu of School fees. Social events, and fund-raising efforts such as fetes, card evenings, or concerts, took place in the Church/School/Hall on Sunday evenings. In St Joseph's School in the first half of the 1930s, S M Baptist Killian, and later S M Colette Muldoon, taught Grades I-III in the work-sacristy of the Church. In the open area of the Church (where desks had to be replaced by chairs and kneelers each Friday afternoon), S M Camillus Cooper taught Grades IV-V in one section, while S M Stanislaus Gillen taught Grades VI-VII in another section. There were no partitions between the grades, and at least one student was permitted to 'skip' a grade because she had learned the work of that grade through listening the previous year! At the end of Grade VII, the children sat for the Qualifying Certificate. The Sisters encouraged the girls to go on to Secondary School at St Scholastica's, Mt Barker, or to some other Secondary College. S M Dominic Mullins was the Superior (1932-7), and taught Music, and S M Rose O'Grady and later S M Gerard Meaney cared for the Sisters and the Convent. Between 1936 and 1940, the School enrolment averaged 48 students. Teachers then included Srs M Barbara Dwyer, Theophane (Mary Barnett), Bernard Morrison and Francis Dowling (Superior, 1938). S M Cecilia Dunne was Superior and Music teacher, 1939-46. S M Tarcisius Hurley cared for the Sisters 55.

At the beginning of the 1940s, the enrolment of the School was down to 40, with a sudden increase to 65 in 1943. The average for 1943-8 was 65, with another sudden jump to 102 in 1949. S M Cecilia Dunne remained Superior and Music teacher until the end of 1946. A number of the School children, and many externs, learned Music. In 1947, S M Celine Sealey taught Music, followed by S M Annette Atkinson. In the School, Srs M Theophane Barnett and Barbara Dwyer managed the seven grades between them for several years - S M Theophane taking Grades I-IV, and S M Barbara Grades V-VII. The pupils and their parents greatly enjoyed the concerts prepared by S M Theophane, who had a gift for drawing out the children's talents for singing, acting, dancing, verse-speaking and gymnastics, and their mothers' talents for improvising costumes! She sometimes even involved pre-Schoolers in the concerts. In 1947-9, S M Francis Brady was Superior at Brighton, and taught Grades VI-VII. Srs M Xavier McHugh and Brigid Welsh taught Grades III-IV in 1947, and S M Bernard Morrison took over these grades in 1948-9. S M Patrick McNamara taught Infants in 1947-8, and took Kindergarten only in 1949 while S Margaret Mary O'Brien took Grades I-II. Srs M Tarcisius Hurley, Bernardine McBriarty, Rose O'Grady and Monica Kain in turn cared for the Sisters across this decade⁶⁶.

In the 1950s, as Australia's population expanded from natural increase and migration, there was a quite dramatic increase in the Brighton School population from 120 pupils in 1950 to 328 by 1959. The numbers of Sisters in the Community rose from five in 1949 to eight in 1955 and remained at that number for the rest of the 1950s. At the beginning of the decade, Fr Connolly's cottage and the glasshouse were used as extra classroom space, but by 1952 it was obvious that a new school was necessary. Building was commenced on the corner of Strathmore Terrace and Commercial Road, and the School was blessed and officially opened on August 9, 1953. By 1960, a second classroom block had to be added. S M Clare Miller was Superior of the Convent from 1950-2, followed by Srs M Francis Brady (1953-5), Colette Muldoon (1956-8), and Barbara Dwyer, 1959-61. Other Sisters in the School across this decade included Srs M Patrick McNamara, Margaret Mary O'Brien, Bernard Morrison, Margaret Hocking, Stanislaus Gillen, Bernardine Thrapp, Josephine (Molly Carroll), Imelda Dowling, Marietta Green, Alphonsus Robinson, Theophane Barnett, Philip (Marie Barker), Genevieve Gillen and Laurence Dunn. Other Sisters in the Community included Srs M Xavier McHugh and Lucy Marron⁶⁷.



Provincial House and Novitiate - Parkes, 1954

Growth in Central New South Wales -Parkes, Trundle, Condobolin & Peak Hill, 1932-59

The early years of the 1930s were years of considerable change for the Sisters of Mercy in Parkes. At the beginning of 1932, the Generalate of the Bourke/Wilcannia Mercy Amalgamation was dissolved, and that of the Diocesan Amalgamation was located in Broken Hill. The Novices in Parkes moved to Broken Hill, and girls wishing to join the Juniorate were accepted into Our Lady of the Sacred Heart Convent, Currajong Street, and were taught in the Secondary School, until Mt St Joseph's Juniorate was ready by June for the Juniors and the Community of four Sisters who would care for and educate them. Twelve Sisters were appointed to the Currajong Street Community for 1932. Most of these Sisters were engaged in running the Infants', Primary and Secondary Schools of the Parish, which had expanded quite considerably since the Mercy Sisters had arrived in 1923. The 1923 enrolment of 240 children in the Infants'/Primary division, and 14 in the Secondary, had risen by 1933 to 382 children in the Infants'/Primary division and 28 in the Secondary, Additional classrooms were desperately needed, as three classes were already being taught on the veranda of the School. On October 1, 1933, Bishop Fox laid the foundation stone of a new school building that would provide seven classrooms and other necessary facilities. The estimated cost was about £6,000. The Apostolic Delegate, Most Rev P Bernardini, blessed and opened the School on April 29, 1934. A bequest of Archdeacon Campion, who had been Parish Priest of Parkes for forty years before his death in 1931, was shared between the new School and the Juniorate. By the time the School was opened, the debt was reduced to £1,000. The School numbers continued to increase, especially in the Secondary School. By 1939 there were 440 in the Infants'/Primary division and 60 in the Secondary. In 1932, after both Novices and Juniors had moved from the Convent. the Sisters at Currajong Street decided to advertise for boarders for 1933. The first year there were eight girls, with an increase to twelve in 1934 and seventeen in 19384.

The Superiors at the Currajong Street Convent during the 1930s included M M Gertrude Grogan (1931-3 and 1939-40), M M Imelda O'Donnell (1934-5), and M M Benedict Harney (1936-8). Other Sisters serving there across that period included Srs M Gerard Sheahan, Angela Quinn, Xavier Cahill, Catherine Hanley, Francis Brady, Carmel Cooney, Gonzaga Roche, Brendan Byrne, Chanel Delaney, Agnes Slattery, Camillus Grehan, Roque (Mary Sullivan), Dolores (Clare Derwin), Antonia Mitchell, Patrick McNamara, Cecilia Treacey and Teresita Baker69. The Sisters kept busy with their assigned tasks of teaching classes.



S M Kevin Lynch visiting her family in Tullamore in 1949. Pictured with her father, nieces and nephew. L-R: Marie, Brian and Nora Doughan and Pat Lynch (later Sr Maria Joseph)

Music pupils, or Commercial students, or preparing meals and caring for the other needs of Sisters and boarders. In addition, numbers of them went out each afternoon and on weekends to visit the sick in their homes or in the hospital, and to visit the homes of their pupils. Several Sisters walked from Parkes to Parkesborough (Welcome) on a Sunday to instruct the children and prepare them for the Sacraments. Many families experienced the Sisters' kindness and support, especially during the hard days of the Depression. Yet the people of Parkes were also supportive of the Sisters, and business houses of the town had a day each year when they donated goods or services to the Convent. The boarders noted that the Sisters formed a happy Community, as they listened to their laughter coming from the Community Room at the night recreation time. In the Schools, the standard of teaching was high, with the Primary children being prepared for the Merit Certificate and Diocesan Religious Knowledge exams at the end of Sixth Class, and numbers of them being encouraged to try for State Bursaries. In the Secondary School, students could choose to do a Commercial Course at the end of their second year, or to study for the Intermediate Certificate and Leaving Certificate. Srs M Chanel Delaney and Xavier Cahill taught Commercial Students after school hours and on Saturdays. The Music teachers, Srs M Antonia Mitchell and Carmel Cooney, taught school pupils and externs, and worked with the Class teachers to produce annual Concerts. There was a Sports afternoon in the School in the 1930s, but little organised Sport or inter-school competition, apart from that of the football team coached by S M Xavier 10!

During the 1940s, the Superiors of the Parkes Community included M M Gertrude Grogan (1939-40), M M Teresa Harrington (1941-3), M M Xavier McHugh (1944-6) and M M Columba Doyle (1947-52). S M Xavier continued in charge of the Primary School and teaching Sixth Class, and S M Agnes Slattery taught in the Secondary School until 1946. Other Sisters in the Schools were Srs M Stanislaus Gillen, Dolores (Clare Derwin), Bernardine Thrapp, Camillus Grehan, Dorothea Forster, Juliana Carey, Roque (Mary Sullivan), Kevin Lynch, Loyola Murphy, Alphonsus Robinson, Patrick O'Callaghan, Raymond (Nora O'Leary), Madeleine Kenny, Dominica Ladlow, Gonzaga Roche, Rita Lyster, Patricia Glennon, Bernard Keane, Cecilia Treacey, Regis Murphy, Bertrand (Kath O'Leary), Ursula Forde, Margaret Hocking, Marie Therese (Bonnie Daly), Veronica O'Neill, Sebastian O'Connell, Gabriel (Hazel Baker), Genevieve Gillen, Ursula Cummins, Barbara Dwyer, Laurence Dunn, Bernadette Sheed, Catherine Hanley and Angela Quinn. S M Chanel Delaney continued to conduct Commercial Classes and Srs M Berchmans Lynch, Carmel Murphy, and Antonia Mitchell taught Music and Singing. S M Emilian (Katie O'Brien) cared for the Sisters



5 M Alexius (Sheila Crowley) and 5 M Christine (Rita Crowley) with their father Jim Crowley in Parkes

and boarders. A number of sick and elderly Sisters were cared for in the Parkes Community during the 1940s. S M Imelda O'Donnell died there in 1941, and S M Paul Stackpool in 1945. S M Matthew was in the Parkes Community from 1923 until her death at the age of 93 years in 1949.

In 1940, there were 247 boys and 248 girls enrolled in the Infants'/Primary section of the Convent School, and a total of 72 in the Secondary section. Until the end of 1947, the total enrolment remained over 500, or very close to that figure. In January 1948, three Marist Brothers arrived to set up a Boys' College in Parkes. From February 1948 until November 1949, they taught boys from Fourth Class to Third Year in separate rooms at the Convent High School until the new Marist Brothers' College was ready for use. From 1948, then, the Sisters had boys in their classes only from Kindergarten to Third Class, and class sizes above this level decreased considerably. The total enrolment for the Sisters' School was 425 in 1948, and 333 in 1949. The number of boarders at the Convent increased across the 1940s, from 12 in 1940 to 22 in 1941, to 29 in 1946. A new Boarders' Dining Room had to be added to the Convent in 1941. From the beginning of 1941 until late in 1942, part of the School was used as the Church, as St Jarlath's Church was demolished early in 1941 to make way for the new Holy Family Church on the same site. In the School, work progressed well, and children successfully completed the Diocesan



Holy Family Church, Parkes

Merit, Super-Primary and Religious Knowledge examinations, as well as external examinations for the Intermediate and Leaving Certificates, Commercial subjects and Music. The School was also involved in Concerts, Juvenile Balls, Physical Culture displays, Sport, and other activities. In the Secondary School, the Young Catholic Students' Movement (YCS) was introduced in the later 1940s⁷².

The number of Sisters in the Parkes Community decreased across the 1950s, as the number joining the Congregation fell behind the number of Sisters dying, or too elderly or ill to work. In 1950 there were fifteen Sisters in the Parkes Community. By 1954 there were eleven Sisters. Lay teachers had to be employed to take some classes, and a special teacher was engaged to help the children from the Parkes Migrant Camp. In some years, Sisters combined two classes in the one room. The Superiors during the 1950s were M M Columba Doyle (1947-52), M M Chanel Delaney (1953-5), M MVincent Brennan (1956), and M M Bertrand O'Leary (1957-62). Other Sisters included Srs M Raymond (Nora O'Leary), Rita Lyster, Regis Murphy, Xavier Cahill, Dominica Ladlow, Loyola Murphy, Germaine (Lecia Coombe), Bede (Mary Galvin), Christine (Rita Crowley), Dorothea Forster, Gabriel (Hazel Baker), Assumpta (Florence Kinsela), Winifred McMahon, Aquinas (Pat Higgins), Bernardine Thrapp, Vianney Thomas, Bernard Keane, Damian Allen, Benigna (Elsie Mercer), Patricia Glennon, Juliana Carey, Helena Hilton, Martin (Josephine Smith), Ignatius Conway, Goretti (Annette Tinkler), Regis Buckley, Bernadette Sheed, Beatrice Chesworth, Fabian (Kath Barker), Loreto Grehan and Michael Fitzgerald⁷³.

In the School across the 1950s, the enrolment in the Infants'/Primary section was mostly over 300, with about one-third being boys from Kindergarten to Fourth Class. More accommodation was needed, but because of Parish debt, a new Infants' School was not commenced until 1958. It was ready for occupation at the beginning of 1959. In the Secondary School, there were 81 students in 1950, 96 in 1955, and 87 in 1959. The Sisters continued to prepare girls for the Intermediate and Leaving Certificate, with considerable success.

A Commercial Course was still taught in separate classes, with Business Principles and Bookkeeping also on offer as Intermediate Certificate subjects. Music and Art could also be studied for the Intermediate Certificate. The girls played basketball within their own School, and were given some coaching in tennis. For some time, Judy Weaver trained the girls for Physical Culture. The younger children enjoyed the Juvenile Balls, and the older girls had regular organised Socials. Some former boarders admitted to looking forward to the annual Fete as an extra chance to meet up with their friends among the boys⁷⁴!

The Sisters of Mercy had moved to Trundle in 1928, and had their Infants', Primary and Secondary School well established by 1932. There were normally five Sisters in the Community during the 1930s, allowing for three Sisters in the School, one teaching Music, and one looking after the Convent. The Founding Superior, M M Alphonsus Ryan, was still in that role until the end of 1933. She was followed by M M Bernard Keane (1934-6) and M M Josephine Mannix(1937-9). Other Sisters in Trundle across the 1930s included Srs M Columba Doyle, Stanislaus Tandy, Teresa Carty, Camillus Grehan, Clare Hayes, Roque (Mary Sullivan), Ursula Cummins, and Josephine Mannix. The total School enrolment ranged between 40 and 55 across the 1930s. Generally, one Sister taught the Infants' classes, another taught Third and Fourth Classes, and the third took Fifth and Sixth Class, and any students asking for Secondary education. Commercial subjects were offered in some years. Most children finished at the Convent School with the Merit Certificate at the end of Sixth Class, and those whose families could afford it sent their children to a Secondary boarding College. The enrolment in the Secondary section in the 1930s did not exceed ten in any year, and some years was as low as two. The Sisters had decided very early in the 1930s to offer boarding facilities to girls living in the Trundle district and the surrounding small towns. While there had been up to fifteen boarders at the beginning of the 1930s, the numbers were much lower later in the decade, reaching only as high as eight from 1935 to 1939. In 1933, plans were drawn up for a new Convent, as the Sisters had been given the use of the presbytery when they came to Trundle. Despite the Depression, the people responded with great generosity to fund-raising activities. The Convent foundation stone was laid by Apostolic Delegate Bernardini on April 30, 1934, and work progressed well, so that the building was ready to be blessed and officially opened by Bishop Fox on September 14, 1934. The cost of the building was £2,591. Some time in 1934, the people faced another expense, as about half the School roof was blown off in a storm that also knocked down the chimney over the Kindergarten room?

During the 1930s, 1940s and 1950s, the children enjoyed the Concerts, Juvenile Balls and other activities at the School each year, and the parents enjoyed and supported the Dances, Euchre Parties and various other functions that doubled as fund-raising and social occasions. The Priests were most supportive of the Sisters, and the people excelled in generosity in sharing with the Sisters the produce of their farms and gardens. For their part, the Sisters continued to attend to the needs of many in the town, through their visits to the hospital, to the homes of the sick, and to the families of their pupils. They also continued to visit the outlying towns each Sunday with the Priest, taking the children for instruction, and preparing them for the Sacraments. During the 1940s, the Superiors at Trundle included M M Xavier McHugh, Teresa Harrington, Bernadette Sheed and Claver Gallagher. The Community was reduced to four Sisters in this decade. Among these Sisters were Srs M Anne Mercer, Michael Fitzgerald, Francis Carey, Josepha Fahy, Thecla Powlesland, Bonaventure Dowling, Joan Brennan, Carmel Cooney, Loreto Grehan, Tarcisius Hurley, Vincent Brennan, Josephine (Molly Carroll), Benigna (Elsie Mercer), and Gabriel (Hazel Baker). In the School, the total enrolment ranged from 42 to 61 across the decade. The numbers of boarders ranged from one to fifteen during the 1940s, and all were weekly boarders. One Sister had to teach Kindergarten to Fourth Class, while the other taught Fifth Class to as high as Intermediate, if there were students requiring those classes. The Music teacher had to 'fill in' if a class teacher was ill. Pat Kerin began teaching Music at the Convent in 1949, and Rosa McAleen was hired as an Infants'/Primary teacher in the same year?6.

From the mid-1950s, the numbers of boarders decreased with the introduction of School buses for the country children. However, the closure of small Country Schools meant that a few more children came to the Schools in town if their parents did not choose to send them to larger boarding Schools. The Convent enrolment ranged from 51 to 70 across the 1950s, with the highest Secondary total being eleven. By 1959, the Sisters had closed both their Secondary School and boarding facilities. The Superiors in Trundle in the 1950s were M M Francis Carey, M M Columba Doyle, and M M Chanel Delaney. Community members included Srs M Julian Dewar, Stanislaus Gillen, Clare McNamara, Bernardine McBriarty, Barbara Dwyer, Colette Muldoon, Josepha Fahy, Thecla Powlesland, Agnes Slattery, Andrew

(Mary Therese Mutlow), Leo Young, Aquinas (Pat Higgins) and Paul (Pauline Hartshorne). Music teachers sometimes had to help with class teaching, or to do the cooking. M M Chanel Delaney taught Secondary students, with an emphasis on Commercial subjects. She also taught typing to some externs. The enterprising people of the Trundle Parish formed a Catholic School Association early in the 1950s, raising money by catering for weddings and other functions, running Street Stalls, and helping with the usual social functions such as balls, concerts and card parties. In the later 1950s, they also helped to organise Sports Carnivals between the Convent and Central Schools. From about 1954, two of the Sisters usually attended the monthly meetings of the Catholic School Association – a sign of change in the regulation that Sisters should not normally leave the Convent to visit others, or receive visitors, after 6 pm?

The Sisters of Mercy had taken over the Condobolin Convent and School from the North Sydney Josephite Sisters in the beginning of 1929, and were well settled by 1932. M M Ita Morris was designated Superior of Condobolin for 1932 in place of M M Gertrude Gallagher, who had been appointed the first Mother General of the Amalgamated Institute. M M Aloysius Wynne was Superior in 1933, followed by M M Francis Dowling 1934-8, and M M Clare Miller 1939-41. There were six Sisters in the Community from 1932 to 1939, and some of the Community members were Srs M Xavier Quinn, Carmel Murphy, Vincent Brennan, Margaret Mary O'Brien, Paschal Sinnott, Camillus Cooper, Columba Dalton, Helena Hilton, Zita Cresp, Bernardine Thrapp and Raphael Gardiner. The Infants'/Primary School enrolment rose steadily from 110 in 1933 to 152 in 1939. Eileen Blackstock continued to help with Commercial work in the early 1930s, and later taught in the Primary School. As there were only three classrooms in the School, the Infants' classes were taught in the one room, as were Third/Fourth Classes and Fifth/Sixth Classes. The Secondary numbers were not high, rising from six in 1933 to nineteen in 1935. Their classes were sometimes held on the Convent veranda until an extra classroom was built onto the School in 1935. S M Carmel Murphy was a very successful Music teacher, her pupils performing well at examinations in piano, violin, singing, theory of Music and Elocution, and one outstanding student, Mary Byrum, gaining her Licentiate in Piano in 1935. Primary pupils were prepared for the Diocesan Merit exams, and Secondary pupils for the Diocesan Super Primary exams and the Intermediate Certificate. The Sisters also taught Commercial subjects, Music and Dressmaking to their own students and to externs. From mid-1936 until October 1938, the children were enthralled to watch the progress of the new Church being erected on their School playground78.

During the 1940s, the Superiors of the Community were M M Clare Miller until 1941, M M Ita Morris (1942-6), and M M Raphael Gardiner (1947-52). S M Carmel Murphy continued to teach Music and Elocution and S M Paschal Sinnott cared for the Sisters and Convent, at least until the middle of the decade. In the early part of the decade, Srs Margaret Mary O'Brien, Annette Atkinson, Vincent Brennan, and Camillus Cooper looked after the Infants' and Primary classes and S M Helena Hilton took the Secondary classes. S M Scholastica Bearman was in Condobolin for a short time, and is remembered for taking the Primary classes for Sport. Students from that time remember all the Sisters with great respect and affection, appreciating their kindness to themselves and their families. Later in the 1940s, other Sisters who worked in Condobolin included Srs M Josephine Mannix, Monica Kain, Regis Buckley, Antonia Mitchell, Gerard Sheahan, Austin Dalton, Fidelis Russell, Bernadette Muldoon, Marie Therese (Bonnie Daly), Stephanie (Pat Phillips), Celine Sealey, Helena Hilton and Lucy Marron. At the end of the 1940s, Merle Moller (nee Jones) commenced teaching Physical Education at the School - a service she continued for many years. Over the 1940s, the numbers in the Infants' and Primary Section of the School decreased overall from 174 in 1940 to 126 in 1949. The Secondary numbers fluctuated somewhat from 18 in 1940, to 31 in 1943, and then mostly remained in the twenties until 19497. As in every other place where the Sisters worked, the people supported them in many ways, through fund-raising efforts such as balls, dances, fetes, bazaars, Popular Girl competitions, Street stalls, catering at public functions, and tennis tournaments on the courts at the back of the Convent. The mothers made costumes for the many concerts, and cooked for and ran tuck shop days at the School. The young adults of the Children of Mary Sodality and the Catholic Youth Organisation raised money from dances and other functions for the Sisters and the Parish. The parents, youth and children enjoyed the social aspect of all of these functions. The Sisters in their turn continued their care for the sick and needy in the town, and shared what they could with others110

During the 1950s, the enrolment in the Infants'/Primary section of the School remained fairly steady, with an average of 140 students across the decade. The Secondary enrolment was 17 in 1950, dropped to 12 in 1954-5, and rose to 29 or 30 in 1957-9. M M Raphael Gardiner was Superior until 1952, followed



Two Condobolin girls when the novitiate moved from Broken Hill to Orange Road, Parkes in 1949. S Annette Tinkler (Later S Maria Goretti), a Postulant and S M Aquinos (Patricia Higgins), a Navice

by M M Cecilia Dunne (1953-6) and M M Annette Atkinson (1957-59). Other Sisters in the Community included Srs M Stephanie (Pat Phillips), Anne Mercer, Michael Fitzgerald, Josepha Fahy, Dolores Derwin, Brendan Byrne, Ursula Forde, Vianney Thomas, Rita Lyster, Bernard Morrison, Fidelis Russell, Colette Muldoon, Elizabeth Commens, Assumpta (Florence Kinsela), Ursula Cummins, Marie Therese (Bonnie Daly), Raymond (Nora O'Leary), Thecla Powlesland, Francis Brady, Laurence Dunn, Regis Murphy, Margaret Mary Anthony, Angela Quinn, Christine (Rita Crowley), Beatrice Chesworth, Kostka Purcell, Philip (Marie Barker), de Chantal Forster, Genevieve Gillen and Sebastian O'Connell. Success in Music exams, Diocesan exams and the Intermediate Certificate continued throughout the 1950s, and numbers of children won State Bursaries to help with their further education. Concerts, Marching Displays, Sports Carnivals, Bazaars and other activities punctuated School life, and at the end of the decade, inter-town netball matches and debates were commenced between the Parkes and Condobolin Convent girls. The Sisters must have been grateful for the repairs made to the Convent in 1955, as they had difficulty on rainy days finding enough containers to catch all the leaks from the roof⁶¹!



Peak Hill Convent, 1957

The first Community of Mercy Sisters had only been in Peak Hill for eighteen months when the Mercy Amalgamation took place in January 1932. M M Paul Stackpool was the Founding Superior (1930-3), followed by M M Josephine Mannix (1934-8), and M M Xavier McHugh (1939-41). Srs M Bernadette Sheed, Roque (Mary Sullivan), and Patricia Glennon were in the first Community, but their lengths of stay are uncertain. Other Sisters in the Community during the 1930s included Srs M Regis Murphy, Gerard Sheahan, Austin Mannix, Joseph Higgins, Vincent Gaffney, Bernadette Muldoon and Loreto Grehan. There were five Sisters in the Community each year up to 1938. That year the Community size was reduced to four, and remained so for the next ten years. Two Sisters travelled with the Priest each Sunday to Tomingly or Alectown to instruct the children and prepare them for the Sacraments. St Joseph's School did not officially claim to have a Secondary section before 1934, but the Sisters encouraged any students wishing to extend their studies beyond the Primary level, and they had seven children studying at that level in 1933, and thirteen in 1934. However, because the Sisters could not provide a qualified Secondary teacher at times during the 1930s, they had to employ a Lay teacher to help in the Secondary classes. In 1936, their three Intermediate Certificate candidates had to board at the Narromine Convent for the week of the exams, as there was no examination centre in Peak Hill until the Education Department provided for one from 1937. The Secondary numbers remained around ten until 1939. In the Infants'/ Primary section, the 1932 enrolment of 102 dropped to a low of 85 for a time during the 1930s, but had risen to 102 again by 1939. There were two governesses helping in the classes at some time in the 1930s. Many children left School at the end of Sixth Class, after attaining the Diocesan Merit Certificate. The children of Peak Hill were very musical, and thoroughly enjoyed singing, whether in the Church or on the Concert stage. The School was situated some distance from the Convent, too far for the Sisters to return for their midday meal. The Sister teaching Music at the Convent also cooked the meal. Children were appointed to collect the food in enamel buckets, and, as one ex-student commented, "...no doubt many a 'mixed grill' arrived at its destination."82

In 1940 the Infants'/Primary enrolment was 107, but it dropped to as low as 63 in 1943, and remained around 70 for most of the decade, before rising to 87 by 1949. Fr Heath had another classroom added to the School that year. The Secondary numbers dropped to three in 1943, but recovered to twelve the following year, and remained at ten or more from 1946-9. The Primary students were still prepared for the Merit

exams, and the Secondary for the Diocesan Super Primary exams and the Intermediate Certificate. Sisters in Peak Hill across the 1940s included the Superiors, M M Xavier McHugh (1940-1), M M Columba Doyle (1942-6), and Clare McNamara (1947-9), with Srs M Carmel Cooney, Anthony Redmond, Gerard Sheahan, Kevin Lynch, Mercie Rowe, Vincent Brennan, Regis Murphy, Antonia Mitchell, Patricia Glennon, Josepha Fahy, de Chantal Forster and Brendan Byrne. Sport became more important in the School in the 1940s, and parents became involved in coaching teams. Competitions were arranged with the Catholic Schools at Forbes, Parkes, Trundle, Narromine and Trangie in basketball, football and tennis. The mode of transport was by truck, and despite the fact that students and Sisters alike had to sit on long stools in the semi-dark under a tarpaulin for many bumpy miles, the Inter-School Sports days were anticipated with great excitement²³!

M M Damian Allen, M M Alphonsus Ryan, and M M Columba Doyle were Superiors of the Peak Hill Community across the 1950s. The Community numbers varied from four to five during the decade, and some of the Sisters included Srs M Loreto Grehan, Peter (Kath Burns), Fidelis Russell, Raymond (Nora O'Leary), Christine (Rita Crowley), Bernadette Muldoon, Helena Hilton, Camillus Grehan and Vincent Gaffney. Early in the 1950s, the Primary School numbers began to rise quite sharply, from 88 in 1950 to 135 in 1954. A Mothers' Club had been formed at the School in June 1953, and fund-raising took many forms as the Mothers helped provide basic necessities for the School. When Fr Brady became Parish Priest in 1954, he realised the urgency for a new Convent. The old Convent was not only inconvenient and uncomfortable, but also dangerous - pieces of plaster were beginning to fall from the ceiling! Fundraising efforts began in earnest with a Queen Competition in September 1954, but another new classroom and an office were needed at the School first. Fr Brady moved from the Presbytery to another house, so that the old presbytery could form the basis of the new Convent. The cost of the Convent was £13,000. The building was blessed and opened by Bishop Fox on December 2, 1956. In 1953, the Central West Convent Schools Sporting Competition Committee was formed to organise the inter-School Sports. Cricket and Softball were added as Summer Sports, while Football and Basketball were played as Winter Sports. Sport in the Peak Hill Convent School was also organised in Houses (Padua and Loreto) around this time, and games were arranged against the local Central School⁸⁴.

Care of the Aged – 'Carrawobitty', 1951-59

In the later 1940s, Bishop Fox conceived a plan to provide a Home for elderly people of the Diocese and later for Orphans, at a location reasonably accessible from most of the towns in the Diocese. He sent Fr J Treacy around the Diocese from mid-1947 on a fund-raising appeal that went on for three years, and in July 1951, he bought a stately 30-room homestead, 'Carrawobitty', set in 250 acres, and situated about eight miles from Forbes. In addition to the original cost of £18,000, over £6,000 was needed to modernise and furnish the Home. Bishop Fox asked the Wilcannia-Forbes Sisters of Mercy to staff the Home, and to run it as a self-sufficient venture – producing enough food for its own needs and for sale. The first residents were admitted later in 1951, and included an elderly Priest. Cardinal Gilroy officially opened the Old People's Home, under the patronage of Our Lady of Perpetual Succour, on April 6, 1952.

M M Colette Muldoon was the first Superior of 'Carrawobitty', from July 1951 until the end of 1953. Her chief assistants in those years were Postulants, particularly Sr Anne Dever (who was received as S M Gertrude), and Sr Kath Barker (received as S M Fabian), in 1951; Sr Audette Mansour (received as S M Anthony) and another Postulant for most of 1952; and Sr Margaret Young (received as S M Leo) in 1953. Several of these women, and others from the Novitiate, also served at the Home for various periods as Second Year Novices. S M Gertrude Dever remained on the staff of 'Carrawobitty' until 1960. Her mature years and nursing experience made her an ideal person to have in such a situation. Other Sisters helped at the Home in the School holidays. Several men worked on the property, helping to establish a dairy, a fowl run, and vegetable gardens. Sadly, in September 1952, one of the men, Hank Vos, was drowned when a boat capsized in the swollen creek on the property. In June 1952, and several other times in the 1950s, floodwaters cut off 'Carrawobitty' from the town of Forbes. During the 1952 flood, the 'Army Duck' was sent out from Forbes with bread and other necessities, and a helicopter lowered medical supplies to the



Aged Care Home, Our Lady of Perpetual Succour, Carrowobitty, 1954

two Postulants waiting on the balcony of the Home. While the Home was intended to be self-sufficient, the Sisters must have appreciated the fact that the St Vincent de Paul Society of the Diocese began to organise an annual 'Charities Sunday' collection to help with funding. In 1954-5, M M Bertrand (Kath O'Leary) was Superior at 'Carrawobitty'. Assisting her were Srs M Angela Quinn, Columba Dalton, Veronica McDonald, Gertrude Dever, Assumpta (Florence Kinsela), and Margaret Mary Anthony (a trained nurse). The generous Lack family from Bourke donated a car, so that the residents could be taken to Forbes for shopping, etc. A terrible tragedy occurred in the early morning of September 3, 1954, when a fire swept through the wooden accommodation of the elderly men, at the back of the main section of the Home. Three of the six men escaped from the blaze, but the other three lost their lives, despite frantic efforts to save them. The main building was only slightly damaged, and the remaining twenty-two residents escaped harm. The Linen Store, Dairy and Meat Room were destroyed, with the loss of valuable supplies86.



S M Anthony (Audette Mansour) on her Reception Day, 1952 with her sister Swady and brother-in-law Louis Hanna



Carrawobitty Community, 1954
L-R: Srs M Gertrude Dever, Margaret Mary Anthony, Angela Quinn, Bertrand O'Leary

In 1956 S M Ursula Forde was appointed Superior, and she remained in that position until the end of 1959. Others in the Community across that time included Srs M Gertrude Dever, Ambrose (Lorna Blackhall – a trained nurse), Casimir Jenkins, Julian Dewar, Veronica McDonald and Xavier Cahill. Although S M Veronica was close to ninety years of age, she still donned gumboots to round up the turkeys and fowls. Perhaps it was she who trained the dog that rounded up the elderly men for morning tea each day! Over the years at 'Carrawobitty', the Sisters cared for many elderly people, some of whom had been homeless and without family contact. They also cared for a number of sick and elderly Priests and some of their own older Sisters. The Home was closed in 196587.

New Horizons -

Rome, 1952; Mercy Union, 1954

On August 26, 1952, Apostolic Delegate Marella, on behalf of the Sacred Congregation of Religious in Rome, wrote to the Superiors General of Women's Institutes of Pontifical Right in Australia, inviting them to a Conference in Rome, September 11-13, 1952. The purpose of the Conference was to discuss the best means of furthering the Apostolates of these Orders at that time. Both M M Joan Brennan of the Wilcannia-Forbes Mercy Congregation and M M Paul O'Connell of the Bathurst Mercy Congregation decided to attend, and to travel together. With the Mother General and Vicar of one other Order, they were the only Australian Religious Superiors to attend the Conference. The Conference talks included topics such as the training of Nuns for the Apostolic Life, Associations and Federations of Religious, the need for greater



First Chapter of the Union of the Sisters of Mercy, at the Apostolic Delegation, North Sydney, 1954
Wilcannia-Forbes Delegates
2nd Row L-R: M M Raphael Gardiner (first from left), M M Annette Atkinson (second from left)
3rd Row L-R: M M Vincent Brennan (first from left)
4th Row L-R: M M Columba Doyle (first from left)
Sth Row L-R: M M Rita Lyster (first from left)
Clergy Front Row L-R: Archbishop Carboni, Cardinal Gilroy, Fr Keane SJ

mutual knowledge among Religious Institutes to facilitate Apostolic work, the advantages of having a Commission of Superiors General in Rome, Higher Studies for Nuns, and practical directives for different forms of the Apostolate. In a public audience on September 15, Pope Pius XII spoke to the Mothers General of a worldwide shortage of vocations to the Religious Life. He felt this could be countered by seeing that the customs, manner of life and asceticism of the Orders not be barriers to attracting young women, and that the Religious habit be suitable and answer the requirements of hygiene. Other elements the Pope stressed were the necessity of making Communities places of maternal affection and warmth, and seeing that Sisters were as well trained for their Apostolate as seculars in comparable work.85.

Early in 1952, M M Patricia O'Neill, Superior General of the Melbourne Mercy Congregation, received a letter from the Mercy Sisters at Carysfort, Ireland, seeking suggestions for the modification of the Mercy habit. M M Patricia invited the Mothers General of the Australian Mercy Communities to a Meeting to be held at Monte Sant'



M M Joan Brennan, Mother General 1947-1952 (Deceased October 1953)

Angelo Convent, North Sydney on December 6, to discuss the matter. Thirty-seven Sisters of Mercy from fifteen Mercy Communities attended this Meeting, including M M Joan Brennan and M M Rita Lyster from Wilcannia-Forbes. At the end of the Meeting, M M Joan Brennan and M M Paul O'Connell shared with the gathering on the Rome Conference and the Audience with Pope Pius XII. A discussion of Union



M M Raphael Gardiner

Mother General

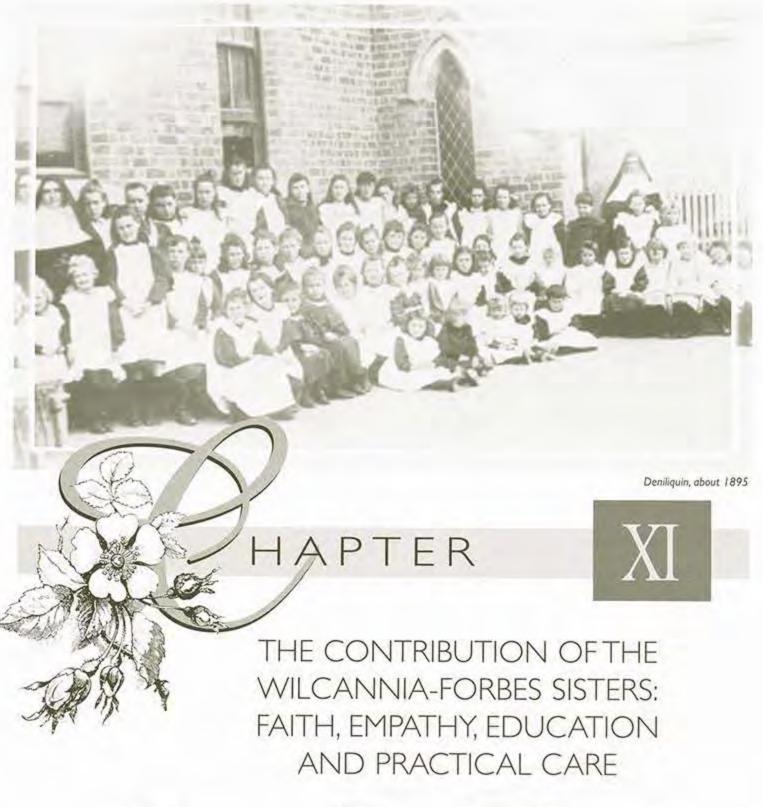
December 1953-September 1954

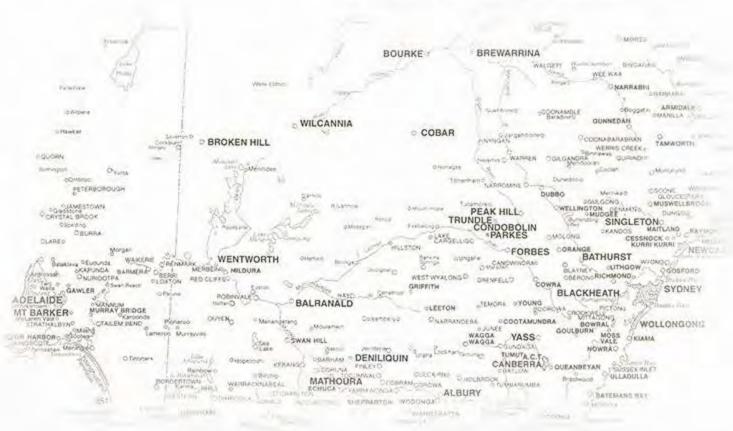
Mather Provincial

1954-1959 1960-1965

followed, and a decision was made to meet annually for further discussions. The second Meeting took place in Melbourne, September 9-14, 1953. Although she was then very ill, M M Joan Brennan attended the Meeting, accompanied by M M Rita Lyster. By the end of the September Meeting, eight Mercy Communities including Wilcannia-Forbes - expressed themselves ready to sign a petition to Rome requesting permission to form a Union. However, they had to have the permission of their Sisters for such a move, so the formal petition was not actually signed and sent to Rome until the eight Mothers General met again in Sydney in May 1954. The Communities not then ready to sign the petition believed they had time to reflect further before asking Rome to include their names in the petition for Union - in everyone's experience, Rome acted slowly! To the amazement of all, a Decree from the Sacred Congregation of Religious, dated July 26, 1954, declared the Union to be accomplished! The first Chapter of the Australian Union of the Sisters of Mercy took place at the Apostolic Delegation, North Sydney, August 30-September 2, 1954, and M M Patricia O'Neill was elected the Mother General. Each member Community of the Union became a Province, with a Provincial Superior subject to the Mother

General. M M Joan Brennan's health had deteriorated rapidly during 1953, and she died on October 28 that year. M M Raphael Gardiner, who was elected as Mother General to succeed her, became the first Provincial Superior of the Wilcannia-Forbes Province of the Union. Through M M Joan Brennan's decision to attend the Rome Conference in 1952, and her feedback to her own Sisters and to the leaders of other Mercy Communities, she was able to influence her own Community and other Mercy Sisters to open out to much wider horizons in reflecting on and making decisions about their lives and Apostolates. When the Second Vatican Council (1962-4) appealed to members of Religious Orders, through the Decree, Perfectae Caritatis, to renew and update their lives, the Sisters of Mercy in Australia were already open to this appeal because of the direction they had begun to take as far back as 1952.







"Of the Object of the Congregation of the Sisters of Mercy" with artwork by Sr M. Clare Augustine Moore (1808-1880) Copyright Mercy International Centre, Dublin



Deniliquin, about 1927

The Sisters of Mercy who founded convents in the remote towns of western New South Wales were among the earliest women providing organised religious instruction, secular education and social services there. Most of the towns were relatively newly established when the Sisters arrived, and, judged by the standards of the twenty-first century, offered primitive and difficult living and working conditions.

The people's experience of isolation in the western towns and surrounding areas was very much part of the Sisters' experience also. The vast distances, and the slow pace and high cost of travel, affected everyone. The Sisters had mostly travelled hundreds of miles from their former Convents to reach the towns where they had come to serve, often without expecting to return. For those young women who had travelled thousands of miles from Ireland to join Australian Convents as missionaries, the vastness and barrenness of the Australian outback must have added to their sense of loneliness and isolation. Yet both Irish-born and Australian-born women had volunteered to be Sisters, freely giving their lives to spread the knowledge and love of God to others. This faith and love was what helped to sustain them in their choice, and their experience of loneliness would have given them a greater empathy with the families of the isolated townships and the surrounding vast expanses.

In the outback, the Sisters experienced with the people the extreme weather conditions across the passing decades. These included summers when the temperature soared over 50 degrees centigrade, and caused deaths from heat stroke; prolonged droughts which killed livestock, bankrupted landowners, and left the towns with water and food shortages; floods which damaged buildings, eroded the land, and at times threatened to engulf whole towns; and severe dust storms which sometimes blackened the air for days, and left the land denuded of topsoil. With the inhabitants of Cobar in the 1890s, the Sisters had to endure the choking sulphur fumes from the town's copper smelters – fumes that also killed off the surrounding vegetation and contaminated the water supplies. Even though the Bourke Convent was built beside the Darling River, the Sisters had to draw drinking water from a well because the polluted river water was undrinkable. Water for washing had to be clarified before it could be used. Because of the shortage of building materials in some of the towns, and the time and cost of bringing such materials across the vast distances, the townspeople and the Sisters had to endure extremely uncomfortable conditions at times. However, the Sisters in Broken Hill did not complain of having to teach some classes for a time in a 'bough classroom' in the schoolyard, because they knew the terrible discomfort most families in the town endured in their huts built chiefly from flattened kerosene tins.

The Sisters shared the lot of the people in facing the diseases that were rife in the late nineteenth and early twentieth Centuries. The fear of contracting typhoid fever, tuberculosis or any other disease did not deter the Sisters from their regular visits to the sick in the hospital or in their homes. The poverty of many families did not escape the notice of the Sisters, who were well aware of those children in their

classes who were undernourished. The Sisters who cooked for the Community saved what food they could for such families, and for others who called at the Convent to ask for help. Yet the giving of food, or the returning of school fees to families whom the Sisters knew could not afford to pay, was done in such a way that the dignity of children and adults alike was always respected.

In the early years of mining, especially in Broken Hill, poor mining practices and lack of safety regulations caused disease and injury to miners. The mine owners gave little or no support to sick or injured workers, and no compensation to the families of those killed in mining accidents. The Sisters were not afraid to appeal to the charity of other businessmen in the town to employ dismissed miners who could still manage light work. Where mothers of families had to become breadwinners, the Sisters trained them in office skills and helped them to find work. As Religious, the Sisters were not in a position to join the public demonstrations in favour of establishing Trade Unions to protect the rights of the workers. However, everyone was aware of the Sisters' care for the workers and their families, and when prolonged strikes or lockouts left miners without income, it was the Sisters who were entrusted by the townspeople with the distribution of the food and clothing collected for those most in need.

As with most people in the recently established towns of the outback, the Sisters had no transport of their own. In Broken Hill, they had to walk to and from the Schools in the outlying parts of the town, and the three-mile walk between the Lane Street Convent and the Railway Town School must have been particularly draining in the summer months. In all the towns, after school hours and on weekends the Sisters walked the streets and lanes to visit the sick, the needy and the families of their pupils. They also regularly visited the Aboriginal people living in camps on the outskirts of the towns, before the Government removed the people to designated Reserves far from their own country.

The chief work of the Sisters was the education of the children in the Catholic faith, and in secular subjects, in the Schools. The Sisters taught classes at Infants and Primary levels, and in numbers of towns they offered Secondary education some years before it was available through the Public School system. In almost every place, the Sisters also offered boarding facilities, not only to those families who could afford to pay substantial fees, but also to those who could pay only for their children's food and clothing, not their board and schooling. Catholic and Protestant children alike were welcome in the Sisters' boarding schools, and this attitude of openness helped to contribute to the spirit of religious tolerance and respect in the outback. While the Broken Hill Sisters set up an Orphanage for girls in the 1890s, the Sisters in other towns also cared for some children whose parents had died or whose families were unable to care for them. The Sisters prepared their pupils spiritually, intellectually and socially for their future lives. They did not forget children in outlying areas where there were no Catholic schools. They visited these areas during holiday times to give religious instruction, and later set up a system of correspondence lessons in Religion for the children of the isolated settlements and stations. They also supported the mothers of these children by keeping up correspondence and friendly concern long after the children had finished their education.

From their earliest arrival in the towns, the Sisters offered tuition in various branches of Music and Art to those who could afford it, including children not attending their own schools. However, such cultural gifts were not only shared with the few who could pay for them. The Sisters trained all their classes in singing, elocution and drama, and, while encouraging individuals with particular talents, included all the children in regular concerts and in Church choirs. Such cultural training gave the children experiences that many of them might otherwise have missed. In providing Secondary education, the Sisters prepared girls and boys for public examinations, giving them a sound intellectual base, and presenting career paths that would prove a benefit to others as well as to themselves. In opening their Commercial Classes to all who desired them, the Sisters provided a well-trained and constantly renewed workforce to local businesses at a time when girls were expected to leave work on their marriage.

The Sisters of Mercy who set up their Convents and Schools in the towns of Cobar, Deniliquin, Broken Hill, Wilcannia and Bourke between 1884 and 1891, and spread from those centres to so many other towns over the ensuing years, were at the forefront of Australia's pioneer women. They helped to make life in these frontier towns more bearable for families by sharing and understanding their isolation and the many hardships they suffered. They provided to many children and adults a better chance in life through the education and culture they offered so generously to all who came to them. In the families of the many thousands with whom they came in contact between 1884 and 1959, they have not been forgotten.



ND NOTES

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 Burke Savage, Catherine McAuley, p.31.
 Neumann, ed, Letters of Catherine McAuley, pp.6-11.
 Isabelle Keiss, RSM, and Joanna Regan, RSM, Tender Courage: A Reflection on the Life and Spirit of Catherine McAuley, First Sister of Mercy (Chicago, 1988), p.16.
- 12. Carroll, Life of Catherine McAuley, pp.89-91.

- Familiar Instructions of Rev. Mother McAuley, (St. Louis, 1888 ed), p. 140, quoted in S. M. Carmel Bourke, A Woman Sings of Mercy. Reflection on the life and spirit of Mother Catherine McAuley. Foundress of the Sisters of Mercy. (Sydney, 1987), p.43.
- Rev Father Dominic Murphy, 'The Order of Mercy and Its Foundress', The Dublin Review, XXII (1847), p.9. State Library of New South Wales (hereinafter SLNSW). Sister M Bertrand Degnan, Mercy Unto Thousands (Dublin, 1958), pp.44-5, 49.
- Carroll, Life of Cotherine McAuley, pp.145-7.
 A Sister of Mercy (M M Vincent Harnett), The Life of Rev Mother Catherine M'Auley, Foundress of the Order of Mercy (Dublin, 1864), pp.88-9.
- Harnett, Life of Rev Mother Catherine M'Auley, pp.25, 27-8, 34.
 Carroll, Life of Catherine McAuley, pp.92-3
- Harnett, Life of Rev Mother Catherine M'Auley, pp.37-61, 71-2.
 Carroll, Life of Catherine McAuley, pp.148-50, 153-61.
- Bourke, A Woman Sings of Mercy, pp.10-12.
 Neumann, ed. Letters of Catherine McAuley, pp.11-12.
 Degnan, Mercy Unto Thousands, p.96.
 Marianne Heib, RSM, 'Catherine McAuley and the Grace of Unable', The Mast, Vol.4, No.1, Fall 1993, pp.27-31.
- Familiar Instructions of Rev Mother McAuley, (St Louis, 1927 revised ed), p.136.
- Catherine McAuley to S M Teresa White, Nov. I, 1838, in Neumann, ed, Letters of Catherine McAuley, p. 142.
- A Sister of Mercy, ed, Maxims and Counsels of our Beloved Foundress, Mother Mary Catherine McAuley (Cork, 1906), p.107.
- 22. Bourke, A Woman Sings of Mercy, p.8. Harnett, Life of Rev Mother Catherine M'Auley, pp.99-100, 118-23, 127-33, 139-44, 157-62, 169-70, 189-92. Luddy, Women and Philanthropy in Nineteenth-Century Ireland, pp.5,40. Luddy claims that, in Ireland, the expansion of Catholic Convent networks limited the involvement of lay Catholic women in philanthropic work. However, she notes that lay women were of enormous benefit to religious congregations through funding many projects, and by initiating projects which they later handed over to the congregations.

