This book is dedicated
to the Sisters who have worked in Manly
over the past one hundred years
showing the kindness of
The Good Samaritan
to all in need
ACKNOWLEDGEMENTS

The Sisters of the Good Samaritan and the Centenary Committee acknowledge with gratitude all who helped to make this book possible by contributing personal reminiscences and photographs. Special thanks are due to the following:

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State Library of N.S.W.

Photo of Manly taken about 1920 showing the old convent in the foreground and St. Mary’s in the centre of the picture
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The rich symbolism of the crest is derived from the Order of St. Benedict which established western monasticism and, in addition, evangelized the people of Europe after the fall of the Western Roman Empire.

The Open Book of the Scripture with the Cross resting on it symbolises PRAYER; the Distaff (wool in the process of being spun) symbolises WORK. PRAYER and WORK unite as the motivating force in the life of each religious Sister.

The Olive Branch above the Book is the symbol of PEACE — and PAX (Peace) is the interpretation of Christ's love in daily living.

The Scroll bears the Latin words: IN OMNIBUS GLORIFICATUR DEUS — every action, thought and desire of the religious sister is consecrated so that IN ALL THINGS GOD MAY BE GLORIFIED.

The initial letters of the Latin phrase are used to denote it and the abbreviation is surmounted by a cross, thus I.O.G.D. This is inscribed on the foundation stone of a building and the sisters use it as a heading to their work, as the focal point of thought and motive. The official title of the congregation is The Institute of the Sisters of the Good Samaritan of the Order of St. Benedict. Archbishop Polding, himself a Benedictine of Downside, England, gave to the congregation he founded in Sydney the spirit of the Rule of St. Benedict, and he wrote several chapters of the Rule into the first Directory of the sisters.
FOREWORD

The celebrations that are being commemorated by this souvenir booklet provide an occasion for looking back with deep gratitude to God for what He has done in and through all those who have been associated with Stella Maris and St. Mary’s within the parish of Manly, whether as teachers, pastors, students, parents or friends.

In her Principal’s message in the 1979 Stella Maris Year Book, Sister Noela told of the coming to Manly in 1881 of the Sisters of the Good Samaritan. She said that they ‘established a home on the present site where neglected children of the inner city could enjoy a happy childhood and be trained to earn an adequate livelihood as adults.’

As these hundred years have gone by, society has undergone many changes, and both Stella Maris and St. Mary’s have adapted to meet the changing needs of the many people of the peninsula area, particularly in the fields of education and visitation of families.

Today, as each day over the past century, our Sisters live in the heart of the Manly locality. Through their prayer and their work they try to bring the love and compassion of Jesus, the Good Samaritan, to those people among whom they live and work.

Historical records bear witness to the contribution of the Sisters in Manly. We read in the Daily Telegraph of 16th January, 1904:

“a brave attempt is being made to train girls in industrious habits and to erect high standards of excellence”

and again

“It is our (the Sisters’) aim to make them (the girls) competent and self supporting”.

In 1906 Cardinal Moran spoke of the “admirable work of charity” being performed by the Sisters, and a report in 1907 states that:

“religious instruction and moral training hold the highest place in the curriculum”.

The collaboration and participation of so many people in the preparation for the celebrations this year bear testimony to the appreciation of people in the present and in the recent past for the continuance of this “admirable work of charity” that was spearheaded by our Sisters one hundred years ago, and which continues in a new way to try to meet the needs of the people of Manly and the peninsula in the 1980’s.

I invite all who read this booklet to join with us, the Sisters of the Good Samaritan, in giving thanks and praise to God for the life of all those who have been associated with our Sisters from the establishment of the Industrial School in 1881 right down to the present day.

May the memory of the courage, the fidelity, the compassion and the love of all those who have gone before us, fill our hearts with hope and with joy as we look to the future. May the Lord inspire many others to follow in the steps of our Sisters who were among the pioneers of Catholic education in the peninsula area.

On behalf of all our Sisters, I thank most sincerely those who have collaborated with them in their life and work in Manly over the years, and especially in the celebration of this special event in the history of our own Institute and of the Church in Manly.

Lovingly in the Lord.

Superior General.
Sisters of the Good Samaritan

Sponsored by Commonwealth Savings Bank of Australia
The Good Samaritans and their Origins

"It is a story often heard, well known among us; have not our fathers told it to us, a thing not to be kept back from their children, from the generation that follows. Their talk was of God's praise, of His great power, of the wonderful deeds He did. — Psalm LXXVII."

The story is about the makers of the Institute. They did not consider themselves as makers of history. They were too taken up with living from day to day, and had little thought of presenting material to future historians.

But during the lifetime of some of them, Australia grew from an isolated penal colony into an independent, vigorous nation, and the Institute which absorbed their souls and bodies showed the same qualities of living growth and expansion.