- Neumann, ed. Letters of Cotherine McAuley. pp.74-8. 84-6, 88-92, 104-6, 133-6, 177-84, 208-13, 275-81, 364-70, gives a brief sketch of the setting up of each independent foundation made in Catherine's lifetime.
- Catherine McAuley to Sister Mary Anne Doyle, Aug. 20, 1840; Catherine McAuley to S M Josephine Trenor; Dec. 17, 1840; Catherine McAuley to S M Angela Dunne, Dec. 20, 1837, Dec. 26, 1839; in Neumann, ed, Letters of Catherine McAuley, pp. 232, 270-1, 106-7, 189-91.
- 25. Carroll, Life of Catherine McAuley, p. 435.
- Seamus Enright, 'Five French Convents in Ireland' -Sr Mary Ryan's notes from Conference of Irish Association for Research in Women's History, Galway, Sept.16-17, 1994 (hereinafter IWHC). Enright reports that between 1771 and 1900, twelve new Religious Orders of women were founded in Ireland, and twenty French Orders were established there. Emmet Larkin, 'The Devotional Revolution in Ireland, 1850-75', The American Historical Review, LXXVII (1972). p.626. Larkin notes an increase in the numbers of Nuns in Ireland from 2,600 in 1860 to 8,000 in 1900. Anthony Fahey, 'Female Asceticism in the Catholic Church: A Case-study of Nuns in Ireland in the Nineteenth Century', unpublished PhD Thesis, University of Illinois, 1982, p.59. Fahey maintains that the increase in the numbers of Nuns in Ireland was not very different from that in the rest of Catholic Europe.
- Jane Lewis, Women in England 1870-1950; Sexual Divisions and Social Change (Sussex, 1984), pp.3,7,77.
- Caitriona Clear, Nuns in Nineteenth Century Ireland (Dublin, 1987), p.34.
- 29. Catherine McAuley to Sister M Teresa Purcell, early in 1841, in Neumann, ed. Letters of Cotherine McAuley, p.290. The Rule of the Sisters of Mercy, as Catherine McAuley wrote it, stated: "...as many shall be received in the Establishment as the funds will admit of and no more, unless the subject bring with her a sufficient dowry for her support ...". Quoted in Catherine McAuley to Charles Cavanagh, Esq., Feb.14, 1839, in Neumann, ed, Letters of Cotherine McAuley, p. 161. Catherine McAuley to Sister M Francis Warde, June 6, 1840, in Neumann, ed. Letters of Catherine McAuley. pp.214-5. Catherine, writing of the Galway foundation. says she could not accept candidates with as little as £200 or £300, because there was so little funding for this Convent. Neumann says the dowry in Galway was set at £600. Convent of Mercy, Charleville, Record of Accounts 1859-1888. (Handwritten account book), Archives of Convent of Mercy, Charleville, Ireland (hereinafter CMA). The entries recorded for Sisters' downles are generally £300 or £400. This source also indicates that the main source of income for the Convent was interest from these invested dowries.
- Fahey, Female Asceticism', pp.63-5.
 David Fitzpatrick, 'Marriage in Post-Famine Ireland' in Marriage in Ireland, Art Cosgrove, ed (Dublin, 1985), pp.116-31.
- Neumann, ed. Letters of Catherine McAuley: Catherine McAuley to S M de Sales, Dec.20, 1840, p.273; Catherine McAuley. 'The Spirit of the Institute', pp.385-91.

- Horarium (Daily Timetable) based on that in: The Customs and Minor Regulations of the Religious called Sisters of Mercy, in the Parent House, Baggot-Street, and its Branch Houses (Dublin, 1869). Copy in Archives of Sisters of Mercy. Bathurst Congregation (hereinafter BMA).
- Horarium based on that in: The Customs of the Sisters of Mercy, 1869.
- Carroll, Life of Catherine McAuley, pp.503-8.
 Bourke, A Woman Sings of Mercy, p.8.
- 35. Catholic Directory of Australasia: 1900 Indicates Parishes in each Diocese which have Convents of Mercy. Archives of the Catholic Archdiocese of Sydney (hereinafter SAA).
 M R MacGinley, A Dynamic of Hope: Institutes of Women Religious in Australia (Sydney, 1996), pp.104, 118, 121, 124, 130-2, 134, 190-7, 231-3, gives details of all Mercy Foundations made in Australia from overseas, 1846-91. Sister Marie Anselm Gaudry RSM, Mercy From Generation to Generation (Melbourne, 1981), pp.11-21, gives a brief overview of early Australian Mercy Foundations.
- M M Gertrude (Grogan, RSM), Life Story of a Valiant Woman (Sydney, 1925), pp.43-72, 100-6, 110.
 Register of the Convent of Mercy, Charleville, 1836-.
 (Record of members of Charleville Community), CMA.
- Catherine McAuley to M M Angela Dunne, Dec. 20, 1837; Catherine McAuley to S M Teresa White, Oct. 12, 1838, in Neumann, ed. Letters of Catherine McAuley. pp. 106-7, 138.
 Annals of the Convent of Mercy, Charleville, pp. 5-10, 13-30, 80. (Record of story of Charleville Convent writing commenced ca 1865). CMA.
- Annals of the Convent of Mercy, Charleville, pp.37-8.
 CMA.
 Annals of the Convent of Mercy, Bathurst, pp.2-7.
 (Compiled from 1918). BMA.
 Register of the Convent of Mercy, Bathurst, 1866-. BMA.
- Catholic Directory of Australasia: Diocese of Bathurst, 1886. SAA.
- Catholic Directory of Australasia: Diocese of Bathurst, Diocese of Wilcannia, 1888. SAA.
- Rule and Constitutions of The Religious called Sisters of Mercy (Kingston-upon-Hull, 1862), pp.47-50.
 Copy in BMA.
 A Guide for the Religious called Sisters of Mercy (London, 1866), Part III, pp.1-5. Copy in BMA.
- 42. Diary of Bishop Dunne, 1887-92, Entries re Cobar Convent, Oct. 29, 1887; Oct. 22, 1890; Bourke and Cobar Convents, Feb. 6, 1891. Archive, of Catholic Diocese of Wilcannia-Forbes (hereinafter WFDA). Register of the Sisters of Mercy, Bathurst, 1866. BMA. Register of Chapters, Sisters of Mercy, Bathurst, 1867-1930; Entry for Jan. 5, 1891, lists the Sisters for the Bourke/Cobar foundation who were 'resigned' from the Bathurst Community. (Register of Chapters contained record of important decisions made by Sisters at Chapter Meetings). BMA. M M Joseph McMahon, 'Reminiscences of the Pioneer Sisters: M MVincent Sheehan', (1945), records the links retained between the Bourke and Bathurst Sisters. BMA.

The Freeman's Journal, Sydney, Aug. 20, 1887, p. 18, records that, at Bishop Dunne's consecration, Bishop Byrne of Bathurst announced that the priests and nuns in the new Diocese had his full permission to continue in their old places, despite the loss to the Diocese of Bathurst. SLNSW.

- Carroll, Life of Catherine McAuley, pp.503, 507.
 Eileen M Casey, RSM, Held in our Hearts The story of the Sisters of Mercy of the Goulburn Congregation (Canberra, 2000), p.1.
- 44. The Freeman's Journal, Sydney, Oct. 15, 1859, p.2, reports that Sisters of the Westport Mercy Convent had left Ireland for Goulburn, Australia; Nov. 7, 1859, reports arrival of six Sisters and a postulant in Goulburn; Nov. 19, 1859, letter of Fr John McEncroe from Ireland to the Catholics of New South Wales, urging them to follow "... the generous example set by the spirited people of Goulburn ...", by securing Sisters of Mercy from Ireland for other populous towns. SLNSW
- Casey, Held in our Hearts, pp.4, 16, 18-23, 80-84.
 Brief History of the Goulburn Faundation of the Sisters of Mercy 1859-1931. (No author given, no pagination).
 Copy in BMA.
 Sister M Ignatius, The Wheel of Time (Melbourne, 1954), pp.293, 297.
 Maree G Allen, RSM, The Labourers' Friends Sisters of Mercy in Victoria and Tasmania (Melbourne, 1989), pp.171, 173.
- Catherine McAuley to S M Francis Warde, Oct.25, 1838, in Neumann, ed, Letters of Catherine McAuley, p.140. Carroll, Life of Catherine McAuley, pp.503-6.
- Sister Pius O'Brien, RSM, The Sisters of Mercy of Ennis (Ennis, 1992), pp.13-17, 23.
- 48. O'Brien, The Sisters of Mercy of Ennis, pp. 27-54. The phenomenon of multiple vocations from families was common in many Convents in Ireland and in Australia. Bourke, A Woman Sings of Mercy, p. 9, notes that fifteen close relatives of the Carlow Pastor, Fr Edward Maher, entered the Carlow Mercy Convent.
- O'Brien, The Sisters of Mercy of Ennis, pp.33-8.
 Colleen Kelly, RSM, A Journey ... Through Light and Shadow Sisters of Mercy Singleton 1875-1995 (Singleton, 1997), pp.13, 17-19.
- Kelly, A Journey ... Through Light and Shadow, p.50.
 F Woodman, The Catholic Church in Broken Hill 1883-1983 The First 100 Years (Broken Hill, 1983), pp.5,9.
- Woodman, The Catholic Church in Broken Hill, p.5.
 The Freeman's Journal, Sydney, Aug. 20, 1887, p.17. SLNSW.
- Neumann, ed, Letters of Catherine McAuley, pp.74-8.
 Carroll, Life of Catherine McAuley, pp.503-5.
- 53. Grogan, A Valiant Woman, pp. 11-46.
- 54. Grogan, A Valiant Woman, pp.47-52, 58-72.
- 55. Grogan, A Valiant Woman, pp.76-7.
- Grogan, A Valiant Woman, p. 101. See also pp. 79-88, 96-101.
 Diary of Bishop Dunne, 1887-92: Notes on Visits to Wilcannia Parish, Nov. 1887; Aug. 5-12, 1888; Aug. 25, 1889; April 27, 1890. WFDA.

- 57. Grogan, A Voliant Woman, pp.101-5.
- 58. Fahey, 'Female Asceticism', pp.79-80, records that a 'superior' or 'secondary' school in Ireland was defined from the time of the 1841 Census as one which offered a foreign language in its curriculum.
 Annals of the Convent of Mercy, Charleville, p.10.
 The Annalist notes in 1865 that there have been about twenty vocations to the religious life from the Charleville Convent Pension School since its opening in 1840. CMA.
 Neumann, ed, Letters of Catherine McAuley, pp.85-6.
 Catherine McAuley is quoted as saying to M M Francis Warde in Carlow, regarding girls at the Pension School there: "Mother, it's from schools like these we get our best Novices."
- Carroll, Life of Catherine McAuley, pp.217-8, 312-3.
 Annals of the Convent of Mercy, Charleville, p.10. CMA.
- The Freeman's Journal, Sydney, Jan.4, 1868, p.11; July 10, 1880, p.9. SLNSW.
 The Bathurst Times, June 19, 1913. Newspaper cutting held in BMA.
 The Record, Bathurst, April 17, 1884, p.185. Archives of Catholic Diocese of Bathurst (hereinafter BDA).
 (The Record was the Bathurst Catholic Diocesan newspaper, first published in June, 1877, and circulated widely across New South Wales.)
 O'Brien, The Sisters of Mercy of Ennis, pp.34, 38.
- Notes for the Annals of the Sisters of Mercy, Bathurst. (Manuscript notes used to compile Annals, 1918). BMA. Kelly, A Journey ... Through Light and Shadow, pp. 18-19. Grogan, A Valiant Woman, p. 105.
 Ignatius, The Wheel of Time, p.297.
 Catholic Directory of Australasia: Diocese of Bathurst, 1886; Diocese of Wilcannia, 1890, 1891, 1892. SAA.
- Alan Barcan, A History of Australian Education (Melbourne, 1980), pp.124, 166, 186.
 Br Ronald Fogarty, Catholic Education in Australia 1806-1950 (Melbourne, 1957), II, pp.346-8.
 Town and Country Journal, Sydney, July 2, 1870, p.16.
 SLNSW.
 Kelly, A Journey ..., Through Light and Shadow, p.19.
- Carroll, Life of Catherine McAuley, pp.205-11.
 S M Angela Bolster, 'Catherine McAuley: her Educational Thought and its influence on the origin and development of an Irish Training College' in Carysfort 1877-1977: Two Centenary Lectures (Our Lady of Mercy College, Blackrock, Dublin, 1981), pp.4-7.
 Copy in BMA.
- 64. Fogarty, Catholic Education in Australia, I. p.100. Town and Country Journal, Sydney, July 2, 1870, p.16, describes at length the methods of teaching seen during a visit to the Catholic Girls' and Infants' Schools in Bathurst. SLNSW. S M Veronica O'Neill, 'Memoirs', describes her father's schooldays at Broken Hill Convent in 1890s. Typescript. Copy in Broken Hill Records, Archives of Sisters of Mercy, Wilcannia-Forbes Congregation (hereinafter WFMA).
- The Record, Bathurst, Feb.21, 1884, p.85. BDA.
 Diary of Bishop Dunne, 1887-92: Visitation of Broken Hill Parish, Sept.25, 1887; July 7-22, 1888; Visitation of

Wilcannia Parish, April 27, 1890. WFDA. A Broken Hill Committee, chaired by Bishop Dunne, appointed "Miss Durcan" as teacher of the newly-established Catholic School on Sept. 25, 1887.

Centenary of the Deniliquin Convent School and the Sisters of Mercy 1887-1987 (Deniliquin, 1987), pp.8-10.

Copy in WFMA. The lay teachers who ran the School between 1884 and 1887 are not named.

Woodman, The Cotholic Church in Broken Hill, p.8, notes that a Miss O'Donnell had looked after the education of Catholic children in her private school, before the "Misses Derkins" opened the Catholic School.

Kelly, A Journey ... Through Light and Shadow, p.50.

Catholic Directory of Australasia: Diocese of Bathurst, 1882. SAA.

Chapter 2

- Cobar Copper Centenary 1869-1969 Cobar, 1969).
 (No pagination). Copy in WFMA.
- Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Parish, Oct 19, 1890, mentions that railway works were then commencing. WFDA.
 Cobar Copper Centenary 1869-1969 states that the Railway reached Cobar in 1891, but was not officially opened until July, 1892.
- Cobar Copper Centenary 1869-1969. Back to Cobar Week 7th to 14th Nov. 1959 Souvenir Booklet (Cobar, 1959), pp.51,55,59. Copy in WFMA.
- Back to Cobar Week 1959, p.25.
 Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Parish, Oct.30, 1887; Oct.19, 1890. WFDA.
- 5. The Record, Bathurst, Nov. I, 1883, p.492. BDA.
- Brief History of the Wilcannia-Forbes Province of the Australian Union of the Sisters of Mercy (Typescript, Parkes, 1965), p.15. (Anonymous, but compiled by S M Laurence Dunn). WFMA.
- Register of Sisters of Mercy, Bathurst, 1866- . BMA.
- 8. Healy, ed. Sisters of Mercy Spirituality, p.8.
- The Record. Bathurst, Feb.21, 1884, p. 85 -Advertisement, St Francis Xavier's Convent of Mercy, Cobar. BDA. Similar Advertisements had appeared for other Primary Schools run by Bathurst Mercy Sisters.
- 10. The Record, Bathurst, Feb.15, 1882, p.87. In a Pastoral Letter to the Bathurst Diocese, Bishop Quinn told the people that loss of Government revenue to the Diocese would amount to £3,000 when State Aid was withdrawn. In these circumstances, lay teachers' salaries could not be paid, and he had anticipated the situation by asking Religious Sisters to establish schools in as many centres of the Diocese as possible. He was also looking for foundations of Religious Brothers to bring to the Diocese for the education of boys. BDA.
- The Freemon's Journal, Sydney, March 17, 1894, p.19.
 SLNSW. The Article lists distance, expense, and shortage of priests as reasons for Bishop Dunne not delegating the task of Schools Inspector to one of his priests.

Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Parish, Sept. 19, 1888; Oct. 19, 1890. WFDA. The Cobar Leader, Sept. 23, 1898, (no pagination), claims that on Bishop Dunne's recent visit to Cobar, he had expressed "...entire satisfaction at the efficiency of the convent schools...". SLNSW.

- 12. The Record, Bathurst, Feb.21, 1884, p.85. BDA.
- The Freeman's Journal, Sydney, July 9, 1892, p.15, May 30, 1896, p.15, mentions Catholic Bazaars at Cobar. SLNSW.
- The Record, Bathurst, Feb.21, 1884, p.85.
 Advertisement, St Francis Xavier's Convent of Mercy, Cobar. BDA.
- Diary of Bishop Dunne, 1887-1892. Summary of towns in the Wilcannia Diocese, 1887. WFDA.
- Register of Sisters of Mercy, Bathurst, 1866-, BMA. 'Inward Passengers List for "Ann Duthie", Sydney, 28 April, 1875', Records of Shipping Master's Office, Archives Authority of New South Wales (herein after ANSW).
- 17. Griffith's Valuation, 1850: Entries for Tralee, Co.Kerry. Ireland. National Library of Ireland, Dublin. (hereinafter DNL).
 L Slater's Directory of Ireland. 1856: Entries for Tralee, Co.Kerry. DNL.
 Obituary of S M Ursula Huggard, died 1916. (Typescript). BMA.
 Obituary of Rev. James Huggard in Bathurst Convent Annual, 1910, p. 24. BMA. S M Ursula Huggard's father was a Tralee attorney. Her brother, James, served as a priest in the Bathurst Diocese for many years.
 Obituary of S M Paul Greene in Bathurst Convent Annual, 1899, p. 11. BMA. She was educated in Ireland and Belgium, and was an outstanding linguist.
- Diarry of Bishop Dunne, 1887-1892: Visitation of Cobar Convent, Oct.29, 1887. WFDA. Srs M Ursula and Paul were not then in the Cobar Community.
- Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Convent, Oct.29, 1887; Sept. 19, 1888. WFDA.
- Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Convent, Oct.29, 1887; Feb.6, 1891. WFDA. Catholic Directory of Australasia: Diocese of Wilcannia/Wilcannia-Forbes, 1890s to 1920s. SAA. Acts of Chapter of Election - Bourke Congregation: 1888-1932. Entries from 1888 to 1907. WFMA.
- Diary of Bishop Dunne, 1887-1892: A report of S M Lucy's illness in 1888 is added after the entry for Visitation of Cobar Convent, Oct.29, 1887. WFDA. Diocesan Mission Fund - Records of Bishop Dunne, 1887-1916: Records under 1888 indicate the Cobar Sisters paid the Mission Fund £30 for S M Lucy McHugh's expenses at St Vincent's Hospital, Sydney. WFDA. Register of Sisters of Mercy, Bathurst, 1866-. BMA.
- Register of Sisters of Mercy, Bathurst, 1866-. BMA. Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Convent, Oct.29, 1887; Sept.19, 1888; Oct.22, 1890; Sept.17, 1892. WFDA. Catholic Directory of Australasia: Diocese of Wilcannia/Wilcannia-Forbes, 1890s to 1930s. SAA.

- Acts of Chapter of Election Bourke Congregation; 1888-1932. WFMA.
- Register of Sisters of Mercy, Bathurst, 1866., BMA. Records of Payments, Convent of Mercy, Bathurst, 1867-1914: Entries for 1883 show S M Calasanctius Newell's father paid a dowry of £400 before her profession. BMA. The Newell family was sufficiently prominent in civic affairs to have one of the main roads of New South Wales, the Newell Highway, named after them. Notes of Sr Nora O'Leary, (manuscript and typescript), in Bourke Records, WFMA. Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Convent, Oct.29, 1887; Sept.19, 1888; Oct.22, 1890; Sept. 17, 1892. WFDA. Interview of Bourke Ex-student, Dot Gascoigne (nee Moses), by Sr Nora O'Leary (no date, but c. 1983). WFMA. While boarding at the Bourke Convent in the 1920s. Dot Moses helped S M Calasanctius in the Church.
- 24. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-1954: Bishop Fox to S M Matthew Brady, July 19, 1943, re Diamond Jubilee Celebration. WFDA. S M Matthew was blind for some years before her death. Interview of Bourke Ex-student, Dot Gascoigne by Sr Nora O'Leary, c. 1983. Dot Gascoigne claimed that the people of Bourke regretted that S M Calasanctius did not die in Bourke, thus depriving them of the opportunity of giving her the 'send-off' she deserved! WFMA.
- Register of Sisters of Mercy, Bathurst, 1866. BMA.
 S M Benigna Moore later left the Bathurst Congregation.
 Catholic Directory of Australosia: Bathurst Diocese, 1886
 S M Benigna Moore, Superior of Cobar Convent, five in Community. SAA.
 Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Convent, Oct.29, 1887. WFDA.
- Register of Sisters of Mercy, Charleville, 1836-, CMA. Records of Accounts, Sisters of Mercy, Charleville, 1859-1888. CMA. S M Vincent Sheehan's father, a Cork businessman, supplied a dowry of £400 to the Charleville Convent.
 Inward Passengers List for "Silver Eagle", Sept.21, 1873', Records of Shipping Master's Office. ANSW. Register of Chapters, Sisters of Mercy, Bathurst, 1867-1930: Entries, 1870s to 1890s. BMA. Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Convent, Sept.19, 1888: Bourke Convent, Feb.6, 1891. WFDA.
 Acts of Chapter of Election, Bourke Congregation; 1888-1932. WFMA.
- 27. Register of Sisters of Mercy, Bathurst, 1866-, BMA. Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Convent, Oct.19, 1888; Oct.22, 1890; Bourke Convent, Feb.6, 1891; Sept.6, 1892. WFDA. Bishop Dunne had some reservations about S M Charles' health, as her sister. S M Clement Fennessy, who had travelled with her from Ireland in 1884, had died of consumption in the Bathurst Novitiate in 1886, Catholic Directory of Australasia: Diocese of Wilcannia/Wilcannia-Forbes, 1890s to 1920s. SAA. Interview of Bourke Ex-student, Dot Gascoigne (nee Moses) by Sr Nora O'Leary, c.1983. WFMA. Interview of Bourke Ex-student, Pam Davis, by Sr Mary Ryan, Feb.10, 1999. WFMA.

- 28. Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Parish, Sept.9-16, 1888; Visitation of Cobar Convent, Oct.29, 1887, Sept.19, 1888. WFDA. The Sisters would have come across many children in situations similar to that of Arthur Burgess, who had no opportunity for schooling until he was twelve years old. He then went to school for eighteen months. Interview of Mr Arthur ('Pop') Burgess by Sr Nora O'Leary, Cobar, (no date, but pre-1978). Cobar Records. WFMA.
- Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Convent, Sept. 17, 1892. WFDA.
- Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Parish, Oct. 19, 1890. WFDA.
- The Cobor Leader, Feb. 11, 1898, notes that Fr L King, in his two years in the Cobar Parish, had collected over £600 for the improvement of the Convent schools. SLNSW.
- Catholic Directory of Australasia: Diocese of Wilcannia, 1896, 1899, entries for Cobar. SAA.
 Similar rapid increases in school population for the Cobar Public School across the 1890s are recorded in Cobar Public School Centenary 1878-1978 (Cobar, 1978). (No pagination). Copy in WFMA.
- The Cobar Leader, Nov.11, 1898. See also: Oct.21, 1898; Nov.10, 1899; Nov.16, 1900. SLNSW.
- The Cobar Leader, Nov.7, 1902. SLNSW.
 The Freeman's Journal, Sydney, Nov.15, 1902, p.35. SLNSW.
- The Cobar Leader, June 5, Oct. 16, 1903; June 17, 1904;
 Aug. 5, Nov. 17, 1905; March 26, 1906. SLNSW.
 The Town and Country Journal, Sydney, May 4, 1904, p.29.
 SLNSW.
 Cobar Copper Centenary 1869-1969.
- 36. The Cobar Leader, Oct.8, Nov.12, 1897; Aug.26, Nov.11, 1898; Nov.16, 1900; Oct.10, Nov.14, 1902. SLNSW. 'Sr M Evangelist Mulvay' typescript, copy in Archives of the Sisters of Mercy, Goulburn (hereinafter GMA). S M Evangelist set up a Music School at Wentworth when she helped found that Convent from Deniliquin. She later did the same at Mildura. Register of Sisters of Mercy, Bathurst, 1866-. BMA. S M Xavier Daly taught music in a number of Bathurst Mercy Convents, and served on exchange as a music teacher in Parkes and Deniliquin in the 1960s.
- 37. The Cobar Leader, April 26, 1901. SLNSW.
- Diarry of Bishop Dunne, 1887-1892: Visitation of Cobar Convent, Oct.29, 1887. WFDA.
- Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Convent, Oct.29, 1887. WFDA.
- Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Convent, Oct.29, 1887 - undated note after entry; Sept.19, 1888. WFDA.
- Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Convent, Sept. 19, 1888. WFDA.
- 42. Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Convent, Sept. 19, 1888, Oct. 22, 1890: Bourke Convent, Sept. 6, 1892. WFDA. Bishop Dunne, in his Diary, quite frequently referred to Sisters as "not strong". His diagnosis proved inaccurate either the Western climate agreed with the Sisters, or an inner strength sustained them, as all those so labelled lived on for many years!

- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-WFMA. Town and Country Journal, Sydney, Jan.30, 1892, p.15, Profession of S M Ita Domager at Bourke. SLNSW.
- Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Convent, Oct.22, 1890; Bourke Convent, Sept.6, 1892. WFDA.
 Register of Sisters of Mercy, Wilcannia-Forbes, 1932-, WFMA.
- Fogarty, Catholic Education in Australia 1806-1950, II, pp.345-6, notes the heavy demands made on Religious Orders in terms of personnel and finance, once the loss of State Aid reduced the numbers of lay teachers after 1882.
- James Waldersee, A Grain of Mustard Seed The Society for the Propagation of the Faith and Australia, 1837-1977 (Sydney, 1983), pp.316-7.
- 46. Diocesan Mission Fund Records of Bishop Dunne, 1887-1916. WFDA. Bishop Dunne details income from The Society for the Propagation of the Faith, and disbursements from the Mission Fund. Waldersee, A Grain of Mustard Seed, pp.318-24. Diary of Bishop Dunne, 1887-1892: Undated entry records Dean Leonard's Bequest to Carlow College, Ireland, which helped with the education of a number of student priests for the Wilcannia Diocese. WFDA.
- 47. When the Sisters first came to Cobar, they regularly sent any surplus funds to Bathurst to help support the Novitiate and the Orphanage there. Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Convent, Oct.29, 1887. WFDA. In 1888, entries in Diocesan Mission Fund - Records of Bishop Dunne, 1887-1916, indicate that the Cobar Sisters gave a total of £35 to the Bishop during 1888. WFDA. The Freeman's Journal, Sydney, Nov.15, 1902, p.35, and Oct.24, 1896, p.15, notes a contribution of £100 from the Sisters of Mercy at the laying of the foundation stone of both the Cobar and Bourke Convents. SLNSW. The Catholic Press, Sydney, May 13, 1909, p.16, states that the Sisters of Mercy collected £60 towards the cost of the Brewarrina Convent at the time of its opening. SLNSW. Notes and Annals of Bishop Dunne, 1892-1902, entries for Jan.23-26, 1896, and Aug. 11-13, 1902, record some of the Bishop's difficulties with the climate, travel and isolation. WFDA.
- Catholic Directory of Australasia: Diocese of Wilcannia, 1888 to 1892. SAA.
- 49. Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Convent, Oct.29, 1887; Statement re Bourke and Cobar Communities, Feb.6, 1891; Statement re Sisters of St Joseph, Feb.6, 1891. WFDA. W A Crothers, 'Bourke - Commercial and Industrial History', The Papers presented by members of the Bourke and District Historical Society 1964-1966, on the History of Bourke (Bourke, 1967 edition), I, pp.33-34. Copy in WFMA.
- Crothers, 'Bourke Commercial and Industrial History', Papers on the History of Bourke, I, pp.30-1.
 W J Cameron, ed, Bourke A History of Local Government (Bourke, 1978), p.21. Copy in WFMA.

- 51. Fr F X Dunne, 'A brief account of the events in the history of the Catholic Church in Bourke and District', Papers on the History of Bourke, I, pp. 147-52. Booklet published for Centenary of establishment of Wilcannia Diocese - Untitled, but hereinafter referred to as Centenary History of Wilcannia Diocese - (Editing Committee: Frs K C Murphy, J M Moroney, A B McLean, 1987), pp.10-1. Copy in WFMA. Br John O'Brien, ed, Mercy on the Darling Bourke 1891-1991 (Bourke, 1991), pp.6-8. Copy in WFMA. Catholic Directory of Australasia: Bathurst Diocese, 1882. The Freeman's Journal, Sydney, Jan. 3, 1874, p.6, notes that the Misses Martin had conducted the Catholic School at Carcoar until the Sisters of Mercy came in January 1874. SLNSW. It says much for the dedication to Catholic education of these lay women that they were willing to move across the vast Diocese to teach in another Catholic School. Diary of Bishop Dunne, 1887-1892: Visitation of Bourke Parish, Sept.28, 1890. WFDA.
- Town and Country Journal, Sydney, May 23, 1891, p. 14.
 SLNSW.
 Crothers, 'Bourke Commercial and Industrial History', Papers on the History of Bourke, I, p.34.
 Diary of Bishop Dunne, 1887-1892: Visitation of Bourke Parish, Sept. 4, 1892. WFDA.
- Diarry of Bishop Dunne, 1887-1892: Visitation of Cobar Convent, Oct.22, 1890; Entry, Sisters of Mercy, Bourke and Cobar, Feb.6, 1891. WFDA.
- Register of Sisters of Mercy, Bathurst, 1866-. BMA.
 Register of Chapters, Sisters of Mercy, Bathurst, 1867-1930: Entries for Aug. 28, 1890; Jan. 5, 1891. BMA.
 Diary of Bishop Dunne, 1887-1892; Visitation of Cobar Convent, Sept. 17, 1892. WFDA.
- Diarry of Bishop Dunne, 1887-1892: Entry, Sisters of Mercy, Bourke and Cobar, Feb.6, 1891. WFDA.
- Register of Sisters of Mercy, Bathurst, 1866-, BMA.
 'Inward Passengers List' for "Chimborago", Sydney, 15
 March, 1884, and for "Shannon", Sydney, 18 September, 1884. Records of Shipping Master's Office. ANSW.
- 57. Diary of Bishop Dunne, 1887-1892: Visitation of Bourke Convent, Sept. 6, 1892. WFDA. M M Joseph McMahon. 'Reminiscences of the Pioneer Sisters'. BMA. M M Joseph claims that S M Imelda O'Donnell looked so frail when leaving Bathurst for Bourke that many of the Sisters feared she would not long survive the harsh climate and pioneering conditions. She died at 81 years of age!
- Catholic Directory of Australasia: Diocese of Wilcannia/Wilcannia-Forbes, 1890s to 1930s. SAA. Acts of Chapter of Election - Bourke Congregation: 1888-1932. Entries, 1901 to 1930. WFMA. Dunn, Brief History of Wilcannia-Forbes Sisters of Mercy, p. 23. WFMA.
- Register of Sisters of Mercy, Bathurst, 1866-. BMA. Diary of Bishop Dunne, 1887-1892: Visitation of Bourke Convent, Sept. 6, 1892. WFDA. Information from S M Chanel Delaney, Parkes, to Sr Mary Ryan, March 1987. BMA.

- Register of Chapters, Sisters of Mercy, Bathurst, 1867-1930, Entry for Jan.16, 1910, indicates that S M de Sales Moran spent some time back in the Bathurst Congregation. BMA.
- 60. Register of Sisters of Mercy, Bathurst, 1866. BMA. S M Winifred entered the Bathurst Convent in 1886, aged 17 years. She was probably one of the earliest pupils of the Cobar Convent High School, as was her sister, Teresa, who entered the Deniliquin Convent in 1888. S M Winifred died in Forbes in 1959. M M Austin Carroll. Leaves from the Annals of the Sisters of Mercy (New York, 1883), II, p.454, notes that it was Catherine McAuley's custom to encourage girls to enter the Convent in their home town, so that "..., the people might not feel all the nuns were strangers." Copy in BMA.
 Diary of Bishop Dunne, 1887-1892: Visitation of Bourke Convent, Sept. 6, 1892. WFDA.
- Register of Novices, Sisters of Mercy, Bathurst, 1866-1923. BMA.
 Register of Chapters, Sisters of Mercy, Bathurst, 1867-1930: Entry, Aug. 28, 1890: Reception of S M Agatha for the Bourke Foundation. BMA.
 Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Convent, Nov. 22, 1890. WFDA.
 Information from S M Chanel Delaney, Parkes, to Sr Mary Ryan, March 1987. BMA
- 62. Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.
 Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Convent, Sept.17, 1892. WFDA.
 Information from S M Chanel Delaney, Parkes, to Sr Mary Ryan, March 1987. BMA.
 Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-1946: Letters, Feb.2, 1939, S M Patrick. Blackheath, to Mother General, Parkes, and from Mother General, Parkes, to Bishop Fox. WFDA.
 Interviews of Cobar Ex-students, Eva Attwater (nee Clark), Sept.13, 1998, and Margaret Wade (nee Hogan), Sept.17, 1998, by Sr Mary Ryan, WFMA.
- 63. Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFDA.

 Diary of Bishop Dunne, 1887-1892: Visitation of Cobar Convent, Oct.22, 1890; Entry of Sisters of Mercy, Bourke and Cobar Convents, Feb. 6, 1891; Visitation of Bourke Convent, Sept. 6, 1892. WFDA. In October 1890, Bishop Dunne had hoped for three postulants for Bourke, but only one came.

 Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: SM Imelda O'Donnell to Bishop Hayden, March 28, 1923. WFDA.
- 64. 'Memories of Bourke: S M Chanel Delaney', in Sisters of Mercy Bourke Foundation 1891-1991 (Typescript, Parkes, 1991). (No pagination). WFMA. S M Chanel, first stationed in Bourke in the early 1930s, said that the early Bourke Sisters had a great interest in the Aboriginal people, who "...treated the old nuns as something special."

 Diary of Bishop Dunne, 1887-1892: Visitation of Sisters of St Joseph, Bourke, July 8-16, 1890, indicates there were then 126 children on the school roll, and 20 music pupils. Numbers had fallen considerably since the disastrous flood earlier in 1890. WFDA. The Western Herald and Darling River Advocate, Bourke,

- Jan.14, 1891; Jan.21, 1891. (No pagination). SLNSW. The school examinations set by Sydney University were referred to as the Junior and Senior University examinations.
- The Western Herald, Bourke, Aug.5, 1891. SLNSW. Catholic Directory of Australasia: Wilcannia Diocese, entries for Bourke, 1883. SAA.
- 66. The Catholic Press, Sydney, Oct.31, 1896, p.17, SLNSW.
- Diary of Bishop Dunne, 1887-1892: Visitation of Bourke Parish, Sept. 4, 1892. WFDA.
- Dunne, 'The Catholic Church in Bourke and District', Papers on the History of Bourke, I, pp. 152, 155.
 The Freeman's Journal, Sydney, Oct. 24, 1896, p. 15. SLNSW. The Catholic Press, Sydney, Oct. 31, 1896, p. 17. SLNSW.
- 69. Dunne, 'The Catholic Church in Bourke and District', Papers on the History of Bourke, I, pp.152, 155. The Cobar Leader, Dec.3, 1897. SLNSW. The Freeman's Journal, Sydney, July 18, 1896, p.15, reports that two pupils at Bourke Convent passed the Civil Service Examinations; Aug. 1, 1896, p.15, notes two passes in the Junior University Examinations. SLNSW. The Western Herald, Bourke, June 8, 1895, states that an examination centre had been established in Bourke for the benefit of local candidates for Trinity College, London, musical examinations. It was being used that day for the first time by twelve candidates prepared by the Sisters of Mercy. SLNSW.
- The Freeman's Journal, Sydney, Oct.31, 1891, p.18.
 SLNSW. Bishops were expected to visit Rome every ten years to report on their Dioceses. Bishop Dunne also visited Ireland to seek recruits, and returned with four priests and fifteen postulants for the Wilcannia Diocese.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.
 Diary of Bishop Dunne, 1887-1892; Visitation of Cobar Convent, Sept. 17, 1892. WFDA.
 Catholic Directory of Australasia: Wilcannia-Forbes Diocese, 1920s, 1930s. SAA.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.
 Rev Brian Maher, Cead Mile Failte to The Cahill Family of Doora, County Clare, for a Century of Missionary Service in New South Wales 1888-1988 (Bungendore, 1989), pp.1,7-10,12-14. Copy in WFMA. The Freeman's Journal, Sydney, June 18, 1892, p.19. SLNSW.
 Catholic Directory of Australasia: Wilcannia-Forbes Diocese, 1920s, 1930s, 1940s. SAA.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.
 Diary of Bishop Dunne, 1887-1892: Visitation of Bourke Convent, Sept. 6, 1892, notes that the postulant, Margaret Doohan "...Knows music, passed Junior Exam at St Vincent's College, Sydney." WFDA. The Freeman's Journal, Sydney, Oct. 15, 1892, p. 15 account of Reception of S M Xavier Doohan; Dec. 30, 1894, p. 19 account of Profession. SLNSW. Bathurst Convent Annual, 1907, p. 28 Obituary, S M Xavier Doohan. BMA.

- 74. Register of Chapters Votes for Reception and Profession, 1881-1961, Sisters of Mercy, Ballarat East: Entry for Sept.20, 1892, notes transfer of Mary Murphy, Postulant, to Bourke, with approval of Bishops of Dioceses concerned. Archives of Sisters of Mercy, Ballarat East Congregation (hereinafter BEMA). M M Alacoque Connell, who came to Ballarat East with Mary Murphy from the Callan Missionary School, Ireland, understood that the transfer related to Mary Murphy having relatives in the Ballarat area. Information from Sr Margaret Ryan, Ballarat East, to Sr Mary Ryan, June 30, 1993. WFMA.
- 75. The Western Herald, Bourke, March 18, 1893 account of Reception of S M Teresa Murphy. SLNSW. The Cobar Leader, Nov. 10, 1899 account of death of S M Teresa Murphy. SLNSW. During the 1890s, The Cobar Leader frequently noted the numbers of cases of typhoid fever in the town and district. Death Certificate of S M Teresa Murphy. WFMA.
- 76. The Freeman's Journal, Sydney, June 24, 1893, p.15 account of Reception of S M Evangelist Keating. SLNSW, Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.
 Copy of Entry details, Oct. 18, 1888, of Kate Keating (S M Bridget), from GMA.
 Copy of Entry details, June 27, 1889, of Gertrude Keating (S M Magdalen), from Archives of Sisters of Mercy, Parramatta (hereinafter PMA).
- The Western Herald, Bourke, Nov.16, 1901, Obituary of S M Columba Kennedy. SLNSW.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932.
 WFMA.
 Death Certificates and/or Obituaries of Sisters available in WFMA. The eight Sisters who died young were Srs M Ignatius Garrick, Stanislaus Foley, Columba Kennedy (Kenny), Berchmans Kerwin, Bernard Nunan (Noonan), Brigid Bergin, Peter Collison and Gabriel Brady.
- Recollections of Wilcannia-Forbes Mercy Sisters who had lived at Bourke, <u>Bourke Records</u>. WFMA. <u>Register of Sisters of Mercy, Wilcannia-Forbes</u>, 1932-, WFMA.
- 80. The Freeman's Journal, Sydney, Feb.20, 1913, p.25. SLNSW.
- 81. Register of Novices, Sisters of Mercy, Bathurst, 1866-1923. BMA. Srs M Dominic Dunne, Casimir Collison, Damian Allen, and Columba Doyle appear in this Bathurst Register. Bourke Records, WFMA, contain a card given to S M Dominic Dunne at her Reception in the Bourke Church on April 27, 1916. She completed her Novitiate in Bathurst. The Catholic Press, Sydney, April 1, 1920, p.31, notes that Bishop Hayden of Wilcannia-Forbes performed the Profession ceremony at Bathurst for S M Casimir Collison on March 19, 1920. SLNSW.
- The Western Champion, Parkes, Feb. I, 1923. (No pagination). SLNSW.
- T Hill, Brewarrina from the Early 1840s' in Brewarrina Centenary Celebrations 27th April, 1963 – 5th May, 1963 Souvenir Programme. (No pagination). Photocopy in WFMA.

- Diary of Bishop Dunne, 1887-1892, Visitation of Bourke Parish, Sept. 4, 1892, gives 1891 Census figures for Bourke and the towns served by the Priest there. WFDA. The Brewarrina Times and Barwon River Gazette, Wed. Dec. 21, 1898; May 8, 1901. (No pagination). SLNSW.
- 84. Diary of Bishop Dunne, 1887-1892: Visitation of Bourke Parish, Sept.28, 1890; Sept.4, 1892. Notes re Brewarrina Meeting, Oct.5, 1890; Brewarrina Church tender, Aug. 10, 1892. WFDA. Dunne, 'The Catholic Church in Bourke and District', Papers on the History of Bourke, 1, p. 154. The Freeman's Journal, Sydney, Sept.30, 1893, p. 15. SLNSW. Catholic Directory of Australasia: Diocese of Wilcannia, 1893, 1894. SAA. Centenary History of Wilcannia Diocese, p. 16.
- 85. The Freeman's Journal, Sydney, July 7, 1894, p.16; July 21, 1894, p.18, SLNSW. Dunn, Brief History of Wilcannia-Forbes Mercy Sisters, p.20. Catholic Directory of Australasia: Wilcannia Diocese, 1895, 1896. S M Benedict Harney is given as Brewarrina Superior in 1895, and S M Aquin McLean in 1896. SAA. Undocumented sources in WFMA name S M Matthew Brady or S M Charles Fennessy as Founding Superior. Acts of Chapter of Election - Bourke Congregation; 1888-1932, indicates that S M Benedict Harney was elected Bursar for the Bourke Community in July 1885. She remained so until 1907. This position most likely required her residence in Bourke. WFMA. Brewarrina Records: Undated interviews with (unnamed) early Brewarrina Sisters. WFMA.
- 86. Catholic Directory of Australasia: Diocese of Wilcannia. 1894, 1895, 1896. SAA. The Freeman's Journal, Sydney. Oct.24, 1896, p. 15. SLNSW. Interview of Brewarrina Ex-students, Kitty Crane and Joan O'Neill (nee Crane) by Sr Mary Ryan, Feb.13, 1999. WFMA. Their father, Bill Crane, and a non-Catholic boy called Shore, left the Brewarrina Public School to attend the Sisters' School on the day it opened. Their aunt. Nellie Crane, was also among the first pupils of the High School, featuring prominently in the musical field. The Brewarrina Times, Sept.21, 1898, Dec.5, 1900, records Trinity College, London, music examination results for pupils of the Sisters of Mercy. SLNSW.
- The Catholic Press, Sydney, Aug. 22, 1896, p. 17. SLNSW. The Freeman's Journal, Sydney, Aug. 29, 1896, p. 16. SLNSW.
- The Freeman's Journal, Sydney, Aug. 29, 1896, p. 16.
 SLNSW.
 The Brewarrina Times, Sept 28, 1898. SLNSW.
- The Brewarrina Times, Sept. 21, Dec. 21, 1898; May 17, 1899; Oct. 17, Dec. 5, 1900; Aug. 7, 1901; Aug. 20, Nov. 26, 1902. SLNSW.
- Catholic Directory of Australasia: Diocese of Wilcannia, 1894 to 1906. SAA.
- The Catholic Press, Sydney, May 6, 1909, p. 16. SLNSW.
 The Brewarrina Times. Oct. 10, 1906. Sllk print of
 account of opening of Convent preserved in 'time
 capsule' bottle, and found when Convent was
 demolished in 1979. WFMA.

- Catholic Directory of Australasia: Wilcannia Diocese, 1906, lists M M Imelda O'Donnell as Mother Superior of the Bourke Community, with S M Alacoque Whelan as Superior of Brewarrina. SAA.

 Newspaper cutting of finding of 'time capsule', 1979, in Brewarrina Records. WFMA.
- The Catholic Press, Sydney, May 6, 1909, p.16. SLNSW.
 The Subscription List appears in the May 13 issue, p.16.
- Cobar Public School Centenary, 1878-1978.
 Cobar Copper Centenary, 1869-1969.
 Catholic Directory of Australasia: Diocese of Wilcannia, 1896 to 1904. SAA.
- Cotholic Directory of Australasia: Diocese of Wilcannia/Wilcannia-Forbes, 1906 to 1921. SAA. Dunn, Brief History of Wilcannia-Forbes Sisters of Mercy, p.15. WFMA. Cobar Copper Centenary, 1869-1969.
- Information from Mrs Joy Prisk, Cobar Historical Society, to Sr Mary Ryan, Sept. 14, 1998. WFMA.
- 96. Interview of Wrightville Ex-student, Belle Le Lievre (nee Sheed) by Sr Nora O'Leary. (Undated, but c.1978). Cobar Records. WFMA. Belle attended the School from about 1909. Her sister, Frances, also educated at Wrightville, entered the Parkes Convent in 1923 to become S M Bernadette Sheed. Interview of Wrightville Ex-student, Thora Morris (nee Manns) by Sr Mary Ryan, Sept. 17, 1998. WFMA. Thora commenced school at Wrightville in 1920, and left at the end of 1921 when her family moved to the country.
- Cobar Copper Centenary, 1869-1969.
 Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1919 to 1923. SAA.
 Cobar Public School Centenary 1878-1978 indicates similar decreases in enrolments across the 1920s.
- 98. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1922, 1923. SAA. In 1922, ten towns were listed under the heading, 'Superior Schools'. In 1923, this category had disappeared, and 'High School' numbers under the Parish entry generally denoted Secondary students. No High School figures appeared for Cobar or Brewarrina in 1923.
 In a letter to the Religious Teachers of the Bathurst Diocese, dated Jan.28, 1922, Bishop O'Farrell of Bathurst ordered that all 'select' schools be immediately merged with the Parish Schools. Copy in BMA.
- Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1923, 1927, 1930. SAA. Cabar Copper Centenary, 1869-1969.
- 100. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1919 to 1932. SAA.
- Interviews of Cobar Ex-students, Norma Langford (nee Francisco), Margaret Wade (nee Hogan), Eva Attwater (nee Clark), by Sr Mary Ryan, Sept. 13-17, 1998. WFMA.
 The Cobar Leader, March 9, 1906, p.3. SLNSW.
- 102. The Western Herald, Bourke, June 12, 1895; July 17, 1895; Feb.5, 1929. SLNSW. In 1929, two boys and one girl passed the Intermediate Certificate; their subjects

- included English, History, Mathematics I & II, Latin, French, Business Principles, Shorthand and Music. The Catholic Press, Sydney, Feb.5, 1920, p.14, notes that four girls and one boy at the Bourke Convent gained the Qualifying Certificate. SLNSW. The Freeman's Journal, Sydney, July 18, 1896, p.15; Aug. 1, 1896, p.15. SLNSW.
- 103. The Western Herald, Bourke, June 27, 1928; July 10, 1929; Aug.2, 1932. SLNSW. Interview of Bourke Ex-student, Dot Gascoigne (nee Moses) by Sr Nora O'Leary, c.1983. WFMA. Dot mentions that S M Calasanctius Newell taught both Music and Commercial subjects. Interview of Bourke Ex-student, Emily Bourke (nee Doohan), by Sr Mary Ryan, Feb.17, 1999. WFMA. Emily's brother, Bert, was taught the violin by S M Alocoque Whelan, and he often accompanied the choir during Benediction. Emily learned shorthand and bookkeeping in Sixth Class. She completed the Qualifying Certificate under S M Teresa Edwards in the early 1920s.
- 104. The Western Herald, Bourke, July 11, Nov.3, Dec.12, 1923; March 18, Nov.21, 1925. SLNSW. Interview of Bourke Ex-student, Florrie Duncan (nee Luffman) by Sr Mary Ryan, Feb.17, 1999. WFMA.
- 105. Interview of S M Loreto Grehan by Sr Daphne McKeough, 1991. <u>Bourke Records</u>. WFMA. S M Loreto first taught in Bourke in 1930-3.
- 106. <u>Brewarrina Records</u>: Notes of Sr Nora O'Leary on Brewarrina Convent history (Typescript). WFMA.
- 107. Catholic Directory of Australasia: Diocese of Wilcannia. Entries 1923 to 1933 give no Secondary School numbers for Brewarrina. SAA. The Catholic Press, Sydney, Feb.5, 1920, p.14, lists two Brewarrina Convent girls successful in the Qualifying Certificate Examination; Feb.26, 1920, p.18, lists one Brewarrina Convent girl in Intermediate Certificate results. SLNSW. Interwiew of Brewarrina Ex-student, Ollie Grange (nee Ryan) by Sr Nora O'Leary, c. 1983. Brewarrina Records. WFMA. Ollie was taught Commercial subjects by S M Aloysius Grogan. Interviews of Brewarrina Ex-students, Kitty Crane, Joan O'Neill (nee Crane), and Jean Bell (nee McKenzie) by Sr Mary Ryan, Feb.13, 15, 1999. WFMA. Kitty completed her education in Sydney. Jean learned knitting, crochet and needlework from the Sisters. The students contributed some of their work to the Catholic Bazaar each year.
- Interviews of Brewarrina Ex-student, Ada Hunt (nee Plowman), and of Mrs Pauline Hertslet, by Sr Mary Ryan, Feb. 15, 1999. WFMA.
- 109. Catholic Directory of Australasia: Diocese of Wilcannia, 1929 to 1932. SAA. The numbers dropped from 93 in 1929 to 55 in 1932. Interviews of Brewarrina Ex-students, George Shearer and John Scofield, by Sr Mary Ryan, Feb.14, 1999. WFMA.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-.
 WFMA.
 Death Certificates of Sisters, Bourke Records. WFMA.
- 111. The Freeman's Journal, Sydney, Feb.20, 1913, p.25. SLNSW.