In little more than fifty years after its foundation in 1788, the once wretched colony of Botany Bay, had become the centre of a new population of free immigrants.

Into the midst of this turbulent stream of life came the Irish Sisters of Charity in 1838. The Sisters were soon at work in the slums of Surry Hills and the Rocks, and in the Women's Prison at Parramatta. In 1848 they were asked to take charge of a Refuge for Women in Campbell Street and went to live there with Sister M. Scholastica Gibbons as their Priorress. That same year, the portion of Carter's Barracks in Pitt Street, known as the "Old Debtors' Prison" was acquired by the Church for use as a "Magdalen Asylum", on the understanding that the proposed new refuge should be open to persons of all denominations, and that it should be managed by a committee selected from the community at large. Thus this building, on the site of the present Central Railway Station, became the "House of the Good Shepherd". By 1850, the work was firmly on its feet, and the Sisters of Charity were looking forward to further progress. However, the death of two of the Sisters in 1853 left Mother Scholastica alone at the Refuge. Dr. Polding sent two ladies, the Misses Clarke, who were very zealous and had thoughts of the religious life, to stay at the Refuge. The Sisters of Charity could spare no more sisters; their energies were taken up with their new hospital.

The thoughts of the Archbishop had often turned to the idea of a new Institute. Would not his own Benedictine Rule shape itself to any and every need of this young continent? (It was clear that a distinctively Australian foundation was the solution to the Refuge problem.) And so it happened. A new Institute was about to be founded.

With the outlines of the new Institute already sketched in his mind Dr. Polding set out for Rome in 1854, leaving Mother Scholastica in charge of the Refuge. In an audience with Pope Pius IX, he obtained permission to begin his work. After a visit to England, he returned to Sydney, bringing with him an intending postulant, Mary Anne Adamson, whom he sent to the Benedictine nuns at Subiaco near Parramatta, to be trained in the elements of the religious life.

In the meantime he was thinking out details. Mother Scholastica was to be Superior until such time as the new Institute would be able to govern itself. The two Clarke sisters had decided to join Miss Adamson, and with two Irish young ladies, Margaret Mary Byrne and Mary Agnes Hart, were to form the nucleus of the new Institute – The Sisters of the Good Samaritan of the Order of Saint Benedict.

February 2nd, 1857, was chosen as the date for formal admission to the Institute. The first Profession in the Institute was made on 13th July, 1858, and the newly professed Sisters devoted themselves to the work of the Refuge. Soon however, in answer to a request from the Catholic Committee, three of the sisters went to Parramatta to take charge of an orphanage. They received liberal funds from the Government, and there was a flourishing farm, a craft's school, and a system of apprenticeship. After twenty-five years, the Orphanage passed out of the nuns' control and a new organisation was set going at Manly in the old home of W.B. Dalley.

. . . . . Adapted from

"The Wheeling Years"

Sponsored by David Jones
1857

Founding of the Good Samaritan Sisters of the Order of St. Benedict by Dr. John Bede Polding, O.S.B., primarily for the rehabilitation of women whose position in the early colony was especially vulnerable.

Polding’s application for Government help was met by the gift of an old, dilapidated building near Carter’s barracks in Pitt Street. Here the work of the Sisters commenced.

1858

The Good Samaritan Sisters staffed a Government-supported Catholic orphanage at Parramatta.

1871-2

Carter’s Barracks were demolished and the Pitt Street Convent built in Railway Square.

1880

The Sisters purchased a fifty acre property near the lagoon at Manly. This became Star of the Sea Convent. “The grounds were beautifully laid out. Pine trees were planted around the house and an avenue of them extended from the front gate to the beach. There was an entrance from Pittwater Road. The paddock on either side of the avenue, was full of wild flowers for which at that time Manly was famous... The old convent was of stone, very solidly built, square verandah all round but no balcony. In the original building there were five rooms upstairs and six down stairs. A reception room was added to the front... The house was completely hidden by firs and pines and all that was visible, looking back from the beach, was a beautiful white gate, surmounted by a large white cross. The convent was situated on the highest point of Manly village.”

(Adapted from the diary of S.M. Dorothea Hanly, who spent her early years at Manly.)

1880

Public Instruction Act was passed — Sir Henry Parkes’ second Education Act — the basis of the New South Wales system of education to-day. This Act provided “free, secular and compulsory education for all” and brought to an end the aid to denominational schools which had been extended to schools of all denominations in 1836. As a result of this Act, the Catholic Church authorities decided to put all their energies into the expansion of a separate Catholic system of education.

Sponsored by N.J. and M.T. Larracy
Fine old house became refuge for the neglected

Manly Convent, 1881, former home of William Bede Dalley, from a water-colour by John Parkinson.