- 112. The Freeman's Journal, Sydney, Feb.20, 1913, p.25. SLNSW.
- 113. The Freeman's Journal, Sydney, Feb.20, 1913, p.25. SLNSW.
- 114. Dunn, Brief History of Wilconnia-Forbes Sisters of Mercy, p.23. WFMA. Catholic Directory of Australasia: Archdiocese of Sydney, 1914 to 1917. SAA.
- 115. Maher, A Century of Missionary Service in New South Wales 1888-1988, p.12. Fr Thomas Cahill, former Parish Priest of Bourke, had moved to New Zealand in 1898. A fortunate investment in shares enabled him to assist S M Gertrude with the Blackheath purchase. Brewarrina Records: Interviews with early Brewarrina Sisters indicate that the Sisters had grown their own vegetables to sell, and often reduced their diet to bread and jam, to help save money for the Blackheath Convent. WFMA.
- 116. Brewarrina Records: Interviews with early Brewarrina Sisters, WFMA.
 'Bourke Memoirs of S M Kevin Lynch', in Bourke Records, WFMA.
 Interview of S M Vincent Gaffney by Sr Mary Ryan, July 22, 1999. WFMA. S M Vincent described holidays at Blackheath as "a real resurrection" for the Sisters.
- 117. Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.
 The Catholic Press, Sydney, Aug. 23, 1917, p.11 Obituary of S M Gabriel Brady: July 6, 1923, p.25 Obituary, S M Alacoque Whelan; Oct. 1, 1925, p.16 Obituary, S M Angela Hennessey. SLNSW.
 Interview of S M Vincent Gaffney by Sr Mary Ryan, July 22, 1999. WFMA. Sisters who had tuberculosis slept in a separate small building on the same property as the Convent.
 Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930; S M Imelda O'Donnell to Bishop Hayden re M M Alacoque Whelan's illness, March 28, May 16, 1923. WFDA
- The Freeman's Journal, Sydney. Feb. 20, 1913, p. 25; June 22, 1916, p. 31. SLNSW.
- Interview of Blackheath Ex-student, Barbara Hodgkinson (nee Beaver) by Sr Mary Ryan, July 18, 1999. WFMA.

Chapter 3

- Ted McMillan, ed, The Wilconnia Historical Society Guidebook (Wilcannia, no date), pp.1, 6-8. Copy in WFMA. Grogan, A Valiant Woman, p.101, states that the Sydney Bulletin gave a mild rebuke to the 'Queen City' for its lavish social life and poor attention to religious practice.
- Patrick Francis Cardinal Moran, History of the Cotholic Church in Australosio (Sydney), (no date, but c.1896), pp.403-4.
- Booklet on History of Wilcannia and White Cliffs, pp.28-9. (Author and Title unknown, date c.1933). Incomplete copy in WFMA. Gives dates of Fr Curran's arrival in the town, and building of presbytery. Diary of Bishop Dunne, 1887-1892: Visitation of Wilcannia Parish, Nov.18, 1887. WFDA.

- Diary of Bishop Dunne, 1887-1892: Summary of the main towns of the Diocese from Bishop Byrne of Bathurst, 1887 - Information on Silverton; Visitation of Broken Hill Parish, July 7-22, 1888. WFDA. The Freeman's Journal, Sydney, March 17, 1894, p.19. SLNSW.
- Town and Country Journal, Sydney, Aug. 18, 1888, p.328, SLNSW.
 Diary of Bishop Dunne, 1887-1892: Visitation of Wilcannia Parish, Aug 5-12, 1888; April 27, 1890; Feb. 1, 1891; Feb. 14, 1892. WFDA. Bishop Dunne, in his Diary, refers to 'Fr Davoren', while later references, and Father's grave at Wilcannia give the spelling as 'Davern', Grogan, A Valiant Waman, p. 101.
- 6. Grogan, A Valiant Woman, p. 103.
- Grogan, A Valiant Woman, pp.103-5.
 Diary of Bishop Dunne, 1887-1892: Visitation of Wilcannia Convent, report of arrival in Wilcannia, July 23, 1890. WFDA.
- Diary of Bishop Dunne, 1887-1892: Visitation of Wilcannia Convent, report of arrival, July 23, 1890.
 WFDA. The cottages forming the first Convent were still standing in 2003.
 The Freeman's Journal, Sydney, March 17, 1894, p.19.
 SLNSW.
- The Freeman's Journal, Sydney, Aug. 2, 1890, p.15. SLNSW.
- Diarry of Bishop Dunne, 1887-1892: Visitation of Wilcannia Convent, Feb.2, 1891. WFDA. The Freeman's Journal, Sydney, Feb.14, 1891, p.15. SLNSW.
- 11. Grogan, A Valiant Woman, pp.11-88, 96.
- Catholic Directory of Australasia: Diocese of Wilcannia, 1891 to 1902. SAA.
 The Freeman's Journal, Sydney, Dec.2, 1905, p.17 -Obituary of M M Paul Fielding, SLNSW. Grogan, A Valiant Woman, p.105.
- 'Inward Passengers List' for "Gainsborough", Sydney, Dec. 8. 1875. Records of Shipping Master's Office. ANSW. Entrance record for Rose Carey in Register of Sisters of Mercy, Yass. Copy of early pages in WFMA. The Record, Bathurst, Jan. 16, 1883, p.40, mentions Sr Mary (Miss Carey) as a founding member of the Tumut Convent on Jan. 2, 1883. BDA. Sr Mary was professed on Aug. 18, 1883.
- The Freeman's Journal, Sydney, Dec. 2, 1905, p.17. SLNSW. Entrance record for Sarah Grogan in Register of Sisters of Mercy, Yass. Copy in WFMA. Diary of Bishop Dunne, 1887-1892; Visitation of Wilcannia Convent, July 23, 1890; Feb.2, 1891; Feb.13, 1892. WFDA. Catholic Directory of Australasia: Diocese of Wilcannia/Wilcannia-Forbes, 1903 to 1941. SAA. Acts of Chapter of Election - Bourke Congregation : 1888-1932 - Records of Elections, Bourke/Wilcannia Amalgamation, 1922-1930. WFMA. Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: S M Gertrude Grogan to Bishop Hayden, Dec.30, 1924, indicates that S M Gertrude's father, W J Grogan of Yass, donated £600 to help bring Irish Postulants to Parkes in 1926. WFDA.

Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Bishop Fox to Srs M Gertrude and Aloysius Grogan, June 9, 1943, confirms that these Sisters donated their sizable bequests from their father's Estate for the education of Priests and Sisters for the Wilcannia-Forbes Diocese. WFDA.

- 15. Entrance record for S M Ignatius in Register of Sisters of Mercy, Yass. Copy in WFMA. (In the Register, her surname is spelt 'Markley'.) Acts of Chapter of Election - Bourke Congregation: 1888-1932: Parkes Community Chapter, Jan. 22, 1930. WFMA. This record, containing 5 M Ignatius' signature, indicates that she spelt her surname 'Martley'. Diary of Bishop Dunne, 1887-1892; Visitation of Wilcannia Convent, July 23, 1890; Feb.2, 1891; Feb.13. 1892. WFDA. Catholic Directory of Australasia: Diocese of Wilcannia, 1909 to 1914. SAA. Interview of Wilcannia Ex-student, Kathleen Plant (nee Sullivan) by Sr Mary Ryan, Sept. 14, 1998. Kathleen received special tuition from S M Ignatius Martley when she first came to board in Wilcannia in 1923. WFMA.
- Diary of Bishop Dunne, 1887-1892: Visitation of Wilcannia Convent, Feb.13, 1892, WFDA. Entrance record for Mary Jane Garry in Register of Sisters of Mercy, Yass. Copy in WFMA. Register of Sisters of Mercy, Wilcannia-Forbes, 1932-WFMA. The Freeman's Journal, Sydney, March 4, 1893, p. 15, reports the Profession of S M Columba Garry. SLNSW.
- Catholic Directory of Australosia: Diocese of Wilcannia/Wilcannia-Forbes, 1903 to 1940. SAA. Information from Srs Josie Smith and Margaret Hocking to Sr Mary Ryan, Oct.29, 1999. WFMA. Register of Sisters of Mercy, Wilcannia-Forbes, 1932-WFMA.
- Diary of Bishop Dunne, 1887-1892: Visitation of Wilcannia Convent, Feb.13, 1892. WFDA.
- 'Memories of S M Kevin Lynch'. (Undated). Wilcannia Records. WFMA. S M Kevin recalls her Novitiate days under M M Aloysius Grogan. Interview of Brewarrina Ex-student, Ollie Ryan (nee Grange) by Sr Nora O'Leary, c.1983. Brewarrina Records. WFMA. Acts of Chapter of Election - Bourke Congregation: 1888-1932: Parkes Community Chapter, Jan.22, 1930. WFMA. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1930s, 1940s. SAA.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-WFMA.
 Diary of Bishop Dunne, 1887-1892: 'Notes for Relatio, etc., 1891 Missionary Party': Visitation of Wilcannia Convent, Feb.13, 1892. WFDA.
 The Freeman's Journal, Sydney, March 17, 1894, report of profession of S M Alacoque Nicholls; June 23, 1894, p.15, report of profession of Srs M Bernard Keane and Veronica McDonald. SLNSW.
 Catholic Directory of Australosia: Diocese of Wilcannia-Forbes, 1920s, 1930s, 1940s. SAA.

- The Freeman's Journal, Sydney, March 17, 1894, p.19.
 SLNSW,
 Notes and Annals of Bishop Dunne, 1892-1902:
 Entries for Feb.25, Nov.25, 1894. WFDA.
- Notes and Annals of Bishop Dunne, 1892-1902: Entry for Oct. 20, 1894, mentions arrival in Broken Hill of Mary Tandy, Postulant for Wilcannia. Entry for June 21, 1897, records her profession. WFDA.
 Register of Sisters of Mercy, Broken Hill, 1889-1931 indicates S M Stanislaus' sister, Kathleen, entered Broken Hill in 1901, to become S M Antonia Tandy. WFMA.

 Interview of Wilcannia Ex-student, Kathleen Plant (nee Sullivan), by Sr Mary Ryan, Sept. 14, 1998. WFMA.
- 'Wilcannia 1890 from Yass. From Sister M. Xavier's Memiors - Tilly Cahill', (Typescript, undated). Wilcannia Records. WFMA. The Western Grazier, Wilcannia, Jan. I, March 11, June 27, Nov. 11, Nov. 25, 1896; March 13, March 17, 1897. (No pagination). SLNSW.
- Booklet on History of Wilcannia and White Cliffs, p.30. Interview of Wilcannia Ex-student, Alice Linnett (nee Sutton), by Sr Nora O'Leary, (undated). Wilcannia Records. WFMA.
- The Western Grozier, Wilcannia, Jan 18, 1896. SLNSW. Notes and Annals of Bishop Dunne, 1892-1902: Entries for 1896: Jan.23, 24, 25, 26, plus note at end of Jan.26, indicating his stay until Feb.13, 1896. WFDA.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA. The Catholic Press, Sydney, May 13, 1909, p.21, gives Obituary of S M Clare O'Connell. SLNSW. Death Certificate of S M Clare O'Connell, Wilcannia Records. WFMA. Information re S M Antonia Mitchell from Veronica (Ron) Barker to Sr Mary Ryan, July 22, 1999. WFMA. 'White Cliffs - 1902 - from Wilcannia. Memoirs of Sr. M. Xavier Cahill', (Typescript, undated). Wilcannia Records. WFMA. S M Josephine Mannix's sister, Alice, entered Bourke, becoming S M Austin. Another sister became S M Anthony of the Gunnedah Mercy Congregation. Photographic Records in WFMA. Interview of Wilcannia Ex-student, Kathleen Plant (nee Sullivan), by Sr Mary Ryan, Sept. 14, 1998. WFMA. Cotholic Directory of Australosia: Diocese of Wilcannia-Forbes, 1920s to 1950s. SAA.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.
 Notes and Annals of Bishop Dunne, 1892-1902: Entries for March 8,9, Sept. 28, 1901, WFDA.
- 28. Maher, A Century of Missionary Service in New South Wales, 1888-1988, pp.13-14, 8. The Hospital Matron in Parkes was amazed that sick Catholics sent for S M Xavier before they sent for the Priest! H R (Ray) Melville, The Hard Yards to Half-Way (Quirindl), pp.9, 15. Melville records S M Xavier's somewhat unorthodox way of helping him overcome his problems with the school bully! He describes S M Xavier as "...saintly, wonderful, worldly." Photocopy of Extract available in WFMA.

- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-.
 WFMA.
 The Freeman's Journal, Sydney, Sept. 5, 1907, p.22 Obituary of S M Agnes Murphy. SLNSW.
 Catholic Freeman's Journal, Sydney, Aug. 15, 1940, p.13 Obituary of S M Paul Doran. SLNSW.
 Interview of Wilcannia Ex-student, Kathleen Plant (nee Sullivan), by Sr Mary Ryan, Sept. 14, 1998. WFMA.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-.
 WFMA.
- Views expressed by Mr J W Taylor, Coolabah, in a letter to Mr Tony Lawler MHR, Nov.24, 1998. Copy given by Mr Taylor to Miss Gwen Rowe, White Cliffs History Group, who forwarded a copy to WFMA. Information from Srs Josie Smith and Margaret Hocking to Sr Mary Ryan, Oct.10, 1999. WFMA.
- 32. Letter of Gwen Rowe, White Cliffs Historian, to Sr Mary Ryan, July 24, 2000, giving details of Edmund F Murphy. WFMA. Notes and Annals of Bishop Dunne, 1892-1902: Entry for July 1, 1900. WFDA. The Bishop confirmed 26 people at White Cliffs on the day the Church was opened. The Freeman's Journal, Sydney, May 3, 1902, p.12. SLNSW. Gwen Rowe, Saltbush Rainbow (White Cliffs). Extract available in WFMA. Gwen Rowe, 'White Cliffs and the Churches' - Text of Radio Broadcast over 2NB-ABC, Broken Hill, 1989. Copy in WFMA.
- Gwen Rowe, 'White Cliffs. Roman Catholic Church, Convent School. From White Cliffs newspaper (weekly) 1897-8 and 1900-1903'. (Manuscript Notes supplied by Gwen Rowe to Sr Mary Ryan, 1998). The tender for the Convent was won by Mrs Louise Boxall, at £645. The Freeman's Journal, Sydney, May 3, 1902, p.12. SLNSW.
- Notes and Annals of Bishop Dunne, 1891-1902: Entries for April 13,14, 1902. WFDA.
 Gwen Rowe, White Cliffs. Roman Catholic Church, Convent School.
- The Freeman's Journal, Sydney, May 3, 1902, p. 12. SLNSW. Gwen Rowe, 'White Cliffs. Roman Catholic Church, Convent School.'
- Notes and Annals of Bishop Dunne, 1892-1902: Entry for Aug.17, 1902. WFDA.
 The Freeman's Journal, Sydney, April 12, 1902, p.21. SLNSW. Booklet on History of Wilcannia and White Cliffs, p.38. Catholic Directory of Australasia: Diocese of Wilcannia, 1902 to 1904. SAA.
- White Cliffs 1902 from Wilcannia. Memoirs of Sr. M. Xavier Cahill'. Wilcannia Records. WFMA.
- 38. 'White Cliffs 1902 from Wilcannia. Memoirs of Sr. M. Xavier Cahill'. Wilcannia Records. WFMA. Gwen Rowe, 'White Cliffs and the Churches', mentions Lena McClure's recollections of boarding at White Cliffs in 1915. The boarders took winter walks around the mullock heaps, searched for stray pieces of opal, and returned to the Convent to find S M Veronica had hot 'pufftaloons' ready for their afternoon tea. Interview of S M Lucy (Florence Taylor) by Sr Mary Ryan, Feb.27, 1999. Florence's cousin, Rose Taylor was cared for by the White Cliffs Sisters from the age of three, after her mother died. She remained with the Sisters until she was about twenty years old, WFMA.

- Interview of Myrtle Quinn (nee Mitchell) by Sr Mary Ryan, Nov.11, 1998. WFMA. Myrtle was a day student at White Cliffs Convent from about 1911 to 1918.
- Diocesan Mission Fund Records of Bishop Dunne, 1887-1916: Entry added in 1917 reads: "Loan to White Cliffs Convent to build boys School £50". WFDA.
- 'White Cliffs 1902 from Wilcannia. Memoirs of Sr. M. Xavier Cahill'. Wilcannia Records. WFMA. Catholic Directory of Australasia: Diocese of Wilcannia, 1918. SAA. The Catholic Press, Sydney, Feb.5, 1920, p. 14, reports that four girls and one boy obtained their Qualifying Certificate at Sacred Heart Convent, White Cliffs. SLNSW. Photograph of former White Cliffs Convent, taken in 1994, supplied by Gwen Rowe to Sr Mary Ryan, 1999. Photographic Records. WFMA.
- Catholic Directory of Australasia: Diocese of Wilcannia/Wilcannia-Forbes, 1915 to 1930. SAA. Interview of Wilcannia Ex-student, Kathleen Plant (nee Sullivan), by Sr Mary Ryan, Sept. 14, 1998. WFMA. Booklet on History of Wilcannia and White Cliffs, p.30.
- The information which follows is from the following sources: Letter of Mr J W Taylor, Coolabah, to Mr Tony Lawler, MHR. Nov.24, 1998; Interview of S M Lucy RSM (Florence Taylor) by Sr Mary Ryan, Feb.27, 1999; Telephone conversations between Mr J W Taylor and Sr Mary Ryan, Feb.2, Oct.18, 1999. WFMA.
- Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930; S M Columba Garry to Bishop Hayden, Aug. 29, 1922. WFDA. The Bishop gave permission for this request, so presumably the Sisters carried out this mission.
- Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: S M Columba Garry to Bishop Hayden, Aug. 27, 1927. WFDA.

Chapter 4

Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1919, lists the towns included in the extended Diocese, SAA. MacGinley, A Dynamic of Hope, pp.233-6, notes the Amalgamations of Mercy Congregations in Goulburn, Bathurst and Victoria, which followed the Third Plenary Council of the Australian Bishops in 1905. Since the Foundations of the Sisters of Mercy in the Wilcannia Diocese were relatively new and separated by vast distances, their amalgamation seems not to have been considered at that time. Five independent Mercy Communities of the former Wilcannia Diocese existed in the Wilcannia-Forbes Diocese in 1922: Balranald (6 Sisters); Deniliquin (9 Sisters); Wilcannia (15 Sisters across Wilcannia and White Cliffs); Bourke (32 Sisters across Bourke, Brewarrina and Cobar, and at Blackheath in the Sydney Archdiocese); Broken Hill (59 Sisters, stationed in Central and South Broken Hill, and in Mt Barker and Brighton in the Adelaide Archdiocese). The Wentworth Mercy Sisters had been affiliated with the Victorian Mercy Amalgamation since the end of 1919. Mercy Sisters in Forbes, Narromine and Trangie belonged to the Bathurst Amalgamation set up in 1908. See: Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1922. SAA.

- 2. Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: S M Alacoque Whelan, Bourke, to Bishop Hayden, April 22, 1922: "Rev. Mother of Wilcannia has told me of their generous offer. If the Broken Hill Community still refuses to make a move after June, I suppose something of the kind must be done. The majority of our Sisters w'd be willing to fall in with the idea, if yr Lordship wishes it. Some few of the Junior members are not in favor of it." S M Columba Garry, Wilcannia, to Bishop Hayden, August 29, 1922: "We are all ... anxiously looking forward to Amal, with Bourke." WFDA.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-, WFMA.
 Catholic Directory of Australosia: Diocese of Wilcannia-Forbes, 1922. SAA.
- 4. Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: S M Alacoque Whelan, Bourke, to Bishop Hayden, April 22, 1922, indicated that she could only release two Sisters by closing the Wrightville School at Cobar. She also offered Miss Higgins, the Postulant coming in June to the Bourke Community. S M Columba Garry, Wilcannia, to Bishop Hayden, Aug. 29, 1922, wrote: "Hope your Lordship will be able to secure Parkes for us." WFDA. Information on Perthville Josephites at Parkes from an Article written by Sr M Bede (Perthville) (typescript, no date). Copy in Parkes Records. WFMA.
- 5. Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: S M Columba Garry (Wilcannia Superior, 1922) to Bishop Hayden, December 9, 1923, indicated that she personally would have been quite happy "... to let them [the Bourke Community] settle the matter (elections) among themselves." However, despite the inconvenience, in both December 1922 and December 1923, she arranged that all the Wilcannia and White Cliffs Sisters should go to Blackheath for the Chapters of Election, so that there would be no dissatisfaction among the Sisters. WFDA.
- 6. Acts of Chapter of Election Bourke Congregation: 1888-1932: Bourke-Wilcannia Amalgamation, Results of Elections, Dec.28, 1922; Jan.14, 1923. WFMA. Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: Apostolic Delegate Cattaneo to Bishop Hayden, Dec.2, 1926, indicates that, when in Rome the Delegate asked the Sacred Congregation of Religious to sanction the Bourke-Wilcannia Amalgamation and its common Novitiate operating since 1922. The Rescript from Rome giving the requested sanction was dated Sept.23, 1926. WFDA.
- 7. Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.
 Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: S M Imelda O'Donnell to Bishop Hayden, March 28, May 16, 1923. WFDA.
 Acts of Chapter of Election Bourke Congregation: 1888-1932: Bourke-Wilcannia Amalgamation, Results of Elections, Jan 15,18, 1924. WFMA.
 'Memoirs of S M Roque (Mary Sullivan)', Parkes Records, describes M M Imelda O'Donnell as "A completely selfless person, deeply spiritual, ... (who) spent herself spiritually, mentally and physically for the Sisters, the children, the people." Having seen ten young Sisters die in Bourke, she had a special care for the health of the young Sisters. WFMA.

- Acts of Chapter of Election Bourke Congregation: 1888-1932. Bourke-Wilcannia Amalgamation: Results of Elections, Jan. 15, 18, 1924; Jan. 12, 13, 1927; Jan. 16, 22, 1930. WFMA.
- Interview of Jean Higgins (nee Murray), by Sr Mary Ryan, Feb. 17, 1999. WFMA. Jean Murray was taught by Mary Higgins at a Subsidised School on a property near Bourke, shortly before Mary entered the Convent in 1922.
 Recollections of S M Xavier Cahill in: A Century of Christianity 1889-1989 A History of the Parkes Roman Catholic Church (Parkes, 1989), pp.44-5. (Produced by Centenary Book Committee). Copy in WFMA. Register of Sisters of Mercy, Wilcannia-Forbes, 1932-WFMA. The Western Champian, Parkes, March 22, 1923, (no pagination), reports the Reception of S M Joseph Higgins at St Jarlath's Church, Parkes. SLNSW.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.
 Julia Lynch came from Callan with four other girls one for Parkes, and three for the Parramatta Mercy Novitiate. Bourke Records. WFMA.
- Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: Bishop Hayden to M M Imelda O'Donnell, Jan. 6, 1925. WFDA.
- 12. Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: Bishop Hayden to M M Imelda O'Donnell, Jan.6, 1925. S M Gertrude Grogan to Bishop Hayden, Dec.30, 1924. WFDA. In implying in 1925 that Australian girls lacked the generosity to work in his difficult Diocese, Bishop Hayden seemed not to realise that, since 1887, of the 161 Sisters who had served or were currently serving in those Mercy Communities which eventually formed the Wilcannia-Forbes Congregation, 99 Sisters, or 61.5%, were Australian-born. Of the nine Irish-born who entered between 1902 and the end of 1925, some at least had migrated to Australia with their families. rather than having come specifically to join a Convent here. Statistics compiled from: Register of Sisters of Mercy, Wilcannia-Forbes, 1932-, and Register of Sisters of Mercy, Broken Hill, 1889-1931. WFMA. The Catholic Press, Sydney, July 16, 1925, p.19, acknowledges several donations to the Parkes Novitiate Fund,"... established to enable the Sisters of Mercy at Parkes to bring out a number of recruits for their Order from Ireland...". It gives the total donated to that date as over £1,723. SLNSW.
- 13. Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.
 Interviews of S M Vincent (Mary Anne Gaffney).
 S M Angela (Mary Quinn), S M Ursula (Mary Cummins). S M Loreto (Margaret Grehan). by
 Sr Mary Ryan, May 1998. WFMA. S M Angela Quinn mentioned that Fr Cosgrove, who had been stationed in Queensland and Tasmania, returned to Ireland in the early 1920s. He spoke to her of the Aboriginal people, whom he admired. When she met with
 Srs M Benedict and Columba in Ireland, Mary Quinn felt this was her call to serve the Aboriginal people.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-.
 WFMA.

Interviews of S M Mercie (Mary Rowe), S M Chanel (Elizabeth Delaney), S M Madeleine (Kathleen Kenny), S M Bernardine Thrapp, by Sr Mary Ryan, May, June, 1998. WFMA.

Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930, includes letters from S M Alacoque of St Brigid's Missionary School, Callan, with attached accounts, under dates of July 6, 1926; Jan. 5, June 14, July 11, Sept. 13, Dec. 14, 1927; Jan. 9, 1928. One of the letters makes clear that the Parkes Community, not the Bishop, was responsible for providing the funds for the girls' board and school requisites at Callan (including those of girls who eventually decided not to join the Mission), and for the passages to Australia. WFDA.

- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.
- 16. A Century of Christianity Parkes 1889-1989, p.47.
- Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: M M Imelda O'Donnell to Bishop Hayden, Jan.20, 1928; Aug. 26, 1929; Jan.3, Jan.9, 1930.
 M M Berchmans Kenane to Bishop Hayden, Mar.4, 1928; Jan. 25, May 28, Oct. 19, 1929. M M Berchmans Kenane to M M Imelda O'Donnell, Nov. 14, 1929 (copy). WFDA.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-.
 WFMA.
 Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: S M Xavier McHugh to Bishop, May 5, 1929; M M Imelda O'Donnell to Bishop, Aug. 26, 1929; M M Gertrude Grogan to Bishop, Jan. 23, 1930. WFDA. Acts of Chapter of Election - Bourke Congregation; 1888-1932: Acts of Chapter of Jan. 22, 1930. WFMA.
- Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: Notes on Visitation of Broken Hill Convent, Sat. Dec. 17, 1927. WFDA. The Bishop mentions five Sisters who spoke in favour of amalgamation with Parkes. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1931, 1932, SAA. Correspondence of Bishop Fox with Sisters of Mercy, Miscellaneous, 1931-37: Letter to "My dear Rev. Mother", dated 25th Nov. 1931. Responses from Superiors indicate this letter re amalgamation was sent to all Convents. WFDA. Register of Chapters of Amalgamated Institute of the Sisters of Mercy, Wilcannia-Forbes, 1932 - . WFMA. There is no extant record of the January 1932 Meeting. A later typescript addition to the Register of Chapters states that the Meeting was convened in Parkes, January 1932.
- Ron Tindall, ed, Parkes One Hundred Years of Local Government (Parkes, 1982), pp.11,19, 21, 24, 144.
 Copy in WFMA.
 Catholic Directory of Australasia: Diocese of Bathurst, 1882, 1886. SAA.
 The Freeman's Journal, Sydney, May 29, July 17, Dec.11, 1880. SLNSW.
 Acts of Chapter, Convent of Mercy, Bathurst, May 17, 1880; June 6,8, 1883. BMA. By 1883, the Sisters were concerned about their irregular access to Mass and the Sacraments during a good part of their time in Parkes. Catholic Observer, Bathurst, July 25, 1993, p.8 Diary of Fr J P Byrne, entry for Wed, July 11, 1883: "Srs of Mercy left Parkes." Copy in BMA.

Register of Sisters of Mercy, Wilcannia-Forbes, 1932.

WFMA. M M Vincent Sheehan died in Blackheath just a year before the Bourke and Wilcannia Sisters were asked to consider establishing their Mother House in Parkes.

- Article written by Sr M Bede (Perthville). Copy in Parkes Records. WFMA.
- 22. The Western Champion, Parkes, Feb. I, March 8, 1923; Aug. 21, 1924. SLNSW. Tindall, ed, Parkes One hundred years of Local Government, p.52. Parkes Jubilee Week March 27 to April 2 1933 Progress (Official Souvenir Book of Fiftieth Year of Municipal Government in Parkes), (no pagination). Copy in Parkes Records. WFMA. A Century of Christianity Parkes 1889-1989, pp.44-5. Recollections of S M Xavier Cahill. 'Notes on Parkes', (manuscript compiled by Sr Nora O'Leary, no date), in Parkes Records. WFMA. Information from Sr Florence Kinsella to Sr Mary Ryan, April 30, 2003. While working at the Parkes Convent between 1936 and 1940, Florence heard the Sisters speak of the poverty of the Community in their early years in Parkes. M M Imelda O'Donnell used to be particularly distressed that there was no money to replace the Sisters' worn-out shoes. WFMA.
- 23. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1923. SAA. Interviews of Parkes Ex-students, Sr M Emilian (Katie O'Brien), Gordon O'Sullivan, Fred O'Brien, Ken Coulston, Bede Littler, Letty Howell (nee Loftus). Doreen Nunn (nee McKay), Sr Kath O'Leary, Veronica (Ron) Barker, Pat Doolan (nee McGee), Joyce Hart (nee McGee), by Sr Mary Ryan, Nov.1998; May 31, June 1.4. July 15,22,23, 1999, WFMA, S M Xavier provided football boots for one boy, rather than see him left out of the School's first highly successful team, 'The Ragged Thirteen'. 5 M Xavier Cahill was so loved by her many Parkes ex-students that a bus-load of them travelled to Sans Souci in 1979 to help her celebrate her 99th birthday with over 200 Sisters, ex-students and friends. A Century of Christianity Parkes 1889-1989, p.70.
- 24. A Century of Christianity Parkes 1898-1989, pp.46-7. Interviews of Parkes Ex-students, Sr Sheila Crowley, Doreen Nunn (nee McKay), Veronica (Ron) Barker, Flora Heffernan (nee MacDonald), by Sr Mary Ryan, Nov.18, 1998; June 4, July 22,23, 1999. WFMA. Flora's aunt and uncle, Grace and Bill Hanlon, donated the musical instruments to the Convent. Interview of 5 M Chanel Delaney, Commercial teacher, by Sr Mary Ryan, July 22,1999. WFMA. The Parkes Post, December 15, 1925. (No pagination). Copy in WFMA. Report of Convent concert includes results of Commercial and Musical examinations for 1925. The Western Champion, Parkes, July 15, 1926, mentions Commercial examinations successfully completed through Stott and Hoares' Business College, National Business College, and Newton Rapid Business College. SLNSW. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1927, 1930. SAA, Parkes Jubilee Week 1933. The section headed 'Roman Catholic School', mentions the special Commercial

Course provided at the School.

- K H McLeod, ed, Progressive Trundle and District (Sydney, 1915), pp.6,8,10,24,25. Copy in WFMA. Centenary History of Wilcannia Diocese, p.57. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1920, 1929. SAA.
- 26. McLeod, ed, Progressive Trundle and District, p.36. Centenary History of Wilcannia Diocese, p.58. Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: S M Imelda O'Donnell to Bishop Hayden, Dec.19, 1927, Jan.20, 1928; S M Laurence (Mother General, Sisters of St Joseph, North Sydney) to Bishop Hayden, Dec.29, 1927, March 30, 1928; Bishop Hayden to Fr Sexton (Trundle), Jan.3, 1928; Fr Sexton to Bishop, Jan.4, 1928. WFDA, Manuscript note in Trundle Records, WFMA, states that Fr Sexton lived for some time in the Sacristy of the Church after vacating the Presbytery for the Sisters, A suitable cottage was later found for the Priest.
- Trundle Times, Feb. 10, 1928. (No pagination). SLNSW. Dunn, Brief History of Wilcannia-Forbes Sisters of Mercy, p.26. WFMA.
- 28. Interviews of Trundle Ex-students, Bill Pritchard. Winnie Cronin (nee Kearney), Pat Kearney (nee Goonan), by Sr Mary Ryan, June 23, July 7, 1999. WFMA. Trundle Times, Dec.7, 1928, records the Juvenile Ball, while Dec.12, 1929, records Music and Commercial exam results. At least thirteen pupils passed the Commercial exams in 1929, SLNSW.
- Manuscript notes, compiled by Sr Nora O'Leary, (undated), in Trundle Records. WFMA.
- Charles B Chappel, ed. A History of Peak Hill and District (Peak Hill, 1988), pp.6-7, 17-24, 28-35, 45-9, 127-33.
 Copy in WFMA.
 Town and Country Journal, Sydney, June 14, 1890, p.9 -Article entitled 'Peak Hill Goldfields', SLNSW, Jas. Norris, Peak Hill 1889-1961 (Peak Hill, 1961), pp.5,10. Copy in WFMA.
- Centenary History of Wilcannia Diocese, p.54.
 1895–1995 100 Years of Catholic Education in Peak Hill, (Co-ordinators: Madge O'Leary, Tonia Francis), 1995, pp.25-8, 31. Copy in WFMA.
 Letter from S M Antonia RSJ (Cumnack) to Mother M Kevin (Perthville), Sept.27, 1956, regarding the Sisters of St Joseph in Peak Hill, and their closing the School on June 13, 1930. Copy in WFMA.
 Marie Crowley, Women of the Vale Perthville Josephites 1872-1972 (Richmond, Vic., 2002), pp.142-4, Copy in BMA.
- 'Memoirs of Sr Mary (Roque) Sullivan: Peak Hill -1930', (manuscript), in <u>Peak Hill Records</u>. WFMA, Interviews of Peak Hill Ex-students and Teachers, Madge O'Leary, Toni Francis (nee Sanders), Molly Carpenter (nee Bryant), Claire Hando (nee Spratt), by Sr Mary Ryan, June 10, 1999. WFMA. 100 Years of Cotholic Education in Peak Hill, p.9.
- Interview of Ex-student, Molly Carpenter (nee Bryant), by Sr Mary Ryan, June 10, 1999. WFMA.
 'Memoirs of Sr Mary Roque Sullivan', Peak Hill Records. WFMA.
 100 Years of Catholic Education in Peak Hill, p.9.

 Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1930. SAA.
 100 Years of Catholic Education in Peak Hill, p.23.

Chapter 5

- Our Heritage Deniliquin 1842-1992 Heritage 150 (Deniliquin, 1992), p.1. (Newspaper issue incorporating excerpts from Deniliquin newspapers and other historical sources, 1840s - 1992.)
 Copy in Deniliquin Records. WFMA.
- 2. Our Heritage Deniliquin 1842-1992, p. 10.
- 3. Centenary History of Wilconnia Diocese, p.28.
- Centenary of the Deniliquin Convent School and the Sisters of Mercy 1887-1987 (Deniliquin, 1987), p.8. (Booklet produced by Editorial Committee). Copy in <u>Deniliquin</u> <u>Records</u>. WFMA.
 "Minute in Church Book - Deniliquin: May 12, 1861.

Meeting held at Sportsmans Arms for the purpose of organising a System for the proper maintenance of the Roman Catholic Clergyman Mr Power." Manuscript note in WFDA.

The Advocate, Melbourne, Feb.26, 1876, p.8; Feb.17, 1877, p.8, claimed in 1876 that "Eight years ago, Deniliquin was part of the Albury parish", and that in 1877 "The Catholic Congregation of Deniliquin does not exceed 125 persons." Typed quotes from The Advocate, Melbourne, in Deniliquin Records. WFMA. (The Advocate was Melbourne's weekly Catholic Newspaper.)

- The Advocate, Melbourne, Oct. 17, 1874, p.7; June 5, 1875, p.7; Dec. 16, 1876, p.7; Dec. 30, 1876, pp.8, 13.
 Quotes in Deniliquin Records. WFMA. Centenary History of Wilconnia Diocese, p.28.
- 6. Our Heritage Deniliquin 1842-1992, pp.2, 10.
- The Advocate, Melbourne, Jan.6, 1877, p.7. Quotes in Deniliquin Records. WFMA.
 Centenary History of Wilconnia Diocese, p.29.
 Centenary of Deniliquin Convent School 1887-1987, pp.9-10, 29.
 The Freeman's Journal, Sydney, Oct.11, 1884, p.16. SLNSW. Interview of Peter Holden by Sr Mary Ryan.
 Deniliquin, Dec.4, 1998 - Peter's grandmother was taught in the Church in Russell Street, presumably before St Alphonsus' School was built in 1884. WFMA.
- Diary of Bishop Dunne, 1887-1892: Visitation of Deniliquin Parish, Sept. 2, 1887. Bishop Dunne recorded that the Deniliquin Parish debt was over £900 at June 30th, 1887. WFDA.
 Manuscript note in Deniliquin Records, WFMA, claims that, when the Sisters of Mercy arrived in Deniliquin in 1887, the schools had been closed for some time because of lack of teachers. (Undated, source of information not given.)
- "A Nunnery for Deniliquin" Saturday, July 30, 1887 cutting in <u>Deniliquin Records</u>. WFMA. (Source not given).
- The Pastoral Times, Deniliquin, Sept.3, 1887. (No pagination). SLNSW.

- The Freeman's Journal, Sydney, Sept.10, 1887. SLNSW. Notes and Annals of Bishop Dunne, 1892-1902: Entry at end of 1902 gives area of Wilcannia Diocese as 145,635 square miles. WFDA.

 Diary of Bishop Dunne, 1887-1892: Foundation of Deniliquin Convent, Sept.1, 1887. WFDA.
- Diary of Bishop Dunne, 1887-1892: Foundation of Deniliquin Convent, Sept. 1, 1887. WFDA.
- 12. The Sisters of Mercy were advised by their Order's guidelines to rely for financial support on the Mission for which they had volunteered, rather than take away support from the Community they were leaving to go on Mission. Guide for the Religious called Sisters of Mercy (London, 1888), Part III, pp.472-4, 478-9. (Copy in BMA), outlines the right of the Sisters to a guarantee of reasonable financial security in any new Mission. It is clear that the new Wilcannia Diocese had to rely on whatever finances the people of the Diocese were prepared to give, and on appeals to groups such as the Society for the Propagation of the Faith, in France. The Freeman's Journal, Sydney, Aug. 20, 1887, p. 18, notes that Priests and Sisters had volunteered for the new Diocese, SLNSW. Knowing that the Shanahan Bequest was not yet available, the Albury Sisters paid £250 to help establish the Deniliquin Sisters, and Bishop Dunne noted several times in his Diary that this amount was still owing from the Parish to the Albury Convent. Diary of Bishop Dunne, 1887-1892: Visitation of Deniliquin Parish, May 24, 1888; Jan. 15, 1889. WFDA.
- 13. The Freeman's Journal, Sydney, Aug. 20, 1887, p.17. SLNSW.
- Casey, Held in our Hearts, pp.81, 97.
 Allen, The Labourers' Friends, p.173.
 Ignatius, The Wheel of Time, p.297.
 Register of Sisters of Mercy, Albury Copy of entries of Deniliquin Founding Sisters in Deniliquin Records.
 WFMA.
- 15. Diary of Bishop Dunne, 1887-1892: Visitation of Deniliquin Convent, May 25, 1888; March 4, 1890; Jan.20, 1891; June 11, 1892; Foundation of Wentworth Convent, Jan.30, 1892, WFDA. The Freeman's Journal, Sydney, Jan. 27, 1894, p. 16, opening of Deniliquin Convent chapel. SLNSW. M M Bridget Hilly chose to extend the existing Convent with the Shanahan Bequest, rather than use it to build a new Convent. Catholic Directory of Australasia: Diocese of Wilcannia, 1888 to 1905, SAA. Notes and Annals of Bishop Dunne, 1892-1902: Entry for May 10, 1894, re-election of M M Brigid as Superior of Deniliquin Convent, WFDA. The Catholic Press, Sydney, Feb.14, 1929, p.16 - Obituary of M M Bridget Hilly, SLNSW.
- Diary of Bishop Dunne, 1887-1892; Visitation of Deniliquin Convent, May 25, 1888; March 4, 1890; Jan.20, 1891; Foundation and Visitation of Wentworth Convent, Jan.30, 1892; Nov.16, 1892. WFDA. Ignatius, The Wheel of Time, pp.297-8. Allen, The Labourers' Friends, pp.171-4.
- Register of Sisters of Mercy, Albury. Copy of S M Monica's entry, in <u>Deniliquin Records</u>. WFMA. Death Certificate of S M Monica Tully, <u>Deniliquin</u> Records. WFMA.

- The Pastoral Times, Deniliquin, Oct. 10, 1896 Obituary of Sr Monica Tully. Copy from Mr Bill Muleen, Historical Society, Deniliquin, Dec. 1998.
- 18. Register of Sisters of Mercy, Albury. Copy of S M Berchman's entry, in Deniliquin Records. WFMA. The Pastoral Times, Deniliquin, Nov.17, 1888 – Profession of S M Berchmans Kenane; May 23, 1944 – Obituary of S M Berchmans Kenane. SLNSW. Diary of Bishop Dunne, 1887-1892: Visitation of Deniliquin Convent, May 25, 1888; March 4, 1890; Jan.20, 1891; June 11, 1892. WFDA. Catholic Directory of Australasia: Wilcannia/Wilcannia-Forbes Diocese, 1890s to 1930s. SAA. Centenary of Deniliquin Convent School, 1887-1987, pp.16-7. Interviews of Deniliquin Ex-students, Jean Pottinger (nee Edwards), Maureen O'Connor (nee Smith), Brian Smith, Sylvia Blake (nee Murphy), Peter Hetherington, by Sr Mary Ryan, Dec.1-4, 1998. WFMA.
- Ignatius, The Wheel of Time, p.298.
 Allen, The Labourers' Friends, p.173.
 Diary of Bishop Dunne, 1887-1892: Visitation of Deniliquin Convent, May 25, 1888; Jan.20, 1891; Foundation and Visitation of Wentworth Convent, Jan.30, 1892; Nov.16, 1892. WFDA.
 Register of Sisters of Mercy, Broken Hill, 1889-1931, indicates that S M Joseph Daly's sister, Lucy, entered that Convent in 1893, and became S M Angela. WFMA.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.
- Diary of Bishop Dunne, 1887-1892: Foundation of Deniliquin Convent, Sept. 1, 1887. WFDA.
- Diary of Bishop Dunne, 1887-1892: Foundation of Deniliquin Convent, Sept. 1, 1887. WFDA.
- 23. The Pastoral Times, Deniliquin, Sept.24, 1887. SLNSW.
- The Pastoral Times, Deniliquin, Sept. 20, 1890; Sept. 19, 1891. SLNSW.
- 25. Diary of Bishop Dunne, 1887-1892: Visitation of Deniliquin Parish, and Mission, May 13 to 29, 1888; Visitation of Deniliquin Convent, May 25, 1888. WFDA. The Sisters' Horarium, (based on that of Ireland), may have originally included Visitation in the middle of the School day simply because of Irish weather conditions and Ireland's restricted hours of daylight in Winter.
- 26. Diary of Bishop Dunne, 1887-1892: Visitation of Deniliquin Parish, May 13-29, 1888. WFDA. It is possible that the expectation of the Shanahan Bequest influenced the extent of people's support of the Convent and School at this time. The Pastoral Times, Deniliquin, March 8, 1890, quotes Bishop Dunne as saying that the Shanahan Bequest had still not been paid to the Convent. SLNSW.
- Town and Country Journal, Sydney, July 28, 1888, p. 171;
 Aug. 4, 1888, p. 222. SLNSW.
 The Freeman's Journal, Sydney, May 23, 1896, p. 15. SLNSW.
- 28. The Pastoral Times, Deniliquin, July 20, 1889; Feb. 14. March 21, Aug. 1, 1891. SLNSW. The Freeman's Journal, Sydney, Jan. 27, 1894, p. 16. SLNSW. Interviews of Ex-students, Vince Maher, John Leetham, Brenda Leetham (nee O'Connell), Pat O'Brien (nee Carew), Josie Jackson (nee Carew), by Sr Mary Ryan, Dec. 2-3, 1998, WFMA.

- Diary of Bishop Dunne, 1887-1892: Visitation of Deniliquin Convent, May 25, 1888; March 4, 1890; Jan.20, 1891; June 11, 1892; Visitation of Deniliquin Parish, June 19-23, 1890, where Bishop Dunne notes: "The Presbytery was handed over to the Sisters who urgently required more room ... The Sisters of Mercy now in occupation of the whole of the Church property." WFDA.
- Diary of Bishop Dunne, 1887-1892: Visitation of Deniliquin Convent, May 25, 1888; Nov.16, 1888; March 4, 1890; Nov.23, 1890; Jan.20, 1891; Foundation and Visitation of Wentworth Convent, Jan.30, 1892, Nov.16, 1892. WFDA.
 'Sr M Evangelist Mulvay' Typescript Article (Author and date unknown). Copy from GMA to WFMA. Ignatius, The Wheel of Time, p.298. Allen, The Labourers' Friends, p.173. The Pastoral Times, Deniliquin, Nov.15, 1888, Nov.23, 1890; Reception, Profession, S M Evangelist Mulvay. SLNSW.
- Diary of Bishop Dunne, 1887-1892: Visitation of Deniliquin Convent, March 4, 1890; Jan.20, 1891; Foundation and Visitation of Wentworth Convent, Jan.30, 1892; Nov.16, 1892. WFDA. The Pastoral Times, Deniliquin, July 6, 1889, and Town and Country Journal, Sydney, July 13, 1889, p.14, Reception of S M Magdalen Edgeworth. SLNSW. Ignatius, The Wheel of Time, p.295. Allen, The Labourers' Friends, p.173.
- The Pastoral Times, Deniliquin, Nov.17, 1888; July 6. Sept.28, 1889; March 8, 1890. SLNSW.
- 33. Register of Sisters of Mercy, Wilcannia-Forbes, 1932WFMA.

 Diary of Bishop Dunne, 1887-1892: Visitation of
 Deniliquin Convent, March 4, 1890: Jan.20, 1891; June
 11, 1892. WFDA.
 Interviews of Deniliquin Ex-students, Lorrie Frazer
 (nee Fitzmaurice), Patrick and John Hogan, Maureen
 O'Connor (nee Smith), Ethel Daly (nee Crossley),
 Desma Greaves (nee Cable), Margaret Coe (nee
 Hynes), by Sr Mary Ryan, Nov.30-Dec.4, 1998. WFMA.
 Interview of Deniliquin Ex-student, Eileen McFaull, by
 Sr Nora O'Leary (undated), Deniliquin Records.
 WFMA.

Catholic Directory of Australasia: Wilcannia/Wilcannia-Forbes Diocese, 1897 to 1906, 1920s. SAA. The Pastoral Times, Deniliquin, July 19, 1919; Dec.12, 1930. SLNSW.

- 34. Register of Sisters of Mercy, Wilcannia-Forbes, 1932-WFMA.
 Diary of Bishop Dunne, 1887-1892: Visitation of Deniliquin Convent, March 4, 1890; Jan.20, 1891. WFDA. The Catholic Press, Sydney, Feb.9, 1917, p.30, Obituary, S M Aloysius Collins; Jan.10, 1929, p.17, Obituary, S M Agnes Welch. SLNSW.
 St Joseph's Balranald Memento Booklet 1994, p.12.
 (Edited by Booklet Committee, 1994). Copy in WFMA. Centenary of Deniliquin Convent School, 1887-1987, p.19.
- Interviews of Deniliquin Ex-students, Desma Greaves (nee Cable), Patrick and John Hogan, Brian Smith, John Leetham, Brenda Leetham (nee O'Connell), Lorry Frazer (nee Fitzmaurice), Peter Holden, by Sr Mary Ryan, Dec.2-4, 1998. WFMA. The Freeman's Journal, Sydney, Dec.13, 1902, p.2; Feb.17, 1916, p.19. SLNSW.

The Pastoral Times, Deniliquin, Nov.12, 1904; Oct.30, 1909; Jan.17, 1920; Dec.19, 1925; Dec.16, 1930. SLNSW.

- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.
 The Freeman's Journal, Sydney, Oct.31, 1891, p.18. SLNSW.
 Diary of Bishop Dunne, 1887-1892: Notes re Relatio, etc., 1891, listing Irish Postulants and their destinations; Foundation and Visitation of Wentworth Convent, Jan.30, 1892, Nov.16, 1892. WFDA.
 Allen, The Labourers' Friends, p.173.
 St Joseph's Balranald, 1994, p.12.
- The Pastoral Times, Deniliquin, Nov.28, 1896, Reception of S M Ursula Corbett; Nov.26, 1898, Profession; June 12, 1936, Obituary of S M Ursula Corbett. Information from Mr Bill Muleen, Historical Society, Deniliquin, Dec.1998. Interviews of Deniliquin Ex-students, Eileen McFaull, Addie Greaves, by Sr Nora O'Leary. <u>Deniliquin</u> <u>Records</u>. WFMA. Interview of Deniliquin Ex-student, Vince Maher, by Sr Mary Ryan, Dec.2, 1998. WFMA.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.
 Diary of Bishop Dunne, 1887-1892: Visitation of Deniliquin Convent, June 11, 1892. WFDA.
 The Pastoral Times, Deniliquin, July 22, 1952 Obituary, S M Joseph Nash. Cutting in Deniliquin Records. WFMA. Death Certificate, S M Anthony Byrne. Copy in Deniliquin Records. WFMA. Interviews of Deniliquin Ex-students, Josie Jackson (nee Carew). Vince Maher, Joyce Atley (nee Taylor), Norma Drenkhahn (nee Clancy), Brian Clancy, by Sr Mary Ryan, Dec.2-3, 1998. WFMA.
 Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1930s, 1940s. SAA.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.
 'Memoirs of Mrs Florence Douglas Deniliquin' (undated), in Deniliquin Records. WFMA.
 Interviews of Deniliquin Ex-students, Elaine Priest (nee Crutchley), Jean Pottinger (nee Edwards), Desma Greaves (nee Cable), Veronica Green (nee Crowe), by Sr Mary Ryan, Dec. 1-4, 1998. WFMA.
 Centenary of Deniliquin Convent School, 1887-1987, pp.50, 52.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.
 Register of Sisters of Mercy, Goulburn. Information supplied by Goulburn Mercy Archivist, Sr Eileen Casey, Oct.28, 1998, to Sr Mary Ryan. WFMA.
 Interviews of Deniliquin Ex-students, Brenda Leetham (nee O'Connell), Brian Smith, Aileen Peterson (nee Triffitt), by Sr Mary Ryan, Dec.3-4, 1998. WFMA.
- 41. Interview of Deniliquin Ex-student, Mrs Addie Greaves, by Sr Nora O'Leary. <u>Deniliquin Records</u>. WFMA. The Freeman's Journal, Sydney, Jan.27, 1894, p.16, describes a large covered court in the Deniliquin Convent grounds, "... very pleasant for recreation either in summer or winter." SLNSW. The Pastoral Times, Deniliquin, July 19, 1890, reports that most of the articles on the Convent Stall at the Catholic Bazaar were the result of "... the deft and artistic work of the Sisters of Mercy." SLNSW.

Centenary of Deniliquin Convent School, 1887-1987, p.20. Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: S M Imelda O'Donnell to Bishop Hayden, Jan.20, 1928, mentions Deniliquin Sisters holidaying in Mentone, Melbourne. S M Berchmans Kenane to Bishop Hayden, Jan.25, 1929, was written from Deniliquin Sisters' holiday house in Waverley, Sydney. WFDA.

- 42. The Pastoral Times, Deniliquin, Sept.24, 1887; Oct.9, 1920. SLNSW.

 Diary of Bishop Dunne, 1887-1892: Visitation of Deniliquin Parish, June 22, 1890, notes income from the 26 pupils of the Select School as about £24, while that from 167 pupils of the Primary School was about £18. WFDA.

 Centenary of Deniliquin Convent School, 1887-1987, p.29. Interviews of Deniliquin Ex-students, Patrick and John Hogan, Peter Holden, John Leetham, Brenda Leetham (nee O'Connell), Margaret Coe (nee Hynes), by Sr Mary Ryan, Dec.2-4, 1998. WFMA.
- 43. Interviews of Deniliquin Ex-students, Peter Holden, Peter Hetherington, Sylvia Blake (nee Murphy), Maureen O'Connor (nee Smith), Brian Smith, Lorrie Frazer (nee Fitzmaurice), Ethel Daly (nee Crossley), Veronica Green (nee Crowe), by Sr Mary Ryan, Dec.1-4, 1998. WFMA. Veronica Green noted that Monsignor Treacey (Deniliquin's Parish Priest, 1896-1938) was also helpful in obtaining jobs in Melbourne for Deniliquin boys, via his friend, Archbishop Mannix, and the Archbishop's friend, John Wren.
- Diary of Bishop Dunne, 1887-1892: Visitation of Deniliquin Parish, June 22, 1890; June 12, 1892. WFDA. Interviews of Deniliquin Ex-students, Desma Greaves (nee Cable), Ethel Daly (nee Crossley), Maureen O'Connor (nee Smith), Beverley Clancy (nee Forster), Veronica Green (nee Crowe), Brian Smith, by Sr Mary Ryan, Dec.2-4, 1998. WFMA.
- Interviews of Deniliquin Ex-students. Sylvia Blake (nee Murphy). Patrick and John Hogan, Desma Greaves (nee Cable). Vince Maher, Elaine Priest (nee Crutchley), Josie Jackson (nee Carew), Pat O'Brien (nee Carew), Brian Smith, Margaret Coe (nee Hynes). Joyce Atley (nee Taylor), Norma Drenkhahn (nee Clancy). Elinor Braine (nee McMaster). Rae Lawrence (nee Nolan). Brenda Leetham (nee O'Connell). by Sr Mary Ryan. Dec. 1-4, 1998. WFMA. Centenary of Deniliquin Convent School, 1887-1987. pp.68-71, 74.
 The Pastoral Times, Deniliquin, Dec. 19, 1925; Aug. 1, 1930; Dec. 11, 1931. SLNSW.
- Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930; M M Imelda O'Donnell to Bishop Hayden, Jan. 20, 1928; Aug. 26, 1929; Jan. 3, Jan. 9, 1930.
 M M Berchmans Kenane to Bishop Hayden, Mar. 4, 1928; Jan. 25, May 28, Oct. 19, 1929. M M Berchmans Kenane to M M Imelda O'Donnell, Nov. 14, 1929 (copy). WFDA.
- Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: M M Berchmans Kenane to Bishop, May 28, 1929. WFDA.

Chapter 6

- 1. Ignatius, The Wheel of Time, p.293.
- Diary of Bishop Dunne, 1887-1892: Visitation of Wentworth Parish, June 24, 1888. Entry under 1890: Notes on History of Wentworth Parish as told to Bishop Dunne by Mr Mark King of Euston, formerly of Wentworth. Entry under "Statement and Information regarding the portion of the Diocese lately belonging to Bathurst - Wentworth. As given by Rt Rev Dr Byrne, Lord Bishop of Bathurst - July 1887." WFDA.
- The Freeman's Journal, Sydney, Feb. 6, 1892, p. 15. SLNSW. Diarry of Bishop Dunne, 1887-1892: Foundation of Wentworth Convent, Jan. 30, 1892. WFDA. Ignatius, The Wheel of Time, p. 294. 'Memoirs of Mrs Mary Elizabeth Murphy, Balranald, 1983', in Balranald Records. WFMA.
- Register of Sisters of Mercy, Albury. Entry record for S M Gertrude Enright. Copy in Wentworth Records. WFMA.
 Ignatius, The Wheel of Time, pp.295-8, 303-4.
 Diary of Bishop Dunne, 1887-1892: Visitation of Wentworth Convent, Nov.16, 1892. WFDA.
- Ignatius. The Wheel of Time, p.298.
 The Freeman's Journal, Sydney, June 18, 1892, p.15. SLNSW.
 Diarry of Bishop Dunne, 1887-1892: Visitation of Wentworth Convent, Nov.16, 1892. WFDA.
- 'Sr M Evangelist Mulvay', Copy in WFMA.
 Diarry of Bishop Dunne, 1887-1892: Visitation of Deniliquin Convent, Jan. 20, 1891; Visitation of Wentworth Convent, Nov. 16, 1892. WFDA.
- Diary of Bishop Dunne, 1887-1892: Visitation of Wentworth Convent, Nov.16, 1892. WFDA.
 The Freeman's Journal, Sydney, June 18, 1892, p.15. SLNSW. Ignatius, The Wheel of Time, pp.296-7, 303.
 Allen, The Labourers' Friends, pp.173-4, 176.
 Information on M M Magdalen Edgeworth's Terms as Superior from Sr Joan Doolan, Archivist, Archives of Sisters of Mercy, Melbourne (hereinafter MMA).
- Diary of Bishop Dunne, 1887-1892: Notes for Relatio, etc., 1891; Visitation of Wentworth Convent, Nov. 16, 1892. WFDA. The Freeman's Journal, Sydney, June 18, 1892, p.15; July 9, 1892, p.15, SLNSW. S M Bridget Kilmurray's profession reported in The Freeman's Journal, Sydney, Aug. 4, 1894, p. 15; and in The Riverina Recorder, Balranald, (No pagination), Aug. 8, 1894. SLNSW. Ignatius, The Wheel of Time, pp.298, 303. Information on \$ M Bridget Kilmurray's Terms as Superior from MMA. Melbourne Mercy Records date Bessie Kilmurray's entrance into the Convent as Jan.31, 1892, the day after the Sisters' arrival in Wentworth. It is possible that she entered Deniliquin with another Irish Postulant on November 1, 1891.
- 'Memoirs of Mrs Mary Elizabeth Murphy, Balranald, 1983', in <u>Balranald Records</u>. WFMA.
 Marie Murphy, Dennis Murphy, eds The Murphy Story (duplicated typescript, compiled 1981-3), p.17, mentions that Charlotte Dowling (nee Murphy) was an

Ex-student of the Albury Convent. Charlotte's children completed their education at the Mildura Convent boarding school while M M Gertrude and S M Lucy Chubb was stationed there. Copy in WFMA.

Diary of Bishop Dunne, 1887-1892: Visitation of Wentworth Convent, Nov.16, 1892. WFDA. Ignatius, The Wheel of Time, pp.298-9, 303.

Allen, The Labourers' Friends, pp.173, 176.

The Catholic Press, Sydney, Nov.28, 1896, p.14, reports. Reception of Miss Teresa Wytkin as S M Stanislaus, at Wentworth. SLNSW.

'S M Cecilia O'Connell (Mildura)'. (Typescript, 1984), from GMA. Copy in WFMA.

- The Freeman's Journal, Sydney, July 18, 1896, p.15; Aug. 1, 1896, p.15. SLNSW.
 'Sr M Evangelist Mulvay'. Copy in WFMA. Allen, The Labourers' Friends, p.172.
- Notes and Annals of Bishop Dunne, 1892-1902: Entries for May 26, Oct.9, 1900. WFDA.
 Diocesan Mission Fund - Records of Bishop Dunne, 1887-1916: Entries for 1892, 1894-1897. WFDA.
- Ignatius, The Wheel of Time, pp.303-4.
 Allen, The Labourers' Friends, pp.174-5.
- Allen, The Labourers' Friends, pp.175-7.
 Ignatius, The Wheel of Time, pp.296, 303-5.
- Arthur Feldtmann, The Balranald Story (Balranald, 1976), pp.7-8, 23. Copy in WFMA.
- 15. Centenary History of Wilcannia Diocese, p.7. Catholic Directory of Australasia: Diocese of Bathurst, 1882, 1886; Diocese of Wilcannia, 1888. SAA. Diary of Bishop Dunne, 1887-1892: Visitation of Balranald Parish, June 9, 1888. Entry under "Statement and Information regarding the portion of the Diocese lately belonging to Bathurst - Wentworth. As given by Rt Rev Dr Byrne, Lord Bishop of Bathurst - July 1887." WFDA.

'Mrs Mary Amery 1837-1915', in D R Eastburn, ed, Pioneer Portroits (Balranald, Euston, Tooleybuc History Project, 1984), p.27. Copy in <u>Balranald Records</u>. WFMA. Interview of Clare Barrett (nee Comitti), Balranald, (grand-daughter of Mrs Mary Amery), by Sr Mary Ryan, Dec.8, 1998. WFMA. 'Memoirs of Mr John Costello, Balranald, 1977', (grand-son of Mrs Mary Amery), in <u>Balranald Records</u>. WFMA.

- Diary of Bishop Dunne, 1887-1892: Visitation of Balranald Parish, May 22, 1892. WFDA.
 Notes and Annals of Bishop Dunne, 1892-1902: Entry for Jan.5, 1895. Bishop Dunne wrote: "Sisters of St Joseph withdrew finding it hard to supply properly." WFDA.
 Catholic Directory of Australasia: Diocese of Wilcannia, 1892 to 1912. SAA.
 The Riverina Recorder, Balranald, Jan.2, 1895. SLNSW.
- Notes and Annals of Bishop Dunne, 1892-1902: Entry for Jan. 5, 1895. WFDA.
 Catholic Directory of Australasia: Diocese of Wilcannia, 1896 to 1906. SAA.
 The Pastoral Times, Deniliquin, Oct. 10, 1896 Obituary of S M Monica Tully. Copy from Mr Bill Muleen, Historical Society, Deniliquin, Dec. 1998.

- 18. The Riverina Recorder, Balranald, Jan.23, 1895. SLNSW.
- The Riverina Recorder, Balranald, Jan. 23, Dec. 4, 1895.
 SLNSW.
 Notes and Annals of Bishop Dunne, 1892-1902: Entry for June 1-4, 1900. WFDA.
 Catholic Directory of Australasia: Diocese of Wilcannia, 1896 to 1906. SAA.
- 20. Catholic Directory of Australasia: Diocese of Wilcannia, 1906 to 11. SAA. Printers of the Directory depended on up-to-date information from Parishes. Some inaccurate entries have been noted for the Wilcannia Diocese over the years. "Memoirs of Mr John Costello, Balranald, 1977", in Balranald Records. WFMA. Mr Costello attended the Convent School from 1909 to 1915. "Memoirs of Miss Maggie Byrne, 1977", in Balranald Records. WFMA. Maggie attended the Convent School from about 1913 to 1920.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA. 'Memoirs of Mrs Florence Douglas - Deniliquin', in Deniliquin Records, WFMA. 'Memoirs of Mrs Mary Elizabeth Murphy, Balranald, 1983', in Balranald Records. WFMA. Diary of Bishop Dunne, 1887-1892: Visitation of Deniliquin Convent, Jan. 20, 1891: June 11, 1892. WFDA. Catholic Directory of Australasia: Diocese of Wilcannia/Wilcannia-Forbes, 1900 to 1940s. SAA. Interviews of Balranald Ex-students, Joan Carey (nee Harben), Clare Barrett (nee Comitti), by Sr Mary Ryan, Dec.7-8, 1998. WFMA St Joseph's Balranald 1994, pp. 15-7, 19-20, Memories of Ex-students Kieran O'Halloran, Mary Harper (nee Smith), Hugh Smith, Dan Grabau, Arthur Hunt.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-WFMA.
 Diary of Bishop Dunne, 1887-1892: Visitation of Deniliquin Convent, March 4, 1890: Jan.20, 1891: June 11, 1892. WFDA.
 Catholic Directory of Australasia: Wilcannia Diocese, 1908 to 1909, 1913 to 1917. SAA.
 'Memoirs' of Mr John Costello and Miss Maggie Byrne, (1977). in Balranald Records, mention S M Aloysius Collins at Balranald as teacher and Reverend Mother: WFMA.
 Obituary of S M Aloysius Collins in The Catholic Press, Sydney, Feb.9, 1917, p.30. SLNSW.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.
 Diary of Bishop Dunne, 1887-1892: Visitation of Deniliquin Convent, Jan. 20, 1891; June 11, 1892. WFDA. 'Memoirs of Mr John Costello, Balranald, 1977' in Balranald Records. WFMA.
 St Joseph's Balranald 1994, pp.16-9, Memories of Mary Harper (nee Smith), Hugh Smith, Clare Barrett (nee Comitti), Dan Grabau.
 Obituary of S M Agnes Welch in The Catholic Press, Sydney, Jan. 10, 1929, p.17. SLNSW.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.
 Diary of Bishop Dunne, 1887-1892: Notes for Relatio, etc., 1891; Visitation of Deniliquin Convent, June 11, 1892. WFDA.

The Freeman's Journal, Sydney, Oct.31, 1891, p.18. SLNSW. 'Memoirs of Mr John Costello, Balranald, 1977', and 'Memoirs of Mr & Mrs Riv Greenham, Balranald, 1983'. in Balranald Records. WFMA. S M Patrick made Mrs Greenham's bridal veil, and trimmed her wedding frock with hand-made lace. Some of this lace, other examples of needlework by Srs M Patrick and Clare, and samples of S M Patrick's art, are still held by the Sisters. Interview of Balranald Ex-student, Jean Carey (nee Harben), by Sr Mary Ryan, Dec.12, 1998. WFMA. St Joseph's Balranald 1994, pp.18,19,21 - Memories of Ex-students Clare Barrett (nee Comitti), Dan Grabau, Iris Reynolds (nee Brown).

- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.
 'Memoirs' of Mr John Costello and Miss Maggie Byrne, Balranald, 1977, in <u>Balranald Records</u>. WFMA.
 Death Certificate of S M Anthony (Ellen Mary Byrne). Copy in WFMA.
- 26. Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.
 'Memoirs of Mrs Florence Douglas Deniliquin', in Deniliquin Records. WFMA. Florence Douglas was a boarder at Deniliquin Convent with Norah Brady. 'Memoirs of Mr John Costello, Balranald, 1977', in Balranald Records. WFMA. Interview of Balranald Ex-student, Clare Barrett (nee Comitti) by Sr Mary Ryan, Dec.8, 1998. WFMA. St Joseph's Balranald 1994, pp.16,19, Memories of Ex-students Mary Harper (nee Smith), and Dan Grabau. Catholic Directory of Australasia: Archdiocese of Adelaide, 1940s, 1950s; Diocese of Wilcannia-Forbes, 1960s. SAA.
- 'Memoirs of Miss Maggie Byrne, 1977', in <u>Balranald Records</u>. WFMA.
 St Joseph's Balranald 1994, p.14.
- 28. Catholic Directory of Australasia: Diocese of Wilcannia/Wilcannia-Forbes, 1913 to 1927. WFDA. St Joseph's Balranald 1994, pp.13-7, including Memories of Ex-students Kieran O'Halloran, Reg Morrissey. Centenary History of Wilcannia Diocese, pp.7, 9. Memories collected by Sr Nora O'Leary, Balranald, 1977, in Balranald Records. WFMA. 'Memoirs of Mrs Mary Elizabeth Murphy, Balranald, 1983', in Balranald Records. WFMA. Mrs Murphy claimed the doubtful distinction of being the first pupil to spill ink on the floor of the new school! Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930; S M Patrick McNamara to Bishop Hayden, Feb.8, 1923. WFDA.
- St Joseph's Balranald 1994, pp.16,18, Memories of Ex-students Mary Harper (nee Smith), and Clare Barrett (nee Comitti).
 Interview of Balranald Ex-student, Jean Carey (nee Harben), by Sr Mary Ryan, Dec.7, 1998. WFMA.
- 30. The Riverina Recorder, Balranald, Dec. 18, 1918. SLNSW.
- St Joseph's Balranald 1994, pp.15,16, Memories of Exstudents, Kieran O'Halloran and Mary Harper (nee Smith). S M Francis Brady taught Kieran to carve in wood, and a table he made adorned the Convent for many years.

'Memoirs of Mrs Joyce Filippi, Balranald, 1977', in Balranald Records. WFMA. In the 1920s, at the age of nine, Joyce embroidered a table cloth, and the Sisters entered it with other work from the School in a Semco Sewing and Fancy Work Competition in Melbourne. Joyce won a 'Mention', and still had the table cloth in 1977.

- 'Memories of Sr Thecla Dowling', (undated), in Balranald Records. WFMA.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-WFMA.
 Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: S M Xavier McHugh to Bishop Hayden, May 5, 1929; M M Imelda O'Donnell to Bishop Hayden, Aug. 26, 1929; M M Gertrude Grogan to Bishop Hayden, Jan. 23, 1930. WFDA.
 Acts of Chapter of Election Bourke Congregation: 1888-1932: Acts of Chapter of Jan. 22, 1930. WFMA.

Chapter 7

- R J Solomon, The Richest Lode Broken Hill 1883-1988 (Sydney, 1988), pp.19-27.
- Diary of Bishop Dunne, 1887-1892: Visitation of Broken Hill Mission, July 7-22, 1888. WFDA.
- Woodman, The Catholic Church in Broken Hill, pp.3-5.
 Diary of Bishop Dunne, 1887-1892: Under date of July 1887, Bishop Dunne notes information on the various Parishes, given to him by Bishop Byrne of Bathurst. The notes include a glowing assessment of the prospects of the mines at Broken Hill. WFDA.
- Diary of Bishop Dunne, 1887-1892: Visitation of Silverton Parish, Sept.18, 1887; Visitation of Broken Hill, Sept.25, 1887. WFDA.
- Catholic Directory of Australasia: Diocese of Wilcannia, 1888. SAA.
 Diary of Bishop Dunne, 1887-1892: Visitation of Broken Hill Parish, July 7-22, 1888; Visitation of Silverton, July 29, 1888. WFDA.
 Solomon, The Richest Lode, p.315-6.
 Woodman, The Catholic Church in Broken Hill, p.5.
 Town and Country Journal, Sydney, Aug. 4, 1888, p.225, noted that Broken Hill's population of 15,000 was mostly working men, and that the town could not support its hospital, which had then been opened about 18 months. SLNSW.
- Kelly, A Journey ... Through Light and Shadow, pp.23-53.
- 7. Diary of Bishop Dunne, 1887-1892: Broken Hill Parish, Entry for Feb.19, 1889: Convent of Mercy, Broken Hill, Entry for Feb.19, 1889. WFDA. Bishop Dunne noted that the Sisters: "Took possession of the House and Land bought of Mr Orr for £1,800". He also noted that, as Fr Kiely had recently moved to Deniliquin, he appointed the newly arrived Fr O'Connell as Administrator of Broken Hill.
 Kelly, A Journey ... Through Light and Shadow, pp.50-1.

Register of Sisters of Mercy, Broken Hill, 1889-1931. WFMA.

The Freeman's Journal, Feb. 16, 1889, p. 16. SLNSW. 'Memoirs of 5 M Veronica O'Neill', (typescript, undated), p. 1. Broken Hill Records. WFMA.

S M Veronica's father, Mr D R (Daniel) O'Neill, was among the pupils who welcomed the Sisters in 1889. He provided detailed descriptions of the living conditions in Broken Hill in the Sisters' early years, and of his school days under their tuition. WFMA. Dunn, Brief History of Wilcannia-Forbes Sisters of Mercy, p.2. WFMA.

Patrick Victory, Mary Bennett RSM, eds, Looking Over One Hundred Years Sisters of Mercy Centenary Broken Hill 1889-1989 (Duplicated typescript; no pagination.

 Diary kept by M M Josephine (Ann Agnes Callen), of the Callen Family at Kincumber, NSW, pp.1-5. Written at Convent of Mercy, Broken Hill, in 1910. (Typescript). Broken Hill Records. WFMA. Diary/Notebook of S M Magdalen Callen, (Manuscript, no pagination). Broken Hill Records. WFMA. S M Magdalen was a niece of S M Josephine Callen. Register of Sisters of Mercy, Broken Hill, 1889-1931. WFMA. Kelly, A Journey ... Through Light and Shadow, pp.47,50. Catholic Directory of Australasia: Diocese of

on first ten pages of booklet). WFMA.

Catholic Directory of Australasia: Diocese of Wilcannia/Wilcannia-Forbes, 1889 to 1901, 1908 to 1910, 1912 to 1919, 1929 to 1932. Archdiocese of Adelaide, 1902 to 1907, 1921 to 1923. SAA. Dunn, Brief History of Wilcannia-Forbes Sisters of Mercy, pp.5,8. WFMA.

Obituary of M M Josephine Callen - cutting in

Scrapbook kept by S M Magdalen Callen. Broken Hill Records. WFMA.

Register of Sisters of Mercy, Broken Hill, 1889-1931.
 WFMA

Dunn, Brief History of Wilconnia-Forbes Sisters of Mercy, pp.3-4, 14. WFMA. M M Josephine Callen was troubled by hearing loss for quite some years, and used a large ear trumpet - much to the fascination of the children! Catholic Directory of Australasia: Diocese of Wilcannia, 1897. SAA.

Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: M M Josephine Callen to Bishop Fox, March 7, 1933, Aug. 23, 1935, and two undated letters c. 1937, early 1938, re Religious Correspondence Classes. WFDA.

Information from S M Veronica O'Neill to Sr Mary Ryan, April 19, 2001. WFMA.

10. Register of Sisters of Mercy, Broken Hill, 1889-1931.

The Record, Bathurst, Oct. 2, 1882, p.442, mentions the Reception of Irish Postulants at Singleton, including Srs M Clement and Ligouri Hennessy. BDA.

Kelly, A Journey ... Through Light and Shadow, p.68.

Diary of Bishop Dunne, 1887-1892: Convent of Mercy, Broken Hill, Entries for Feb. 19, 20, 1889. WFDA.

Golden Jubilee Broken Hill Catholic Souvenir 1883-1933 (Broken Hill, 1933), (No pagination). Copy in WFMA. Much of the information in this book was compiled by Mr D R O'Neill.

The Silver City Convent Chimes Broken Hill – 1910 (Broken Hill, 1910), p.37. WFMA. Recollections of Len Sly, Railway Town Ex-student, in Victory, Bennett, eds, Looking Over One Hundred Years Broken Hill 1889-1989. WFMA. Catholic Directory of Australasia: Diocese of Wilcannia, 1907,1908,1910,1911. SAA.

Register of Sisters of Mercy, Broken Hill, 1889-1931.
 WFMA.

Obituary of S M Gertrude Gallagher in The Advocate.

Melbourne, Feb.26, 1947 - cutting in Scrapbook of S M Magdalen Callen, p. 108. Broken Hill Records. WFMA. Kelly, A Journey ... Through Light and Shadow, pp.51,53. 'Memoirs of S M Veronica O'Neill', pp.6.10, Broken Hill Records. WFMA. S M Evangelist Griffin spoke of her Novitiate experience to S M Veronica O'Neill. Diary of Bishop Dunne, 1887-1892: Visitation of Broken Hill Convent, March 22, 1890; Feb.14, 1891; Jan.16, 1892. WFDA.

- Catholic Directory of Australasia: Diocese of Wilcannia/Wilcannia-Forbes, 1902 to 1946; Archdiocese of Adelaide, 1908 to 1910, 1918 to 1922. SAA. Interview of Condobolin Ex-student, Mary Timmins (nee Taylor), by Sr Mary Ryan, June 17, 1999. WFMA. Register of Chapters of Amalgamated Institute of the Sisters of Mercy, Wilcannia-Forbes, 1935-1953: Record of Appointment, Jan. 1932; Acts of Election, Jan.3, 1935; Jan.2, 1941; Jan.2, 1947. WFMA. 'Memoirs of S M Veronica O'Neill', p.6, Broken Hill Records. WFMA. Interview of S M Michael Fitzgerald by Sr Mary Ryan, June 5, 1999. WFMA.
- Register of Sisters of Mercy, Broken Hill, 1889-1931.
 WFMA.
 Register of St Brigid's Missionary School, Callan copy of page containing entry for Ellen Dwan, in WFMA.
 Copies of early pages of Register given to WFMA by Sr Moira Young, Archivist, Singleton Mercy Archives (hereinafter SMA.)
 Kelly, A Journey ... Through Light and Shadow, pp.44,48, 51, 68-9.
 Death of S M Patrick Dwan reported in The Barrier Miner. Broken Hill, April 30, 1891. (No pagination). SLNSW.

Register of Sisters of Mercy, Broken Hill, 1889-1931.
 WFMA.

Sydney, May 16, 1891. SLNSW.

Register of St Brigid's Missionary School, Callan - copy of page containing entry for Margaret Morris in WFMA. Kelly, A Journey ... Through Light and Shadow, pp.51,69. Catholic Directory of Australasia: Archdiocese of Adelaide, 1911; Diocese of Wilcannia-Forbes, 1929 to1946. SAA.

Obituary of S M Patrick Dwan in The Freeman's Journal,

Register of Chapters of Amalgamated Institute of Sisters of Mercy, Wilcannia-Forbes, 1935-53: Record of Appointment, Jan. 1932; Acts of Election, Jan. 2, 1941, Jan. 2, 1947. WFMA.

Interviews of Broken Hill Ex-students, Margot Willemer (nee Healy), Jean Hynes (nee Hill), Monica Lehmann (nee Gurry), by Sr Mary Ryan, Nov.10, 1998. WFMA.

Interviews of Condobolin Ex-students, Fr Denis Doyle, Sr Josie Smith, by Sr Mary Ryan, June 17,18, 1999. WFMA. Obituary of S M Ita Morris in The Barrier Miner, Broken Hill, 9 May, 1954. Summarised in Local History Section of the Charles Rasp Library, Broken Hill (hereinafter LHBHL).

- Register of Sisters of Mercy, Broken Hill, 1889-1931. WFMA. Kelly, A Journey ... Through Light and Shadow, pp.30,51,66. Golden Jubilee Broken Hill Catholic Souvenir 1883-1933. The Silver City Convent Chimes - 1910, p.31. WFMA. Diary of Bishop Dunne, 1887-1892: Visitation of Broken Hill Convent, March 22, 1890; Feb. 14, 1891; Jan. 16, 1892. WFDA. Dunn, Brief History of Wilcannia-Forbes Sisters of Mercy. p.5, lists founding Community of Mt Barker. WFMA. Death of S M Rose O'Grady reported in Barrier Daily Truth, Broken Hill, Oct.29, 1949. SLNSW. Interview of Srs Emilian O'Brien, Beatrice Chesworth, and Lorna Blackhall, by Sr Mary Ryan, Nov. 14, 1998. WFMA.
- Register of Sisters of Mercy, Broken Hill, 1889-1931. Diary/Notebook of S M Magdalen Callen, Broken Hill Records. WFMA. Diary of Bishop Dunne, 1887-1892: Visitation of Broken Hill Convent, March 22, 1890. WFDA. Catholic Directory of Australasia: Archdiocese of Adelaide, 1920s, 1930s; Archdiocese of Sydney, 1940s, 1950s; Diocese of Wilcannia-Forbes, 1947 to 1949. SAA. Register of Chapters of Amalgamated Institute of Sisters of Mercy, Wilcannia-Forbes, 1935-1953: Record of Appointment, Jan. 1932. WFMA. Information from S M Veronica O'Neill to Sr Mary Ryan, April 19, 2001, re Evening Classes conducted by Broken Hill Sisters in 1890s. S M Veronica's father attended the classes in 1896-7. Fr Connolly also took debating classes, and encouraged the young men in public speaking. WFMA. Interviews of Mt Barker Ex-students, Betty Lock (nee Gannoni), Bernard Martin, by Sr Mary Ryan, Nov. 18,20. 1998. WFMA. Bernard Martin claimed M M Evangelist was "a great favourite" of the few boy boarders. Interview of Sr Hazel Baker, by Sr Mary Ryan, July 21, 1999. WFMA. M M Evangelist was on the Sans Souci School Staff with Sr Hazel in 1951. Several Sisters reported S M Evangelist Griffin's method of coping with bills: If there was no money to pay the bills, she would throw them away, assuring the Sisters that they would arrive again the following month! WFMA. Obituary of S M Evangelist Griffin in The Catholic Weekly, Sydney, Sept. 11, 1952 - cutting in Scrapbook of S M Magdalen Callen, Broken Hill Records, WFMA. The Obituary mentions that S M Evangelist had a brother, Fr Charles Griffin, who served in the Wilcannia-Forbes Diocese.
- The Silver City Convent Chimes 1910, p.37. WFMA. Kelly, A Journey ... Through Light and Shadow, p.52. The Silver Age, Broken Hill, Feb.23, 1889. LHBHL. Dunn, Brief History of Wilcannia-Forbes Sisters of Mercy, p.3. WFMA.
 Diarry of Bishop Dunne, 1887-1892: Visitation of Broken Hill Convent, March 22, 1890. WFDA. 'Memoirs of S M Veronica O'Neill', p.4, Broken Hill Records. WFMA.
- Woodman, The Catholic Church in Broken Hill, p.10.
 Diary of Bishop Dunne, 1887-1892: Notes re Broken Hill, July 28, 1889. WFDA.
 The Catholic Press, Sydney, Aug. 29, 1912, p.24, records the laying of the foundation stone of the new Infants'

- School by Archbishop Carr of Melbourne during the celebration of Bishop Dunne's Silver Jubilee of Episcopal ordination. SLNSW.
- 'Memoirs of S M Veronica O'Neill', pp. 1, 2, Broken Hill Records. WFMA.
- 20. Register of Sisters of Mercy, Broken Hill, 1889-1931. WFMA. Diary of Bishop Dunne, 1887-1892: Visitation of Broken Hill Convent, March 22, 1890. WFDA. Obituary of S M Stanislaus McKearney in Barrier Daily Truth, Broken Hill, Oct. 15, 1917. SLNSW. Catholic Directory of Australasia: Diocese of Wilcannia/Wilcannia-Forbes, 1900 to 1902, 1920s, 1933; Archdiocese of Adelaide, 1929 to 1931. SAA. Golden Jubilee Broken Hill Catholic Souvenir 1883-1933. Interview of Broken Hill Ex-students, Allie McReynolds (nee Gurry), Jean Hynes (nee Hill), Margot Willemer (nee Healy), by Sr Mary Ryan, Nov.9,10, 1998. WFMA. Interview of Mathoura Ex-student, Jim Crump, by Sr Mary Ryan, Dec.5, 1998. WFMA. Interview of Brighton Ex-students, Vince O'Neill, Mary O'Neill (nee Clark), by Sr Mary Ryan, Nov.23, 1998.
- Diary of Bishop Dunne, 1887-1892: Note, June 5, 1889, reports departure of M M Stanislaus Kenny from Broken Hill: Visitation of Broken Hill Convent, March 22, 1890; Feb.14, 1891; Jan.16, 1892, WFDA. Kelly, A Journey ... Through Light and Shadow, pp.51,53.

S M Aloysius Wynne, LHBHL.

The Barrier Miner, Dec.22, 1937, reported the death of

Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.

22. Register of Sisters of Mercy, Broken Hill, 1889-1931. WFMA. Kelly, A Journey ... Through Light and Shadow, pp.44,53. Golden Jubilee Broken Hill Catholic Souvenir 1883-1933. Catholic Directory of Australasia: Diocese of Wilcannia, 1903 to 1906, 1909; Archdiocese of Adelaide, 1914 to 1917. SAA. 'Memoirs of S M Veronica O'Neill', p.6, Broken Hill Records. WFMA. Interviews of Broken Hill Ex-students, Eileen Connelly (nee Killeen), Monica Lehmann (nee Gurry), Mary Thompson (nee Carruthers), Bill Killeen, Winifred Leonard, Sr Anne Mercer, by Sr Mary Ryan, Nov.9,10,13,18, 1998. WFMA. Interview of Mt Barker Ex-student, Bernard Martin, by Sr Mary Ryan, Nov.20, 1998. WFMA.

Interview of Sans Souci Ex-student, Sr Hazel Baker,

by Sr Mary Ryan, July 20, 1999. WFMA.

23. Solomon, The Richest Lode, p.291. The Barrier Miner, Broken Hill, Nov.13, 1899, refers to South Broken Hill as 'Alma'. SLNSW. The Silver Age, Dec.17, 1889, mentions the Meeting re building a Church at South Broken Hill. LHBHL. The Freeman's Journal, Sydney, Feb.14, 1891, p.15, blessing of All Saints Church/School on Feb.8, 1891. SLNSW. Catholic Directory of Australasia: Diocese of Wilcannia, 1892, 1893, 1900. SAA. Recollections of Len Sly, Ex-student of St Mary's School, Railway Town, (attended c.1908), in Victory, Bennett, eds, Looking Over One Hundred Years Broken Hill

- 1889-1989. WFMA. One lad threw an ink-well at one of the Sisters. Len was so upset that ".... I gave the boy a belting after, but I don't recall what Sister did to him, if anything."
- 24. 'Memoirs of S M Veronica O'Neill', pp.2-3, Broken Hill Records. WFMA. Two of Daniel O'Neill's brothers died of typhoid fever as very young children. Kelly, A Journey ... Through Light and Shadow, p.84, gives Horarium (daily timetable) used by the Singleton Sisters.
 Information from S M Veronica O'Neill to Sr Mary Ryan, June 3, 2000, re Sisters' Horarium at Broken Hill during her school days in 1930s. WFMA.
- 25. Town and Country Journal, Sydney, Aug. 4, 1888, p. 225, reported that the population of Broken Hill was at that time too poor to support the Hospital. SLNSW. The Silver City Convent Chimes 1910, p.6, records practical help given to families by the Sisters. WFMA. Typhoid fever reached epidemic proportions in many Australian towns and cities in the 1890s. The Barrier Miner, Broken Hill, Jan. 6, 1898, reported thirty cases in the local Hospital, and an epidemic in Adelaide. SLNSW. Solomon, The Richest Lode, pp.323-5, states that Mining Companies gave inadequate financial support to the Hospital, despite the fact that many of its cases involved mining-related accidents and illnesses. Interviews of Broken Hill Ex-students, Bill Killeen.
- 26. Solomon, The Richest Lode, pp.235-69 John Laurent details the difficult rise of Unionism in Broken Hill. In pp.225-6, Solomon describes the effects of the Influenza epidemic of 1919, and the 1919-20 Strike in Broken Hill. This strike eventually led to greater attention by employers to the health and safety of their workers.
 Woodman, The Cotholic Church in Broken Hill, pp.14-5. The Silver City Convent Chimes 1910, p.11. WFMA.

1998. WFMA.

Nellie Raven (nee Kelly), by Sr Mary Ryan, Nov.10.11,

- Golden Jubilee Broken Hill Catholic Souvenir 1883-1933. Information from S M Veronica O'Neill to Sr Mary Ryan, Sept. 18, 2000, and April 19, 2001, re S M Xavier Quinn's early involvement with Orphans, and details of the early Orphanage building. WFMA. The Silver City Convent Chimes – 1910, p.37. WFMA. Notes and Annals of Bishop Dunne, 1892-1902: Aug.5, Oct.8, 1897; Jan.8, 1898. WFDA. The Barrier Miner, Broken Hill, Jan.29, 1898. SLNSW.
- 'Memories of M M Josephine Callen', by Anne Fidler (nee O'Neill), an early Ex-student of the Broken Hill Sisters, who devoted much of her time to sewing for the Orphans. <u>Broken Hill Records</u>. WFMA. The Barrier Miner, Broken Hill, Jan. 31, Feb. 12, July 19, Sept. 1, Sept. 10, 1898; March 20, 1900. SLNSW. The Freeman's Journal, Sydney, April 5, 1902, p.33. SLNSW. The Silver City Convent Chimes – 1910, p.47. WFMA. Galden Jubilee Broken Hill Catholic Souvenir 1883-1933.
- Register of St Brigid's Missionary School, Callan copy of page containing entry for Johanna Hennessy, in WFMA.
 Diary of Bishop Dunne, 1887-1892: Visitation of

Broken Hill Convent, March 22, 1890. WFDA.

- Register of Sisters of Mercy, Broken Hill, 1889-1931.
 WFMA
 - Register of St Brigid's Missionary School, Callan copy of page containing entry for Lizzie Quinn, and another girl who came to Broken Hill with her, but later left. WFMA.
 - The Freeman's Journal, Sydney, reported 5 M Martha McKenna's Profession on Aug. 27, 1892, p. 14, and that of S M Xavier Quinn on May 20, 1893, p. 15. SLNSW. Interviews of Brighton Ex-students, Mary Edwards (nee Richardson), Mary O'Neill (nee Clark), by Sr Mary Ryan, Nov. 19, 23, 1998. WFMA. Recollections of Len Sly, Railway Town Ex-student, in Victory, Bennett, eds, Looking Over One Hundred Years Broken Hill 1889-1989. WFMA. Interview of Condobolin Ex-student, Connie Perkins (nee Sealy), by Sr Mary Ryan, June 16, 1999. WFMA. Barrier Daily Truth, Broken Hill, Feb. 2, 1936, Obituary of S M Martha McKenna. LHBHL.
- The Barrier Miner, Broken Hill, July 20, 1891. LHBHL. Town and Country Journal, Sydney, July 25, 1891, p.17. SLNSW.
- Statistics compiled from: Register of Sisters of Mercy, Broken Hill, 1889-1931. WFMA. Figures include only Professed Sisters who remained until death, or for many years, as there is insufficient data on those leaving from the Novitiate, or shortly after Profession.
- Register of Sisters of Mercy, Broken Hill, 1889-1931.
 WFMA.

Register of St Brigid's Missionary School, Callan - copy of page containing entries for Issie Loughnan and Kathy Harrington, in WFMA. The Freeman's Journal, Sydney, Oct.31, 1891, p.18, reported the arrival of the Postulants in Australia; May 7, 1892, p.18, Reception of the Broken Hill Sisters; and April 7, 1894, p.18, their Profession. SLNSW. The Barrier Miner, Broken Hill, Oct.27, 1896, Obituary of S M Lucy Nolan. LHBHL. Barrier Daily Truth, Broken Hill, reported death of S M Veronica McGrath, Aug. 14, 1939; death of S M de Sales Loughnan, July 24, 1947. LHBHL. Information on S M Teresa Harrington's dates as Novice Mistress from Sisters in Novitiate between 1931 and 1940. WFMA. Catholic Directory of Australasia: Wilcannia-Forbes Diocese, 1940s. SAA. Interview of Trundle Ex-student, Bob Strickland, by Sr Mary Ryan, July 1, 1999, WFMA. Interviews of Brighton Ex-students, Mary Edwards (nee Richardson), Mary O'Neill (nee Clark), by Sr Mary Ryan, Nov. 19,23, 1998. WFMA. Obituary of S M Gonzaga O'Brien, Catholic Freeman's Journal, Sydney, Aug. 15, 1940, p.20. SLNSW. 'Memoirs of S M Veronica O'Neill', p.4, Broken Hill Records. WFMA. Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: Notes of Visitation of Broken Hill Convent, Dec. 12, 1927, WFDA. Dunn, Brief History of Wilcannia-Forbes Sisters of Mercy. p.5, founding Community of Mt Barker, WFMA.

Register of Sisters of Mercy, Broken Hill, 1889-1931.
 WFMA.
 The Freeman's Journal, Sydney, May 20, 1893, p.15, reported Reception of S M Ursula Walton. SLNSW.

Recollections of Len Sly, student at Railway Town in 1908, in Victory, Bennett, eds, Looking Over One Hundred Years Broken Hill 1889-1989, WFMA. Diary/Notebook of S M Magdalen Callen, Broken Hill Records, records relationship of S M Patrick Lenahan to Bishop Dunne and the Tandy sisters. WFMA. Interviews of Broken Hill Ex-students, Allie McReynolds (nee Gurry) and Jean Hynes (nee Hill), by Sr Mary Ryan, Nov.9,10, 1998. WFMA. Interview of Mt Barker Ex-student, Mary Edwards (nee Richardson), by Sr Mary Ryan, Nov.19, 1998. WFMA. Interview of Mathoura Ex-student, Marie Duggan (nee Falahey), by Sr Mary Ryan, Dec.5, 1998. WFMA. Catholic Directory of Australasia: Archdiocese of Adelaide, 1912 to 1913, 1930 to 1931; Diocese of Wilcannia-Forbes, 1939 to 1944. SAA. Death of S M Patrick Lenahan recorded in The Barrier Miner, Broken Hill, Sept. 16, 1959. LHBHL.

35. Register of Sisters of Mercy, Broken Hill, 1889-1931.

The Freeman's Journal, Sydney, reports Reception of S M Dominic Mullins, Dec.9, 1893, p.15, and Profession of Srs Margaret Mary O'Brien and Austin Dalton, April 12, 1902, p.21. SLNSW.

Interview of Brighton Ex-students, Sr Pauline Hartshorne, Carmel Earl (nee Norman), by Sr Mary Ryan, June 10, 1999, Nov. 17, 1998. WFMA. Interview of Mathoura Ex-student, Phyllis Wilson (nee Snell), by Sr Mary Ryan, Dec.5, 1998. WFMA. 'Memoirs of S M Veronica O'Neill', pp.4-5, Broken Hill Records, WFMA. Srs Margaret Mary and Ignatius O'Brien also had a sister, S M Gertrude, in the Singleton Congregation.

Interview of Srs Emilian O'Brien, Beatrice Chesworth, and Lorna Blackhall, by Sr Mary Ryan, Nov.14, 1998. WFMA.

Interviews of Broken Hill Ex-students, Pat Leonard (nee Cunningham), Monica Lehmann (nee Gurry), Nance Richie (nee Brady), Nellie Raven (nee Kelly), Rosie Ferry, Margot Willemer (nee Healy), Maureen Smith (nee Pate), Joan Wickham (nee Pate). Jack Stokie and S M Barbara Dwyer, by Sr Mary Ryan, Nov.9-11,14,16, 1998. WFMA.

Interviews of Condobolin Ex-students, Connie Perkins (nee Sealey), Fr Denis Doyle, Kevin Brady, Kay Ticehurst (nee Balgowan), John Smith, Sr Josie Smith, Mary Brown (nee Harrison), Judy Kinsela (nee Cronin), by Sr Mary Ryan, June 16-18, July 2,5, 1999. WFMA. Catholic Directory of Australosia: Diocese of Wilcannia-Forbes, 1950-2. SAA.

36. Register of Sisters of Mercy, Broken Hill, 1889-1931. WFMA.

The Freeman's Journal, Sydney, reported Reception of S M Angela Daly, Dec.9, 1893, p.15. SLNSW. Notes and Annals of Bishop Dunne, 1892-1902: Entry for Dec.22, 1895 noted that Fr Daly of Goulburn Diocese, (brother of S M Angela), attended her Profession, WFDA.

The Barrier Miner, Broken Hill, Jan. 11, 1898, reported the Profession of S M Clare Miller. SLNSW. Cotholic Directory of Australosia: Wilcannia-Forbes Diocese, 1918 to 1923, 1930s, 1940s; Archdiocese of Adelaide, 1924, 1951 to 1953. SAA. Information from S M Margaret Hocking to Sr Mary Ryan, March 23, 2000, re S M Angela Daly's illness. WFMA.

Death of S M Angela Daly reported in Barrier Daily Truth, Broken Hill, Aug. 8, 1945. LHBHL. Interview of Srs Emilian O'Brien, Beatrice Chesworth, and Lorna Blackhall, by Sr Mary Ryan, Nov.14, 1998. WFMA. Interviews of Brighton Ex-students, Mary Edwards (nee Richardson), Mary O'Neill (nee Clark), by Sr Mary Ryan, Nov.19, 23, 1998. WFMA. Interviews of Condobolin Ex-students, Sr Annette Tinkler, Sr Josie Smith, by Sr Mary Ryan, June 6,18, 1999. WFMA. Interviews of Broken Hill Ex-students, Monica Lehmann (nee Gurry), S M Michael Fitzgerald, by Sr Mary Ryan, Nov. 10, 1998, June 5, 1999. WFMA.

'Memoirs of S M Veronica O'Neill', pp.5-6,10, Broken Hill Records, WFMA.

Sisters' Recollections of S M Peter Allen, collected by Sr Hazel Baker, c. 1990. Sans Souci Records. WFMA.

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Notes and Annals of Bishop Dunne, 1892-1902: Entries for March 12, April 20, June 18, 1899; May 6, 1900. WFDA.

The Borrier Miner, Broken Hill, May 7, 1900. SLNSW. Catholic Directory of Australasia: Diocese of Wilcannia, 1901, reports six boarders at the Broken Hill Convent High School, and 46 day pupils. SAA.

- 38. Catholic Directory of Australasia: Diocese of Wilcannia, 1909. SAA. The Silver City Convent Chimes - 1910, pp.6-7, 26-7. WFMA Victory, Bennett, eds, Looking Over One Hundred Years Broken Hill 1889-1989. WFMA.
- 39. Catholic Directory of Australasia: Diocese of Wilcannia, 1901, 1908, 1915. SAA. Notes on Broken Hill Convent, Broken Hill Records. mention opening of new Boarding School in 1913. Brochure advertising Young Ladies' High School, Broken Hill, Broken Hill Records, states: "Boarders will have the option of spending the Summer Months at the Convent Boarding School, Mount Barker, S.A." WFMA.
- 40. The Freeman's Journal, Sydney, Nov.10, 1894, p.15; Aug.1, 1896, p.15. SLNSW. The Barrier Miner, Broken Hill, Jan.21, 1899; Nov.28, 1899. SLNSW. 'Convent High School, Broken Hill, NSW, Distribution of Prizes, 19th December, 1901', Broken Hill Records. WFMA. This Programme gives a summary of Public Examination Results for the period 1894-1901.
- 41. Victory, Bennett, eds, Looking Over One Hundred Years Broken Hill 1889-1989, WFMA. The Catholic Press, Sydney, Oct. 17, 1896, p. 10. SLNSW. The Barrier Miner, Broken Hill, June 20, 1898; Jan. 21, Nov.28, 1899. SLNSW. 'Convent High School, Broken Hill, NSW, Distribution of Prizes, 19th December, 1901', printed programme. Broken Hill Records. WFMA. The programme contains a summary of Results of Public Examinations in Music, 1894-1901.
- 42. The Silver City Convent Chimes 1910, pp.7-9, explains the Clavier System, and includes photograph of more than twenty girls practising together at three long keyboards. On pp.17, 20, are the Music results for 1909. WFMA.

- 43. Scrapbook of S M Agnes McClean, Broken Hill Records. WFMA. This book contains many sets of Music Examination Results from 1907 to the 1930s. Broken Hill Convent results are for theory of music. piano, violin and singing. It also includes results for some teachers who had earlier learned Music at the Convent. The Scrapbook includes a Programme for a Broken Hill Symphony Orchestra Concert on June 5, 1920, where the two Soprano soloists were Convent Ex-students, as was one of the Accompanists. 'Memoirs of S M Veronica O'Neill', p.4, Broken Hill Records. WFMA.
- 44. Scrapbook of S M Agnes McClean, Broken Hill Records. WFMA. The Scrapbook contains several letters from friends, that make reference to S M Agnes' state of health - perhaps a reason for her move to Australia, and from Singleton to Broken Hill. Information from Archivist of Wellington, NZ, Convent of Mercy, S M Philippa McManus, to Archivist of Wilcannia-Forbes Congregation, S M Margaret Hocking, May 19, 1997. WFMA. Obituaries of S M Agnes McClean, in Scrapbook of S M Magdalen Callen, p.107. Broken Hill Records. WFMA. (Sources not noted.) Article on S M Agnes McClean, by S M Margaret Hocking, Wilcannia-Forbes Archivist, notes that S M Agnes' former pupil, Mrs Molly Morgan, trained June Bronhill, an outstanding Broken Hill singer who attained world fame. Broken Hill Records WFMA. Letter from S M Nolasco, Singleton, to Sr Nora O'Leary, Wilcannia-Forbes Archivist, May 2, 1977, states that 5 M Agnes McClean came to Singleton, perhaps in the early 1920s, to give singing lessons to the Singleton Sisters, and help with their choir work. Srs M Frances and Genevieve of Singleton later spent some time in Broken Hill to have their voices trained by S M Agnes McClean, Broken Hill Records, WFMA. Taped Interview of Ruby Kathleen Evans (nee Simpson), by S M Barbara Dwyer, Aug. 26, 1991. As a young woman, Kathleen Simpson was one of the first piano and singing pupils of S M Agnes McClean in Brighton, 1916-20. Tape loaned by Seelah Fennell (nee Simpson), to Sr Mary Ryan, Nov.20, 1998. Brighton Community Scrapbook contains cutting from Jan.28, 1916, advertising: "Singing taught by a pupil (a member of the Community) of the renowned Garcia and Caravoglia." (Source not noted). Brighton Records. WFMA. Information from Sr Clara Dal Santo to Sr Mary Ryan, June 2003. WFMA.
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Notes and Annals of Bishop Dunne, 1892-1902: Entry, Sept.28, 1901, listing Postulants he brought from Ireland to the Wilcannia Diocese, WFDA.

Diary/Notebook of S M Magdalen Callen, Broken Hill Records, records relationship of S M Antonia Tandy to S M Patrick Lenahan and Bishop Dunne, and also mentions her visit to her sister, S M Stanislaus Tandy, in Wilcannia, before entering Broken Hill Novitiate, WFMA. Obituary of S M Baptist Killian, Barrier Daily Truth, Sept.25, 1975 - cutting in Broken Hill Records, WFMA. Centenary History of Wilcannia Diocese, pp.7, 14-6,23,41,62, gives various postings of Frs Andrew and Patrick Killian in the Wilcannia Diocese.

Scrapbook of M M Magdalen Callen, p. 86, contains cutting of Obituary of Archbishop Andrew Killian from

The Southern Crass, Adelaide, July 14, 1939, p.9. Broken Hill Records. WFMA.

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 WFMA.