The green uniform of Stella Maris College is well known in our district, but few know the history of the site of this school or of the work which first brought the Good Samaritan nuns to Manly.

The present school and convent occupy a comparatively small block bounded by Iliuka Avenue, Collingwood Street and Eurobin Avenue, but the original convent stood on 50 acres of ground which stretched from Pittwater Road to the ocean front and the banks of what was then called Curl Curl Lagoon, now known as Queenscliff Lagoon.

It was here in 1850 that a house was built by a stone-mason named Yuell, the spelling of whose name varies in different records. This was bought by Mr. W.H. Rolfe, a wealthy timber merchant, whose business was near Circular Quay. The approach to the house was from the Ocean Beach, through wide entrance gates and along a fine avenue of trees. At the back, a post and rail fence separated the grounds from the lagoon, stood a bathing box for the use of Mr. Rolfe's two daughters when they wished to swim. Incidentally, when Mr. Rolfe moved, it was to a house near The Corso, which in 1909 became the Council Chambers. The present Council Chambers stand on the same site.

After the Rolfe family moved, William Bede Dalley, famous statesman and orator and for a time acting Premier of N.S.W., lived in the house by the lagoon. His wife's illness forced Dalley to move to Vaucluse, though after her death he returned to Manly and erected the famous Dalley's Castle.

Meanwhile Sydney Town was beset with social problems. In response to pleas for protection, Irish Sisters of Charity had, with Government approval, set up a Refuge for Women in Carter's Barracks, an old Debtor's Prison in Pitt Street, where Central Railway now stands. When they were unable to maintain staff there, Archbishop Polding in 1857 founded the first Australian order of nuns, the Sisters of the Good Samaritan of the Order of St. Benedict. Besides caring for the Refuge, the nuns moved into wider social fields and set up schools. In the late 1870's becoming concerned with the large number of neglected children, they began to search for a home where they could help them.

In 1880 the nuns heard of Dalley's house by the lagoon at Manly, then unoccupied and in disrepair. It proved an ideal spot, though the purchase price of £5000 (10,000 dollars), plus £580 (1,160 dollars) for necessary repairs and additions, had to be borrowed at a high rate of interest. This resulted in a crushing debt, to which there was constant reference. An old resident of Manly commented on the number of snakes that had taken up their abode in the neglected garden. At each side of the main pathway that led to the sea-shore were grottoes sunk in the ground and covered with sheets of glass. They must have been of considerable size, for there were flights of steps leading down into the grottoes. The ornamental caves became the harbour for reptiles of every description and hundreds of the creatures had to be killed by the stalwarts of Manly before the old house was safe for human habitation. Finally in 1881 the house was blessed as Star of the Sea Convent and the Good Samaritan Sisters moved in.
As soon as necessary alterations could be made, they set up the Manly Industrial School to receive neglected girls from the inner city. Until the age of 14 the girls learnt normal school subjects, while the nuns endeavoured to give them the general training of a good home. After their school days they received special training in laundry work, needlework, cooking and housework, thus ensuring that they could obtain employment, as such occupations then were almost the only way a woman could earn a living.

In 1858, just one year after the order was first established, the Government had asked the Good Samaritans to staff a Catholic orphanage at Parramatta. In 1886, in a changing political climate, this was closed and the children transferred to Manly, where the work was carried on side by side with that of an Industrial School.

Among the early additions had been a chapel. Though slightly modernised inside, the outside is unchanged today. Fittingly one of its main stained glass windows shows Jesus blessing the children. The laundry, behind the convent, was a long shed-like building, divided into two sections, the washroom and ironing room, with a boiler for steam outside at the northern end of the building. Rain water was used for washing, though water for all other needs came from an artesian bore. The huge copper could hold 200 shirts and the ironing was considered "perfect". A visitor wrote - "Neither blouse nor skirt can present puff, gathering or flounce too intricate to be dealt with by the skilful hands that wield the iron." The work of the laundry provided the only reliable source of income, though by 1904 there were 130 children, mostly orphans to be cared for.

Part of the main building was used for classrooms. One was a studio for painting and another a needlework room. A large attached kitchen provided for lessons in confectionery-making and cooking. To the west a two-storied building was added, containing on the ground floor the girls' refectory and the school rooms used by young children in the daytime, and the older girls at night. Upstairs was a dormitory. Two smaller detached buildings provided further sleeping space, one with special provision in case of sickness. The nuns acknowledged their deep obligation to Dr. Watkins of Manly, who gave not only his services, but dispensed medicine free of charge and "when special comforts for the sick were required he sent them unasked".