Interviews of Broken Hill Ex-students, Laurel Molloy (nee Mercer), Eileen Connelly (nee Kileen), Alice McReynolds (nee Gurry), Bill Kileen, Jean Hynes (nee Hill), Bill Brady, Nance Richie (nee Brady), Margot Willemer (nee Healy), Jack Stokie, Mary Thompson (nee Carruthers), Audrey Hoare (nee Kersten), by Sr Mary Ryan, Nov. 9-13, 1998. WFMA. Interviews of Mathoura Ex-students, Jim Crump, Marie Duggan (nee Falahey), Alan Edwards, Colleen Bourke (nee Coppinger), by Sr Mary Ryan, Dec.5, 1998. WFMA. Interviews of Brighton Ex-students, Pat Roche (nee Searson), Carmel Earl (nee Norman), Mary O'Neill (nee Clark), Mary Edwards (nee Richardson). Sr Pauline Hartshorne, by Sr Mary Ryan, Nov. 17, 19,23, 1998, June 10,1999, WFMA. Interviews of Mt Barker Ex-students, Pat Murphy (nee-Edwards), Mary Edwards (nee Richardson), Joy Wescombe (nee Wilksch), by Sr Mary Ryan, Nov. 17,19.

1998. WFMA.
Interviews of Condobolin Ex-students, Sr Annette
Tinkler, Fr Denis Doyle, Kevin Brady, Sr Josie Smith,
Kay Ticehurst (nee Balgowan), by Sr Mary Ryan, June

6,17,18, 1999. WFMA. Interviews of Sans Souci Ex-students, Rita Anderson (nee Killiby). Sr Hazel Baker, by Sr Mary Ryan, July 18,21, 1999. WFMA.

Obituary of S M Baptist Killian, Barrier Daily Truth, Broken Hill, Sept. 25, 1975 – cutting in <u>Broken Hill</u> Records. WFMA.

Information on Lay Sisters from Srs Anne Mercer and Florence Kinsela to Sr Mary Ryan, 1998, 2003. WFMA. S M Teresita Baker gave Florence some of this information in 1930s.

Information on S M Claver Gallagher and S M Lucy Marron at Parkes Juniorate from S M Michael Fitzgerald to Sr Mary Ryan, June 5, 1999. WFMA. Obituary of S Agnes Mary McCarthy — Newspaper cutting (undated, unsourced), in Scrapbook of S M Magdalen Callen, p.117, Broken Hill Records. WFMA. Information on S M Philomena Coleman compiled by Wilcannia-Forbes Archivist, S M Margaret Hocking, Feb. 1999. WFMA.

Information on S M Claver Gallagher in Trundle from Sr Molly Carroll, who taught there in 1949-50. WFMA. Information on S M Claver Gallagher in Broken Hill in 1951 from Sr Clara Dal Santo, June 2003. WFMA. Obituary of S M Ignatius O'Brien in The Catholic Press, Feb.26, 1920, p.39. SLNSW.

Dunn, Brief History of Wilconnia-Forbes Sisters of Mercy, p.12. WFMA.

Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1920s to 1950s; Archdiocese of Adelaide, 1920s, 1940s, 1957; Archdiocese of Sydney, 1936 to 1941. SAA. Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: Notes of Visitation of Broken Hill Convent, Dec. 17, 1927. WFDA

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Obituary of S M Elizabeth Englishby in <u>Barrier Daily</u> <u>Truth</u>, Broken Hill, March 15, 1916. SLNSW. Interviews of Mathoura Ex-students, Alan Edwards. Jim Crump, by Sr Mary Ryan, Dec. 5, 1998. WFMA.

Interviews of Broken Hill Ex-students, Jean Hynes (nee Hill), Margot Willemer (nee Healy), Nellie Raven (nee Kelly), Pat Leonard (nee Cunningham), Noni Forest (nee Conolan), Evelyn Dwyer (nee Edwards), Nance Richie (nee Brady), Rosie Ferry, S M Barbara Dwyer, Shirley Baldwin (nee Mulqueen), by Sr Mary Ryan, Nov.9-14,16,20, 1998. WFMA. Interviews of Mt Barker Ex-students, Betty Lock (nee Gannoni), Kathleen Cameron (nee von Doussa). by Sr Mary Ryan, Nov.18,19, 1998. WFMA. 'Memoirs of S M Veronica O'Neill', p.8. Broken Hill Records. WFMA. Obituary of S M Ursula Nevin in The Catholic Press, Sydney, Sept. 15, 1927, p. 19, SLNSW. A Century of Christianity Parkes 1889-1989, p.48. Catholic Directory of Australasia: Archdiocese of Adelaide: 1939 to 1941, SAA. Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: Notes of Visitation of Broken Hill Convent, Dec. 17, 1927, WFDA.

48. Register of Sisters of Mercy, Broken Hill, 1889-1931.

Interviews of Broken Hill Ex-students, Jean Hynes

(nee Hill). Bill Brady, Margot Willemer (nee Healy). Sr Bonnie Daly, Allie McReynolds (nee Gurry), Struan Trenaman (nee O'Callaghan), Pat Leonard (nee Cunningham), Rosie Ferry, Maureen Smith (nee Pate), Joan Wickham (nee Pate), by Sr Mary Ryan, Nov.9-14,18, 1998, WFMA. Interviews of Mathoura Ex-students, Dan McGrath, Harry O'Connor, Billie O'Callaghan (nee Hauser), Diane Hulm (nee Doody), Kevin Carroll, by Sr Mary Ryan, Dec. 12, 1998, WFMA. Interview of Condobolin Ex-students, Mary Timmins (nee Taylor), Connie Perkins (nee Sealey), Fr Denis Doyle, Sr Annette Tinkler, Sr Nerida Tinkler, by Sr Mary Ryan, June 6,16,17,30, 1999. WFMA. Interview of Mt Barker Ex-students, Mary Edwards (nee Richardson), Pat Murphy (nee Edwards), Bernard Martin, by Sr Mary Ryan, Nov.17,19,20, 1998. WFMA. Interview of Parkes Ex-students, Catherine Kelly

Sr Mary Ryan, June 2, 1999, WFMA. Information from S M Veronica O'Neill to Sr Mary Ryan, April 19, 2001, WFMA.

(nee Crowley), Norah Gordon (nee Crowley), by

Information re Juniorate Teachers from Sisters who attended the Juniorate between 1935 and 1944. WFMA.

'Memoirs of S M Veronica O'Neill', p.8, <u>Broken Hill</u> Records. WFMA,

A Century of Christianity Parkes 1889-1989, p.48. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1934 to 1935, 1953 to 1956, 1961 to 1962. SAA.

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Interview of Brighton Ex-student, Dianne Edwards, by Sr Mary Ryan, Nov.19, 1998. WFMA.

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Interview of Mathoura Ex-student, Jim Crump, by Sr Mary Ryan, Dec.5, 1998. WFMA.

Interview of Mt Barker Ex-student, Mary Edwards (nee Richardson), by Sr Mary Ryan, Nov.19, 1998. WFMA. Interviews of Condobolin Ex-students, Leola and Jan Beatty, Fr Denis Doyle, Kevin Brady, Kay Ticehurst (nee Balgowan), by Sr Mary Ryan, June 16-18, 1999. WFMA. Information from Novices of S M Raphael Gardiner: Srs Emilian (Katie) O'Brien, Molly Carroll, Margaret Hocking, Hazel Baker, Pat Phillips, Anne Mercer, Bonnie Daly, Rita Crowley, Veronica O'Neill, 1998, 1999. WFMA. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1940s, 1950s, 1960s. SAA. Register of Chapters of Amalgamated Institute of Sisters of Mercy, Wilcannia-Forbes, 1935-53; Acts of Chapter, 1941 - Record of Appointment of Novice Mistress; Extraordinary Chapter of Election, December 1953. WFMA.

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Interview of S M Chanel Delaney by Sr Daphne McKeough, 1991, <u>Bourke Records</u>. WFMA. Interviews of Broken Hill Ex-students, Allie McReynolds (nee Gurry), Jean Hynes (nee Hill), Margot Willemer (nee Healy), by Sr Mary Ryan, Nov.9,10, 1998. WFMA.

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Records. WFMA.
Interviews of Brighton Ex-students, Pat Roche
(nee Searson), Mary O'Neill (nee Clark), Sr Pauline
Hartshorne, Nov.17,23, 1998, June 10, 1999. WFMA,
Interviews of Condobolin Ex-students, Sr Pat Higgins,
Kevin Brady, Fr Denis Doyle, Sr Josie Smith, John
Smith, Judy Kinsela (nee Cronin), by Sr Mary Ryan,
1998, June 17,18, July 7, 1999. WFMA.
Catholic Directory of Australia: Diocese of WilcanniaForbes, 1950s, 1960s; Archdiocese of Sydney, 1950s,
1960s, 1970s. SAA.

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Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Sisters' Appointments, 1947, 1948, 1949. WFDA.

Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-1956: Sisters' Appointments, 1956. WFDA.

Interview of Sr Molly Carroll re Trundle Community, 1949-50, by Sr Mary Ryan, July 11, 1999. WFMA. 'Memoirs of S M Veronica O'Neill', pp.7,10, Broken Hill Records. WFMA.

Interviews of Broken Hill Ex-students, Pat Leonard (nee Cunningham), Audrey Hoare (nee Kersten), S M Michael Fitzgerald, by Sr Mary Ryan, Nov.11,13, 1998, June 5, 1999. WFMA.

Interview of Sans Souci Ex-student, Maree Cobb (nee McCarthy), by Sr Mary Ryan, July 17, 1999. WFMA. Letter to Sisters from S M Beatrice Chesworth, Sans Souci Community, re death of S M Bernardine McBriarty, July 25, 1977. Sans Souci Records. WFMA. Information from Sr Marie Kearns, March 19, 2003, and Sr Clara Dal Santo, June 2003, to Sr Mary Ryan. WFMA.

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Circulars of Major Superiors to the Sisters: M M Joan Brennan to "My dear Mother", Oct. 12, 1947, enclosing copy of Rescript to suppress the category of Lay Sister in the Wilcannia-Forbes Congregation, received from Rome via Apostolic Delegate Panico, and dated Sept. 4, 1947, WFMA.

One out of Many, No. I, 1966, p.1. Internal publication of Australian Union of Sisters of Mercy. Copy in WFMA.

Information on movement of Novitiate from Broken Hill to Parkes, from <u>Broken Hill Records</u>. WFMA, Information on setting up of Home for the Aged near Forbes in <u>Carrawobitty Records</u>. WFMA.

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Interview of Broken Hill Ex-students, Allie McReynolds (nee Gurry), Monica Lehmann (nee Gurry), Pat Leonard (nee Cunningham), Mary Thompson (nee Carruthers), by Sr Mary Ryan, Nov.9,10,13, 1998. WFMA. Information re their Broken Hill teachers from: Sr Clara Dal Santo, June 1998, June 2003; S M Michael Fitzgerald, June 6, 1999; S M Margaret Hocking, June 17, 1999, WFMA.

Interview of Mt Barker Ex-student, Mary Edwards (nee Richardson), by Sr Mary Ryan, Nov.19, 1998. WFMA. Information re their Juniorate teachers from: Sr Hazel Baker, Sr Rita Crowley, June 1998. WFMA. Interviews of Sans Souci Parents of Ex-students, Audrey White, Rita Anderson, by Sr Mary Ryan, July 11,18, 1999. WFMA.

Correspondence of Bishop Fox with M M Joan Brennan, 1947-1953: Sisters' Appointments, 1947, 1948, 1949. WFDA.

Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-1956: Sisters' Appointments, 1954, 1956. WFDA.

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WFMA

Interviews of Broken Hill Ex-students, S M Veronica O'Neill, Eileen Connelly (nee Kileen), Audrey Hoare (nee Kersten), Laurel Molloy (nee Mercer), S M Michael Fitzgerald, by Sr Mary Ryan, June, Nov.9,13,19, 1998; June 6, 1999, WFMA.

Interviews of Condobolin Ex-students, Sr Daphne McKeough, Sr Nerida Tinkler, by Sr Mary Ryan, June 1998, June 30, 1999. WFMA.

Interviews of Brighton Ex-students, Mary Edwards (nee Richardson), Mary O'Neill (nee Clark), by Sr Mary Ryan, Nov.19,23, 1998. WFMA, Dunn, Brief History of Wilcannia-Forbes Sisters of Mercy, p.27. WFMA.

Interviews of Sans Souci Ex-students, Sr Hazel Baker, Rita Anderson (nee Killiby), by Sr Mary Ryan, March 3, July 18, 1999, WFMA.

Information from Sr Hazel Baker (1998), Sr Pat Phillips (1999), re S M Rita Lyster teaching at Parkes Juniorate. WFMA.

Information from Parkes Ex-student, Sr Margaret McGrath, May 28, 2003. WFMA.

'Memoirs of S M Veronica O'Neill', pp.8,15. Broken Hill Records. WFMA.

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Information re Juniorate from S M Michael Fitzgerald, June 6, 1999; Sr Sheila Crowley, Nov.11, 1998; S Winifred McMahon, Oct. 1999. WFMA. Interviews of Deniliquin Ex-students, Margaret Coe (nee Hynes), John and Patrick Hogan, Lorrie Frazer (nee Fitzmaurice), Maureen O'Connor (nee Smith), Brenda Leetham (nee O'Connell), Pat O'Brien (nee Carew), Josie Jackson (nee Carew), Brian Smith, by Sr Mary Ryan, Dec.2-4, 1998. WFMA. Register of Chapters of Amalgamated Institute of the Sisters of Mercy, Wilcannia-Forbes, 1935-1953: Record of Appointment, January 1947, January 1953. WFMA. Register of Chapters of Wilcannia-Forbes Province of Australian Union of Sisters of Mercy, 1959-1976: Record of Elections, Dec. 13, 1959, WFMA. Register of Chapters of Australian Union of Sisters of Mercy: General Chapter, Aug. 31-Sept. 2, 1960 - Results of Elections. Union Record Group, in Archives of Institute of Sisters of Mercy of Australia (hereinafter ISMA Archives).

Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Letters re moving Novitiate from Broken Hill to Parkes, July 11, 1948, Oct. 29, 1948, Jan. 18, 1949, April 19, 1950. Sisters' Appointments, 1947, 1948, 1949. WFDA.

Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Sisters' Appointments, 1954, 1956. WFDA.

Information on move of Novitiate from Broken Hill to Parkes, from Sr Pauline Hartshorne, June 10, 1999. Sr Pauline was a Novice at the time of the move. WFMA. Information from Condobolin Ex-student, Sr Marie Kearns, to Sr Mary Ryan, March 19, 2003. WFMA. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1957, 1967 to 1972. SAA.

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The Catholic Press, Sydney, July 13, 1922, p.39, reports the Reception ceremony of S M Vincent Brennan. SLNSW.

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Common, 1931-56: Sisters' Appointments, 1954, 1956.
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100 Years of Catholic Education in Peak Hill, pp.9,10.

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The Catholic Press, Sydney, July 13, 1922, p.39, gives account of Reception of S M Stanislaus Gillen. SLNSW. Interviews of Broken Hill Ex-students, Laurel Molloy (nee Mercer), Monica Lehmann (nee Gurry), by Sr Mary Ryan, Nov.9,10, 1998. WFMA.

'Memoirs of S M Veronica O'Neill', p.8, <u>Broken Hill</u> <u>Records</u>. WFMA.

Interviews of Brighton Ex-students, Pat Roche (nee Searson), Pat Murphy (nee Edwards), Pam Noonan (nee Leonard), Seelah and Brian Fennell, by Sr Mary Ryan, Nov.17,20, 1998. WFMA.

Information on Brighton from Sr Pauline Hartshorne, June 10, 1999. WFMA.

Interviews of Mt Barker Ex-students, Betty Lock (nee Gannoni), June Donnegan (nee Ryan), Blanche Landers, Kathleen Cameron (nee von Doussa), Joan Wickham (nee Pate), by Sr Mary Ryan, Nov.11, 17-19,23, 1998. Information from Mt Barker Ex-student, Sr Mary Therese Mutlow, May 1998, WFMA.

Information from S M Margaret Hocking re Juniorate. March 2000. WFMA.

Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Sisters' Appointments, 1948, 1949. WFDA. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Sisters' Appointments, 1954, 1956. WFDA.

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Sr. Mary Ryan, July 18, 1999. WFMA.
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Mandy Richards (nee Duryea), Craig Smith, Robyn Blake,
Rae Smith, by Sr. Mary Ryan, Dec.7, 1998. WFMA.
Letter of Sr. Rita Crowley to the Sisters re death of
S. M. Stanislaus Gillen, Aug. 14, 1991. Sans Souci
Records. WFMA.

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Interview of Broken Hill Ex-student, S M Michael (Molly Fitzgerald), by Sr Mary Ryan, June 5, 1999. WFMA. Interviews of Mathoura Ex-students, Dan McGrath, Alan Edwards, Jim Crump, Harry O'Connor, Marie Duggan (nee Falahey), Billie O'Callaghan (nee Hauser), by Sr Mary Ryan, Dec.5, 1998. WFMA. Interviews of Cobar Ex-students, Norma O'Sullivan (nee Evans), Anne Bourke (nee Evans), by Sr Mary Ryan, Sept. 15, 1998. WFMA. Information given to Sr Mary Ryan, Nov.16, 1998, by 5 M Barbara Dwyer, who taught with S M Ignatius Conway in Mathoura, 1937-40. WFMA. Interviews of Balranald Ex-students, Peter Stead, Pat Ross, by Sr Mary Ryan, Dec.7,8, 1998. WFMA. Information given to Sr Mary Ryan, March 3, 1999, by Sr Hazel Baker, who taught in Balranald with S M Ignatius Conway in 1948. WFMA. Information from Sr Clara Dal Santo to Sr Mary Ryan, June 2003, WFMA. 100 Years of Catholic Education in Peak Hill, p.9.

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Interviews of Broken Hill Ex-students, Nance Richie (nee Brady), Pat Leonard (nee Cunningham), Allie McReynolds (nee Gurry), Rosie Ferry, S M Margaret (Mary Hocking), by Sr Mary Ryan, Nov.9,10,14, 1998, March 2000, WFMA.

Interviews of Mt Barker Ex-students, Betty Lock (nee Gannoni), Bernard Martin, June Donnegan (nee Ryan), Shirley Baldwin (nee Mulqueen), by Sr Mary Ryan, Nov.18, 20, 23, 1998. WFMA.

Information from Vera McCormick, Mathoura, to Sr Mary Ryan, Dec.5, 1998, re dates of S M Martina's time in Mathoura. WFMA.

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Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Sisters' Appointments, 1947, 1948, 1949. WFDA.

Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Sisters' Appointments, 1954, 1956. WFDA.

Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1951 to 1953; Archdiocese of Adelaide, 1957 to 1959, 1961 to 1964; Archdiocese of Sydney, 1965 to 1972. SAA.

Interview of Brighton Ex-student, Dianne Edwards, by Sr Mary Ryan, Nov.19, 1998. WFMA. Information from Audrey Whyte, Sans Souci, whose children were taught by S M Colette in 1960s. WFMA. Letter, Sr Carolyn Nolan to the Sisters, August 7, 1985, re death of S M Colette Muldoon. Sans Souci Records. WFMA.

Register of Sisters of Mercy, Broken Hill, 1889-1931.
 WFMA.

'Memoirs of S M Veronica O'Neill', p.7, Broken Hill Records. WFMA.

Information from Broken Hill Ex-students, S M Veronica (Margaret O'Neill), May, 1998; Sr Clara Dal Santo, June, 1998, June 2003; Sr Bonnie Daly, Nov. 18, 1998. WFMA.

Information from Sans Souci Ex-student, Sr Hazel Baker, July 20, 1999. WFMA.

Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Sisters' Appointments, 1947, 1948, 1949. WFDA.

Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Sisters' Appointments, 1954, 1956. WFDA.

Circulars of Major Superiors to the Sisters: M M Rita Lyster to the Sisters, Dec.5, 1968. WFMA.
Interview of Balranald Ex-student, Craig Smith, by Sr Mary Ryan, Dec.7, 1998. WFMA.
Information from Rae Smith to Sr Mary Ryan, Dec.12, 1998. Rae worked 1972-80 with the Balranald Sisters. WFMA.

Register of Sisters of Mercy, Broken Hill, 1889-1931.
 WFMA.

Interviews of Mt Barker Ex-students, Betty Lock (nee Gannoni), Blanche Landers, Kathleen Cameron (nee von Doussa), June Donnegan (nee Ryan), Glenys Feredey (nee Wilksch), Joy Wescombe (nee Wilksch), Joan Wickham (nee Pate), Maureen Smith (nee Pate), Bernard Martin, Shirley Baldwin (nee Mulqueen). by Sr Mary Ryan, Nov. 1998. WFMA. Information from S M Michael Fitzgerald, June 5, 1999, who taught in Mt Barker in 1955, when S M Zita Cresp was stationed there. WFMA. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Sisters' Appointments, 1947, 1948, 1949. WFDA. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Sisters' Appointments, 1956. WFDA. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1961 to 1966. SAA. Information from Brewarrina Teacher and Ex-students,

65. Register of Sisters of Mercy, Broken Hill, 1889-1931.

Ada Hunt, Feb.9, 13-5, 1999. WFMA.

Sr Patricia Lynch, Mary Taylor, Carmel Dawson (nee

Simmons). Marie Steiner, Carol Norton (nee Taylor).

Information from Mt Barker Ex-student, Bernard Martin (Nov.20, 1998): Bernard's mother worked with Jo Dunn (S M Laurence) as a Secretary in Broken Hill, before Jo entered the Convent. WFMA.

Interviews of Broken Hill Ex-students, Maureen Miranda (nee Kiely), Struan Trenaman (nee O'Callaghan), Joan Wickham (nee Pate), Noni Forest (nee Conolan), Mary Thompson (nee Carruthers), Sr Bonnie Daly, by Sr Mary Ryan, Nov.10,11,13,18, 1998. WFMA.

Information from Broken Hill Ex-student, Sr Clara Dal Santo, to Sr Mary Ryan, June 2003. WFMA.

Lecia Coombe, 'A Tribute to Sister Mary Laurence Dunn', in Lillipilli Leaves, Issue No.17, Sept.- Oct., 1994, p.23. Internal publication of Wilcannia-Forbes Mercy Congregation. WFMA.

Interview of Brighton Ex-student, Dianne Edwards, by Sr Mary Ryan, Nov.9, 1998. Dianne was taught by S M Laurence Dunn in Fifth/Sixth Class in 1959-60. WFMA. Interviews of Mathoura parents, Myra Coppinger, Vera McCormick, Phyllis Wilson, by Sr Mary Ryan, Dec.5, 1998. Their children were taught by S M Laurence Dunn in the late 1950s. WFMA. Register of Chapters of Amalgamated Institute of Sisters of Mercy, Wilcannia-Forbes, 1935-53: Entries for Jan.6, 1941, Jan.6, 1947, WFMA. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Sisters' Appointments, 1947, 1948, 1949. WFDA. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Sisters' Appointments, 1954, 1956. WFDA. Catholic Directory of Australasia: Diocese of Wilcannia-

Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1957 to 1959, 1966 to 1972. SAA. 100 Years of Catholic Education in Peak Hill, p.11.

Register of Sisters of Mercy, Broken Hill, 1889-1931.
 WFMA.

Information from S M Barbara Dwyer, Nov.16, 1998, re S M Casimir at Mathoura, 1937-40. WFMA. Information from Sr Hazel Baker, July 20, 1999, re S M Casimir at Juniorate in early 1940s. WFMA. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Sisters' Appointments, 1947, 1948, 1949. WFDA.

Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Sisters' Appointments, 1956. WFDA.

Register of Sisters of Mercy, Broken Hill, 1889-1931.
 WFMA.

Interview of Brighton Ex-student, Sr Pauline Hartshorne, by Sr Mary Ryan, June 10, 1999. WFMA. Interviews of Brighton Residents, Pam Noonan (nee Leonard), Seelah and Brian Fennell, Nov.17.20, 1998. WFMA.

Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Sisters' Appointments, 1947, 1948, 1949. WFDA.

Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Sisters' Appointments, 1956. WFDA. 'Interview with Sister Mary Tarcisius', by Mary Riordan, in Newswheel, Vol. 1, No. 1, June 1996, pp. 5-6. Internal publication of Wilcannia-Forbes Mercy Sisters. WFMA. 'Eulogy - Sister Mary Tarcisius, 7th March, 1997', composed by Nerida Tinkler RSM. Copy in WFMA.

Register of Sisters of Mercy, Broken Hill, 1899-1931.
 WFMA.

'Memoirs of S M Veronica O'Neill', p.8, <u>Broken Hill</u> Records. WFMA.

Information re S M Ursula Forde as Mistress of Studies from Srs M Michael Fitzgerald, Mary Galvin, Sheila Crowley, Margaret Hocking, Pat Phillips, Rita Crowley, Hazel Baker, 1998-2000. WFMA.

Interviews of Broken Hill Ex-students, Pat Leonard (nee Cunningham), Struan Trenaman (nee O'Callaghan), Mary Thompson (nee Carruthers), by Sr Mary Ryan, Nov.9,11,13, 1998. WFMA.

Information from S M Michael Fitzgerald, June 6, 1999, re S M Ursula Forde as Superior in Mt Barker. WFMA. A Century of Christianity Parkes 1889-1989, p.48. Interview of Mt Barker Ex-student, Pam Davey (nee Muldoon), by Sr Mary Ryan, Nov.23, 1998, WFMA.

Correspondence of Bishop Fox with M. M. Joan Brennan, 1947-53: Sisters' Appointments, 1947, 1948, 1949, WFDA,

Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Sisters' Appointments, 1956. WFDA. Catholic Directory of Australasia: Archdiocese of Adelaide, 1950 to 1955; Diocese of Wilcannia-Forbes, 1956 to 1960. SAA.

Register of Sisters of Mercy, Broken Hill, 1889-1931.
 WFMA

Interviews of Broken Hill Ex-students, Pat Leonard (nee Cunningham), Betty Cullen, Noni Forest (nee Conolan). Struan Trenaman (nee O'Callaghan), Rosie Ferry, Maureen Miranda (nee Kiely), Mary Thompson (nee Carruthers), by Sr Mary Ryan, Nov.9-14, 1998. WFMA. Information from Brighton Ex-students, Srs Marietta Green and Pauline Hartshorne, 1999. WFMA. Information from Condobolin Ex-students, Sr Daphne McKeough, 1998, and Sr Nerida Tinkler, 1999. WFMA. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Sisters' Appointments, 1947, 1948, 1949. WFDA.

Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Sisters' Appointments, 1954, 1956. WFDA.

Interviews of Deniliquin Ex-students, Max Maher, Margaret Gibbs (nee Elholum), by Sr Mary Ryan, Dec. 1998, WFMA.

Interviews of Blackheath Ex-students, Ken Cullen, Kerrie Rapley (nee Ward), Julie Hodgkinson (nee Cullen), by Sr Mary Ryan, July 18, 1999. WFMA. Information from Sans Souci Parents, Maureen Watt and Maree Cobb, July 12,17, 1999, whose children were taught by S M Bernard Morrison in 1970s. WFMA. Information from Sr Margaret McGrath, May 29, 2003. Sr Margaret taught with S M Bernard at Cobar in early 1970s. WFMA.

'Eulogy - Sr Mary Bernard Morrison 14th September, 1998', composed by Nerida Tinkler RSM. Copy in WFMA.

Register of Sisters of Mercy, Broken Hill, 1889-1931.
 WFMA.

Interview of S M Barbara Dwyer by Sr Mary Ryan, Nov.16, 1998. WFMA.

Interviews of Mathoura Ex-students, Dan McGrath, Jim Crump, Harry O'Connor, Phyllis Wilson (nee Snell), Billie O'Callaghan (nee Hauser), by Sr Mary Ryan, Dec.5, 1998. WFMA.

Interviews of Brighton Ex-students, Carmel Earl (nee Norman), Aileen Hodgson (nee Edwards), Pam Noonan (nee Leonard), Liz Elliott (nee Pick), by Sr Mary Ryan, Nov.17,19, 1998. WFMA.
Interviews of Deniliquin Ex-students, Elinor Braine (nee McMaster), Rae Lawrence (nee Nolan), by Sr Mary Ryan, Dec.2, 1998. WFMA.

100 Years of Catholic Education in Peak Hill, pp.8,46.
Information from Balranald Resident, Rae Smith, to

Register of Sisters of Mercy, Broken Hill, 1889-1931.
 WFMA.

Sr Mary Ryan, Dec.7, 1998. WFMA.

Interviews of Broken Hill Ex-students, Bill Brady, Marie Battle (nee Hansen), by Sr Mary Ryan, Nov.10,11, 1998. WFMA.

Interview of Mt Barker Ex-student, Betty Lock (nee Gannoni), by Sr Mary Ryan, Nov.18, 1998. WFMA.

Interviews of Brighton Ex-students, Carmel Earl (nee Norman), Aileen Hodgson (nee Edwards), Margaret Van der Linder (nee Edwards), Liz Elliott (nee Pick), by Sr Mary Ryan, Nov.17,19, 1998. WFMA. Information from Brighton Ex-students, Sr Marietta Green and Sr Pauline Hartshorne, 1999. WFMA. Certificates awarded to S M Theophane Barnett in 1943, 1944, from Academy of Arts Examinations (Australasia Limited), for Speech Craft Theory and Practical examinations. Originals in WFMA. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Sisters' Appointments, 1947, 1948, 1949. WFDA. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Sisters' Appointments, 1954, 1956. WFDA. Catholic Directory of Australasia: Archdiocese of Adelaide, 1968 to 1972. SAA. 'School Memories of Sr Marietta Green' in Newswheel,

Adelaide, 1968 to 1972. SAA.

'School Memories of Sr Marietta Green' in Newswheel,
Vol.1, No.1, June 1996, p.10. WFMA.

Letter from S M Barbara Dwyer to the Sisters, March
14, 1985, re illness and death of Sr Mary Barnett.

Brighton Records. WFMA.

'Obituary Sr Mary Barnett', in Intercom, March 3, 1985, internal publication of Adelaide Carbolic Education.

'Obituary Sr Mary Barnett', in Intercom, March 3, 1985 - internal publication of Adelaide Catholic Education Office. Copy in WFMA.

72. Register of Sisters of Mercy, Broken Hill, 1889-1931.

'Memoirs of S M Veronica O'Neill', p.16. <u>Broken Hill</u> Records. WFMA.

Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Sisters' Appointments, 1947, 1948, 1949. WFDA.

Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Sisters' Appointments, 1954. WFDA.

Information from Trundle Ex-student, Bill Pritchard, June 23, 1999. WFMA.

Register of Chapters of Amalgamated Institute of Sisters of Mercy, 1935-1953: Record of Appointment of Mother General by Bishop, and Election of Councillors by Sisters, January 1932. WFMA.

- Catholic Directory of Australasia: Diocese of Wilcannia/Wilcannia-Forbes, 1889 to 1901, 1912 to 1919, 1929 to 1932. Archdiocese of Adelaide, 1902 to 1907, 1920 to 1923. SAA.
 Carrespondence of Bishop Fox with Sisters of Mercy, Common, 1931-1956: S M Josephine Callen to Bishop Fox, Sept. 13, 1931. WFDA.
 Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: Notes of Visitation of Broken Hill Convent, Dec. 17, 1927. WFDA.
- Catholic Directory of Australasia: Diocese of Wilcannia/Wilcannia-Forbes, 1902 to 1907, 1911 to 1941. WFDA.
- Catholic Directory of Australasia: Diocese of Wilcannia/Wilcannia-Forbes, Archdiocese of Adelaide, 1900 to 1932. SAA.
 The Silver City Convent Chimes - 1910, pp.6-7. WFMA.
 Golden Jubilee Broken Hill Catholic Souvenir 1883 - 1933.
 Woodman, The Catholic Church in Broken Hill, pp.24-8.
 Information from S M Veronica O'Neill to Sr Mary Ryan, March 23, 2003. WFMA.
- Catholic Directory of Australasia: Diocese of Wilcannia/Wilcannia-Forbes, 1900 to 1935. SAA.

- Golden Jubilee Broken Hill Catholic Souvenir 1883 1933. Information from S M Veronica O'Neill to Sr Mary Ryan, March 23, 2003. WFMA. Solomon, The Richest Lade, p.89.
- 77. Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: Letter of S M Alocoque Whelan, Bourke, to Bishop Hayden, April 22, 1922: "If the Broken Hill Community still refuses to make a move after June. ...". WFDA. Bishop Hayden's Notes of Visitation of Broken Hill Convent, Dec. 17, 1927. WFDA. The four Sisters who stated they were in favour of amalgamation with Parkes were Srs M Josephine Callen, Ita Morris, Teresa Harrington and Margaret Mary O'Brien. The thoughts of M M Gertrude Gallagher and S M Clare Miller on this matter were not recorded by the Bishop. Solomon, The Richest Lode, p.363. Correspondence of Bishop Fox with Sisters of Mercy, Miscellaneous, 1931-37: Letter to "My dear Rev. Mother", dated Nov.25, 1931. WFDA. Register of Chapters of Amalgamated Institute of the Sisters of Mercy, Wilcannia-Forbes, 1935-53. WFMA.

Chapter 8

- The Freeman's Journal, Sydney, Feb.14, 1891, p.15. SLNSW, Catholic Directory of Australasia: Diocese of Wilcannia, 1899, 1901. SAA.
 Notes and Annals of Bishop Dunne, 1892-1902: Entries for July 9, Nov.24, Dec.10, 1899, WFDA. The Barrier Miner, Broken Hill, Dec.11, 1899. SLNSW. Dunn, Brief History of Wilcannia-Forbes Sisters of Mercy, p.5. WFMA.
 The Silver City Convent Chimes 1910, p.6, notes that the Bishop decided to open a Convent at South Broken Hill because of the distance and expense of the Sisters having to travel there each day. WFMA.
- The Barrier Miner, Broken Hill, Nov.13, Dec.11, 1899;
 Dec.1, 1900. SLNSW.
 The Freeman's Journal, Sydney, Feb.15, 1902, p.20; March 1, 1902, p.29. SLNSW.
- The Freeman's Journal, Sydney, July 18, 1896, p. 15. SLNSW.
 Barrier Daily Truth, Broken Hill, Feb. 18, 1920. SLNSW.
 Scrapbook of S M Agnes McClean, Broken Hill
 Records. WFMA. The 1912 Music Results specify pupils from the South Broken Hill, North Broken Hill, and Railway Town Schools.
 Woodman, The Catholic Church in Broken Hill, pp. 19, 36.
 Catholic Directory of Australasia: Diocese of
 Wilcannia/Wilcannia-Forbes, 1900 to 1932, SAA.
- Moya Stevens, A Chronicle of Faith The first 150 years of Catholics in the Parish of Mount Barker, South Australia (Mount Barker, 1998), pp.5-6, 8-10, 12, 16-19, 26, 38.
 Copy in WFMA.
- 'History of the Establishment of the Convent of Mercy, Mount Barker'. (typescript, undated - but later than 1940), Mt Barker Records. WFMA. This document refers to the Mt Barker property as "Cro' Nest". The Barrier Miner, Broken Hill, May 7, 1900, records Archbishop O'Reilly's first visit to Broken Hill. Since the weather then was pleasant, the Archbishop must have visited the town again before the beginning of 1902, SLNSW.

- Notes and Annals of Bishop Dunne, 1892-1902:
 Entries for January 27, 29, March 20, 1902. WFDA.
 A copy of the Land Transfer document, in Mount Barker
 Records, WFMA, records transfer on April 18, 1902, "...
 from Florence Elizabeth Hill to The Catholic Church
 Endowment Society Incorporated of Adelaide, Mary
 Gertrude Gallagher and Mary Josephine Callan, both
 members of the Convent of Mercy, Broken Hill ...".
 Stevens, A Chronicle of Faith Mt Barker, p.39.
- The Freeman's Journal, Sydney, April 12, 1902, p.21.
 SLNSW. This article names the property as 'Cronest', rather than the 'Crow's Nest' in later use.
- 'History of the Establishment of the Convent of Mercy. Mount Barker', Mt Barker Records. WFMA. Notes and Annals of Bishop Dunne, 1892-1902: Entries for May 11,12, 1902. WFDA.
- Stevens, A Chronicle of Faith Mt Barker, pp. 10, 44.
 Catholic Directory of Australasia: Archdiocese of Adelaide, 1903 to 1910. SAA.
- Catholic Directory of Australasia: Archdiocese of Adelaide, 1911 to 1936. SAA.
 Stevens, A Chronicle of Faith Mt Barker, p.44.
 Mollie Power, 'Mount Barker', in The Silver City Chimes -1910, p.22, claimed that St Francis de Sales' Church in Mt Barker was "...one of the oldest, if not the very oldest church in South Australia." WFMA.
 'Mount Barker Memoirs of Sr M Martina 1977', (manuscript), Mt Barker Records. WFMA.
- Mollie Power, 'Mount Barker', in The Silver City Convent Chirnes - 1910, p.22. WFMA. Notes and Annals of Bishop Dunne, 1892-1902: Entry for May 12, 1902. WFDA. Catholic Directory of Australasia: Archdiocese of Adelaide, 1903, 1904, 1910. SAA.
- The Freeman's Journal. Sydney. April 12, 1902, p.21. SLNSW. The advertisement (undated) mentioned here, was possibly circulated after the new boarding school was completed at the Broken Hill Convent in 1913. Copy in Broken Hill Records. WFMA. 'Memoirs of S M Veronica O'Neill', p.15, records S M Rita (Eileen Lyster) as a boarder at Mt Barker. Broken Hill Records. WFMA. Eileen Lyster attended before 1921, 'Obituary Sr Mary Barnett', in Intercom, March 3, 1985, notes that Mary Barnett attended Mt Barker College for her Secondary education. (1920s). Copy in WFMA.
- The Silver City Convent Chimes 1910, p.6. WFMA.
- Catholic Directory of Australasia: Archdiocese of Adelaide, 1903 to 1932. SAA. Register of Sisters of Mercy, Broken Hill, 1889-1931. WFMA.
- 'History of the Establishment of the Convent of Mercy, Mount Barker', Mt Barker Records. WFMA. Catholic Directory of Australasia: Archdiocese of Adelaide, 1926. SAA.
 Dunn, Brief History of Wilcannia-Forbes Sisters of Mercy, p.6. WFMA.
- Catholic Directory of Australasia: Archdiocese of Adelaide, 1924 to 1932. SAA. Interview of Mt Barker Ex-student, Mary Edwards (nee Richardson), by Sr Mary Ryan, Nov.19, 1998. WFMA.

- 16. 'Mount Barker Memoirs of Sr M Martina 1977', Mr. Barker Records. WFMA. Interview of Mary Edwards (nee Richardson) by Sr Mary Ryan, Nov.19, 1998. WFMA. Mary, who had done her Primary schooling at the Convent of Mercy, Brighton, received a scholarship from the Mt Barker Old Scholars' Association for her Secondary education. She boarded at St Scholastica's from 1929 to 1931.
- Catholic Directory of Australasia: Diocese of Wilcannia, 1915. SAA.
- 18. Newspaper cuttings (untitled, undated) including photographs, of Convent Fete at Brighton, November 25, in Scrapbook of S M Magdalen Callen. <u>Broken Hill Records</u>. WFMA. Newspaper cutting noting Meeting re Broken Hill Fete, October 8, 1915, quoted in Scrapbook of Sisters of Mercy, Brighton. (Scrapbook chiefly compiled by Sr Martina Armstrong in 1960s.) <u>Brighton Community</u> <u>Records</u>. Sighted by Sr Mary Ryan, Nov.17, 1998.
- 19. In her recollections of the coming of the Sisters to Brighton, Mrs Evans (nee Ruby Kathleen Simpson, daughter of the first Station Master at Brighton), mentions attending Sunday Mass at the first Brighton Convent. 'Mrs Evans' Memories of Brighton', typescript. Brighton Records. WFMA. 'History of Brighton Convent', in Newswheel, vol 1, no 1, June 1996, p.3. WFMA. Article mostly based on Sr M Martina Armstrong's writings, 1960s. Parish Contact. Journal of St Joseph's Catholic Parish, Brighton, vol 4, no 37, Sept. 1975, p.3. Copy in WFMA.
- Advertisement from Newspaper (untitled), quoted in Scrapbook of Sisters of Mercy, Brighton. <u>Brighton</u> <u>Community Records</u>.
- 21. Interview of Ruby Kathleen Evans (nee Simpson) by Sr M Barbara Dwyer, Brighton, Aug. 26, 1991. Tape of Interview in Brighton Community Records. Kathleen Simpson, who had finished School when the Sisters arrived in Brighton in 1915, learned singing at the Convent for five years. Mary Riordan, 'Interview with Sister Mary Tarcisius', In Newswheel, vol 1, no 1, June 1996, p.5, WFMA. S M Tarcisius, who attended the Brighton Convent School from 1920, was almost certainly in a Secondary 'examination' class when M M Josephine Callen taught Latin and French to herself and four others, including several boys.
- Catholic Directory of Australasia: Diocese of Wilcannia, Archdiocese of Adelaide, 1915 to 1923. SAA.
 Dunn, Brief History of the Wilcannia-Forbes Sisters of Mercy, p.8. WFMA.
 'History of Brighton Convent', in Newswheel, vol 1, no 1, June 1996, p.3. WFMA.
- 23. 'Mrs Evans' Memories of Brighton'. Brighton Records. WFMA. 'History of Brighton Convent', in Newswheel, vol 1, no 1, June 1996, pp.3-4. WFMA. Interview of Seelah Fennell (nee Simpson, grand-daughter of the Mr Simpson mentioned), by Sr Mary Ryan, Nov.20, 1998. WFMA. Duplicate of 'Remitting Warrant from Commonwealth Bank of Australia, Convent Account, Broken Hill Branch, to Convent of Our Lady of Mercy Brighton

- S.A., at the Adelaide Branch', details the amount of £3,184 transferred on April 12, 1916, 'In behalf of purchase of Convent of Mercy, Brighton'. Broken Hill Records. WFMA. While several loans are listed on the back of the Remitting Warrant, there are no details of donations, sale of Cambridge Terrace Convent, etc., which most likely helped to make up this sum.
- 24. Yvette Faria, The Church that grew in an Orchard A Celebration of the Efforts of the Parishioners and their Pastors in Brighton, pp.11-2, (1995, duplicated typescript). Copy in WFMA.
 Parish Contact, Brighton, Vol 4, no 37, p.1. Copy in WFMA. Diary/Notebook of S M Magdalen Callen notes Archdeacon Connelly's generosity to the Brighton Sisters, but does not give details. He certainly seems to have left his house to the Sisters. Broken Hill Records. WFMA. Mortuary Card of The Venerable Archdeacon Connelly, who died at Brighton, 8th March, 1918. Copy in WFMA.
 'History of Brighton Convent', and Mary Riordan, 'Interview with Sister Mary Tarcisius', in Newswheel, vol 1, no 1, June 1996, pp. 3,5, WFMA.
- 25. Interview of Brighton Ex-student, Mary Edwards (nee Richardson) by Sr Mary Ryan, Nov.19, 1998. Mary came to the School in 1923 in Grade II, and left in Grade VII. At that time, the school was referred to as St Teresa's High School. WFMA. Catholic Directory of Australasia: Archdiocese of Adelaide, 1917 to 1936. SAA. 'History of the Brighton Convent', 'Brighton Memories' (S M Louise Johnson), 'Early Happy Memories of Brighton Convent and School' (Sr Pauline Hartshorne), in Newswheel, vol 1, no 1, June 1996, pp.3-4, 7-9. WFMA. Both Mrs Johnson and Mr Hartshorne helped to sell the Sisters' almonds.
- Interview of Ruby Kathleen Evans (nee Simpson) by Sr M Barbara Dwyer, August 26, 1991. Tape in Brighton Community Records. Interviews of Brighton Ex-students, Mary Edwards (nee Richardson), Vince O'Neill, Mary O'Neill (nee Clark), by Sr Mary Ryan, Nov.19, 23, 1998. WFMA. Mary Riordan, 'Interview with Sister Mary Tarcisius', and 'Brighton Memories', by Sister Marie Louise Johnson, in Newswheel, Vol. 1, No. 1, June. 1996, pp. 5, 7. WFMA. Catholic Directory of Australasia: Archdiocese of Adelaide, 1923 to. 1932. SAA.
- Veronica Joyce CSB, Judith O'Farrell, A History of the Catholic Church in the Moama Parish, (Moama, 1999), pp.26-7. Copy in WFMA.
- Joyce, O'Farrell, A History of the Catholic Church in the Moama Parish, pp.8, 27.
 Newspaper cutting (source and date not given), entitled 'Mathoura Convent To be opened on January 10', in Annals of Mathoura Community. Mathoura Records. WFMA.
- Address 'To the Sisters of Mercy, Mathoura', dated January 10th, 1926, in Annals of Mathoura Community.
 <u>Mathoura Records.</u> WFMA.
 Catholic Directory of Australasia, Diocese of Wilcannia-Forbes, 1925. SAA.
 Sr M Camillus Cooper's 'Account of Mathoura Foundation', (typescript, undated), in Annals of Mathoura Community. Mathoura Records. WFMA.

Cuttings, 'Mathoura Convent Opening Ceremony A Unique Function', and 'Mathoura Convent Opening Ceremony Liberal Response to Appeal for Funds', (Sources, dates not noted), in Annals of Mathoura Community. Mathoura Records. WFMA.

Barrier Daily Truth, Broken Hill, Fri. January 22, 1926. SLNSW.

- Newspaper cutting, 'Mathoura Convent Opening Ceremony Liberal Response to Appeal for Funds';
 Opening page of Financial Records of Sisters of Mercy, Mathoura (January and February, 1926); S M Camillus Cooper's 'Account of Mathoura Foundation', all in Annals of Mathoura Community. Mathoura Records. WFMA. Register of Admission St Brigid's Convent School, Mathoura, 1926-1963. Copy in WFMA.
- Newspaper cuttings (sources not noted, most undated), in Annals of Mathoura Community. Mathoura Records. WFMA. Cuttings include results of Wilcannia-Forbes Diocesan Examinations in 1926, 1927; Reports of Convent School Concerts, 1926, 1927; School Prize-giving, 1927; and results of Bookkeeping Examinations (undated, but most likely 1927).
- Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1926 to 1934. SAA. Interviews of Mathoura Ex-students, Alan Edwards, Jim Crump, Billie O'Callaghan (nee Hauser), by Sr Mary Ryan, Dec.5, 1998. WFMA.
- Interviews of Mathoura Ex-students, Alan Edwards, Harry O'Connor, Phyllis Wilson (nee Snell), Billie O'Callaghan (nee Hauser), and of Myra Coppinger, by Sr Mary Ryan, Dec.5, 1998. WFMA.
- Fr Denis Doyle PP, 'St Joseph's Parish, Condobolin -A History', in A Book of Memories St Joseph's Parish Condobolin, (May, 1999), pp.1-2. Copy in WFMA. Paper entitled 'Condobolin - Education', (typescript, no source or date), in Condobolin Records. WFMA.
- Doyle, A Book of Memories St Joseph's Parish Condobolin, pp.2-6.
 Catholic Directory of Australasia, Diocese of Wilcannia-Forbes, 1919. SAA.
- 36. Doyle, A Book of Memories St Joseph's Parish Condabolin, pp.3, 6-7. Information from St Joseph's Convent, Perthville. re 1889 Foundation, in Condobolin Records. WFMA. Catholic Directory of Australasia, Diocese of Bathurst, 1891; Diocese of Wilcannia-Forbes, 1920. SAA. Notes of Sr Nora O'Leary, entitled: "Condobolin: 'Black' St Joseph Nuns", in Condobolin Records. WFMA. Information from Perthville Josephite historian, Marie Crowley, to Sr Mary Ryan, Sept. 11, 2001, re Perthville Sisters leaving Condobolin in January, 1924. WFMA. Information from Mary Doyle, Condobolin Ex-student of St Joseph Sisters, to Sr Mary Ryan, June 17, 1999, that Mrs. Tinkler Snr took a hot meal to the Sisters at the Orange Lane School each day, as they were then at too great a distance from the Convent on the Napier/Molong Street corner to return there for a midday meal. WFMA.
- Catholic Directory of Australosia, Diocese of Wilcannia-Forbes, 1921, 1923. SAA.
 Information on North Sydney Josephite Sisters supplied to Sr Mary Ryan by Archivist, Sr Benedetta Bennett RSJ.

Sept.3, 2001. Copies of letters of Bishop Hayden to Mother General, Nov. I, Dec.6, 1923; letter of Fr James O'Brien to M M Laurence, Jan. 22, 1924, in which Fr O'Brien enclosed £10 for the Sisters. WFMA. Notes of Sr Nora O'Leary: 'Condobolin: Memoirs of Mrs Paddy Cooney - 1977', in Condobolin Records. WFMA.

Copy of Advertisement for 'St Joseph's Convent,

Copy of Advertisement for 'St Joseph's Convent, Condobolin', dated July 27, 1927, (source not noted), in Condobolin Records. WFMA.

- 38. Catholic Directory of Australasia, Diocese of Wilcannia/Wilcannia-Forbes, 1889 to 1926. SAA. Doyle, A Book of Memories St Joseph's Parish Condobolin, p.7. Copy of Advertisement, 'St Joseph's Convent Condobolin', in Condobolin Records. WFMA. Solomon, The Richest Lode, p.363, notes the completion of Broken Hill's rail connection to Sydney in 1927. Correspondence of Bishop Hayden, 1922-1930: Letters of S M Laurence, North Sydney, to Right Rev W Hayden DD, July 19,26, Oct.28, Nov.2, 1928. WFDA.
- Dunn, Brief History of Wilcannia-Forbes Sisters of Mercy, p.12. WFMA.
 'Notes of S M Martina Armstrong on Condobolin, 1930', (manuscript, c.1989), in Condobolin Records. WFMA.
- The Lachlander, Condobolin, Oct. 9, 1929, and other issues in 1929-31, carried advertisement, 'Convent School Condobolin Conducted by the Sisters of Mercy'. Issue for Dec. 16, 1931, carried results of Commercial examinations. SLNSW.
 Interviews of Condobolin Ex-students, Fr Denis Doyle, Mary Timmins (nee Taylor), Sr Josie Smith, Kay Ticehurst (nee Balgowan), by Sr Mary Ryan, June 17, 18, 1999. WFMA.
- Interviews of Condobolin Ex-students, Connie Perkins (nee Sealey), Sr Josie Smith, by Sr Mary Ryan, June 16,18, 1999. WFMA.
 Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1929 to 1931. SAA.
- Interviews of Condobolin Ex-students, Fr Denis Doyle, Kevin Brady, Sr Josie Smith, by Sr Mary Ryan, June 17,18, 1999. WFMA.