Despite the hard work of the laundry, the happy, home-like atmosphere, the songs of the children as they worked and their helpfulness to one another received constant praise from visitors. One in 1896 noted the large family of pets - canaries, cockatoos, parrots, owls, cats and a magnificent peacock. A large octagonal shed provided playing space in wet weather. Sale of work was one source of revenue, as many skills were taught. Young girls from six to ten, specialised in knitting, while the older ones could produce dresses and millinery of all kinds, fine fancy-work and hand-painted articles "showing refined taste and exquisite skill". In 1896 Mr. and Mrs. Smellie of Manly, lent their grounds for a fête, under the patronage of Lady Hampden, because the convent was considered too far from the township for visitors to conveniently attend. By 1904 it was possible to hold a fair in the orphanage grounds.

But progress was taking away some of the rural atmosphere the nuns thought desirable for their young charges, so in 1910 the orphanage was moved to Narellan. The older girls transferred to Balmain East to be nearer the firms who provided them with work, for by this time their needlework had become so famed that they often received an order for a complete trousseau, which in those days included such items as hand-embroidered underwear and pin-tucked night-dresses.

In addition to their work with the Industrial School and Orphanage, the nuns had conducted St. Mary's parish school, next to the Catholic church in Whistler Street. Because some local parents wanted their children trained in the same skills as the orphans, classes were also held in the Convent building and for a time a few boarders were taken. However when St. Mary's parochial Intermediate School was completed at the beginning of 1918, the nuns concentrated their efforts there. Two noted principals were Sister Cecily and Sister Vergilius.

At a time of great need, land near the beach front had been sold to a developer, it is said for "a song". During the 1920's the new streets of Ikuca Avenue and Eurabien Avenue enabled most of the remaining land to be divided into small blocks and sold, thus at last clearing the huge debt of the original purchase.

In 1931 a new school was opened in what remained of the convent grounds. At first it catered for junior boys and girls of all ages, but for over forty years it has functioned solely as a girls' secondary school, with its name Latinised to Stella Maris. By it became sadly obvious, too, that the original house would have to be replaced by a new convent. The lintel stone has been preserved and set in a wall opposite the main entrance of the new structure. Many of the old stones were used to form pathways. At first those in the central courtyard radiated out from a magnificent old Port Phillip fig to form the shape of a star. Most of the land in nearby Lagoon Park has been reclaimed, but one section is clearly the old bank of the lagoon and here a solitary palm, among a splendid stand of banksias, she-oaks and other native trees indicates how beautiful this area must have been when the Good Samaritan nuns chose it for their work with children.

HISTORY SCRAP BOOK ... Industrial Orphan School

1881
The Industrial School was opened to care for neglected children and orphans.
“Sister M. Bede had charge of the orphan boys and of the orphan school which was a little weatherboard building about fifty yards from the convent towards the lagoon. There were thirty little boys and girls in her school.”
(S.M. Dorothea)

1883
His Grace, Archbishop Vaughan, came to Manly to lay the foundation stone of a new building.
It was a two-storey building consisting of a dormitory, refectory and kitchen for the orphans.

1883
Sister Barbara had charge of the High School at Star of the Sea Convent. She taught English, Music and painting.
The High school had to be closed at the end of the year since there were too few pupils.

1884
Manly Council tried to take sufficient land from convent property to make a reserve along the beach. Dean Hanly with the support of many influential people, protested on the grounds that the orphans needed the beach for recreation.
“The old convent fence was just where the tall Norfolk Island pines come to a halt on the Ocean Beach near North Steyne” (S.M. Dorothea)

1886
The Catholic orphanage at Parramatta was taken from the control of the Sisters who sent some of the orphans to Manly.

1894
There were 70 inmates at the Industrial Orphanage who were all taught singing, music, sewing and cooking, as well as the basic subjects.
“So great were the applications for servant girls from the Industrial School that the Sisters could never fully supply them. Though the needlework orders from the Sydney shops were a small source of income, the upkeep of the place was always a financial worry.”
(“Beneficinism Encountered in Australian Education” by Sister Pauline Fitzwaller.)
1894

"On the 25th August, Star of the Sea Convent chapel was the venue for the solemn reception into the Church and baptism of five adults. There were fourteen children who made their First Communion."
(Freeman's Journal)

1903

"On 6th August, 1903, two horse-drawn trams were placed in service to meet the 1.10 arrival of the steamer, as the Catholic Orphanage was expecting a party of forty visitors."
(From "Trolley Wire“, journal of Australian Tramways Museums, Oct. 1979)

View of Corso c. 1905 showing horse tram

1904

Visitors book, Industrial School: “Our visit to this Industrial School and charitable institute has been one of great and pleasant surprise. The many phases of industrial activity manifest the unremitting attention and assiduous care bestowed on the many units of the home. The future of these children is assured owing to the excellent foundation laid in the initial stages of their training. To the good nuns generous thanks are due."

1906

By November 1, 1906, the Industrial school had been home to close on two thousand girls. The current number was 100.