Chapter 9

- Correspondence of Bishop Fox with Sisters of Mercy, Miscellaneous, 1931-37: Bishop Fox to "My dear Rev. Mother", Nov.25, 1931. WFDA.
 Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Responses to Bishop Fox's letter of Nov.25, 1931, from Superiors at South Broken Hill, Wilcannia, Mt Barker and Balranald, in December, 1931 and early January, 1932, suggest his letter was sent to all Convents of the Broken Hill and Parkes Communities. WFDA.
 Fogarty, Catholic Education in Australia, II, p.434, gives background to the Bishops' decision to register Catholic Schools and their teachers.
- Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Bishop Fox to "My dear Rev. Mother", Nov.25, 1931; M M Gertrude Gallagher to

Bishop Fox, Feb.9, 1932; Bishop Fox to "Dear Mother", July 27, 1932. WFDA. Register of Chapters of Amalgamated Institute of the Sisters of Mercy, Wilcannia-Forbes, 1935-53. WFMA. Catholic Directory of Australasia: Diocese of Wilcannia/Wilcannia-Forbes and Archdiocese of Adelaide, 1902 to 1931, SAA Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-46: M M Gertrude to Bishop Fox, May 19, 1933, Sept 18, Oct 16, 17, 31, 1934, Jan. 5, 1935, WFDA. Letter of M M Joan Brennan to Fr William Keane SJ. May 29, 1950, re 1932 Amalgamation and the choosing of a suitable Rule for the new Institute. Original In: Documents relating to Formation of Australian Union of Sisters of Mercy. (U 203.22, Vol.1) in Union Record Group, ISMA Archives.

- 3. Statistics compiled from: Register of Sisters of Mercy, Broken Hill, 1889-1931, and Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA. Broken Hill also had two Novices and two Postulants, and Parkes had five Novices, at the beginning of 1932. Interview of Sr Kath O'Leary by Sr Mary Ryan, July 15, 1999. Sr Kath stated that S M Dominic Dunne (Bourke) and S M Angela Quinn (Parkes) were sent to Deniliquin in 1931. WFMA.
 S M Joseph Higgins (Bourke/Parkes) was in the Trundle founding group in 1928, with Srs M Alphonsus Ryan, Columba Dovie and Monica Thirderon (all of Bourke).
 - founding group in 1928, with Srs M Alphonsus Ryan, Columba Doyle and Monica Thistleton (all of Bourke), Trundle Records, WFMA.

S M Paul Stackpool (Bourke) founded Peak Hill in 1930 with the support of Srs M Bernadette Sheed, Roque Sullivan, and Patricia Glennon (all of Parkes). Peak Hill Records. WFMA.

Information from Sisters suggests that, after the 1932 Amalgamation, those Sisters who had served many years in a particular early Community were generally left in that Community or one of the Houses founded from it. WFMA.

Correspondence of Bishop Hayden with Sisters of Mercy, 1922-1930: Bishop Hayden's Notes on Visitation of Broken Hill Convent, Dec. 17, 1927. WFDA. M M Gertrude Gallagher was not one of the four Sisters who told Bishop Hayden they favoured amalgamation with Parkes.

Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-1956: M M Josephine Callen to Bishop Fox, Sept. 13, 1931. WFDA. M M Josephine suggests that M M Gertrude Gallagher's earlier objection to amalgamation had been on account of the vast distances separating many of the Convents of the Diocese. Interview of S M Madeleine Kenny by Sr Mary Ryan, May 4, 1998. S M Madeleine noted that instructions for making parts of the habit, such as the coif, differed somewhat for the Wilcannia, Bourke and Broken Hill Communities. WFMA. Some Sisters who were interviewed felt that, for some decades after amalgamation, the general discipline of Religious Life was stricter in the Convents that had been part of the Broken Hill Community than in the other Convents. Information from S M Veronica O'Neill to Sr Mary Ryan, June 3, 2000, that the Broken Hill Sisters still had dinner at 4pm in the early 1930s. WFMA.

 Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-1946: M M Gertrude to Bishop, May 3, June 3, Sept. 12, 19, Oct. 7, 1932; July 25, 1933; Feb. 20, Sept. 18, 1934; Sept. 7, 1937; March 16, 1938; Feb. 7, 1939. WFDA. Canonical Legislation Concerning Religious (Vatican City, Rome, 1919 - Authorised English Translation), p.48, cites Canon 607: "The Superioresses and local Ordinaries shall attentively see that the religious, except in the case of necessity, do not go out singly from the house." Copy in BMA.

- Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-1946, contains numerous examples of letters covering the matters mentioned, and many other areas of concern. WFDA.
 Register of Chapters of Amalgamated Institute of the Sisters of Mercy, Wilcannia-Forbes, 1935-53: Results of Elections of Superior General, 1935, 1941, 1946. WFMA, 'Memoirs of S M Veronica O'Neill', p.11, Broken Hill Records. WFMA.
- Rule and Constitutions of The Religious called Sisters of Mercy (Kingston-upon-Hull, 1862), approved Rome. July 5, 1841. Copy in BMA. The Rule and Constitutions of The Religious called Sisters of Mercy (Dublin, 1926), approved Rome, Feb.18, 1926. Copy in BMA. Amalgamation of the Sisters of Mercy in the Archdiocese of Melbourne Supplement to the Rules and Constitution (Melbourne, 1907). Copy in BMA. Correspondence of Sisters of Mercy with Apostolic Delegate: M M Gertrude Gallagher to "Your Excellency", Dec.14, 1926. WFMA. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Fr William Keane SJ to Bishop Fox, Sept. 12, Oct. 18, Nov. 25, 1932; Jan. 11, 1933. WFDA. Fr Keane suggested that the Constitutions be submitted to the Archbishops of Sydney and Adelaide, in whose Dioceses some of the Wilcannia-Forbes Sisters worked. In this same Correspondence, the typescript copy of 'The Rule and Constitutions of The Religious called Sisters of Mercy', signed by Bishop Fox on July 11, 1933, has the addendum: "Having examined the Supplement to the Rules and Constitutions of the Sisters of Mercy drawn up for the use of the amalgamated houses of the Sisters in the Diocese of Wilcannia Forbes I hereby declare that I consider the said Supplement useful and suitable for the government of the united houses in this Diocese pending the approval of the Holy See." Brief History of the Goulburn Foundation of the Sisters of Mercy 1859-1931 (Goulburn, 1931). (No author given, no pagination). Copy in BMA. Circulars of Major Superiors to the Sisters: M M Gertrude Gallagher to "My dear Mother and Sisters". May 22, Nov.20, 1933. WFMA. Copies of new text of Rule, and Book of Customs, were sent to all Communities in May 1933. Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-1946: M M Gertrude to Bishop, Sept. 18, 1934: "I look forward with much yearning to being released from Office at the approaching Gen. Chapter." WFDA. Register of Chapters of Amalgamated Institute of the Sisters of Mercy, Wilcannia-Forbes, 1935-53: Results of Chapters in 1935, 1941, 1947. WFMA.
- Register of Chapters of Amalgamated Institute of the Sisters of Mercy, Wilcannia-Forbes, 1935-1953: Act of Election, Jan. 3, 1935. WFMA.
 Correspondence of Bishop Fox with Sisters of Mercy, Miscellaneous, 1931-37: Copy of M M Gertrude Gallagher to "My dear Mothers Councillor", Dec. 8, 1936, with Petition to Pope Pius XI for Sisters to

adopt Victorian Rule. WFDA. Apparently this Petition was not sent to Rome. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Copy of Letter from Apostolic Delegate to Superioress General and Council. No.1391/38, granting permission for the Sisters to use the Goulburn Rule. WFDA. Documents relating to formation of Australian Union of Sisters of Mercy, (U203.22, Vol. I), M M Joan Brennan to Fr W Keane SJ, May 29, 1950. Union Record Group, ISMA Archives. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: M M Joan to Bishop, March 1, May 30, 1949. WFDA. Circulars of Major Superiors to the Sisters: M M Joan Brennan to "My dear Mother and Sisters", June 16, 1949, May 12, 1950. WFMA. Constitutions of the Congregation of the Sisters of Our Lady of Mercy of Wilcannia-Forbes, Approved by the Holy

Correspondence of Bishop Fox with Sisters of Mercy, Miscellaneous, 1931-37: Bishop Fox to "My dear Rev. Mother", Nov.25, 1931. WFDA. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: M M Joan to Bishop Fox, Oct.29, 1948. WFDA. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56; M M Gertrude Gallagher to Bishop Fox, Feb.3, 1932. WFDA. Interviews of Srs M Teresita Baker, Barbara Dwyer, Sheila Crowley, Mary Galvin, Michael Fitzgerald, Kath O'Leary, Winifred McMahon, by Sr Mary Ryan, 1998, 1999, WFMA. Register of Sisters of Mercy, Broken Hill, 1889-1931. WFMA. Register of Sisters of Mercy, Wilcannia-Forbes, 1932-, WFMA. Srs M Thecla Powlesland and Perpetua Corbett served as Sisters of Mercy for many years before leaving the Congregation. Register of Chapters of Amalgamated Institute of the Sisters of Mercy, Wilcannia-Forbes, 1935-53; Acts of Chapter, 1941, 1947. WFMA. 'Memoirs of S M Veronica O'Neill', p.8, Broken Hill Records. WFMA. S M Ursula Forde had done her teacher training with the New South Wales

See, 24 May 1950, p.159. WFMA.

 Statistics compiled from Correspondence and Interviews in WFDA and WFMA, as no Novitiate Register available.
 Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-46: At least twenty-two of M M Gertrude's letters to the Bishop over these years mention prospective Postulants who did not enter, girls who left the Novitiate, or Sisters wishing to be dispensed from Temporary Vows. WFDA. Interviews of Srs Anne Mercer, Florence Kinsela, Molly Carroll, Veronica O'Neill, Bonnie Daly, Julian Dewar, Lorna Blackhall, Pauline Hartshorne, by Sr Mary Ryan, 1998, 1999. WFMA. Register of Sisters of Mercy, Wilcannia-Forbes, 1932-WFMA.

Department of Education.

- Interviews of Srs Sheila Crowley, Mary Galvin, M Michael Fitzgerald, M Margaret Hocking, by Sr Mary Ryan, Nov.18, 1998, Feb.12, June 5, 1999, March 2000. WFMA.
- Fogarty, Catholic Education in Australia , II, p.434.
 'St Jude's Training College, Broken Hill: Teacher

Education Course, Sub-Primary Division', (Typescript, undated). Broken Hill Records. WFMA.

Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: John C Thompson CM to Bishop Fox, June 23, 1932; Aug. 1, 1946. WFDA.

Correspondence of Bishop Fox with Sisters of Mercy, Miscellaneous, 1931-37: John C Thompson CM to Bishop Fox, Nov.9, 1932. WFMA.

Interviews of Srs Hazel Baker, Rita Crowley, Pat Higgins, Mary Galvin, M Margaret Hocking, by Sr Mary Ryan, 1998, 1999, 2000. WFMA.

Information from S M Veronica O'Neill to Sr Mary Ryan, Nov.21, 2002. WFMA.

- Correspondence of Bishop Fox with M M Gertrude <u>Gallagher, 1932-46</u>: M M Gertrude to Bishop Fox, May 13, 1933. WFDA. <u>Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56</u>: M M Gertrude Gallagher to <u>Bishop Fox, Feb.3, 1932. WFDA.</u>
- Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: M M Joan to Bishop Fox, May 24, 1948, April 25, 1947. WFDA.
 Circulars of Major Superiors to the Sisters: M M Joan Brennan to "Dear Mother and Sisters", July 16, 1947. WFMA.
- 14. Dunn, Brief History of Wilcannia-Forbes Sisters of Mercy. p.29(b). WFMA. Register of Chapters of Amalgamated Institute of the Sisters of Mercy, Wilcannia-Forbes, 1935-53: Act of Election, Jan. 2, 1947; Acts of General Chapter, Jan. 6, 1947. WFMA. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: M M Joan to Bishop Fox, July 11, Oct.29, Dec.13, 1948; Jan.18, Feb.13, 1949. WFDA. Tindall, ed, Parkes One hundred years of Local Government, p.141. Bishop Fox had purchased the temporary Novitiate house from Mrs Peter McGirr some time before 1949. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1949, SAA. Diary/Notebook of S M Magdalen Callen, Entry for Jan. 29, 1949, Broken Hill Records. WFMA. Interviews of Srs M Aquinas (Pat Higgins), Philip (Marie Barker), Ambrose (Lorna Blackhall), Paul (Pauline Hartshorne), by Sr Mary Ryan, June, Nov., 1998, June 10, 1999, WFMA.
- Information from Srs M Veronica O'Neill, Hazel Baker, Julian Dewar, Mary Mutlow, to Sr Mary Ryan, Nov. 2002, re the weatherboard building purchased from the Parkes Airport: This building had served as accommodation at the Parkes Migrant Camp during the 1940s. It was later moved from the Novitiate at Orange Street to the new Novitiate at Want Street, to serve as a recreation room. Later still it housed the Congregational Archives. WFMA. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: M M Joan to Bishop Fox, July 11, Oct.29. Dec. 13, 1948; Jan. 18, Feb. 2, 1949; April 28, June 2, 1950; Jan. 15. Nov. 19, 1951; April 23, Nov. 9, 16, 1952. This correspondence also contains letters from Solicitors, Architects and Builder, relating to the construction of the Novitiate. Undated letter from Bishop Fox to M M Joan gives Bishop's permission for Sisters to undertake required loans. WFDA. Information re years in Orange Street Novitiate, Parkes, from Srs Pat Higgins, Pauline Hartshorne, Lorna

Blackhall, Marie Barker, Annette Tinkler, Beatrice
Chesworth, Gertrude Dever, Bernadette Franks, Audette
Mansour, to Sr Mary Ryan, 1998, 1999, 2003. WFMA.
Srs Gertrude Dever and Audette Mansour spent almost
the whole of their Postulancy at 'Carrawobitty'. Srs M
Philip (Marie Barker), Goretti (Annette Tinkler), and
Germaine (Lecia Coombe), were the first Sisters from
Parkes to go to the Josephite Teachers' Training College
at North Sydney. S M Ambrose (Lorna Blackhall) did her
Nursing Training at the Mercy Hospital in Cootamundra.
Circulars of Major Superiors to the Sisters: M M Joan
Brennan to "My dear Mother and Sisters", Sept. 4.
1952, suggests the month of October for fundraising
for the Novitiate building, in the towns where the
Sisters served. WFMA.

Newspaper cuttings from: The Trundle Star, Friday, Oct.3, 1952, The Catholic Weekly, Sydney, Oct.9, 1952, Dec.9, 1954, p.10, in Parkes Records. WFMA. These cuttings report the laying of the foundation stone and the official opening of the Novitiate.

Register of Chapters of Amalgamated Institute of the Sisters of Mercy, Wilcannia-Forbes, 1935-53; Act of Election, Jan.3, 1953. WFMA.

Dunn, Brief History of Wilcannia-Forbes Sisters of Mercy, p.29(b). WFMA.

Information from Sr Audette Mansour to Sr Mary Ryan, 1999, re date of moving to new Novitiate. WFMA.

- 16. Statistics for Jan. I, 1950 to Dec. 31, 1959 compiled from: Register of Sisters of Mercy, Wilcannia-Forbes, 1932 -, and other sources, in WFMA. Information from S M Veronica O'Neill to Sr Mary Ryan, Nov. 21, 2002, re employment and payment of lay teachers across the 1940s and 1950s, by the Broken Hill Sisters. WFMA, During 1941, Margaret O'Neill (later 5 M Veronica) and Kath Hunt (both trained at the Ballarat Catholic Teachers' College) were employed and paid by the Broken Hill Sisters as lay teachers, at the North School and St John's respectively. They lived in the boarding school with the boarders, and received thirty shillings per week. Margaret entered the Novitiate at Broken Hill in March 1942. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: M M Joan to Bishop Fox, Aug. 26, 1948, April 19, June 2, 1950. WFDA. While visiting Ireland in 1948, Fr Meagher had asked at the Callan Missionary School for Postulants for the Sisters of Mercy in the Wilcannia-Forbes Diocese. In 1950, M M Joan had asked S M Baptist Killian to contact her Priest brother in Ireland to encourage vocations to Australia. Fr Killian suggested M M Joan come herself to seek girls to join her Congregation, and also to set up a Juniorate in Ireland. When Bishop Fox was to visit Europe and Ireland in 1950, M M Joan asked him to seek for Irish Postulants, and to send them to the Callan Missionary School for a time before they came to the Diocese.
- 17. Correspondence of Bishop Fox with Sisters of Mercy, Miscellaneous, 1931-37: Bishop Fox to "My dear Rev. Mother", Nov.25, 1931. Bishop Fox to "My dear Father", (undated, but c. May 1932), told the Priests of the Diocese of Mr McGirr's very generous offer of his house to the Bishop at £2,000, furnished for the use of the Sisters. Its original price was £8,000. The Bishop stated he could immediately offer £800 to Mr McGirr. Mons J Moran, Pastor of Parkes, to Bishop Fox, May 2, 1932, mentioned a payment to Mr McGirr from the Bishop, and a bank account opened for the 'Mount St Joseph Juniorate'. WFDA.

Correspondence of Bishop Hayden with Sisters of Mercy, 1922-30; M M Gertrude Gallagher to Bishop Hayden, April 11, 1929. WFDA.

Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56; M M Gertrude Gallagher to Bishop Fox: Feb.3, 1932, re five girls (including two links girls) transfers from Broken Hill to Parker to

Common, 1931-56: M M Gertrude Gallagher to Bishop Fox: Feb.3, 1932, re five girls (including two Irish girls) travelling from Broken Hill to Parkes to commence their Juniorate; Feb.9, 1932, M M Gertrude expresses her horror at the "unthinkable proposition" that the Juniors might be in the same class as boys. WEDA.

Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-46; M M Gertrude to Bishop Fox: May 8, 1932, re McGirr's house not being vacant until June 1, 1932; S M Bonaventure Dowling to replace S M Alphonsus Robinson on future Juniorate staff, the latter in uncertain health; June 3, 1932, re M M Gertrude accompanying Juniorate staff to Parkes — M M Claver Gallagher, Srs M Peter Allen and Bonaventure Dowling, WFDA.

Dunn, Brief History of Wilconnia-Forbes Sisters of Mercy, pp.13-4. WFMA. S M Zita Cresp is listed as part of the first Juniorate staff, rather than S M Peter Allen. Interviews of Srs Sheila Crowley and M Michael Fitzgerald by Sr Mary Ryan, Nov.18, 1998, June 5, 1999. WFMA. Molly Fitzgerald (S M Michael), Sheila Crowley (S M Alexius), Nellie Ladlow (S M Dominica), and Imelda Bearman (S M Scholastica), were among the first girls to commence Juniorate training in 1932. S M Michael Fitzgerald names S M Lucy Marron as the first Lay Sister at the Juniorate, rather than S M Peter Allen or S M Zita Cresp.

- 18. Interviews of Srs Sheila Crowley, M Michael Fitzgerald, Annette Tinkler and Hazel Baker, by Sr Mary Ryan, Nov.18, 1998, June 5,6, July 21,1999. WFMA. Correspondence of Bishop Fox with Sisters of Mercy, Miscellaneous, 1931-37: 'Curriculum of The Juniorate', (hand-written, undated), with annotation: "Please excuse this rough copy. Am hurrying to catch mail. Sr M Claver." John C Thompson CM to Bishop Fox: Nov.9, Dec.10, 1932. WFDA. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: 'Prospectus for "The Juniorate" (Conducted by the Sisters of Mercy) St Joseph's Mount, Parkes, Under the patronage of His Lordship, the Bishop of Wilcannia-Forbes.' (Typescript, undated). WFDA. Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-46: M M Gertrude to Bishop, Dec.19.
 - Gallagher, 1932-46: M M Gertrude to Bishop, Dec. 19, 1940. WFDA.
- Information from Srs M Michael Fitzgerald, Winifred McMahon, Mary Galvin, M Margaret Hocking, Katie O'Brien, Rita Crowley, Hazel Baker, Pat Phillips, Marie Barker, Annette Tinkler; to Sr Mary Ryan, 1998, 1999. WFMA.
 Information from S M Veronica O'Neill to Sr Mary Ryan, Nov.21, 2002. WFMA.
- Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-46. M M Gertrude to Bishop, May 19. Nov.7, 1933; Dec.29, 1939; Jan.14, 1944; Jan.8, 1945. Bishop Fox to M M Gertrude, Jan.8, 1940; Jan.21, 1944; undated response to M M Gertrude's letter of Jan.8, 1945. WFDA.
 Correspondence of Bishop Fox with M M Joan Brennan, 1947-53; M M Joan to Bishop, May 30, 1949; Oct.5, 1950. WFDA.

- Information from Sr Mary Therese Mutlow, May 1998, who was in Juniorate at Sans Souci in 1950, and from S M Julian Dewar, Nov. 2002, who was on Juniorate Staff in 1949. WFMA.
- 21. Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-46, Correspondence of Bishop Fox with M M Joan Brennan, 1947-53, Correspondence of Bishop Fox with Sisters of Mercy, Miscellaneous, 1931-37, and Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56, contain many letters of M M Gertrude Gallagher, M M Joan Brennan, S M Gabriel O'Neill and S M Alphonsus Robinson to Bishop Fox, which refer to particular girls thinking of joining the Juniorate, girls who came to the Juniorate and later left, and girls who completed their time at the Juniorate and entered the Novitiate. WFDA. Information on the numbers of their Juniorate and Novitiate Companions from Srs M Michael Fitzgerald, Sheila Crowley, M Margaret Hocking, Winifred McMahon. Mary Galvin, Katie O'Brien, Rita Crowley, Hazel Baker, Pat Phillips, Marie Barker, Pat Higgins, Annette Tinkler, Mary Therese Mutlow, to Sr Mary Ryan, 1998, 1999, WFMA. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1932 to 1950, gives numbers of girls in the Juniorate each year. However, the figures are of little help without such information as length of stay of individuals. SAA.
- 22. Correspondence of Bishop Fox with M M Gertrude Gallagher. 1932-46: Bishop Fox to M M Gertrude, Jan.21, 1944. WFDA.
 Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Copy of 'Address by the Holy Father to Superiors at Castel Gandolfo. 15/9/52.' Audience given by Pope Pius XII to those Women Religious who attended the First Congress of Superiors General of Pontifical Rite, Rome, Sept.11-13, 1952. WFDA. Besides the Wilcannia-Forbes Sisters of Mercy, at least three other Mercy groups in New South Wales built new Novitiates or extended existing ones in the 1950s or 1960s. These included North Sydney, Parramatta and Bathurst Congregations.

Chapter 10

- 'The Foundation of the Sisters of Mercy Convent at Sans Souci', p.1. (Typescript, author not named, undated, but 1977). Sans Souci Records. WFMA. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1931. SAA.
 Correspondence of Bishop Hayden with Sisters of Mercy, 1922-30: M M Gertrude Gallagher to Bishop Hayden, April 11, 1929. WFDA.
 Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-46: M M Gertrude to Bishop Fox, Sept.19, 1932; May 19, Nov.7, 1933; Jan.28, Sept.18, 1934; Jan.5, 1936. WFDA.
 Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: M M Joan to Bishop Fox, Oct.17, 1950; Jan.15, 1951, WFDA.
- 'The Foundation of the Sisters of Mercy Convent at Sans Souci', pp.1,2. Sans Souci Records. WFMA. Catholic Directory of Australasia: Diocese of Wilcannia/Wilcannia-Forbes, 1893 to 1935. SAA.

- Correspondence of Bishop Fox with Sisters of Mercy, Miscellaneous, 1931-37: Rev J O'Driscoll of Kogarah to Bishop Fox, Dec.6, 1935. M M Gertrude Gallagher to Bishop Fox, Jan.26, Feb.5, 1936. WFDA.

 Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-46: M M Gertrude to Bishop Fox, June 19, July 11, 1935; Jan.5, 1936. WFDA.
- 'The Foundation of the Sisters of Mercy Convent at Sans Souci', p.2. Sans Souci Records. WFMA. 'Records of title deeds to parcels of land on Broughton Street and the Promenade, Sans Souci', in Broken Hill Records. WFMA. Dates of transfers of land: April 27, 1936; Jan. 18, 1937; March 1, 1937. Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-46: M M Gertrude to Bishop Fox, March 15, Aug. 21, Sept. 17, 1936; Sept. 29, Oct. 12, 1938; Feb. 7. Mar.2, April 16, Oct.21, Dec.29, 1939. Bishop Fox to Apostolic Delegate, May 12, 1936. B Millane (Architect), to Bishop Fox, March 7, 1938; undated letter, but c. early 1939. Memo from Crown Solicitor, Victoria, to Secretary of Law Department, Victoria, Aug. 10, 1938 (copy), Letters between Secretary of Law Department, Victoria, and G H Beswick, (Solicitor for the Sisters), Aug. 16, Aug. 27, Oct. 10, 1938 (copies). Bishop Fox to Crown Solicitor, Victoria, (undated, but Sept.26, 1938). M M Gertrude Gallagher to M M Gertrude Grogan, Sept.29, 1938 (copy). Crown Solicitor to Bishop Fox, Oct. 18, 1938. Bishop Fox to M M Gertrude Gallagher (undated, but Sept.26 1938). M M Gertrude Gallagher to G H Beswick. Solicitor, Oct.7, 1938 (copy). Section of Superior General's Report to Rome, January 1941 (copy). WFDA. Correspondence of Bishop Fox with Sisters of Mercy, Miscellaneous, 1931-37: Apostolic Delegate to Bishop Fox, April 27, 1936. B Millane (Architect) to Bishop Fox, June 27, 1936. WFDA. Dunn, Brief History of Wilcannia-Forbes Sisters of Mercy, pp.27-8. WFMA. Scrapbook of M M Magdalen Callen, pp. 110-14, in Broken Hill Records, contains cuttings from The Freeman's Journal and The Catholic Press, during June, July and December 1939, covering the laying of the
- Catholic Directory of Australasia: Archdiocese of Sydney, 1937. SAA. Interviews of Sans Souci Ex-student, Sr Hazel Baker by Sr Mary Ryan, June 1998, March 3, July 20, 1999. Further information from Sr Hazel, Nov.21, 2002, WFMA. Hazel attended the Sans Souci School for Sixth and Seventh Classes in 1937-8. To save her having to walk home one mile after attending morning Mass at Sans Souci, and then walk back in time for School, the Sisters invited her to have breakfast at the Convent, and to then practise her Music before class time. While Hazel already felt attracted to Religious Life when being taught by the Sisters of St Joseph at Rockdale, she said it was hearing M M Claver Gallagher speak of the more 'missionary' life of the Mercy Sisters in outback New South Wales which inspired her to finish her Secondary schooling at the Parkes Juniorate with a view to joining the Wilcannia-Forbes Sisters. Correspondence of Bishop Fox with Sisters of Mercy, Miscellaneous, 1931-37: M M Gertrude Gallagher to Bishop Fox, Jan. 26, 1936. WFDA.

foundation stone, and opening and blessing of the Sans

Souci Convent. WFMA.

 Catholic Directory of Australasia: Archdiocese of Sydney, 1940s, 1950s. SAA.

Correspondence of Bishop Fox with Sisters of Mercy, Miscellaneous, 1931-37: M M Gertrude Gallagher to Bishop Fox Jan.26, 1936. WFDA. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53; Lists of Sisters' Appointments, 1947, 1948, 1949. WFDA. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: List of Sisters' Appointments. 1956. WFDA. Interview of Sans Souci Ex-student, Rita Anderson (nee Killiby) by Sr Mary Ryan, July 18, 1999. WFMA. Rita attended St Finbar's School 1936-9, for Sixth Class to Third Year. Her brother and three sisters were also pupils at St Finbar's. Interview of Sans Souci Ex-student, Sr Hazel Baker by Sr Mary Ryan, July 20, 1999. WFMA. Information from Srs M Ambrose (Lorna Blackhall), Julian Dewar, Beatrice Chesworth, Paul (Pauline Hartshorne). Andrew (Mary Therese Mutlow) and Veronica O'Neill, to Sr Mary Ryan, 1998, 1999, 2003. WFMA. St Finbar's Parish Sans Souci Golden Jubilee 1940-1990. (No author given, no pagination). Copy in Sans Souci Records. WFMA.

- Catholic Directory of Australasia: Archdiocese of Sydney, 1937 to 1959. SAA. Sans Souci became a separate Parish, with its own Parish Priest, in 1940. Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-46: M M Gertrude to Bishop Fox, July 8. 23, 1946; Bishop Fox to M M Gertrude, July 19. 1946, WFDA. Interviews of Sans Souci Ex-students, Maree Cobb (nee McCarthy) and Rita Anderson (nee Killiby) by Sr Mary Ryan, July 17,18, 1999. WFMA. Maree attended St Finbar's School from 1950. Her brothers and sisters attended across the 1940s and 1950s. Interviews of Sr Molly Carroll (S M Josephine) and S M Veronica O'Neill, and Sr Hazel Baker (S M Gabriel). by Sr Mary Ryan, July 11, 21, 1999. WFMA. During the 1950s, Sr Molly was on the Staff of St Finbar's in 1952 and 1954-9, S M Veronica in 1952, and Sr Hazel in 1951. Information from S M Andrew (Mary Therese Mutlow) to Sr Mary Ryan, May 28, 2003. WFMA.
- Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-46: M M Gertrude to Bishop Fox, Sept. I I, 1941; Feb. 2, 1942; July 8, 23, 1946. WFDA. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: M M Joan to Bishop Fox, May 24, 27, 1948; Oct. 17, 1950. WFDA. Album of Places of Burial of Sisters of Mercy, Wilcannia-Forbes Congregation, 1889 -, WFMA.
- Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: M M Joan to Bishop Fox, Jan. 15, 1951; Lists of Sisters' Appointments, 1947, 1948, 1949. WFDA. Album of Places of Burial of Sisters of Mercy, Wilcannia-Forbes Congregation, 1889 -, WFMA. Information from Sr Lorna Blackhall and S M Julian Dewar to Sr Mary Ryan, Nov. 1998. WFMA. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: List of Sisters' Appointments, 1956. WFDA.
 Dunn, Brief History of Wilcannia-Forbes Sisters of Mercy, p.28. WFMA.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.

- Dunn, Brief History of Wilconnia-Forbes Sisters of Mercy, pp.24, 26, 27. WFMA.
- Cobar Copper Centenary, 1869-1969.
 Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1919, 1930s, 1940s, 1950s. SAA.
 The Catholic Press, Sydney, Jan. 25, 1934, p.34; May 22, 1941, p.29. SLNSW.
 Catholic Freeman's Journal, Sydney, Feb. 10, 1938, p.42. SLNSW.
 The Catholic Weekly, Sydney, March 9, 1950, p.10. SLNSW.
- 11. Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-46; M.M. Gertrude to Bishop Fox. Aug.27, 1945. WFDA. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Lists of Sisters' Appointments, 1947, 1948, 1949 and Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Lists of Sisters' Appointments, 1954, 1956. WFDA. In each of the years mentioned, S M Austin Mannix was stationed in Bourke. Information from S M Veronica O'Neill to Sr Mary Ryan, March 23, 2003, that, in the 1960s, S M Austin Mannix was still teaching Remedial Reading and preparing State School children for First Holy Communion, WFMA. Interviews of Cobar Ex-students, Eva Attwater (nee Clark), Rose May (nee Murphy), Ethel Gilbert (nee Meadows), Margaret Wade (nee Hogan), Alan Wells, Daphne Wilson (nee Fuller), by Sr Mary Ryan, Sept. 13-8, 1998, WFMA.
- Interviews of Cobar Ex-students, Alan Wells, Val O'Brien (nee Connolly), Bobby Walsh, Alan Taylor, Mary Madden (nee Shuttle), Norma O'Sullivan (nee Evans), Anne Bourke (nee Evans), Lex Burgess (nee Manns), Arthur (Pud) Burgess, May Higgins (nee Manns), Fay Turton (nee Francisco), by Sr Mary Ryan, Sept. 15, 17, 1998. WFMA.
 Correspondence of Bishop Fox with M M Joan Brennan, 1947-53; Lists of Sisters' Appointments, 1947, 1948, 1949. WFDA.
 Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56; Lists of Sisters' Appointments, 1954, 1956. WFDA.
- Interviews of Cobar Ex-students, Allan Wells, Lex Burgess (nee Manns), Val O'Brien (nee Connolly), Norma O'Sullivan (nee Evans), Anne Bourke (nee Evans), by Sr Mary Ryan, Sept. 15, 17, 1998. WFMA.
- 14. Interviews of Srs M Loreto Grehan, Kevin Lynch, Teresita Baker, Mercie Rowe, Ursula Cummins, Dolores (Clare) Derwin, and Bertrand (Kath) O'Leary, by Sr Daphne McKeough, April 1991. Bourke Records. WFMA. Correspondence of Bishop Fox with M M Joan Brennan. 1947-53: M M Joan to Bishop, June 2, 1950. WFDA. Scrapbook of M M Magdalen Callen, pp. 134-5, contains cuttings (sources not noted, undated, but Sept. 1952). re Meeting M M Joan attended in Rome, September 1952. Broken Hill Records, WFMA. One cutting is headed: "Nuns may get lighter dress". Walter M Abbott, SJ (Ed.), The Documents of Vatican II (London, 1967), p.466. Br John O'Brien, FMS, ed, Mercy on the Darling Bourke 1891-1991, p.34. Interview of Bourke Ex-student, Lorna O'Malley (nee O'Shannessy), by Sr Mary Ryan, Feb. 16, 1999. WFMA.

- Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1930s, 1940s,1950s. SAA.
 The Catholic Press, Sydney, Jan.25, 1934, p.34; May 22, 1941, p.29; Jan. 29, 1942, pp.6-7. SLNSW.
 Catholic Freeman's Journal, Sydney, Feb 10, 1938, p.42. SLNSW.
 The Western Herald, Bourke, Aug.2, 1932; Jan.11.25, 1935; Feb.4, 1938. SLNSW.
 Interview of Bourke Ex-student, Phoebe Gaffney (nee Holmes), by Sr Mary Ryan, Feb.10, 1999. WFMA.
- 16. Interview of Srs Mary Galvin and Marietta Green by Sr Mary Ryan, Feb. I I. 1999. WFMA.
 'Bourke Memoirs of S M Kevin Lynch', 1991, in Bourke Records. WFMA.
 Interviews of Bourke Ex-students, Pam Davis, Lorna O'Malley (nee O'Shannessy), Pam Tully, Betty Sharpe (nee Cronin), Betty Manning (nee Lancaster), by Sr Mary Ryan, Feb. 10,16,17, 1999. WFMA. Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA.
 Interviews of Srs Loreto Grehan and Kath O'Leary by Sr Daphne McKeough, 1991. Bourke Records. WFMA. Information from Sr Mary Therese Mutlow to Sr Mary Ryan, May 28, 2003, re S M Calasanctius Newell being cared for at Parkes Novitiate in 1951. WFMA.
- Interviews of Bourke Ex-students, Ruth Davis (nee Hanns), Moira Egan (nee O'Shannessy), Pam Tully, Betty Sharpe (nee Cronin), Alan Morrall, Pam Davis, Phoebe Gaffney (nee Holmes), Emily Bourke (nee Doohan), Jean Higgins (nee Murray), by Sr Mary Ryan, Feb. 10-12, 16, 1999. WFMA.
 Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1940s. SAA.
 The Western Herald, Bourke, July 20, Oct.12, Oct.26, 1945. SLNSW.
 Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Lists of Sisters' Appointments, 1947, 1948, 1949. WFDA.
- 18. Interview of Sr Kath O'Leary by Sr Daphne McKeough, 1991. Bourke Records. WFMA. Interview of Bourke Ex-student, Phoebe Gaffney (nee Holmes), by Sr Mary Ryan, Feb. 10, 1999. WFMA. Phoebe was the boarder who stayed in the Bourke Convent during the 1950 flood. The Western Herald, Bourke, Aug. 18, 1950. SLNSW. O'Brien, ed, Mercy on the Darling Bourke 1891-1991, pp.19-21, includes the Pix photographs of the Sisters in the 1950 flood.
- 19. Interviews of Srs M Loreto Grehan, Madeleine Kenny, by Sr Daphne McKeough, 1991. Bourke Records. WFMA. Lists of Sisters who taught in Bourke during 1950s. Bourke Records. WFMA. Interviews of Bourke Ex-students, Margaret Norman (nee Culhane), Beryl Pay (nee Forbes), Sr Pat Lynch, Carole Simmonds (nee Lack), Julie Winter (nee-Wright), Dorothy Atkinson (nee McNeill), by Sr Mary Ryan, Feb. 10-12, 1999. WFMA. Register of Sisters of Mercy, Wilcannia-Forbes, 1932-. WFMA. Album of Places of Burial of Sisters of Mercy, Wilcannia-Forbes Congregation, 1889-. WFMA. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Lists of Appointments of Wilcannia-Forbes Sisters, 1954, 1956. WFDA.

- Interview of S M Madeleine Kenny by Sr Daphne McKeough, 1991. Bourke Records. WFMA.
 Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1930s, 1940s, 1950s. SAA.
 The Catholic Press, Sydney, Jan. 25, 1934, p.34. SLNSW.
 Catholic Freeman's Journal, Sydney, Feb. 10, 1938, p.42. SLNSW.
 The Catholic Weekly, Sydney, Feb. 8, 1951, p.10. SLNSW.
- 21. Interview of Brewarrina Ex-student, "Ollie" (Grange) Ryan by Sr Nora O'Leary, c. 1975. Brewarrina Records. WFMA. Interviews of Srs M Madeleine Kenny and Bertrand (Kath O'Leary), by Sr Daphne McKeough, 1991. Bourke Records. WFMA. Interviews of Srs Madeleine Kenny, Mercie Rowe, Loreto Grehan, Angela Quinn, Ursula Cummins, Kath O'Leary, Monica Simmons, by Sr Mary Ryan, 1998, 1999. WFMA. The Catholic Weekly, Sydney, July 5, 1956, p.9. SLNSW. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1930s, 1940s, 1950s. SAA. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: M M Joan to Bishop Fox, April 25, 1947; Lists of Sisters' Appointments, 1947, 1948, 1949. WFDA. Interviews of Brewarrina Ex-resident, Kath Durack and Ex-students, Darryl Bishop, Carol Norton (nee Taylor), Ada, Carol and Lynne Hunt, Kevin Hughes, Celie McKenzie (nee Lukas), Noeline English (nee Gaff), by Sr Mary Ryan, Dec. 19, 1998, Feb. 13-5, 1999, WFMA. Information from Brewarrina Ex-student, Sr Monica Simmons, June 25, 2003. WFMA. Correspondence of Bishop Fox with Sisters of Mercy,
- 22. Interviews of Brewarrina Ex-students, Carol Norton (nee Taylor), Noeline English (nee Gaff), George Shearer, Carmel Dawson (nee Simmons), Ada Hunt (nee Plowman), Kevin Hughes, Celie McKenzie (nee Lukas), Joyce McMullen (nee Wright), Angelo Pippos, Margaret Pippos (nee Simmons), by Sr Mary Ryan, Feb.13-5, 1999. WFMA.
 Information from Brewarrina Ex-student, Sr Monica Simmons, to Sr Mary Ryan, June 25, 2003. WFMA. The Catholic Weekly, Sydney, July 5, 1956, p.9. SLNSW. Brewarrina News, June 20, Oct.10, 1958. (No pagination). SLNSW.

Common, 1931-56: Lists of Appointments of

Wilcannia-Forbes Sisters, 1954, 1956.WFDA.

- Interview of S M Bertrand (Kath O'Leary) by Sr Daphne McKeough, 1991, Bourke Records. WFMA.
- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-WFMA.
 The Catholic Press, Sydney, Oct.5, 1933, p. 19. SLNSW. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1930s, 1940s, 1950s. SAA.
 Album of Places of Burial of Sisters of Mercy, Wilcannia-Forbes Congregation, 1889-. WFMA.
 Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: M M Joan to Bishop Fox, Jan. 15, 1951. WFDA.
 The Catholic Weekly, Sydney, Sept. 22, 1955, p. 10; March 22, 1956, p. 10; April 9, 1956, p. 7; Sept. 6, 1956, p. 6. SLNSW, Information from Sr Rita Crowley to Sr Mary Ryan, Feb. 24, 1999. WFMA.

- 25. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1930s, 1940s, 1950s. SAA. Booklet on History of Wilcannia and White Cliffs, p. 30. Interviews of Wilcannia Ex-students, Neville Crisp, Chris Connell, Dulcie Evans, Laurie Wetzell, by Sr Mary Ryan, Sept.9-11.14, 1998. WFMA. The Catholic Press, Sydney, Jan. 25, 1934, p.34; May 22, 1941, p.29. SLNSW. Catholic Freeman's Journal, Sydney, Feb. 10, 1938, p.42; June 20, 1940. SLNSW. Barrier Daily Truth, Broken Hill, Thurs. Jan. 25, 1951, p. 1. SLNSW. Information from Srs Pat Higgins, Ursula Cummins, Rita Crowley, Marie Barker, to Sr Mary Ryan, 1998, 1999, 2003, WFMA. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Lists of Sisters' Appointments, 1947, 1948, 1949. WFDA. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Lists of Sisters' Appointments, 1954, 1956. WFDA.
- Centenary History of Wilcannia Diocese, pp.5-6.
 Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1930s, 1940s, 1950s. SAA.
 Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: M M Joan to Bishop Fox, June 2, 1950. WFDA.
 Information from Sr Rita Crowley to Sr Mary Ryan. March 3, 1999. WFMA.
 Interviews of Wilcannia Ex-student, Trish Elliott, and Wilcannia resident, Gladys Lawson, by Sr Mary Ryan. Sept.9, 11, 1998. WFMA.
- Catholic Freeman's Journal, Sydney, June 20, 1940. SLNSW.
 The Catholic Weekly. Sydney, Aug. 24, 1950, p. 10. SLNSW.
 Barrier Daily Truth. Broken Hill, Sat. Nov. 11, 1950, p. 1.
 SLNSW.
- 28. The Catholic Weekly, Sydney, Aug. 24, 1950, p. 10. SLNSW.
- Catholic Directory of Australasia: Archdiocese of Sydney, 1930s, 1940s, 1950s. SAA.
 Interviews of Blackheath Ex-students, Barbara Hodgkinson (nee Beaver), Dorothy Sheridan (nee Byron), Maurice Byron, Monica van Horen (nee Byron), by Sr Mary Ryan, July 18, 1999. WFMA.
 Information from Shayne Cullen (nee Hodgkinson), and Sr M Vincent Gaffney, to Sr Mary Ryan, July 1999. WFMA.
 Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Lists of Sisters' Appointments, 1947, 1948, 1949. WFDA.
 Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: List of Sisters' Appointments, 1956. WFDA.
- 30. Catholic Directory of Australasia: Archdiocese of Sydney, 1930s, 1940s, 1950s. SAA.
 Dunn, Brief History of Wilcannia-Forbes Sisters of Mercy, pp.22-3. WFMA.
 Interview of Blackheath Ex-student, June Strickland (nee Barnes), by Sr Mary Ryan, July 1, 1999. WFMA.
 Information from Srs Anne Mercer, Loreto Grehan, Vincent Gaffney, to Sr Mary Ryan, 1998, 1999, re holiday times at Blackheath. WFMA.
 Information from Sr Carlene Allen to Sr Mary Ryan, June 30, 2003, re Blackheath boarders transferring to Parkes Boarding School during 1954. WFMA.

- Register of Sisters of Mercy, Wilcannia-Forbes, 1932-, WFMA.
 The Pastoral Times, Deniliquin, June 12, 1936; May 23, 1944; July 22, 1952; Sept. 6, 8, 1955. SLNSW.
 Catholic Freeman's Journal, Sydney, July 2, 1936, p. 18; August 4, 1938, p. 36. SLNSW.
 Interviews of Deniliquin Ex-students, Vince Maher, Veronica Green (nee Crowe), by Sr Mary Ryan, Dec. 2, 4, 1998. WFMA.
 Centenary of Deniliquin Convent School, pp. 14, 16-7.
 Correspondence of Bishop Fox with M M Joan Brennan, 1947-53; M M Joan to Bishop, March 15, 1950. WFDA.
- Interviews of Denilliquin Ex-students, Elaine Priest (nee Crutchley), Aileen Peterson (nee Triffitt), Peter Holden, Max Maher, Elinor Braine (nee McMaster), Rae Lawrence (nee Nolan), Brian Clancy, Beverley Clancy (nee Forster). Joyce Atley (nee Taylor), Norma Drenkhahn (nee Clancy), Margaret Coe (nee Hynes), Desma Greaves (nee Cable), Patrick Hogan, John Hogan, John Leetham, Brenda Leetham (nee O'Connell), Ethel Daly (nee Crossley). Margaret Gibbs (nee McElholum), Lorrie Frazer (nee Fitzmaurice), Maureen O'Connor (nee Smith), Brian Smith, Pat O'Brien (nee Carew), Josie Jackson (nee Carew), by Sr Mary Ryan, Dec. 1-4, 1998. WFMA. Information from Srs M Ursula Cummins, Madeleine Kenny, Barbara Dwyer, Julian Dewar, Paul (Pauline Hartshorne), Bertrand (Kath O'Leary), Veronica O'Neill. Vincent Gaffney, to 5r Mary Ryan, 1998, 1999. WFMA. Centenary of Deniliquin Convent School, pp. 18, 20. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Lists of Sisters' Appointments, 1947, 1948, 1949. WFDA. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Lists of Sisters' Appointments, 1954, 1956. WFDA.
- 33. Centenary of Deniliquin Convent School, pp.28-31. Interviews of Deniliquin Ex-students, Brenda Leetham (nee O'Connell), Aileen Peterson (nee Triffitt), Veronica Green (nee Crowe) by Sr Mary Ryan, Dec.3,4, 1998. WFMA. The Catholic Press, Sydney, Jan. 14, 1932, p. 13; Sept. 28, 1933, p.35; Jan.25, 1934; Feb. I, 1934, p.14; May 22, 1941, p.29; Jan.29, 1942, pp.6-7. SLNSW. Catholic Freeman's Journal, Sydney, Feb. 10, 1938, p.42; July 4, 1940, pp.5-6, SLNSW. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1930s, 1940s, 1950s. SAA. Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-46; Bishop Fox to M M Gertrude, June 24, 1940. WFDA. Information from S M Veronica O'Neill to Sr Mary Ryan, Aug. 15, 2000, March 23, 2003: Mr Meredith was still teaching Physical Education in Deniliquin after World War II, and into the 1950s; in 1948 in Deniliquin, S M Veronica had charge of eight boy boarders. WFMA.
- 34. Centenary of Deniliquin Convent School, pp.34-41. The Catholic Weekly, Sydney, May 31, 1951, p.10; July 17, 1952, p.10; Oct.22, 1953, p.11; Nov.19, 1953, p.11; July 21, 1955, p.10; Oct.6, 1955, p.10; Oct.20, 1955, p.10; Aug.16, 1956, p.6. SLNSW. The Postoral Times, Deniliquin, Aug.7, 1956, pp.1, 8. SLNSW. Information from Veronica Green (nee Crowe), to Sr Mary Ryan, Dec.4, 1998. Veronica was Matron of the Deniliquin District Hospital at the time of the Convent fire. WFMA.

Interviews of Deniliquin Ex-students, Elinor Braine (nee McMaster), Rae Lawrence (nee Nolan), Margaret Gibbs (nee McElholum), by Sr Mary Ryan, Dec.2,3, 1998, WFMA.

'Memoirs of S M Martina Armstrong - Deniliquin - May Retreat, 1951', written 1977. <u>Deniliquin Records</u>. WFMA.

Information from Sr M Bertrand (Kath O'Leary), to Sr Mary Ryan, Jan.29, 1999. Sr M Bertrand was Superior at Deniliquin Convent, 1956-9. WFMA,

- Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-46: M M Gertrude to Bishop, Jan.22, Feb.20, May 9, 1934; Jan.5, 1935. WFDA.
 Correspondence of Bishop Fox with Sisters of Mercy, Miscellaneous, 1931-37: Balranald Mercy Community to Bishop Fox, April 2, 1934, Jan.6, 1935. WFDA.
 Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Lists of Sisters' Appointments, 1947, 1948, 1949. WFDA.
 Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: S M Magdalen Callen to Bishop Fox, May 2, 15, 1944; Lists of Sisters' Appointments, 1954, 1956. WFDA.
 Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, Archdiocese of Adelaide, 1930s, 1940s, 1950s.
 - Interviews of Balranald Ex-students, Sr Marie Barker, Clare Barrett (nee Comitti), Betty Blake (nee Coates), Peter Stead, Joan Carey (nee Harben), Peg Yongebloed, Joan Richardson (nee Phyland), Cathy Coates (nee Phyland), Larry Greenham, Mary Boynton (nee Phyland), Pat Ross, Judy Fitzgerald, Valerie Jolliffe, Sr Kath Barker, by Sr Mary Ryan, Nov.11, Dec.7, 8, 1998, June 1999. WFMA. Information from Srs M Loreto Grehan, Hazel Baker, Pat Higgins, Bernadette Franks, to Sr Mary Ryan, 1998. WFMA.

St Joseph's Balranald Memento Booklet 1994, p.21, Memories of Iris (Brown) Reynolds, who was taught Latin and French, Business Principles and Typing among her Secondary subjects. She and another girl decided to do the Intermediate Certificate in 1937, Despite the Sisters' already heavy commitments, they taught the two girls six days a week, from 8.30 am until 5.00 pm. in preparation for the Examination.

Catholic Freeman's Journal, Sydney, Jan. 6, 1938, p.26—Obituary of S M Aloysius Wynne. SLNSW.