Orphans at play

The workers at Manly Orphanage Fair — 1907

Sponsored by C. Coram
1909
April 10th: Inspector's report on Industrial School.
"On roll 32: Examined 32.
The children in this school are receiving good practical instruction in all essential matters. The answering in Catechism, Reading, Spelling, Arithmetic and Geography would compare favourably with the answering in many of our schools. Singing and drill are both very good. The copy books and home exercises are neatly and carefully done. Discipline is excellent. Percentage 79."
Signed: A.J. Hogan.

1910
Portion of the land was sold and the money given towards the purchase of "Wivenhoe" house and grounds at Narellan which became the site of the new orphanage, "Mater Dei".
The orphans were transferred to "Mater Dei". The girls from the Industrial School went to Balmain where they continued with sewing and garment-making.
1910–17
A small school was conducted at the convent, taking classes from Kindergarten to High School. The school specialised in art, music and needlework. It was closed on the completion of the new school in Manly at Whistler Street when the Sisters inaugurated an Intermediate High School in the parochial buildings.

Front row, first from left: Mollie Hennessy now Mrs. Dixon-Eden.
Second row, second from left: Nellie Poole, who, as Mrs. Currie taught Music at Stella Maria for many years and accompanied choirs at the Eisteddfods.
SAINT MARY’S SCHOOL – 1881-1981

AN OVERVIEW

St. Mary’s School, Manly, was opened in 1881 and was under a lay principal during the first four years of its history. Since that time education at St. Mary’s has been the responsibility of the Sisters of the Good Samaritan.

The following extracts are taken from an account of the parish and school written by Father Hugh McDermott who was rector of St. Patrick’s Seminary from 1906 to 1913:

“The ground was purchased by Father Tuckwell with the school on it. (Reverend George Tuckwell was in charge of the parish from 1886 to 1889).

The number of children attending the Catholic School has nearly trebled itself during the past two years. I succeeded in getting a large number of our Catholic boys and girls away from the public school which at present is attended by but one Catholic boy... The number of names on the school books is 167. The nuns pay great attention to the children, and I consider the progress satisfactory. The attendance is regular.

In maps, blackboards, books, slates, drawing materials the school is well supplied.”

During its early years the school was given a number of titles, including Mary Immaculate, St. Athanasius, and finally, with the erection of the new school building in 1918, St. Mary’s.

Until the opening of the Christian Brothers school in 1929, St. Mary’s catered for both boys and girls in all classes. Between 1923 and 1930 students were prepared for the Intermediate Certificate and subjects included English, Mathematics, History, Geography, French, Business Principles, Shorthand, Music, Needlework and Art. After the opening of Stella Maris Secondary School in 1931 there was less need for St. Mary’s to offer education to Intermediate standard; however into the 1930’s a number of local girls did remain at St. Mary’s to receive their secondary education. From the mid 1930’s until the present St. Mary’s has enrolled only primary classes. The following table shows the variations in school enrolment during this century:

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<tr>
<td>1940</td>
<td>226</td>
<td>1980</td>
<td>245</td>
</tr>
</tbody>
</table>

School assembly in primary playground 1980

Sponsored by Leonie Dines (nee Taylor, W.A.)
A changed environment — photographs taken in 1890 and 1980
THE ORIGINAL SCHOOL

The original school building was churchlike in appearance — and was probably the weatherboard church built by Father P. Hallinan soon after Manly became a separate parish in 1876. This building was in use until the erection of the present primary school in 1917. At the blessing of the new school Father McDonald referred to the original building in a speech reported by "The Catholic Press": "The old school was the oldest relic of Catholicity in Manly. It had passed its stage of usefulness, and was no longer adequate for their needs, and was not up to the requirements of modern educational necessities." In the financial statement published at the opening of the new school in 1918, the receipts include: Sale of the old school building £110.

The original school building — photograph taken in 1890.

THE 1902 ADDITIONS

In 1902 an addition was made to the school when a second building was blessed and opened by Archbishop Kelly. This building stood behind the present primary school until 1955 when it was demolished to make way for the infants' school. The "Freeman's Journal" of May 17th, 1902 described "a handsome well ventilated building of brick, covered with iron, and built on a scale large enough to meet requirements for some time to come."

Speaking during Mass on this day, Archbishop Kelly urged parents "not to neglect to provide their children with the everlasting advantages of religious instruction." In after years, he said, a child would retain and be influenced by his early impressions. The Archbishop continued: "A man's intellectual development, if kept in proper channels by the sanctifying influences of religion, will lead him to healthy aspirations and enable him to view with satisfaction the ups and downs of life's fortune but such a standard of happiness will not be attained unless religion is made a part of life."