- 36. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1920s, 1930s, 1940s, 1950s, SAA. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: M M Joan to Bishop, June 27, 1950. WFDA. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: S M Magdalen Callen to Bishop, May 2, 1944, WFDA. The Cotholic Press, Sydney, Jan. 25, 1934, p.34; May 22, 1941, p.29. SLNSW. Catholic Freeman's Journal, Sydney, Feb. 10, 1938, p.42. SLNSW. The Riverina Recorder, Balranald, Nov.4, 1939; Feb.21, Nov.28, 1942; Feb. 5, 1944. SLNSW. Information from S M Gabriel (Hazel Baker), to Sr Mary Ryan, March 3, 1999. WFMA. St Joseph's Bairanaid Memento Booklet 1994, pp. 20, 22-3, Memories of Arthur Hunt, Geraldine (McHugh) Gorman.
- Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1930s. SAA.

- Interviews of Mathoura Ex-students, Harry O'Connor, Phyllis Wilson (nee Snell), Jim Crump, Dan McGrath, Alan Edwards, Marie Duggan (nee Falahey), Billie O'Callaghan (nee Hauser), by Sr Mary Ryan, Dec.5, 1998. WFMA. Interview of S M Barbara Dwyer by Sr Mary Ryan, Nov.16, 1998. WFMA.
- Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1940s, 1950s. SAA.
 Interviews of Mathoura Ex-students and Parents, Marie Duggan (nee Falahay), Barbara Childs (nee Falahay), Dianne Hulm (nee Doody), Vera McCormick, Phyllis Wilson (nee Snell), Myra Coppinger, by Sr Mary Ryan, Dec. 15, 1998. WFMA.
 Judi Hearn, Shirley Durrant, et al, Galleries of Pink Galahs A History of the Shire of Murray 1838-1988 (Murray Shire Council, 1990), pp.207-8. (Photocopy of pp.206-9 in WFMA.).
- Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1930s, 1940s, 1950s. 5AA.
 Account of Mathoura Convent in 1963, written by S M Martin de Porres (Josephine Smith), in Annals of Mathoura Convent, Mathoura Records. WFMA.
 S M Martin was the last Sister on the staff of the Mathoura Convent School.
- 40. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1930s, 1940s, 1950s. SAA.
 Register of Sisters of Mercy, Wilcannia-Forbes, 1932-WFMA.
 Album of Places of Burial of Sisters Of Mercy, Wilcannia-Forbes Congregation, 1889-, WFMA.
 Information from Srs M Margaret Hocking, Emilian O'Brien, Beatrice Chesworth, and Lorna Blackhall, to Sr Mary Ryan, 1998, that Srs M Angela Daly and Gerard Meaney contracted tuberculosis. Each ate and slept apart from the other Broken Hill Sisters in a small building in the Convent yard. S M Angela died in 1945, and S M Gerard in 1951. WFMA.
- 41. Newspaper cuttings re Broken Hill Sisters' Golden Jubilee Celebrations in Scrapbook of S M Magdalen Callen, pp.42-4, 96-7, Broken Hill Records. WFMA. Information from S M Michael Fitzgerald, Jan.8, 2003, that money collected in a Convent Chapel Fund at the time of the Golden Jubilee Celebrations was used to renovate the Chapel at Mt St Joseph's Convent. WFMA.
- Golden Jubilee Broken Hill Catholic Souvenir 1883-1933.
 Dunn, Brief History of the Wilcannia-Forbes Sisters of Mercy, p. 11. WFMA.
 Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1930s. SAA.
 Solomon, The Richest Lode, p.89.
 Information from S M Veronica O'Neill to Sr Mary Ryan, March 23, 2003. WFMA.
- Interviews of Ex-students of Broken Hill Schools, Monica Lehmann (nee Gurry), Rosie Ferry, Pat Leonard (nee Cunningham), Srs M Veronica O'Neill, Margaret Hocking, Bonnie Daly, Anne Mercer, Mrs Struan Trenaman (nee O'Callaghan), Maureen Miranda (nee Kiely), Mary Thompson (nee Carruthers), Winifred Leonard, Joan Wickham (nee Pate), Betty Cullen, by Sr Mary Ryan, 1998, WFMA. The Catholic Press, Sydney, Jan. 14, 1932, p. 13; Jan. 28, 1932, p. 14; Jan. 18, 1934, pp. 16, 34; Jan. 25, 1934, p. 34; Feb. 1, 1934, p. 14. SLNSW.

- Catholic Freeman's Journal, Sydney, Jan.7, 1932, p.35; Feb.10, 1938, p.42; Jan.25, 1940, p.26. SLNSW.
- 44. Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-46: Bishop Fox to M M Gertrude, Jan.10, 1941; M M Gertrude to Bishop Fox, Jan. 11, 1941. WFDA. Information from Srs M Veronica O'Neill and Mary Therese Mutlow, to Sr Mary Ryan, March 23, May 28, 2003. WFMA. Woodman. The Catholic Church in Broken Hill, pp.37-40, Catholic Freeman's Journal, Sydney, May 16, 1940, p.30; Aug.29, 1940, p.26. SAA. The Catholic Press, Sydney, Jan.23, 1941, p.20; May 22, 1941, p.28; June 12, 1941, p.18. SAA. The Issue for Dec.11, 1941, p.39, noted that the Mica Street School had been transformed by volunteers into a hall for social and recreational purposes.
- 45. Interview of Broken Hill Ex-student, Audrey Hoare (nee Kersten), and of Colleen Brady by Sr Mary Ryan, Nov. 10, 13, 1998. WFMA. Many Parishioners helped with the Convent Ball. Audrey Hoare invited Colleen to help, and Colleen continued to do so for over thirty years! The Ball was finally discontinued in 1989. Copies of Planned Giving Programme brochures for Broken Hill Parishes, 1959, in <u>Broken Hill Records</u>, WFMA.
- Interview of Broken Hill Ex-student, Mary Thompson (nee Carruthers), by Sr Mary Ryan, Nov.13, 1998. WFMA. Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-46: M M Clare Miller to Bishop Fox. Feb.11, 1942. WFDA. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: M M Joan to Bishop Fox, Jan. 17. 1947: Jan. 18, 1949; Lists of Sisters' Appointments, 1947. 1948, 1949, WFDA. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Lists of Sisters' Appointments, 1954, 1956. WFDA. Information from Srs Audette Mansour, Clara Dal Santo, Marie Barker, M Michael Fitzgerald, M Margaret Hocking, Annette Tinkler, Madeleine Kenny, Veronica O'Neill, Mary Therese Mutlow, to Sr Mary Ryan, 1998, 1999, 2002, 2003. WFMA.
- 47. Interviews of North Broken Hill Ex-students, Noni Forest (nee Conolan). Yvonne Johnson (nee Forner). and Railway Town Ex-student, Joan Wickham (nee Pate), by Sr Mary Ryan, Nov.11-13, 1998. WFMA. Information from Srs Hazel Baker, Molly Carroll, Audette Mansour, Marie Barker, Michael Fitzgerald, Margaret Hocking, Annette Tinkler, Veronica O'Neill, Clara Dal Santo, to Sr Mary Ryan, 1998, 1999, 2002, 2003, WFMA. 5 M Michael recalled being on the staff at the Railway Town School in the early 1940s. Sometimes the Sisters were delayed in the morning, missed the bus, and had to walk the three miles to the School! Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Lists of Sisters' Appointments, 1947, 1948, 1949, WFDA. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Lists of Sisters' Appointments. 1954, 1956, WFDA.
- Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: M M Joan to Bishop, May 24, 1948. WFDA.

- Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1930s, 1940s, 1950s. SAA. Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-46: Bishop Fox to M M Gertrude, Jan.10, 1941; Aug. 19, 1946. WFDA.
- Information from S M Veronica O'Neill to Sr Mary Ryan, March 23, 2003. WFMA. S M Veronica was Principal of St John's School in 1960.
- 50. The Catholic Press, Sydney, Jan.2, 1941, p.19; Jan.16, 1941, p.7; May 22, 1941, p.29; Jan.29, 1942, pp.6-7. SLNSW. Catholic Freeman's Journal, Sydney, Jan.25, 1940, p.26; Aug.29, 1940, p.26. SLNSW. The Catholic Weekly, Sydney, Nov.24, 1949, p.10. SLNSW. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1940s, 1950s. SAA. Boarding School numbers have not been included, as there is no indication of whether boarders were in the Primary or Secondary School.
- 51. Interviews of Broken Hill Ex-students, Sr Bonnie Daly. Marie Baldwin (nee Cunningham), Betty Cullen, Noni Forest (nee Conolan), Struan Trenaman (nee O'Callaghan), Pat Leonard (nee Cunningham), Eileen Connelly (nee Kileen), Nance Richie (nee Brady). Maureen Miranda (nee Kiely), Joan Wickham (nee Pate). Mary Thompson (nee Carruthers), Rosie Ferry, Sr Clara Dal Santo, Sr Daphne McKeough, Sr Nerida Tinkler, by Sr Mary Ryan, 1998, 1999. WFMA. Information from Broken Hill Secondary Teachers of 1940s, 1950s - Srs Mary Galvin, Veronica O'Neill, Pat Phillips, Sheila Crowley, Marie Barker, - to Sr Mary Ryan, 1998, 1999, WFMA. Information from Srs Carlene Allen, Clara Dal Santo, to Sr Mary Ryan, 2003, WFMA. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Lists of Sisters' Appointments, 1947, 1948, 1949, WFDA. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Lists of Sisters' Appointments, 1954, 1956. WFDA. Barrier Daily Truth, Broken Hill, Jan. 28, 1931, Jan. 13, 1948, Jan. 11, 1951 - Convent Leaving Certificate Results; Dec. 10, 1947 - Concert involving the children at all levels of St John's and St Joseph's Schools. including musical items from individuals and groups, dancing, sketches, eurythmics from the girls, pyramids from the boys, a short play, tableaux and Christmas Carols. SLNSW. The Catholic Press, Sydney, Oct.22, 1931, p.6 - story of Broken Hill Convent Schools' Basket Ball Association. and photographs of successful Basketball and Athletics teams. SLNSW. Golden Jubilee Broken Hill Catholic Souvenir 1833-1933 reports on formation and progress of Basketball and Sports Associations in the Convent Schools. The Catholic Weekly, Sydney, Sept. 16, 1948, p.9, mentions the Physical Culture and Eurythmics Display by the combined Convent Schools of Broken Hill, directed by Miss Anne Wheaton, the schools' physical culture expert. SLNSW. Scrapbook of M M Magdalen Callen, p.74 - cutting (source not given, dated 1952), describing a physica culture display by 300 Convent School children at Woodward Park Oval. The proceeds from the display were to go to the Sisters' new Novitiate to be built in

Parkes. Broken Hill Records. WFMA.

- The Silver City Convent Chimes 1910, p.6. WFMA.
 The Catholic Weekly, Sydney, April 26, 1945, p.16; Feb.7, 1946, p.20; Oct.30, 1952, p.19, Aug.4, 1955, p.10. SLNSW.
 Scrapbook of M M Magdalen Callen, p.116. Broken Hill Records. WFMA.
- 53. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: M M Josephine Callen to Bishop Fox, March 7, 1933; Aug. 23, 1935, re Correspondence lessons for 'Bush' children; S M Benedicta McDonald to Bishop Fox, Jan. 18, 1934, commenting on Summer School taking place in Broken Hill at that time. WFDA. Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-46; M M Gertrude to Bishop Fox, March 16, 1938, re M M Josephine Callen initiating S M Angela [Daly] into her method of instructing the 'Bush' children. WFDA. Scrapbook of M M Magdalen Callen, p.5 - Published list of Results of Christian Doctrine exams for 'Bush' children, paper cutting (source not noted; date not given, but c. 1936); p.70, Report of 'Holiday Camp' in cutting (source not noted), dated Jan. 25, 1940. Broken Hill Records.WFMA. The 1936 cutting includes regions from which the children came. Among them are: Menindee, Narriearra, Ivanhoe. Tarcoon, Miandetta, Youldoo, Hermidale, Umberumberka, Roto, Gunningbland, Annalara, Tibooburra, Silverton, Trangie, Bakara Station, Pindera Downs, Mossgiel, Cuthero Station and Wilcannia. The 1940 cutting notes that Broken Hill business people donated foodstuffs and other commodities for the children on the 'Holiday Camp'. Information from S M Veronica O'Neill to Sr Mary Ryan April 19, 2001, re Summer Schools for 'Bush' children. WFMA. The Catholic Weekly, Sydney, Sept. 5, 1957, p.6, noted arrival in Parkes of Home Missionary Sisters of Our Lady. SLNSW. (The Sisters were sometimes referred to as the Rosary Sisters, the Missionary Sisters of Service, - or even the 'Caravan Nuns', because of their means of travel!)
- 54. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1930s. SAA. Admission Register of St Anne's Orphanage for Girls, Broken Hill - Copy of first two pages of Register belonging to Archives of Sisters of Compassion, Wellington, New Zealand (hereinafter WNZCA), 1997. These two pages contain information on girls admitted across the 1930s, who were still in the Orphanage when the Sisters of Compassion took over the running of the Orphanage from the Sisters of Mercy in 1941. WFMA. Correspondence of Bishop Fox with M M Gertrude Gallagher, 1932-46: Bishop's Secretary to M M Gertrude, Aug. 2, 1939; M M Gertrude to Bishop Fox. Aug. 10, 1939; Bishop Fox to M M Gertrude, Feb. 5, 1941. WFDA. Catholic Freeman's Journal, Sydney, Aug. 15, 1940, p.22. The Catholic Press, Sydney, Aug. 21, 1941, p.22. SLNSW. Information from S M Veronica O'Neill to Sr Mary Ryan, April 19, 2001. WFMA Scrapbook of M M Magdalen Callen, pp.70, 81, 120. Broken Hill Records. WFMA. Interview of Broken Hill Ex-students, Myrtle Quinn
- Catholic Directory of Australosia: Diocese of Wilcannia-Forbes, 1930s., 1940s, 1950s. SAA.

Sr Mary Ryan, Nov. 11, 13, 1998. WFMA.

(nee Mitchell) and Audrey Hoare (nee Kersten), by

- Scrapbook of M M Magdalen Callen, pp.8, 59, 95, Cuttings re extension and opening of All Saints Church, 1940, 1941, and School, 1936. (Sources and dates not given). <u>Broken Hill Records</u>. WFMA. Woodman, The Catholic Church in Broken Hill, pp.36, 38-9.
- 56. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1930s, 1940s, 1950s. SAA. Interviews of South Broken Hill Ex-students, Allie McReynolds (nee Gurry), Bill Brady, Marie Battle (nee Hansen), by Sr Mary Ryan, Nov.9-11, 1998. WFMA. Information from Srs M Barbara Dwyer, Rita Crowley, Lorna Blackhall, Pat Higgins, Mary Therese Mutlow, Pauline Hartshorne, Annette Tinkler, to Sr Mary Ryan, 1998, 1999. WFMA. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Lists of Sisters' Appointments, 1947, 1948, 1949. WFDA. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Lists of Sisters' Appointments, 1954, 1956. WFDA. The Catholic Press, Sydney, Jan. 25, 1934, p.34, and Catholic Freeman's Journal, Sydney, Feb. 10, 1938, p.42, list All Saints candidates among the Merit Certificate Results for the Diocese of Wilcannia-Forbes. SLNSW.
- 57. Interviews of South Broken Hill Ex-students, Allie McReynolds (nee Gurry) and Marie Battle (nee Hansen), by Sr Mary Ryan, Nov.9, 11, 1998, WFMA. Information from Srs Pauline Hartshorne, Mary Therese Mutlow, to Sr Mary Ryan, June 10, 1999, May 28, 2003.. WFMA. Scrapbook of M M Magdalen Callen, pp.57, 98, 99, 116, 133 Cuttings of Music and Elocution results for South Broken Hill Convent pupils, particularly during the 1940s. (Some sources not noted). Broken Hill Records. WFMA. The Catholic Weekly, Sydney, Sept. 16, 1948, p.9. SLNSW. The Catholic Press, Sydney, Oct. 22, 1931, p.6. SLNSW. Golden Jubilee Broken Hill Catholic Souvenir 1883-1933.
- 58. Information from S M Veronica O'Neill to Sr Mary Ryan, Sept.5, 2001. WFMA. The Sisters had received no prior information from the Bishop when, one morning in 1962, they had their breakfast interrupted by the arrival of demolition workers under orders to knock down their Convent, to make way for extensions to other Parish property. The Sisters rushed to pack personal effects while the workmen removed furniture and fittings. The Community then proceeded to teach their classes within sight and sound of their home being demolished, Victory, Bennett, eds, Looking Over One Hundred Years Broken Hill 1889-1989, p.5. WFMA.
- 59. Catholic Directory of Australasia: Archdiocese of Adelaide, 1930s. SAA. Interviews of Mt Barker Ex-students, Mary Edwards (nee Richardson), Betty Lock (nee Gannoni), Bernard Martin and Kathleen Cameron (nee von Doussa), by Sr Mary Ryan, Nov.18-20, 1998. WFMA. Information from Sr Sheila Crowley to Sr Mary Ryan. Nov.18, 1998, June 28, 2003. Betty Hill was a convert to the Catholic faith, who had spent a brief time in the Broken Hill Novitiate. WFMA. Stevens, A Chronicle of Faith., p.51.
- Interview of Mt Barker 1932 boarder, Bernard Martin, by Sr Mary Ryan, Nov.20, 1998. WFMA. Bernard and his brother, Peter, came from Broken Hill to board that year.

'Mt Barker Memoirs of S M Martina 1977', Mt Barker Records. WFMA. Information from Srs Sheila Crowley, Bonnie Daly and Florence Kinsela to Sr Mary Ryan, 1998, 2001, 2003. WFMA.

- 61. Catholic Directory of Australasia: Archdiocese of Adelaide, 1940s. SAA. Stevens, A Chronicle of Faith, p.51. Interviews of Mt Barker Ex-students, Blanche Landers, Kathleen Cameron (nee von Doussa), Joy Wescombe (nee Wilksch), Glenys Fereday (nee Wilksch), June Donnegan (nee Ryan), Joan Wickham (nee Pate), Maureen Smith (nee Pate), Shirley Baldwin (nee Mulqueen), by Sr Mary Ryan, Nov.11, 17, 19, 20, 23, 1998, WFMA. Information from Srs Mary Galvin, Sheila Crowley, Winifred McMahon, Florence Kinsela, Mary Therese Mutlow (Ex-student), to Sr Mary Ryan, 1998, 1999, 2003. WFMA. Correspondence of Bishop Fox with M.M. Joan Brennan, 1947-52: M M Joan to Bishop, Jan. 17, 1947; Lists of Sisters' Appointments, 1948, 1949, WFDA.
- 62. Catholic Directory of Australasia: Archdiocese of Adelaide, 1950s. SAA. Interviews of Mt Barker Ex-students, Pat Murphy (nee Edwards), Joy Wescombe (nee Wilksch), Pam Davey (nee Muldoon), by Sr Mary Ryan, Nov.17, 19, 23, 1998. WFMA. Information from Srs Sheila Crowley, Michael Fitzgerald, Florence Kinsela, Bonnie Daly, Pauline Hartshorne, to Sr Mary Ryan, 1998, 1999. WFMA. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56; List of Sisters' Appointments, 1956. WFDA.
- 63. Interviews of Mt Barker Ex-students, Blanche Landers (who is quoted in the text), Pat Murphy (nee Edwards), Joy Wescombe (nee Wilksch), Glenys Fereday (nee Wilksch), Kathleen Cameron (nee von Doussa), June Donnegan (nee Ryan), Shirley Baldwin (nee Mulqueen), Pam Davey (nee Muldoon), by Sr Mary Ryan, Nov.17-23, 1998, WFMA.
- 64. Book containing Mt Barker Boarders' Payments, 1958. Mt Barker Records. WFMA. Report of Inspection, St Scholastica's College, Mt Barker, by Fr B J Hynes, Inspector of Catholic Schools, April 4, 1960. Mt Barker Records. WFMA. Copy of letter from Archbishop Gleeson, Adelaide, to Parish Priest of Mt Barker and Sister Superior of St Scholastica's School, Mount Barker, Sept.25, 1972, detailing arrangements that were made at time of building new Parish Primary School on Sisters' land. Mt Barker Records. WFMA. Stevens, A Chronicle of Foith, pp.54-5. Letter from S M Veronica (Provincial Superior) to The Secretary, Old Scholar's Association, St Scholastica's College, August 5, 1974. Copy in Mt Barker Records. WFMA. 'Mt Barker Memoirs of Sr M Martina 1977'. Mt Barker Records. WFMA. 'Mt Barker Parish 1848-1973' Planned Giving Programme. Copy in Mt Barker Records. WFMA. Information from Srs Sheila Crowley and Bonnie Daly to Sr Mary Ryan, June 16, 2001. WFMA.

- 65. Catholic Directory of Australasia: Archdiocese of Adelaide, 1930s. SAA. The Directory lists Parish School and High School numbers separately for Brighton until 1935, but in that year there were only four High School students, possibly finishing examination work. Interviews of Brighton Ex-students, Pat Roche (nee Searson), and Sr Pauline Hartshorne, by Sr Mary Ryan, Nov.17, 1998, June 10, 1999. WFMA. S Marie Louise Johnson, Brighton Memoirs', and Sr Pauline Hartshorne, 'Early Happy Memories of Brighton Convent and School', in Newswheel, Vol.1, No.1, June 1996, pp.7-9. WFMA.
 Faria, The Church that Grew in an Orchard, 13-4.
- 66. Catholic Directory of Australasia: Archdiocese of Adelaide, 1940s. SAA. Interviews of Brighton Ex-students, Carmel Earl (nee Norman) and Pat Murphy (nee Edwards), by Sr Mary Ryan, Nov.17, 1998. WFMA. Information from Brighton Ex-teacher, S M Barbara Dwyer, Nov.1998, and Ex-student, Sr Marietta (Madeline Green), Feb.1999, to Sr Mary Ryan. WFMA. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Lists of Sisters' Appointments, 1947, 1948, 1949. WFDA. 'School Memories of Sr Marietta Green', in Newswheel, Vol.1, No.1, June 1996, p.10. WFMA.
- Correspondence of Bishop Fox with M M Gertrude
 Gallagher, 1932-46: M M Gertrude to Bishop Fox, May
 8, June 3, 1932. WFDA.
 Dunn, Brief History of Wilcannia-Forbes Sisters of Mercy,
 p.25.
 Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1930s. SAA.
 The Catholic Press, Oct. 12, 1933, p.25; May 10, 1934,
 pp.16-7. SLNSW.
- 69. Interviews of Parkes Ex-students, Pat Doolan (nee McGee), Joyce Hart (nee McGee), Letty Howell (nee Loftus), Bede Littler, Flora Heffernan (nee McDonald), Joy Dewar (nee Warren), Betty Helin (nee Sheehan), Joan Cunningham (nee Broderick), Doreen Harrison, Jim Bryant, Kevin Dwyer and Jack Dwyer, by Sr Mary Ryan, Sept 1998, May 31-June 4, July 23,1999. WFMA. Information from Parkes Ex-students, Srs Katie O'Brien, Florence Kinsela, Rita Crowley, to Sr Mary Ryan, 1998, 2003. WFMA. Information from Parkes Community members of 1930s, Srs M Teresita Baker, Chanel Delaney, to Sr Mary Ryan, May 7,12,1998. WFMA.

- 70. Interviews of Parkes Ex-students, Gordon O'Sullivan, Fred O'Brien, Ken Coulston, Letty Howell, Bede Littler, Doreen Nunn (nee McKay), Pat Doolan (nee McGee), Joyce Hart (nee McGee), Flora Heffernan (nee McDonald), Joy Warren (nee Dewar), Betty Helin (nee Sheehan), Joan Cunningham (nee Broderick), Jim Bryant, Kevin Dwyer, Jack Dwyer, by Sr Mary Ryan, May 31-June 4, July 23, 1999. WFMA. Information from Sr Florence Kinsela to Sr Mary Ryan, 1998, 2003. WFMA. Florence attended the Parkesborough School before coming to the Parkes Convent as a working boarder in 1934. She then continued to work with S M Teresita Baker for a further six years before entering the Broken Hill Novitiate in 1941. A Century of Christianity Parkes 1889-1989, p.70. The Catholic Press, Sydney, Jan. 14, 1932, p.13; Jan. 18, 1934, p.17; Jan. 25, 1934, p.34; Feb.1, 1934, p.14. SLNSW. Catholic Freeman's Journal, Sydney, Jan. 20, 1938, p. 20; Feb. 10, 1938, p.42; Jan. 18, 1940, p.8; Jan. 25, 1940, p.26. SLNSW.
- 71. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1940s. SAA. Interviews of Parkes Ex-students, Jim Bryant, Kevin Dwyer, Jack Dwyer, Pat Carr (nee Keogh), Catherine Kelly (nee Crowley), Norah Gordon (nee Crowley), Colleen Cusack (nee McCormick), Margaret Byrne (nee Searl), Pam MacRae (nee O'Brien), Margaret Jackson (nee Walker), by Sr Mary Ryan, May 31, June 2, 4, 1999. WFMA. Information from Parkes Ex-students, Sr Bernadette Franks, Sr Audette Mansour, to Sr Mary Ryan, 1998. WFMA. Information from Parkes Community members of 1940s, Srs M Madeleine Kenny, Bonnie Daly, Veronica O'Neill, Hazel Baker, Margaret Hocking, to Sr Mary Ryan, 1998, 2000. WFMA. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Lists of Sisters' Appointments, 1947, 1948, 1949. WFDA. Album of Places of Burial of Sisters of Mercy, Wilcannia-Forbes Congregation, 1889-, WFMA.
- Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1940s. SAA.
 A Century of Christianity Parkes 1889-1989, pp. 29, 73.
 Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: M M Teresa Harrington to Bishop Fox, Feb. I I, July 27, 1941. WFDA.
 The Catholic Press, Sydney, May 22, 1941. p.29; Jan.29, 1942, pp.6-7. SLNSW.
 Parkes Champion Post, Jan.23, 1947, p.10; Jan.30, 1947, p.9; Nov.6, 1947, p.1. SLNSW.
 The Catholic Weekly, Sydney, April 7, 1949, p.10; Nov.24, 1949, p.10. SLNSW.
 Interview of Parkes Ex-student, Margaret Jackson (nee Walker), by Sr Mary Ryan, June 4, 1999. WFMA.
- 73. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1950s. SAA.
 Register of Sisters of Mercy, Wilcannia-Forbes, 1932-, WFMA. From 1940 to 1949, 22 Sisters died, and 19 Novices were professed. In 1950 to 1959, 41 Sisters died, and 29 Novices were professed.
 Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: M M Joan to Bishop Fox, Jan. 15, 1951, re M M Joan going to Melbourne to bring back a Lay teacher for Parkes School, WFDA.

The Catholic Weekly, Sydney, March 9, 1950, p.10. SLNSW. Interviews of Parkes Ex-students, Catherine Kelly (nee Crowley), Norah Gordon (nee Crowley), Colleen Cusack (nee McCormick), Margaret Byrne (nee Searl), Pam MacRae (nee O'Brien), Shirley Clarke (nee Buckley), Fay Piercy (nee Gordon), June Strickland (nee Barnes), by Sr Mary Ryan, June 2, July 1, 1999. WFMA. Shirley Buckley and Fay Gordon had First and Second Year of their Secondary schooling in a combined class of 60 students, with one Sister teaching. A year after June Barnes left school, the Parkes Sisters employed her as an assistant in a Kindergarten class of 70 children. Information from Parkes Ex-students, Srs Margaret McGrath, Carolyn Nolan, to Sr Mary Ryan, 1998. WFMA. Information from Parkes Community members of 1950s, Srs M Gabriel (Hazel Baker), Assumpta (Florence Kinsela), Bede (Mary Galvin), Winifred McMahon, Aquinas (Pat Higgins), Goretti (Annette Tinkler), Beatrice Chesworth, Fabian (Kath Barker), Bertrand (Kath O'Leary), Michael Fitzgerald, to Sr Mary Ryan, 1998, 1999, WFMA. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Lists of Sisters Appointments, 1954, 1956, WFDA.

- 74. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1950s. SAA.
 A Century of Christianity Parkes 1889-1989, p.32.
 Centenary History of Wilcannia Diocese, p.50.
 Parkes Champion Post, Jan.14, 1954, p.1; Jan.28, 1954, p.1.
 SLNSW.
 Information from Parkes Ex-student, Sr Carlene Allen, to Sr Mary Ryan, June 30, 2003. WFMA.
 Interviews of Parkes Ex-students, Shirley Clarke (nee Buckley), Fay Piercey (nee Gordon), by Sr Mary Ryan, June 2, 1999. WFMA.
- 75. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1930s. SAA. Interviews of Trundle Ex-students, Bill Pritchard, Barbara Kearney, John Kearney, Winnie Cronin (nee Kearney), Pat Kearney (nee Goonan), by Sr Mary Ryan, June 23,25, July 7, 1999. WFMA. Catholic Freeman's Journal, Sydney, Feb. 10, 1938, p.42. SLNSW. Four Trundle students passed the Diocesan Merit Certificate examinations in 1937. The Trundle Star, Nov.26, 1937. (No pagination). SLNSW. Results of Music exams through State Conservatorium of Music, and Bookkeeping exams through Southern Cross College. Centenary History of Wilcannia Diocese, p.58. The Catholic Press, Sydney, May 24, 1934, p. 15; Sept. 20, 1934, p.28. SLNSW. The Convent Architect was named as Mr Gannon, and the builders as Messrs Ryan and Hoyle, all of Newcastle. Information from Denis Quade, Trundle, to Sr Nerida Tinkler, Oct. 2000, that the tank at the side of the Trundle Convent still bore the inscription: "Ryan and Hoyle, Builders, Newcastle, 1934".
- 76. The Trundle Times, July 26, 1934. SLNSW. The Trundle Star. July 9, Dec.3, 1937; March 4, 1938, July 7, 1939; Feb.23, Aug.23, 1940; Dec.17, 1943. SLNSW. Notes of Sr Nora O'Leary (Manuscript, undated), in Trundle Records. WFMA. Interviews of Trundle Ex-students, Pat Jones (nee Kerin), Tom Kearney, Bob Strickland, and June Strickland (nee Barnes), by Sr Mary Ryan, June 22, July 1, 7, 1999.

WFMA. Pat mentioned a Concert staged by the Public and Convent Schools during World War II, at which she (at about age 13 years) accompanied the Convent children's singing, as the Sisters did not go out at night. Information from Trundle Community members of 1940s, Srs M Michael Fitzgerald, Molly Carroll, to Sr Mary Ryan, 1998, 1999. WFMA. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: M M Joan to Bishop Fox, May 24. 1948, re hiring a Music teacher for Trundle. Lists of Sisters' Appointments, 1947, 1948, 1949. WFDA. Information from Srs M Julian Dewar, Hazel Baker and Molly Carroll, to Sr Mary Ryan, 1998, 1999, that Rosa McAleen was a niece of S M Bonaventure Dowling, and that she boarded at the Convent while teaching in the School, WFMA.

- 77. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1950s. SAA. Interviews of Ex-students, June Strickland (nee Barnes), Tom Cooney, Deanna Kearney (nee Symonds), by Sr Mary Ryan, July 1,7,1999. WFMA. S M Chanel Delaney taught Deanna typing twice a week in her lunch hour from the Central School, as she lived out of town and could not get to other lesson times. Information from Trundle Community members of 1950s, Srs Julian Dewar, Chanel Delaney, Barbara Dwyer, Pauline Hartshorne, Pat Higgins, to Sr Mary Ryan, 1998, 1999. WFMA. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Lists of Sisters' Appointments, 1954, 1956, WFDA. The Trundle Star, Dec.24, 1953; Feb.5, 19, March 26, Nov.26, 1954; March 25, 1955; March 16, 1956; Oct.24, 1958; May 29, 1959. SLNSW.
- Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1930s. SAA. Interviews of Condobolin Ex-students, Connie Perkins (nee Sealey), Kevin Brady, Sr Josie Smith, John Smith, Mary Timmins (nee Taylor), Mary Brown (nee Harrison), by Sr Mary Ryan, June 16-18, July 2, 1999. WFMA. Information from Condobolin Ex-students, Srs Pat Higgins, Annette Tinkler, to Sr Mary Ryan, 1998, 1999. WFMA. Doyle, A Book of Memories St Joseph's Parish Condobolin, pp.7, 30-1, 55. Scrapbook of M M Magdalen Callen, pp.6-7, contains cutting from The Lachlander, Condobolin, May 22, 1935, re opening of Secondary section of Condobolin Convent School on May 12. Broken Hill Records. Newspaper cuttings of Mary Byrum's musical success and her public Recital in Condobolin, (sources not noted, undated, but 1935), in Condobolin Records. WFMA. The Catholic Press, Sydney, Jan. 25, 1934, p.34; Dec. 27, 1934, p.17. SLNSW. Catholic Freeman's Journal, Sydney, Feb. 10, 1938, p.42.
- 79. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1940s. SAA.
 Interviews of Condobolin Ex-students, Kevin Brady, Fr Denis Doyle, Michael Timmins, Kay Ticehurst (nee Balgowan), John Smith, Judy Kinsela (nee Cronin), by Sr Mary Ryan, June 17-8, July 5, 1999. WFMA.
 Information from Condobolin Ex-students, Srs Pat Higgins, Annette Tinkler, Nerida Tinkler, to Sr Mary Ryan, 1998, 1999. WFMA.

SLNSW.

Information from Condobolin Community members of 1940s, Srs Marie Therese (Bonnie Daly), Stephanie (Pat Phillips), to Sr Mary Ryan, 1998, 1999. WFMA. Correspondence of Bishop Fox with M M Joan Brennan, 1947-53: Lists of Sisters' Appointments, 1947, 1948, 1949. WFDA.

- 80. Interviews of Condobolin Ex-students, Fr Denis Doyle, Mary Doyle, Kevin Brady, Mary Timmins (nee Taylor), Sr Josie Smith, Sr Annette Tinkler, Leola Beatty, by Sr Mary Ryan, June 6, 16-8, 1999. WFMA. Doyle, A Book of Memories St Joseph's Parish Condobolin, pp.9, 53. Programme of a Concert by the Condobolin Convent Musical and Elocution pupils on December 1, 1942, notes that part of the proceeds would go to Prisoners of War Funds. Condobolin Records. WFMA.
- 81. Catholic Directory of Australasia: Diocese of Wilcannia-Forbes, 1950s. SAA. Interviews of Condobolin Ex-students, Michael Timmins, Kay Ticehurst (nee Balgowan), by Sr Mary Ryan, June 17, 18, 1999, WFMA. Information from Condobolin Ex-students, Srs Daphne McKeough, Nerida Tinkler, Marie Kearns, to Sr Mary Ryan, 1998, 1999, 2003. WFMA. Information from Condobolin Community members, 1950s, Srs M Stephanie (Pat Phillips), Anne Mercer. Michael Fitzgerald, Assumpta (Florence Kinsela), Marie Therese (Bonnie Daly), Beatrice Chesworth, Christine (Rita Crowley), Philip (Marie Barker), to Sr Mary Ryan, 1998, 1999. WFMA. Correspondence of Bishop Fox with Sisters of Mercy, Common, 1931-56: Lists of Sisters' Appointments, 1954, 1956, WFDA. The Lachlander, Condobolin, Oct.23, 1951; May 29, Aug.28, 1953; Jan.29, Oct.15, 1954; Jan.30, 1958. The Catholic Weekly, Sydney, Oct. 6, 1955, p. 10. SLNSW.
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We have been drawn into an institute of religious women dedicated to the mission of mercy.

(ISMA Constitutions 1.02)



Photo taken Broken Hill (late 1960's - mid 1970's)
Front Row L-R: Sr Marie Ralph, Sr Mary Kostka Purcell. Sr Sheila Crowley
Middle Row L-R: Sr Bonnie Daly, Sr Elsie Mercer, Sr Mary Leo Young, Sr Hazel Baker
Back Far Right: Sr Brigid Welsh

While we give thanks for this written history, we, the Sisters of the Wilcannia-Forbes Congregation, rejoice that our history is currently still in the making, for our story continues to this day. The years following 1959 up to 2004 have taken us through changes and experiences we could never have envisaged and we would like to capture in this epilogue a few of the significant events.

The Second Vatican Council in the early sixties began a chain of events that we could never have imagined. It called us to review our lives as religious women in the Church and challenged us to return to the charism of our foundress, Catherine McAuley. The Mercy Sisters of Australia responded through a National Conference of Sisters of Mercy to commence work on drafting a new common Mercy Constitutions which would capture the spirit implied in the Vatican II Document on religious life.



Sr M Xavier Cahill From Deepark, Co Clare, Ireland Died in 1980 aged 99



Sr M Teresita Baker
Barn Perth, 1895
Died in Sydney aged 104 years
A Wilcannia-Forbes Treasure - the only sister to live
beyond one hundred years



Most Rev. Douglas Warren, D.D.

Bishop of Wilcannia-Forbes Diocese, 1967-1994 (Auxiliary Bishop 1964-1967)

Led the Diocese of Wilcannia-Forbes

through the early stages of Vatican II Reform

In 1977 we held the first ever Mercy National Assembly in Melbourne. Hundreds of Sisters from all over Australia, including many of us from Wilcannia-Forbes, gathered to talk about our lives as Sisters of Mercy in the light of Vatican II. It was the first time the then Union and Federation Sisters had met with a common purpose. The theme was Mercy and Justice, and from that Assembly flowed the inspiration for several projects involving Sisters from all over the country, working together for the first time. It was a momentous and historic moment in the life of Mercy Australia.

The result was that Wilcannia-Forbes and the other Union Provinces, together with the Federation of Mercy Sisters, became the Institute of the Sisters of Mercy of Australia on the 15th of December, 1981, following the First National Chapter. From that time we have lived by a common Contitutions. For us it was another significant amalgamation in our history. More recently we have rejoiced at the opportunity to become part of Mercy Interlink along with Bathurst, Gunnedah, Grafton and Singleton Congregations, as we seek to reconfigure for the sake of our Mercy mission. In July 2004, at the Fifth National Chapter of the Institute, we have sought ways to strengthen our mission direction and further reconfigurations as a way to the future.

Through the years since 1959 a changing world has shaped a changing Wilcannia-Forbes Congregation. As well as the outward signs of change such as our dress following Vatican 11, since the 1970s there has been a gradual change of life-style and direction with a diversity of ministries emerging as the signs of the times dictated. Prayer and spirituality included new forms. Communities moved from the larger convents to smaller houses among the people, and sometimes Sisters were called to live alone for the sake of mission. We began to espouse a community life-style which promotes simplicity and which supports us in ministry through sharing resources in common and living out our faith in the spirit of Catherine Mc Auley.

Over the years, aging and diminishment have caused us to withdraw from places and people precious in the memory of the Sisters, and we have done so with great personal pain. These include Mathoura, Carrawobitty, South Broken Hill, Peak Hill, Trundle, Mt Barker S.A., Blackheath, Brewarrina, Warren, Balranald, Deniliquin, our Hostel and Nursing Home at Sans Souci, Cobar and Condobolin. Lack of financially viable ministries also meant a move by many to ministries in the Sydney area. This eventually brought about the transfer of the Mercy Congregation Centre from Parkes to Allawah, Sydney, in December 1999.

As always, the Wilcannia-Forbes Congregation still maintains a great geographical spread. Sisters currently live and work in Brighton S.A., Broken Hill, Wilcannia, Bourke, Parkes, Lithgow, Noraville, the Sydney area and Melbourne, Vic. Inspired by our Mercy charism, the call of the Gospel of Jesus Christ and as members of the Church, we continue to work in the following ministries: Aboriginal ministry; Chaplaincy in aged care homes, hospitals and correctional centres; Education; Health; Music and Liturgical ministry; Parish Associates; Pastoral Care in parishes, schools and homes for the aged; Social and Community work and Prison ministry.

To preserve and promote our commitment to lives centred in God and ensuring that the Mercy charism and work continues to endure, we, the Wilcannia -Forbes Sisters, meet in Chapter every six years to renew our mission focus and to elect a new leadership team.

And so our story continues.....our hearts centre on God

For Whom alone we go forward or stay back

(Catherine McAuley)



Patricia Lynch rsm Epilogue, September 24, 2004



Blackheath, January 1976 - 50th Anniversary of Irish Sisters of Mercy in Wilcannia-Forbes

Back Row L-R: Sr Norah Grehan, Sr Loreto Grehan, Sr Roque Sullivan, Sr Patricia Glennon, Sr Gonzaga Roche,
Fourth Row L-R: Sr Scholastica Bearman, Sr Emilian O'Brien, Sr Brendan Byrne, Sr Angela Quinn, Sr Ursula Cummins, Sr Gerard Sheahan, Sr Regis Murphy, Sr Mercie Rowe,
Sr Madeleine Kenny, Sr Carmel Cooney, Sr Chanel Delaney, Sr Josephine Smith, Sr Catherine Hanley,
Third Row L-R: Sr Monica Simmons, Sr Nance Cale, Sr Marie Kearns, Sr Barbara Dwyer, Sr Vianney Thomas, Sr Patricia Higgins, Sr Yvonne Vane Tempest, Sr Mary Carroll, Sr Sheila Crowley,
Sr Mary Galvin, Sr Patricia Lynch, Sr Gemma Fahy, Sr Kathleen O'Leary,
Second Row L-R: Sr Bernadine McBriarty Sr Beatrice Chesworth, Sr Anne Mercer, Sr Eileen Quade, Sr Michael Fitzgerald, Sr Berchmans Lynch, Sr Kathleen Barker, Sr Rita Crowley,

Sr Daphne McKeogh, Sr Brigid Welsh, Sr Winifred McMahon, Sr Colette Muldoon, Sr Nora O'Leary, Sr Christina Aitken, Sr Annette Tinkler,

Sr Carlene Allen, Sr Clare Derwin, Sr Helena Hilton, Sr Josepha Fahy, Sr Francis Carey, Sr Annette Atkinson,

Front Row L-R: Sr Alphonsus Ryan, Sr Zita Cresp, Sr Columba Doyle, Sr Teresita Baker, Sr Bernadette Franks, Sr Margaret Hocking, Sr Rita Lyster, Sr Bernadette Muldoon, Sr Kevin Lynch, Sr Veronica O'Neill, Bishop David Cremin, Father Patrick Murray, Sr Marie Barker, Sr Stephen Dobbie, Sr Xavier Cahill



Chapter 1995 - Mercy Congregation Centre, Want Street, Parkes

Front Row L-R: Sr Marie Kearns, Sr Pauline Hartshorne, Sr Carlene Allen, Sr Annette Tinkler, Sr Deirdre Murphy, Sr Christina Aitken, Sr Kathleen Barker, Sr Mary Therese Mutlow, Sr Carolyn Nolan, Sr Eileen Quade, Sr Margaret McGrath, Sr Marietta Green, Sr Marie Ralph, Sr Lecia Coombe

Back Row L-R: Bishop Barry Collins, Sr Margaret Hocking, Sr Anne Stedman, Sr Mary Carroll, Sr Veronica O'Neill, Sr Josephine Smith, Sr Mary Galvin, Sr Crowley, Sr Marie Barker, Sr Patricia Phillips, Sr Rita Crowley, Sr Nance Cale, Sr Michael Fitzgerald, Sr Hazel Baker, Sr Monica Simmons, Sr Patricia Lynch, Sr Julian Dewar, Sr Beatrice Chesworth, Sr Barbara Dwyer, Sr Audette Mansour, Sr Lorna Blackhall, Sr Nerida Tinkler, Sr Winifred McMahon, Sr Daphne McKeough, Sr Bernadette Franks, Sr Patricia Higgins, Sr Florence Kinsela, Sr Maureen Flood (Facilitator), Sr Bonnie Daly



Chapter 2001 - Star of the Sea Conference Centre, Yamba

Front Row L-R: Srs Deirdre Murphy, Carolyn Nolan, Annette Tinkler, Nance Cale, Florence Kinsela, Marie Ralph, Eileen Quade, Audette Mansour
Second Row L-R: Srs Patricia Fox (President - ISMA), Sheila Crowley, Rita Crowley, Lorna Blackhall, Patricia Higgins, Pauline Hartshorne, Anne Mercer, Marlette Black (Facilitatar)
Third Row L-R: Srs Monica Simmons, Mary Therese Mutlow, Bonnie Daly, Margaret McGrath, Carlene Allen, Mary Carroll, Veronica O'Neill, Michael Fitzgerald, Margaret Hocking, Patricia Phillips, Nerida Tinkler, Lecia Coambe,
Daphne McKeaugh, Marie Kearns, Patricia Lynch, Mary Galvin
Fourth Row L-R: Srs Christina Aitken, Clare dal Santo, Marletta Green, Kathleen Barker, Bernadette Franks, Hazel Baker, Marie Barker, Anne Stedman



Kothleen Barker's Golden Jubilee, Parkes 2004

Back Row L-R: Sr Margaret Hocking, Sr Katie O'Brien, Sr Winifred McMahon, Sr Annette Tinkler, Sr Eileen Quade, Sr Christina Aitken

Middle Row L-R: Sr Joan Keogh (Parramatta Mercy), Sr Pauline Hartshorne, Sr Audette Mansour, Sr Mary Galvin, Sr Deirdre Murphy, Sr Josephine Smith

Front Row L-R: Sr Michael Fitzgerald, Sr Nerida Tinkler, Sr Marie Barker, Sr Kathleen Barker, Sr Patricia Lynch

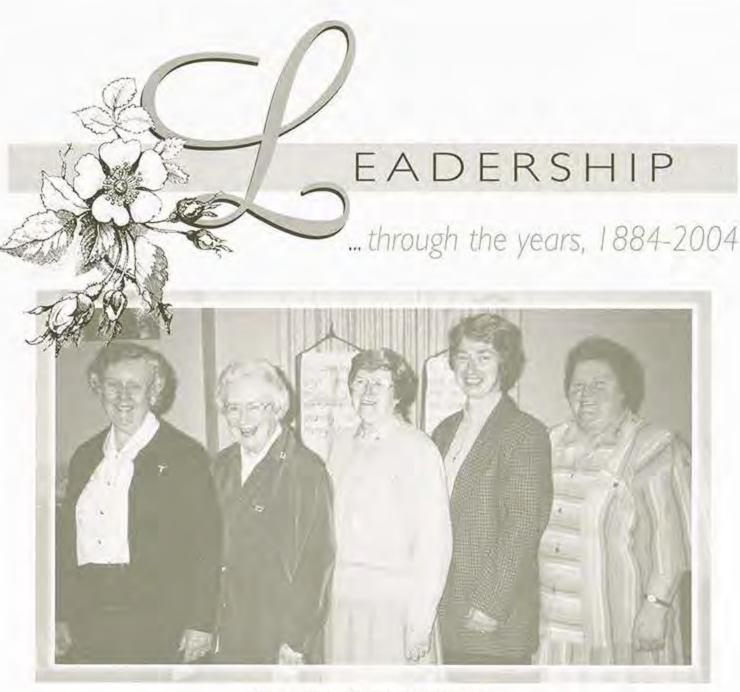


Mercy Congregation Centre, transferred from Parkes to 8 Balfour Street, Allawah, Sydney, December 1999 Blessed by Bishop David Cremin, July 2000



Leadership Team that commissioned Mary Ryan rsm, in 1998, to write the history of the Sisters of Mercy Wilconnia-Forbes 1884-1959.