The 1902 additions — The old Infants School room prepared for a First Communion Breakfast

Sponsored by A.G. Corrigan
THE PRIMARY SCHOOL BUILDING

In 1916 a property adjoining the original school building together with the house that stood on it (visible in the photograph of the original school building) was purchased for £714.4.8. This purchase made possible the erection of the new primary school building on its present site.

In his address at the blessing of the foundation stone of this building in September, 1917, Archbishop Kelly reaffirmed his belief in Catholic education: “We would be abandoning the fortress of Christianity if we failed to provide for our children a proper Catholic education. We are doing it in the name of God, and will never know failure.” Archbishop Kelly also stressed the importance of the family: “Prosperity would not serve to keep the family together. Outside heaven there is no place where we would be so happy as in a good family.”

Newspaper accounts relating to this occasion give clear indication of the parishioners’ commitment to Catholic education and their determination to provide this education despite difficulties. In the course of a congratulatory address, Alderman Ogilvy (Mayor of Manly), speaking on behalf of the council, welcomed the new school as an addition to the schools of Manly, and expressed appreciation of the action of those who made sacrifices for their belief. In his opinion, religion was the true foundation of an empire’s progress and prosperity: without it mankind could not build up a nation, but with it the world would have better citizens in the true sense of the word.

Nine months earlier, parishioners themselves had met with Archbishop Kelly to speak of their intention to build a new school and the project was carried to completion with their support. At the blessing of the foundation stone, Father McDonald, the parish priest, praised their generosity and co-operation saying that they had made his responsibilities very light. On that one day £700.0.0 was received when a subscription list was opened. “The Catholic Press” account of the ceremonies records that the vote of thanks to the Archbishop was carried “amid a scene of enthusiasm.”

The new building was opened in June 1918. The spirit pervading the opening was similar to that observed at the blessing of the foundation stone.

“The occasion of the opening of the new school creates a new era in the history of the parish.” These words were spoken by the Very Reverend Doctor Hayden (President of St. Patrick’s College) during the Mass that preceded the opening of the school. According to Doctor Hayden the first wish of the Bishops and the clergy was to have Catholic schools, because without these they could not have a sound and virile Catholic community.

On the same occasion Father McDonald said: “We feel proud of this building today, because it stands as a monument to our faith, and as a witness to our demands for a true and complete Christian education, and from an architectural viewpoint this building is an ornament to Manly.”

Representatives of the Manly Council attending the function included the new Mayor, Alderman Heaton, and Alderman Quirk. Alderman Quirk in his speech expressed deep gratitude that the teaching facilities of the good sisters had been greatly improved as a result of the erection of the fine new building. For twenty-six years he had been watching the work of the Sisters and admiring the beautiful fruits of their labours. Alderman Heaton said that the new school hall was undoubtedly a splendid asset to the seaside town. To the present, he said, Manly had been badly in need of a hall.

Some interesting details from the financial statement include: Builders’ contract £4,943.9.3; Architects’ Fees £250. Cost of Chairs and desks £160.13.0.
THE 1955 ADDITIONS

On 13th March, 1930 Raine and Horne Ltd., offered for sale, at public auction, land with a “frontage of 53 feet 10 inches to Denison Street and a return frontage along Francis Street of about 125 feet, the width on the back line being about 104 feet 5 inches.”

In the advertisement announcing the public auction, the land was described as a “valuable corner site, commanding extensive views and within easy reach of the ferry and shopping centre.” This land was subsequently purchased by Monsignor McDonald, and later used as a tennis court for the Catholic Tennis Club. Its acquisition made possible the erection of the Infants’ school and meeting room.

In May 1954 tenders were called for these additions to the school. The foundation stone was blessed by Cardinal Gilroy in March, 1955. On this occasion the Cardinal called on parents to exercise the self-sacrifice necessary to give good example to their children, and emphasised the primacy of God in the family:

“God should be given the first place in the home. He should be regarded as the Head of the family, on whom all the members of the family depend.”

Monsignor McDonald’s attitude towards the school and children remained constant throughout his long association with Manly and is summarised in the Catholic Weekly’s account of the blessing of the foundation stone: “Because the children of the parish needed special attention their pastor was prepared to make any sacrifice necessary for their welfare.”

RENOVATIONS AND ADDITIONS, 1980

Until 1980, the primary school stood unchanged in its original structure. During that year, as existing facilities were inadequate to meet the demands of modern education, extensive renovations were carried out and an additional classroom built.

The project was undertaken with the help of a grant of $33,000 from the Schools’ Commission, but could not have been accomplished without the support and co-operation of the parish priest, Father Denis Ryan, and the generosity of his parishioners. The debt incurred by the parish was approximately $100,000.

As well as the additional classroom, the project included a more adequate staff room, a school library and general improvements to classrooms such as the construction of wet areas, necessary for art and craft activities, and display boards on which the children’s work in various curriculum areas could be exhibited.