L-R: Nerida Tinkler, Patricia Lynch, Bernadette Franks, Christina Aitken and Carolyn Nolan



Five immediate past Congregation Leaders (all living)
Sr Veronica O'Neill (1972-1977), Sr Sheila Crowley (1978-1983), Sr Annette Tinkler (1984-1989),
Sr Daphne McKeogh (1990-1995), Sr Nerida Tinkler (1995-2001 & 2002-2004)

BEGINNING FOUNDATIONS

FOUNDATIONS	FOUNDING SUPERIORS	YEAR
Cobar/Bourke	M M Ursula Huggard (Cobar)	1884
	M M Vincent Sheehan (Bourke)	1891
Deniliquin	M M Bridget Hilly	1887
Broken Hill	M M Josephine Callen	1889
Wilcannia	M M Paul Fielding	1890

PARKES CONGREGATION (1922-1931)

FORMED BY AMALGAMATIONS OF BOURKE/WILCANNIA (1922), DENILIQUIN (1929), BALRANALD (1930)

M M Alacoque Whelan,1922-1923 M M Imelda O'Donnell, 1924-1929 M M Gertrude Grogan, 1930-1931

BROKEN HILL CONGREGATION (1889-1931)

M M Josephine Callen, 1889-1901

M M Gertrude Gallagher, 1902-1907

M M Josephine Callen, 1908-1910

M M Gertrude Gallagher, 1911-1917

M M Clare Miller, 1918-1922

M M Gertrude Gallagher, 1923-1928

M M Ita Morris, 1929-1931



Mother M Rita Lyster Provincial Superior 1966-1971



Sr M Veronica O'Neill Provincial Superior 1972-1977



Sr Sheila Crowley Congregation Superior 1978-1983



Sr Annette Tinkler Congregation Superior 1984-1989



Sr Daphne McKeough Congregation Leader 1990-1995



Sr Nerida Tinkler Congregation Leader 1996-2001, 2002-2004 President of the Institute of the Sisters of Mercy Australia 2005—

AMALGAMATION OF PARKES/BROKEN HILL CONGREGATIONS, 1932 TO FORM THE AMALGAMATED SISTERS OF MERCY, DIOCESE OF WILCANNIA-FORBES

M M Gertrude Gallagher, (photo on p124) Appointed by Bishop Fox, 1932-1934 Elected 1935-1940 Elected 1941-1947

M M Joan Brennan, (photo on p177) 1947-1952 1953- Died in Office

M M Raphael Gardiner, (photo on p178) By Extraordinary Chapter, 1953— 1954-1959 1959-1965

> M M Rita Lyster, 1966-1971

Sr M Veronica O'Neill, 1972-1977

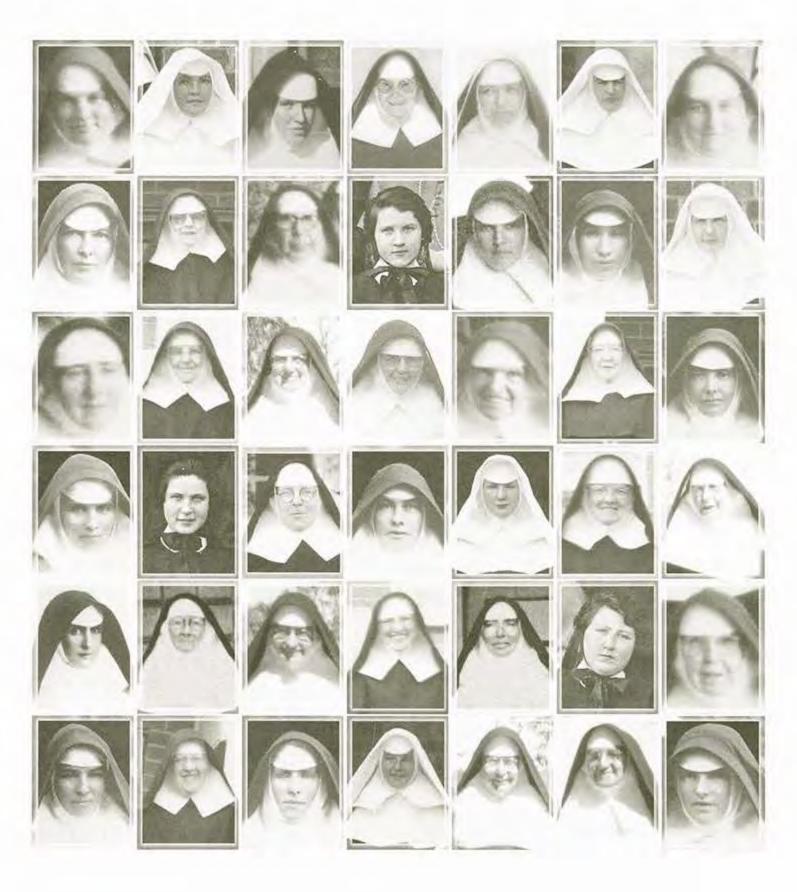
Sr Sheila Crowley, 1978-1983

Sr Annette Tinkler, 1984-1989

Sr Daphne McKeough, 1990-1995

Sr Nerida Tinkler, 1996-2001 2002-2004 President of the Institute of the Sisters of Mercy Australia 2005–





SISTERS, DECEASED & LIVING, SEPTEMBER 2004

	Baptismal Name	Religious Name	Place of Birth	Date of Entry	Place of Entry	Profession Date	Date of Death	Place of Burial
1	Fielding, Eliza	Sr M Paul Joseph	Rochfort Bridge, Ire.	24.09.1861	Tullamore, Ire.	21.11.1864	23.11.1905	Wilcannia, NSW
2	Sheehan, Emily	Sr M Vincent	City of Cork, Co Cork, Ire	08.09.1866	Charleville, Ire.	13.05.1869	17.03.1921	Blackheath, NSW
3	Hilley, Jane **	Sr M Bridget	Yass, NSW	24.07.1868	Albury, NSW	24.01.1871	07.02.1929	Albury, NSW
4	Enright, Elizabeth **	Sr M Gertrude	Birkenhead, England	16.05.1869	Albury, NSW	16.11.1871	19.07.1934	Mildura, Vic
5	Huggard, Hannah *	Sr M Ursula	Tralee, Ire.	29.04.1875	Bathurst, NSW	04.06.1878	06.06.1916	Orange, NSW
6	Moore, Elizabeth *	Sr M Benigna	Dublin, Ire.	10.12.1975	Bathurst, NSW	10.08,1878	Not recorded	Not recorded
7	Callen, Agnes Mary	Sr M Josephine	Kincumber, NSW	07.06.1878	Singleton, NSW	21.12.1880	14.04.1938	Broken Hill, NSW
8	Carey, Rose	Sr Mary	Watherstown, Ire.	14.05.1879	Yass, NSW	18.08.1883	06,06,1924	Wilcannia, NSW
9	McHugh, Bridget	Sr M Lucy	Knockavilla, Ire.	26.06.1879	Bathurst, NSW	14.11.1882	09.04.1889	Bathurst, NSW
10	Greene, Millie *	Sr M Paul	Glanworth, Ire.	01.01.1880	Bathurst, NSW	14.11.1882	27.12.1898	Orange, NSW
11	Blake, Mary	Sr Mary of Mercie	Westbury, Tasmania	06.10.1880	Bathurst, NSW	11.07.1883	22.08,1924	Blackheath, NSW
12	Markley, Johanna	Sr M Ignatius	Tipperary, Ire.	04.12.1880	Yass, NSW	18.08.1883	26.05.1938	Wilcannia, NSW
13	Brady, Bridget	Sr M Matthew	Hartley, NSW	01.01.1881	Bathurst, NSW	27.12.1883	10.02.1949	Parkes, NSW
14	Newell, Margaret J	Sr M Calasanctius	Waugan nr Forbes NSW	02.02.1881	Bathurst, NSW	27.12.1883	05.12.1956	Parkes, NSW
15	Grogan, Sarah	Sr M Gertrude	Yass, NSW	03.06.1881	Yass, NSW	27.12.1883	25.08.1944	Wilcannia, NSW
16	Gallagher, Margaret	Sr M Claude	Singleton, NSW	06.01.1882	Singleton, NSW	02.07.1884	26.08.1953	Woronora, NSW
17	Hennessy, Margaret	Sr M Clement	Templemore, Ire.	02.02.1882	Singleton, NSW	24.09.1884	22.08.1943	Broken Hill, NSW
18	McLean, Mary	Sr M Aquin	Dubbo, NSW	01.06.1882	Bathurst, NSW	29.09.1885	23.03.1939	Bathurst, NSW
19	Tulley, Frances	Sr M Monica	Grabben Gullen, NSW	16.10.1883	Albury, NSW	24.07.1886	07.10.1896	Deniliquin, NSW
20	O'Donnell, Ellen	Sr M Imelda	Kilmallock, Limerick, Ire.	17.03.1884	Bathurst, NSW	29.09.1886	24.08.1941	Parkes, NSW
21	Fennessy, Bridget	Sr M Charles	Tipperary, Ire.	21.09.1884	Bathurst, NSW	13.07.1887	29.07.1945	Bourke, NSW
22	Harney, Honorah	Sr M Benedict	Tipperary, Ire.	21.09.1884	Bathurst, NSW	13.07.1887	19.03.1946	Bourke, NSW
23	Scanlon, Alice	Sr M Paul	Sydney, NSW	02.02.1885	Singleton, NSW	21.11.1887	09.02.1952	Broken Hill, NSW
24	Gallagher, Sarah	Sr M Gertrude	Newcastle, NSW	25.03.1885	Singleton, NSW	21.11.1887	19.01,1947	Broken Hill, NSW
25	Moran, Mary	Sr M de Sales	Limerick, Ire.	28.10.1885	Bathurst, NSW	24.10.1888	11.08.1924	Blackheath. NSW
26	Morris, Margaret	Sr M Ita	Callen, Ire.	06.11.1885	Singleton, NSW	24.09.1888	08.05.1954	Broken Hill, NSW
27	Dwan, Ellen	Sr M Patrick	Borrisleigh, Ire.	06.11.1885	Singleton, NSW	24.09.1888	30.04.1891	Broken Hill, NSW
28	O'Grady, Margaret	Sr M Rose	Miller's Forest, NSW	02.02.1886	Singleton, NSW	24.09.1888	28.10.1949	Broken Hill, NSW
29	Kenane, Winifred	Sr M Berchmans	Goulburn, NSW	21.02.1886	Albury, NSW	15.11.1888	22,05.1944	Deniliquin, NSW
30	Mulvay, Anne *	Sr M Winifred	Araluen, NSW	09.09.1886	Bathurst, NSW	21.11.1889	11.09.1959	Forbes, NSW
31	Daly, Mary Anne **	Sr M Joseph	Barnawartha, Vic	01.09.1887	Deniliquin, NSW	04.03.1890	20.06.1950	Mildura, Vic
32	Mulvay, Teresa **	Sr M Evangelist	Araluen, NSW	19.03.1888	Deniliquin, NSW	09.09.1890	28.06.1922	Mildura, Vic
33	Domager, Rose	Sr M Ita	Oberon, NSW	14.09.1888	Cobar, NSW	06.01.1892	29.05.1936	Cobar, NSW
34	Edgeworth, Elizabeth **	Sr M Magdalen	Murrumburrah, NSW	14.12.1888	Deniliquin, NSW	24.06.1891	07.11.1953	Mildura, Vic
35	Griffin, Mary	Sr M Evangelist	Wagga, NSW	19.02.1889	Broken Hill, NSW	01.11.1891	02.09.1952	Cootamundra, NSV
36	Kearney, Margaret	Sr M Stanislaus	Wagga, NSW	19.02.1889	Broken Hill, NSW	06.01.1892	13.10.1917	Broken Hill, NSW
	Lillis, Mary	Sr M de Pazzi	Lake Learmonth, Vic.	24.02.1889		24.09.1891	03.11.1945	Denillquin, NSW
38	Collins, Susan	Sr M Aloysius	Not recorded	01.03.1889	Deniliquin, NSW	24.09.1891	31.01.1917	Carlton, Vic
39	Lannan, Catherine	Sr M Joseph	Cudal, NSW	01.06.1889	Cobar, NSW	05.06,1892	22.08.1912	Bourke, NSW
40	Wynne, Ellen	Sr M Aloysius	Ballymore, Meath, Ire.	10.08.1889	Broken Hill, NSW	06.01.1892	27.12.1937	Broken Hill, NSW
41	Garry, Mary	Sr M Columba	Tyrells Pass, Ire.	13.12.1889	Yass, NSW	26.02.1893	01.08.1956	Woronora, NSW
42	Welch, Amelia	Sr M Agnes	Junee, NSW	01.01.1890	Deniliquin, NSW	01.02.1893	26.12.1928	Melbourne, NSW
43	Murray, Martha	Sr M Michael	Campbelltown, NSW	12.02.1890	Deniliquin, NSW	01.11.1891	05.09.1955	Woronora, NSW
44	Hennessy, Johanna	Sr M Joseph	Templemore, ire.	01.03.1890	Broken Hill, NSW	15.08.1892	30.06.1938	Broken Hill, NSW
45	Kier, Martha Christina	Sr M Agatha	Campbelltown, NSW	19.03.1890	Bathurst for Bourke	14.01.1893	10.10.1945	Ryde, NSW
46	McKenna, Mary	Sr Martha	Sevenhills, SA	25.03.1890	Broken Hill, NSW	15.08.1892	31.01.1936	Broken Hill, NSW

	Baptismal Name	Religious Name	Place of Birth	Date of Entry	Place of Entry	Profession Date	Date of Death	Place of Burial
47	McHugh, Theresa	Sr M Xavier	Chiltern, Vlc.	15.05.1890	Deniliquin, NSW	21.12.1892	31.12.1961	Woronora, NSW
48	Grogan, Honorah	Sr M Aloysius	Yass, NSW	01.07.1890	Yass for Wilcannia	26.02.1893	10.08.1956	Woronora, NSW
49	Quinn, Elizabeth	Sr M Xavier	Co Wicklow, Ire.	06.12.1890	Broken Hill, NSW	25.03.1893	26.04.1964	Woronora, NSW
50	Murphy, Mary	Sr M Teresa	Kilkenny, Ire.	01,01.1891	Ballarat East, Vic	01.06.1893	08.11.1899	Cobar, NSW
51	Whelan, Lizzie	Sr M Alacoque	Bega, NSW	10,01.1891	Bourke, NSW	10.06.1893	27.06.1923	Blackheath, NSW
52	Murphy, Elizabeth	Sr M Catherine	Wagga, NSW	02.02.1891	Deniliquin, NSW	09.09.1893	12.08.1963	Woronora, NSW
53	Lillis, Bridget	Sr M Angela	Clunes, Vic.	25.03.1891	Deniliquin, NSW	09.09.1893	01.04.1948	Woronora, NSW
54	Nicholls, Helena	Sr M Alacoque	Adelaide, SA	29.06.1891	Wilcannia, NSW	24.02.1894	13.05.1956	Woronora, NSW
55	Harrington, Catherine	Sr M Theresa	Clohane, Ire.	23,10.1891	Broken Hill, NSW	26.03.1894	20.05.1960	Woronora, NSW
56	Loughnan, Esther	Sr M de Sales	Enniscorthy, Ire.	23.10.1891	Broken Hill, NSW	26.03.1894	23.07.1947	Broken Hill, NSW
57	McGrath, Margaret	Sr M Veronica	Tullamore, Ire.	23.10.1891	Broken Hill, NSW	26.03.1894	12.08.1939	Broken Hill, NSW
58	Nolan, Mary Anne	Sr Lucy	Dublin, Ire.	23.10.1891	Broken Hill, NSW	26.03.1894	26.10.1896	Broken Hill, NSW
59	O'Brien, Catherine	Sr M Gonzaga	Limerick, Ire.	23.10.1891	Broken Hill, NSW	26.03.1894	03,08,1940	Broken Hill, NSW
60	Keane, Mary	Sr M Bernard	Waterford, Ire.	28.10.1891	Wilcannia, NSW	16.06.1894	25.07.1957	Parkes, NSW
61	McDonald, Annie	Sr M Veronica	Pt Arlington Qns Cnty, Ire.	28.10.1891	Wilcannia, NSW	16.06.1894	03.08.1968	Woronora, NSW
62	McNamara, Mary	Sr M Patrick	Ballysheen, Ire.	01.11.1891	Deniliquin, NSW	14.04.1894	28.10.1967	Woronora, NSW
63	Cahill, Susan	Sr M Gertrude	Deerpark, Co Clare, Ire.	04.11.1891	Bourke, NSW	04.06.1894	21.07.1959	Bourke, NSW
64	O'Callaghan, Mary	Sr M Patrick	Passage West Cork, Ire.	07.11.1891	Bourke, NSW	04.06.1894	12.11.1952	Blackheath, NSW
65	Kilmurray, Elizabeth **	Sr M Brigid	Rhode Kings County, Ire.	31.01.1892	Deniliquin, NSW	28.07.1894	16.02.1947	Mildura, Vic
66	Doohan, Margaret	Sr M Xavier	Tankarooka, Weelong	08.03.1892	Bourke, NSW	23.12.1894	02.01.1907	Bourke, NSW
67	Nash, Emily	Sr M Joseph	Mewthica Station, Vic.	11.05.1892	Deniliquin, NSW	18.11.1894	19.07.1952	Deniliquin, NSW
68	Keating, Bridget J	Sr M Evangelist	Barnsby, Phillipstown, Ire.	01.12.1892	Bourke, NSW	01.06.1895	28.11.1959	Woronora, NSW
69	Walton, Mary	Sr M Ursula	Fethard, Tipperary, Ire.	01.12.1892	Broken Hill, NSW	01.06.1895	23.12.1910	Broken Hill, NSW
70	Byrne, Ellen Mary	Sr M Anthony	Ballarat, Vic.	01.01.1893	Deniliquin, NSW	01.06.1895	14.12.1923	Deniliquin, NSW
71	Daly, Lucy	Sr M Angela	Barnawartha, Vic	19.03.1893	Broken Hill, NSW	22.12.1895	01.08.1945	Broken Hill, NSW
72	Mullins, Bridget	Sr M Dominic	Morpeth, NSW	03.06.1893	Broken Hill, NSW	22.12.1895	19.08.1955	Broken Hill, NSW
73	McClean, Emily	Sr M Agnes	London, England	24.12.1893	Wellington, NZ	12.07.1896	15.02.1952	Broken Hill, NSW
74	Garrick, Elizabeth	Sr M Ignatius	Roscommon, Ire.	01.06.1894	Bourke, NSW	02.01,1897	27.06.1905	Bourke, NSW
75		Sr M Stanislaus		28.10.1894	Wilcannia, NSW	21.06.1897	23.03.1956	Woronora, NSW
	Tandy, Mary Foley, Mary	Sr M Stanislaus	Lucan, Dublin, Ire. Waterford, Ire.	01.05.1895	Bourke, NSW	08.12.1897	08.04.1912	Bourke, NSW
76		Sr M Clare	Menindie, NSW	01.05.1895	Broken Hill, NSW	06.01.1898	31.08.1955	Broken Hill, NSW
77	Miller, Agnes Ann	Sr M Vincent		11.05 1895	Deniliquin, NSW	15.11.1897	23.05.1962	Woronora, NSW
78	Maher, Johanna	A law in the second sec	Bonegilla, Vic.	22.05.1895	Bourke, NSW	12.07.1898	05.11.1953	Bourke, NSW
79	Cleary, Annie	Sr M Magdalen	Wingen, NSW	22.09.1895	Bourke, NSW	05.10.1898	08.06.1943	Blackheath, NSW
80	Hayes, Lucy	Sr M Clare	Sydney, NSW	The second secon	The state of the s	01.07,1898	10.11.1901	Bourke, NSW
81	Kennedy, Ellen	Sr M Columba	Kilkenny, Ire.	24.12.1895	Bourke, NSW	_	11.06.1936	
82	Corbett, Mary	Sr M Ursula	Co Limerick Ire.	and the second second second second second second	Deniliquin, NSW	Not recorded		Deniliquin, NSW Woronora, NSW
	Downey, Mary	Sr M Martha	Hill End, NSW	27.05.1896		11.05.1899	24.10.1954	Broken Hill, NSW
84	Lenahan, Anna Maria	Sr M Patrick	Phillipstown, Ire.		Broken Hill, NSW	29.06.1899	16.09.1959	and the state of t
85	Kerwin, Margaret	Sr M Berchmans	Waterford, Ire.	01.01.1897	Bourke, NSW	01.06.1899	01.02.1913	Bourke, NSW
86	Noonan, Rose	Sr M Bernard	Ireland		Bourke, NSW	Not recorded	15.02.1913	Bourke, NSW
87	Allen, Josephine	Sr M Peter	Cobargo, NSW	08.06.1898	Broken Hill, NSW	31.01.1900	04.04.1942	Broken Hill, NSW
88	Mitchell, Blanche	Sr M Antonia	Forbes, NSW	01.05.1899	Wilcannia, NSW	19.12.1901	25.07.1955	Woronora, NSW
89	Dalton, Mary	Sr M Austin	East Mailland, NSW	06.07.1899	Broken Hill, NSW	31.03.1902	11.06.1955	Broken Hill, NSW
90	O'Brien, May Helena	Sr Margaret Mary	Murrurundi, NSW	06.07,1899	Broken Hill, NSW	31.03.1902	30.09.1964	Woronora, NSW
91	Redmond, Mary	Sr M Anthony	England	15.07.1899	Bourke, NSW	31.10.1902	22.06.1951	Blackheath, NSW
92	Sprout	Sr M Veronica	Ireland	01.01.1900	Bourke, NSW	01.06.1902	27.06.1940	Bourke, NSW

SISTERS, DECEASED & LIVING, SEPTEMBER 2004

	Baptismal Name	Religious Name	Place of Birth	Date of Entry	Place of Entry	Profession Date	Date of Death	Place of Burial
93	McGirr, Mary	Sr M Philomena	Sydney, NSW	02.02.1900	Bourke, NSW	13.04.1903	20.09.1965	Woronora, NSW
94	Devine, Catherine	Sr M Immaculata	Albury, NSW	24.05.1900	Deniliquin, NSW	21.11.1903	12.12.1965	Woronora, NSW
95	Kain, Elizabeth	Sr M Monica	Hamley Bridge, SA	31.05.1900	Broken Hill, NSW	04.10.1903	20.12.1957	Broken Hill, NSW
96	Mannix, Elizabeth	Sr M Josephine	Orange, NSW	19.08.1900	Wilcannia, NSW	06.01.1904	10,06.1967	Woronora, NSW
97	Cahill, Brigid (Tillie)	Sr M Xavier	Deerpark, Co Clare, Ire.	04.09.1900	Wilcannia, NSW	06.01.1904	12.01.1980	Parkes, NSW
98	Callen, Agnes Ann	Sr M Magdalen	Stockton, NSW	01.10.1900	Broken Hill, NSW	20.06.1903	14.12.1965	Broken Hill, NSW
99	Meaney, Johanna	Sr M Gerard	Ballarat, Vic	19.10.1900	Broken Hill, NSW	04.10.1903	18.10.1951	Broken Hill, NSW
100	McNamara, Bridget	Sr M Clare	Co. Clare, Ire.	01.11.1900	Denillquin, NSW	21.11.1903	05.05.1969	Woronora, NSW
101	Bergin, Julia	Sr M Brigid	Waterford, Ire.	01.01.1901	Bourke, NSW	01.06,1903	22.02.1912	Bourke, NSW
102	O'Connell, Angela	Sr M Clare	Hay, NSW	01.01.1901	Wilcannia, NSW	01.06.1904	29.04.1909	Wilcannia, NSW
103	Collison,	Sr M Peter	Tumut, NSW ?	Not recorded	Bourke, NSW	Not recorded	11.07.1914	Bourke, NSW
104	Treacy, Margaret	Sr M Cecilia	Limerick, Ire.	05.11.1901	Wilcannia, NSW	24.12.1904	11.02.1956	Woronora, NSW
105	Carty, Mary	Sr M Teresa	Wexford, Ire.	05,11,1901	Wilcannia, NSW	24.12.1904	23.12.1952	Blackheath, NSW
106	Coleman, Frances	Sr M Philomena	Dublin, Ire.	21,11,1901	Broken Hill, NSW	24.09.1904	22.06.1951	Cootamundra, NSW
107	Tandy, Kathleen	Sr M Antonia	Lucan, Dublin, Ire.	21.11.1901	Broken Hill, NSW	24.09.1904	05,02,1952	Broken Hill, NSW
108	Gallagher, Rose	Sr M Claver	Singleton, NSW	21.11.1902	Broken Hill, NSW	16.07,1905	22.12.1963	Woronora, NSW
109	O'Brien, Mary Teresa	Sr M Ignatius	Murrurundi, NSW	21.11.1902	Broken Hill, NSW	16.07.1905	27.12.1919	Mt Barker, SA
110	Brady, Norah	Sr M Francis	Terowie, SA	08.12.1902	Balranald, NSW	29.07.1905	09.07.1966	Woronora, NSW
111	Ryan, Catherine	Sr M Alphonsus	Wilcannia, NSW	02.02.1903	Bourke, NSW	19.03.1906	22.10.1979	Woronora, NSW
112	McCarthy, Ellen Lilian	Sr Agnes Mary	Kapunda, SA	15.08.1903	Broken Hill, NSW	07.12.1907	20.06.1958	Broken Hill, NSW
113	Murphy, Annie	Sr M Agnes	Wilcannia, NSW	01.01.1904	Wilcannia, NSW	01.09.1906	23.08.1907	Wilcannia, NSW
114	Mannix, Alice	Sr M Austin	Orange, NSW	18.06.1904	Bourke, NSW	13.06.1907	30.11.1982	Woronora, NSW
115	Donovan, Margaret	Sr M Bernard	Glenroy, NSW	16.07.1904	Broken Hill, NSW	01.04.1907	24.04.1930	Broken Hill, NSW
116	Dalton, Florence	Sr M Columba	Tamworth, NSW	17.11.1905	Broken Hill, NSW	03.07.1908	11.03.1964	Woronora, NSW
117	Edwards, Mary	Sr M Teresa	Corofin, Co Clare, Ire.	05.11.1906	Bourke, NSW	13.07.1909	02.11.1959	Bourke, NSW
118	Curry, Elizabeth	Sr M Berchmans	Not recorded	15.03.1907	Broken Hill, NSW	18.06,1910	24.07.1950	Parkes, NSW
119	Bishop, Anna	Sr M Aloysius	Waterford, Ire.	05.05.1907	Bourke, NSW	11.01.1910	17.06.1955	Blackheath, NSW
120	Marron, Mary	Sr M Lucy	Morchard, SA	11.10.1907	Broken Hill, NSW	18.06.1910	07.08.1969	Woronora, NSW
121	Brady,	Sr M Gabriel	Harden, NSW	01.01.1908	Bourke, NSW	01.06.1910	12.08.1917	Blackheath, NSW
122	Dowling, Teresa	Sr M Francis	Lubek, Vic	03.06.1908	Broken Hill, NSW	25.01.1911	08.03.1939	West Tce, Adel. SA
123	Killian Mary K	Sr M Baptist	Offaly, Ire.	11.11.1908	Broken Hill, NSW	15.07.1911	23.09.1975	Woronora, NSW
124	Dunne, Margaret	Sr M Cecilia	Morpeth, NSW	21.11.1908	Broken Hill, NSW	15.07.1911	18.07.1964	Woronora, NSW
125	Sinnott, Bridget	Sr M Paschal	Port Fairy, Vic	01.03.1909	Broken Hill, NSW	26.03.1912	04.10.1961	Broken Hill, NSW
126	Stackpool, Ellen	Sr M Paul	Orange, NSW	08.09.1909	Bourke, NSW	15.08.1912	30.05.1945	Parkes, NSW
127	Hennessy, Marcella	Sr M Angela	Campsie, NSW	01.01.1910	Bourke, NSW	01.06.1912	25.09.1925	Blackheath, NSW
128	Englishby.	Sr M Elizabeth	Ireland	26.01.1911	Broken Hill, NSW	06.01.1914	14.03.1916	Broken Hill, NSW
129	Gath, Annie Bridget	Sr M Brigid	Kilcormac, Ire.	26.01.1911		06.01.1914	A common think with the latest the second property of the second	Mathoura, NSW
130	McDonald, Johanna	Sr M Benedicta	Paulstown, Ire.	26.01.1911	Broken Hill, NSW	06.01.1914	24.11.1950	Broken Hill, NSW
131	Mooney, Margaret	Sr M Michael	Rhode, Ire.	26.01.1911	Broken Hill, NSW	06.01.1914	11.10.1936	Mount Barker, SA
132	O'Neill, Winifred	Sr M Gabriel	Nairne, SA	22.04.1911	Broken Hill, NSW	06.01.1914	27.07.1944	Broken Hill, NSW
133	Doran, Mary A	Sr M Paul	Broken Hill, NSW	01.01.1912	Wilcannia, NSW	07.04.1915	06.08.1940	Cobar, NSW
134	Muldoon, Brigid	Sr M Bernadette	Mt Barker, SA	13.05.1912	Broken Hill, NSW	07.04.1915	28.04.1986	Woronora, NSW
135	Gardiner, Veronica	Sr M Raphael	Moonbi, NSW	14.08.1912	Broken Hill, NSW	07.04.1915	29.12.1976	Woronora, NSW
136	Nevin, Kathleen	Sr M Ursula	Leighlinbridge, Ire.	21.11.1912	Broken Hill, NSW	07.04.1915	06.09.1927	Broken Hill, NSW
137	Murphy, Lena	Sr M Carmel	Clare, SA	15.08.1913	Broken Hill, NSW	24.04.1916	06.06.1969	Woronora, NSW
138	Thistleton, Catherine	Sr M Monica	Benalla, Vic	22.02.1914	Bourke, NSW	12.12.1916	27.03.1972	Woronora, NSW

	Baptismal Name	Religious Name	Place of Birth	Date of Entry	Place of Entry	Profession Date	Date of Death	Place of Burial
139	Jones, Evelyn Mary	Sr M Catherine	Mannum, SA	03.06.1914	Broken Hill, NSW	11.04.1917	05.03.1953	Broken Hill, NSW
140	Robinson, Mary	Sr M Alphonsus	Balaklava, SA	16.07.1914	Broken Hill, NSW	11.04.1917	24.04.1976	Woronora, NSW
141	Dunne, Imelda Mary	Sr M Dominic	Lewisham, NSW	16.07.1915	Bathurst for Bourke	09.05.1918	07.08.1985	Woronora, NSW
142	Cooper, Winifred	Sr M Camillus	The Peak, NSW	29.01.1916	Broken Hill, NSW	09.11.1918	01.07.1979	Woronora, NSW
143	Collison, Ruth	Sr M Casimir	Tumut, NSW	08.09.1917	Bathurst for Bourke	19.02.1920	07.11.1959	Woronora, NSW
144	McBriarty, Jessie	Sr M Bernardine	Manning River, NSW	19.02.1918	Broken Hill, NSW	05.01.1922	17.07,1977	Woronora, NSW
145	Allen, Annie	Sr M Damian	NSW	26.02.1918	Bathurst for Bourke	01.09.1920	15.06.1971	Woronora, NSW
146	Doyle, Ellen Clarice	Sr M Columba	Leadville, NSW	01.05,1918	Bathurst for Bourke	25.01.1921	20.03.1978	Woronora, NSW
147	Dowling, Rosa	Sr M Imelda	Lubek, Vic	-08.06.1919	Broken Hill, NSW	05.01.1922	31.10.1964	Woronora, NSW
148	O'Connell, Patricia	Sr M Sebastian	Hurlestone Park, NSW	08.06.1919	Broken Hill, NSW	05.01.1922	27,07,1969	Woronora, NSW
149	Brennan, Stella	Sr M Joan	Balmain, NSW	29.03.1920	Broken Hill, NSW	12.12.1922	28.10.1953	Parkes, NSW
150	Carew, Ellen ***	Sr M Cecilla	Denillquin, NSW	09.04.1920	Deniliquin, NSW	01.11.1922	15.08.1974	Goulburn, NSW
151	Buckley, Marie Anna	Sr M Regis	Macclesfield, SA	29.03.1921	Broken Hill, NSW	06.01.1924	13.12.1978	Woronora, NSW
152	Lyster, Eileen Mary	Sr M Rita	Leonora, WA	29.03.1921	Broken Hill, NSW	06.01.1924	29.05.1987	Woronora, NSW
153	Dowling, Monica	Sr M Bonaventure	Ballarat E, Vic	23.06.1921	Broken Hill, NSW	06.01.1924	13.08.1982	Woronora, NSW
154	Brennan, Mary	Sr M Vincent	Sydney, NSW	24.11.1921	Broken Hill, NSW	12.07.1924	30.03.1971	Woronora, NSW
155	Gillen, Mary Carmen	Sr M Stanislaus	Clare, SA	04.01.1922	Broken Hill, NSW	12.07.1924	09.08.1991	Woronora, NSW
156	Higgins, Mary	Sr M Joseph	Bourke, NSW	22.06.1922	Bourke, NSW	21.05.1925	25.10.1957	Woronora, NSW
157	Conway, Teresa	Sr M Ignatius	Rahon, Ire.	23.02.1923	Parkes, NSW	24.09.1925	20.02.1961	Parkes, NSW
158	Sheed, Frances	Sr M Bernadette	Wrightville, NSW	08.12.1923	Bourke, NSW	08.12.1926	16.07.1983	Woronora, NSW
159	Slattery, Bridget	Sr M Agnes	Galong, NSW	01.02.1924	Parkes, NSW	08.12.1926	15.06.1987	Woronora, NSW
160	Armstrong, Grace	Sr M Martina	Bridgewater, SA	25.03.1924	Broken Hill, NSW	08.12.1926	10.10.1998	West Tce, Adel. SA
161	Lynch, Julia	Sr M Berchmans	West Meath, Ire.	17.01.1925	Parkes, NSW	18.11.1927	07.06.1977	Woronora, NSW
162	Muldoon, Gertrude	Sr M Collette	Mt Barker, SA	11.06.1925	Broken Hill, NSW	17.12.1927	01.08.1985	Woronora, NSW
163	Gillen, Anne Ena	Sr M Genevieve	Clare, SA	20.12.1925	Broken Hill, NSW	01.07.1928	11.02.1992	Woronora, NSW
164	Byrne, Bridget	Sr M Brendan	Co. Carlow, Ire.	06.02.1926	Parkes, NSW	07.06.1929	13.11.1996	Parkes, NSW
165	Carey, Annie	Sr M Francis	Leix, Ire.	06.02,1926	Parkes, NSW	08.12.1928	17.03,1993	Woronora, NSW
166	Cooney, Madeleine	Sr M Carmel	Kildare, Ire.	06.02.1926	Parkes, NSW	07.03.1929	16.12.1985	Woronora, NSW
167	Cummins, Mary Joan	Sr M Ursula	Roscommon, Ire.	06.02.1926	Parkes, NSW	07.03.1929	11.06.2001	Woronora, NSW
168	Gaffney, Mary	Sr M Vincent	Mullycastle Co Cavan, Ire.	06.02.1926	Parkes, NSW	08.12.1928	08.10.2001	Woronora, NSW
169	Glennon, Margaret	Sr M Patricia	Westmeath, Ire.	06.02.1926	Parkes, NSW	07.06.1929	11.11.1996	Woronora, NSW
170	Grehan, Margaret	Sr M Loreto	Leix, Kings Co., Ire.	06.02.1926	Parkes, NSW	07.06.1929	06.11.2000	Woronora, NSW
171	Grehan, Norah	Sr M Camillus	Leix, Kings Co., Ire.	06.02.1926	Parkes, NSW	07.03.1929	05.03.1996	Woronora, NSW
172	Hanley, Margaret	Sr M Catherine	Co Cavan, Ire.	06.02.1926	Parkes, NSW	08.12.1928	14.12.1990	Woronora, NSW
173	Moore, Annie	Sr M Therese	Tullamore, Ire.	06.02.1926	Parkes, NSW	08.12.1928	27.07.1966	Woronora, NSW
174	Murphy, Teresa	Sr M Regis	Kilkenny, Ire.	06.02.1926	Parkes, NSW	07.06.1929	21.05.1988	Woronora, NSW
175	O'Murphy, Columba	Sr Margaret Mary	Ballybofey, Donegal, Ire.	06.02.1926	Parkes, NSW	07.03.1929	06.05.1942	Woronora, NSW
176	Quinn, Mary Jane	Sr Angela Mary	Rossan Co Leitrim, Ire.	06.02.1926	Parkes, NSW	07.06.1929	00.00.1042	TTOTOTIONA, INCTI
177	Sheahan, Annie	Sr M Gerard	Kilkenny, Ire.	06.02.1926	Parkes, NSW	08.12.1928	29.10.1998	Woronora, NSW
178	Sullivan, Mary	Sr M Roque	Cotterstown, Ire.	06.02.1926	Parkes, NSW	07.03.1929	06.03.1986	Woronora, NSW
179	Cresp, Lucy Elleen	Sr M Zita	Beulah, Vic	09.04.1926	Broken Hill, NSW	08.12.1928	26,06.1980	Woronora, NSW
180	Dunn, Josephine	Sr M Laurence	Sunbury, Vic	08.12.1926	Broken Hill, NSW	02.07.1929	03.09.1994	Woronora, NSW
	Hurley, Mary Ann	Sr M Tarcisius	Marion, SA	02.02.1927	Broken Hill, NSW	17.12.1929	03.03.1997	West Tce, Adel. SA
181	and the same of th		Birdwood, SA	02.02.1927	Broken Hill, NSW	17.12.1929	31.12.1956	Broken Hill, NSW
182	Jenkins, Irene	Sr M Casimir	The state of the s	16.10.1927	Parkes, NSW	10.12.1930	20.05.2001	Woronora, NSW
183	Rowe, Mary Agnes Delaney, Elizabeth	Sr M Mercie Sr M Chanel	Wexford, Ire. Clonaslee, Leix, Ire.	20.02.1928	Parkes, NSW	10.12.1930	23.12.2003	Woronora, NSW

	Baptismal Name	Religious Name	Place of Birth	Date of Entry	Place of Entry	Profession Date	Date of Death	Place of Burial
185	Delaney, Julia	Sr M Rosarii	Clonastee, Leix, Ire.	20.02.1928	Parkes, NSW	10.12.1930	07.01.1982	Woronora, NSW
186	Roche, Kathleen	Sr M Gonzaga	Limerick, Ire.	20.02.1928	Parkes, NSW	10.12.1930	04.02.1984	Woronora, NSW
187	Forde, Rachael	Sr M Ursula	Sydney, NSW	26.03.1929	Broken Hill, NSW	12.12.1931	29.05.1987	Woronora, NSW
188	Carey, Margaret	Sr M Juliana	Parkes, NSW	31.03.1929	Parkes, NSW	21.11.1931	06.11.1956	Woronora, NSW
189	Kenny, Kathleen	Sr M Madeleine	Rochfort Bridge, Ire.	07.06.1929	Parkes, NSW	21.11.1931		221300000
190	O'Leary, Kathleen	Sr M Bertrand	Dubbo, NSW	07.06.1929	Parkes, NSW	21.11.1931	20.04.2004	Woronora, NSW
191	Russell, Catherine	Sr M Fidelis	Parkes, NSW	07.06.1929	Parkes, NSW	21.11.1931	18.12.1973	Broken Hill, NSW
192	Derwin, Clare	Sr M Dolores	Carcoar, NSW	24.05.1930	Parkes, NSW	31.12.1932	21.06.1993	Woronora, NSW
193	Lynch, Mary Patricia	Sr M Kevin	Grafton, NSW	24.05.1930	Parkes, NSW	31.12.1932	11.07.2001	Parkes, NSW
194	Baker, Lilian Frances	Sr M Teresita	Perth , WA	08.12.1930	Broken Hill, NSW	21.12.1933	17.12.2000	Woronora, NSW
195	Thrapp, Mary Jane	Sr M Bernardine	Longford, Ire.	20.12.1930	Parkes, NSW	21.12.1933	04.07.1999	Woronora, NSW
196	Morrison, Annie Mary	Sr M Bernard	Kyneton, Vic	05.02.1931	Broken Hill, NSW	21.12.1933	05.09.1998	Woronora, NSW
197	Dwyer, Mary	Sr M Barbara	Broken Hill, NSW	09.05.1931	Broken Hill, NSW	21.12.1933		
198	Barnett, Mary	Sr M Theophane	Broken Hill, NSW	15.08.1931	Broken Hill, NSW	21.12.1934	08.03.1985	West Tce, Adel. SA
199	Hilton, Ellen Agnes	Sr M Helena	Deniliquin, NSW	02.02.1932	Broken Hill, NSW	21.12.1934	25.07.1991	Woronora, NSW
200	Atkinson, Ellen	Sr M Annette	Broken Hill, NSW	02.07.1932	Broken Hill, NSW	21.12.1934	03.04.1992	Woronora, NSW
201	Thomas, Amy	Sr Marie Vianney	Parkes, NSW	15.08.1933	Broken Hill, NSW	31.07.1936	08.04.1991	Woronora, NSW
202	Sealey, Mary Ellen	Sr Marie Celine	Condobolin, NSW	24.10.1933	Broken Hill, NSW	31.07.1936	26.08.1995	Woronora, NSW
203	O'Leary, Nora Ellen	Sr M Raymond	Mudgee, NSW	02.02.1934	Broken Hill, NSW	21.12.1936	29.05.1992	Woronora, NSW
204	Forster, Patricia	Sr M Dorothea	Sydney, NSW	14.08.1934	Broken Hill, NSW	02.02.1937	05.12,1964	Woronora, NSW
205	Commens, Margaret	Sr M Elizabeth	Blackheath, NSW	01.02.1935	Broken Hill, NSW	17.12.1937	24.10.1968	Blackheath, NSW
206	Fahy, Minnie	Sr M Gemma	Orange, NSW	01.02.1935	Broken Hill, NSW	17.12.1937	19.11.1982	Broken Hill, NSW
207	Fahy, Rose Dorothea	Sr M Josepha	Orange, NSW	17.03.1936	Broken Hill, NSW	21.12.1938	14.09.1994	Woronora, NSW
208	Crowley, Ellen	Sr M Concepta	Parkes, NSW	25.09.1936	Broken Hill, NSW	Died as Novice	07.06.1938	Broken Hill, NSW
209	Mercer, Elsie Mabel	Sr M Benigna	Mildura, Vic.	02,02,1937	Broken Hill, NSW	21.12.1939	06.12.2001	West Tce, Adel. SA
210	Bearman, Imelda	Sr M Scholastica	Sydney, NSW	02.02.1938	Broken Hill, NSW	26.10.1940	19.03.1995	Woronora, NSW
211	Fitzgerald, Mary	Sr M Michael	Broken Hill, NSW	02.02.1938	Broken Hill, NSW	26.10.1940	1010011000	Transmitta in the
212	Forster, Margaret	Sr M de Chantal	Chatswood, NSW	02.02.1938	Broken Hill, NSW	26.10.1940	12.11.1972	Woronora, NSW
213	Ladlow, Ellen Mary	Sr M Dominica	Broken Hill, NSW	02.02.1938	Broken Hill, NSW	26.10.1940	12.1111010	Troising in the
214	Welsh, Kathleen	Sr M Brigid	Broken Hill, NSW	02.02.1938	Broken Hill, NSW	26.10.1940	15.04.1991	Woronora, NSW
215	Crowley, Sheila	Sr M Alexius	Parkes, NSW	24.05.1938	Broken Hill, NSW	26.10.1940	10.01.1001	VVoicinora, IVOV
216	Galvin, Mary	Sr M Bede	Hay, NSW	02.02.1939	Broken Hill, NSW	16.08.1941		
217	McMahon, Agnes	Sr M Winifred	Inglewood, Vic.	02.02.1939	Broken Hill, NSW	16.08.1941		
218	Purcell, Ursula	Sr M Kostka	Deniliquin, NSW	02.02.1940	Broken Hill, NSW	24.09.1942	30.11.1998	Woronora, NSW
219	O'Brien, Katie	Sr M Emilian	Parkes, NSW	02.02.1940	Broken Hill, NSW	24.09.1942	00.111.000	Troibila, more
220	Mercer, Annie	Sr M Anne	Gawler, SA	24.03.1940	Broken Hill, NSW	24.09.1943		
221	Kinsela, Florence	Sr M Assumpta	Manildra, NSW	02.02.1941	Broken Hill, NSW	24.09.1943		
222	Carroll, Mary Cecilia	Sr M Josephine	Sydney, NSW	22.08.1941	Broken Hill, NSW	07.10.1944		
223	Hocking, Mary	Sr M Margaret	Broken Hill, NSW	25.03.1942	Broken Hill, NSW	07.10.1944		
224	O'Neill, Margaret	Sr M Veronica	Broken Hill, NSW	25.03.1942	Broken Hill, NSW	07.10.1944		-
225	Daly, Bonnie	Sr Marie Therese	Broken Hill, NSW	02.02.1943	Broken Hill, NSW	08.10.1945		
226	Baker, Hazel Mary	Sr M Gabriel	Anandale, NSW	02.02.1944	Broken Hill, NSW	26.10.1946		
227	Crowley, Rita	Sr M Christine	Trundle, NSW	02.02.1944	Broken Hill, NSW	26,10,1946		
228	Johnson, Thelma	Sr M Louise	Adelaide, SA	02.02.1944	Broken Hill, NSW	26.10.1946	02.05.1997	Woronora, NSW
229	Dewar, Grace	Sr M Julian	Broken Hill, NSW	13.06.1945	Broken Hill, NSW	22.04.1948	VE.00.1001	TTOTOTION TYOU
230	Phillips, Patricia	Sr M Stephanie	Gundagai, NSW	25.03.1946	Broken Hill, NSW	08.12.1948		

	Baptismal Name	Religious Name	Place of Birth	Date of Entry	Place of Entry	Profession Date	Date of Death	Place of Burial
231	Higgins, Patricia	Sr M Aquinas	Condobolin, NSW	25.03.1947	Broken Hill, NSW	02.02.1950		
232	Biackhall, Lorna	Sr M Ambrose	Orange, NSW	29.03.1948	Broken Hill, NSW	02.12.1950		
233	Hartshorne, Pauline	Sr M Paul	Hindmarsh, SA	29.03.1948	Broken Hill, NSW	02.12.1950		
234	Barker, Marie Patricia	Sr M Philip	Balranald, NSW	08.09.1948	Broken Hill, NSW	11.06.1951		
235	Coombe, Lecia Stella	Sr M Germaine	Menindee, NSW	25.03.1949	Parkes, NSW	02.02.1952		
236	Tinkler, Annette	Sr Maria Goretti	Sydney, NSW	25.03.1949	Parkes, NSW	02.02.1952		
237	Anthony, Valerie	Sr Margaret Mary	Broken Hill, NSW	25.03.1950	Parkes, NSW	01.10.1952		
238	Cooksley, Betty	Sr M Rose	Kogarah, NSW	25.03.1950	Parkes, NSW	03.12.1952		
239	Smith, Mary Josephine	Sr M Martin	Condobolin, NSW	05.04.1950	Parkes, NSW	01.10.1952		
240	Burns, Kathleen	Sr M Peter	Broken Hill, NSW	21.06.1950	Parkes, NSW	03.12.1952	15,06,2004	Woronora, NSW
241	Chesworth, Marie	Sr M Beatrice	St Peters, NSW	12.09.1950	Parkes, NSW	20.06.1953		
242	Muttow, Mary Therese	Sr M Andrew	Broken Hill, NSW	01.06.1951	Parkes, NSW	27.01.1954		
243	Barker, Kathleen	Sr M Fabian	Balranald, NSW	01.07.1951	Parkes, NSW	27.01.1954		
244	Dever, Elaine Anne	Sr M Gertrude	Tamworth, NSW	01.07.1951	Parkes, NSW	27.01.1954	14.08.1998	Woronora, NSW
245	Franks, M Bernadette	Sr M Augustine	Parkes, NSW	02.02.1952	Parkes, NSW	04.12.1954		
246	Mansour, Audette	Sr M Anthony	Hardine, Lebanon	02.02.1952	Parkes, NSW	04.12.1954		
247	Dobbie, Alma	Sr M Stephen	Cabramatta, NSW	15.08.1952	Parkes, NSW	25.06.1955	23.07.1983	Woronora, NSW
248	Young, Margaret	Sr M Leo	Maffra, Vic	03.10.1952	Parkes, NSW	25.06.1955	18.05.1992	Woronora, NSW
249	Shrume, Margaret	Sr M John Bosco	SW	24.05.1953	Parkes, NSW	31.01.1956		
250	Brady, M Joyce	Sr Maria Pia	Peterborough, SA	25.03.1954	Parkes, NSW	30.01.1957	17.04.1971	Broken Hill, NSW
251	Green, Madeline	Sr Marietta	Ascot Park, SA	24.05.1955	Parkes, NSW	29.01.1958		
252	Stedman, Anne	Sr Marie Anne	Molong, NSW	02.02.1956	Parkes, NSW	30.01.1959		
253	Vane-Tempest, Yvonne	Sr Marie Gabrielle	Condobolin, NSW	15.08.1956	Parkes, NSW	30.01.1959		
254	Lynch, Patricia Jean	Sr Maria Joseph	Lake Cargelligo, NSW	19.03.1958	Parkes, NSW	03.01.1961		
255	Simmons, Monica Ruth	Sr M Monica	Brewarrina, NSW	19.03.1958	Parkes, NSW	03.01.1961		
256	Cale, Nancy May	Sr M Clare	Narromine, NSW	01.05.1959	Parkes, NSW	06.01.1962		
257	Allen, Carlene	Sr M Teresa	Parkes, NSW	19.03.1960	Parkes, NSW	09.01.1963		
258	Dal Santo, Clara	Sr M Felicity	Broken Hill, NSW	19.03.1960	Parkes, NSW	09.01.1963		
259	Tinkler, Nerida	Sr M Anita	Condobolin, NSW	19.03.1960	Parkes, NSW	09.01.1963		
260	Aitken, Kathleen	Sr M Christina	Parkes, NSW	06.05.1961	Parkes, NSW	06.05.1964		
261	Kearns, Mary Isobel	Sr Marie Antoinette	Armidale, NSW	06.05.1961	Parkes, NSW	22.01.1964		
262	Murphy, Deirdre Mary	Sr M Paula	Mt Barker, SA	06.05.1961	Parkes, NSW	22.01.1964		
263	McKeough, T Daphne	Sr M Magdalene	Condobolin, NSW	25.03.1962	Parkes, NSW	06.01.1965		
264	Owens, Helen ****	Sr M Rosalie	Broken Hill, NSW	25.03.1962	Parkes, NSW	06.01.1965		
265	Ralph, Marie Ellen	Sr Marie Catherine	Broken Hill, NSW	25.03.1962	Parkes, NSW	06.01.1965		
266	McGrath, Margaret	Sr Margaret Mary	Parkes, NSW	10.03.1963	Parkes, NSW	06.01.1966		
267	Nolan, Carolyn	Sr Miriam	Kyogle, NSW	09.05.1965	Parkes, NSW	20.01.1968		
268	Quade, Eileen Mary	Sr Margeurite	Trundle, NSW	19.03.1966	Rosanna Vic	20.01.1969		
269								
270								
271	Key:							
272	* Sisters who returned to	Bathurst following found	Sisters who returned to Bathurst following founding of Cobar/Bourke Communities	nities.				
273	** Sisters who founded V	Sisters who founded Wentworth/Mildura from Deniliquin.	eniliquin.					
274	*** Transferred to Goulburn.	n.						
97E	seek Transferred to Adalaida	d						



Catherine McAuley Rose

"This rose is named after Catherine McAuley, a gifted Irish heiress who gathered a group of generous ladies to care for the impoverished women and children of nineteenth century Ireland. These women formed the nucleus of the Sisters of Mercy, an Order which quickly spread from Dublin through Ireland and the United Kingdom and the Americas and later to Africa and the Pacific Islands. The radiant colour and delicate fragrance of this rose is reminiscent of the golden haired, gracious Catherine. The cluster of blooms are symbols of the devoted groups of sisters sent by her to bring comfort to the needy."

Written by Sr Mary Angela Martin rsm and read by Sr Josephine Mary Agnew rsm at the launch of the Rose, North Sydney

Catherine McAuley Rose
Struck by Swane's Nursery Narromine 1991.
Launched by Miss Valerie Swane, 12th November 1992.
Inspired by Sr Josephine Mary Agnew rsm, Mater Hospital North Sydney.

- Colingtone g On Amion and Vinsity

"Fore one another as I have loved you" This was the special command of Jeons thick to His Apartles, and in the accomplishment of this Orine Precipt inseparably united as it is with the front freit of The Love of God consists according to the apartle . The planitude of The Low . This Instead love, our Blifsed Laviour devices , Imp be to perfect or to lesemble in some growner the Love and lession which Intrict between Himself and His Absorberty Father, This He moulents) on the Thousest tumer at the last Conference of this mostal Life, with His Beloved Direiples , This was His last Dying Tyundian, which As a simil balumble tegacy, the beginsather to all this followers, and by They were to June themselves, to be leatly His Verifiles

This contral source and love, thould therefore commently Characture beligious Jouls, This thould distinguish them above all other