The installation of fans and heaters, the carpeting of the floors and the painting of the interior of the school helped to create an atmosphere more favourable for learning.

The Parents’ and Friends’ Association gave valuable assistance in the purchase of equipment and provided new tables and chairs to replace the old classroom furniture, thus carrying on a tradition characteristic of the school since its first years.
This photograph shows the present Infants School building and the land purchased in 1930, now the Infants play-ground

The old and the new in classroom organisation
Personalities of the twenties . . .

FATHER “MAC”

For nearly fifty years the kind, wise face of Monsignor John McDonald was one of the best known in our district. As Parish Priest of Manly, Father “Mac” as he was always known, served this district longer than any other man of religion and he was, as well, an outstanding citizen.

Born in 1884 in Mullinarvatt, Ireland, Father John McDonald was ordained on June 14, 1908 at St. Mary’s College, Kilkenny. He later came to Australia, where he served as assistant priest at Rozelle for seven years and at Burragorang Valley for nine months; on March 17, 1916 he was selected to assist Monsignor Haydon, president of St. Patrick’s College, Manly and to be in charge of Manly Parish, extending from the Spit to Palm Beach. This area he covered regularly on horseback. In February, 1919, he was officially named as Administrator of Manly Parish. However, throughout his life he maintained close links with the College.

It was about this time that the friendship developed between Rev. Jamieson Williams, Presbyterian Minister of Manly from 1919 to 1931 and Father McDonald. They would frequently stroll together along the beach front.

“Father Mac” became an enthusiastic surfer and until he was well advanced in years, could be seen regularly taking his “dip”, always in a one piece black cotton bathing costume. In later years golfing attracted him, too, and he was for many years a member of Manly Golf Club.

In 1925 Father McDonald went home to Ireland to see his mother. The day he returned, early in 1926, we had a school concert prepared to welcome him and I can still picture “Father Mac” sitting in the front seat, waving and smiling at us, as we came on stage.

During our school days Father McDonald visited our classrooms regularly encouraging or admonishing as was necessary. He shared in our games in the playground and gently guided us in our religious duties. When we reached the upper classes, towards the end of each year he would hire a bus and take us for a glorious picnic to the sandhills at Narrabeen, where in those days we could slide, run and swim to our heart’s content.

It was in the dark years of the Depression that Father McDonald grew so close to the people of Manly and it was to these years that thoughts turned when he died. The saying that no-one would ever know how many children played in Manly in shoes provided by Father McDonald was recalled.

There were memories of the non-Catholic pieman, who each morning peddled his wares from Father McDonald’s motor-bike and side-car, while the good father used it in the afternoon for Parish duties. The advice to anyone with troubles was to “have a good talk with Father Mac”. He was extremely practical, but so unobtrusive and so mindful of the feelings of others, that only those involved ever knew what he did.

Father McDonald died on 29th September, 1965, at the age of eighty-one. He was active almost to the end. Before he died the area of which he once had charge had been divided into separate parishes of Manly, Harbord, Manly Vale, Balgowlah, Forestville, Dee Why, Avalon, Mona Vale, Narrabeen and Narraween. In many of these new areas land was available for churches because of Father McDonald’s wise purchases when land was cheap.

Under a small gum tree he lies forever at rest in the district he loved so deeply and served so well.

Jeanne McGlynn.
... Personalities of the twenties

I REMEMBER SISTER CECILY

How could I forget her! She was a dominant figure in the story of the growth of Catholic Education in Manly; also she was, outside my home, one of the two greatest influences in my life.

I remember clearly her "eruption" into the dream-like Lotus-land that was St. Mary’s School when she arrived some time in the 1920’s. On that hot, drowsy day in January she swept through the hall, where all the children were assembled to meet her, like a great wind; a tall, lean figure bent slightly forward by the swiftness of her movement. Her brilliant blue eyes gleaming from a ruddy face, over a beak-like nose, saw everything at a glance. She was no beauty in the conventional sense, but had an incredibly attractive "ugliness" that one could never describe as plain; her smile was truly beautiful, and her laugh was even more musical than the singing voice that had been so acclaimed in earlier years.

It was she who compared us to the Lotus-eaters; we would not have thought of ourselves as such, even if we had known who or what such beings were; but I believe the contrast between the serious attitudes of the children she taught “when I was at St. Benedict’s” (an oft-repeated phrase), and the light-hearted approach of the more fortunate Manly children, with the sea and the beaches and the bush near at hand, was extreme enough to make the comparison apt. When she diagnosed us as being “sun-soaked and sea-soaked”, however, we blinked our eyes (to get the salt water out I suppose) and raised our brows (to indicate wakefulness perhaps), and I think there and then (subconsciously no doubt) determined that we would give her cause to tell other children in some future time of the energy and activity of those she taught “when I was at St. Mary’s”. I don’t know if that ever came about, but I do know that as a result of her kindly prodding, encouragement and inspiration we abandoned, reluctantly, our happy care-free ways, and became busy workers; but we found compensation for this renunciation.

For instance Manly became known, through the Diocesan Examination, as one of the major prize-winning schools of the Sydney Diocese (equaling, if not excelling, even St. Benedict’s); on two occasions, perhaps three, winning the coveted 1st Aggregate - there were ten aggregate prizes; State Bursaries also were won, and a Commercial class introduced. With Sister Columba and later Sister Clement presiding, a number of children learnt Book-keeping, Shorthand, Typewriting, and coped well with the public examinations in these subjects.

This, however, was not enough; it was time, Sister Cecily decided, that St. Mary’s should enter the field of Secondary Education. For a school to be registered as a Secondary Intermediate School, a candidate had to be presented for the Intermediate Examination, and gain a creditable result. About this period I can write with authority, for I was the “guinea pig” and a magnificent educational experience it proved to be for me; a Priest (or student) came from St. Patrick’s to coach me in Latin; Sister Cecily guided me through History, Geography, Maths; there was Sister Vincentia for Needlework (and how frustrating she must have found it); Sister Columba pushed me through Business Principles; Sister Berchmans coped with me for Music, and the Curate of the Parish introduced me to advanced English Literature, not limiting himself to the “prescribed texts”, but travelling over as wide an area as was possible given the limitations of time. So I received an education unconventional in method, but so rewarding in content and experience.

Great was the rejoicing when included in the list of schools presenting successful candidates was “St. Mary’s, Manly — Risleys M.D.” (it would have been more appropriate if “Cecily, Sister” had been listed, for it was her achievement I was merely the instrument). The school was duly registered as St. Mary’s Intermediate High School, and that was the beginning of Secondary Education in Manly, about seven years before the opening of “Stella Maris”.

So much for Sister Cecily’s influence on the academic developments in Catholic Education in Manly, but for me, personally, more valuable are the memories of the qualities that made her such a wonderful human being. I recollect her practical common sense that enabled her to make independent decisions (sometimes at variance with popular opinion) regarding what was best for the children in her care in a particular situation; so great was our confidence in her judgement that most of us accepted them without question. I recall her holiness that had no tinge of pietism; how she was so worldly-wise without being “of this world”; compassion and kindness she had without sentimentality, and the sensitivity that could perceive a child’s needs before the child itself was aware of them. All of this I know from my daily association with her during those privileged years.

Therefore, even though I might have disappointed her in some ways, I remember her with love as a superb educator (in the broadest sense), a magnificent human being, and one of the lasting influences on my life.

Contributed by Mollie Scullin (Risleys)

Sponsored by Mr. and Mrs. G. Rhoddy
Personalities of the twenties...

MEMORIES OF MOTHER M. VIRGILIIUS SCOTT

Our family moved to Manly in 1929, two weeks after the opening of the school year. My mother took us to the convent the following Sunday to enrol us at St. Mary’s, Whistler Street. A trim little Sister, neatly dressed, with a sprightly step, approached and smilingly introduced herself as Sister Virgilius. I was to go into the First Year of the secondary school and my elder sister, Lucy, was to go into the Commercial class with Sister Clement as her teacher. Later Lucy’s name was to be prominently displayed on Sister’s Honour’s Board as winner of a Silver Medal for Shorthand and of other awards.

The next day I met my class-mates, some of whom have remained lifelong friends. We loved Sister Virgilius. She had the gift of relating closely to the individual and of drawing out the best in her. Some of Sister’s instructions were most personal lessons in meditation. I know now she was probably sharing with us her mental prayer of that morning. I lived every moment of St. Peter’s walking on the water and could really see Our Lord and hear Him say，“O thou of little faith, why didst thou doubt?”

The memory of it is still vividly with me after fifty years.

A small group of us used to stay back after school to close the windows etc. Sister used to sit at her table and one by one we drifted over to the table to talk. This was a most precious time to me as Sister was at her best. We talked of our doings and she gently guided us towards her noble ideals. I remember telling her that I went to a friend’s home for tea and detailed some of the — to me — unusual things done there. Sister said, “You wouldn’t go to someone’s home for a meal and then criticize, would you?” I was completely taken back, for I was doing just that.

We were telling her about someone who jumped from the top tower at Manly Baths to fulfil a dare. To my great surprise Sister told us that it was a coward who fulfilled a dare — that it took more courage to refuse to do it. I was very impressed.

When Stella Maris opened in 1931 Sister Virgilius remained at St. Mary’s, where, until that time, students had been presented for the Intermediate Certificate but she wholeheartedly encouraged us to enrol at Stella Maris.

SISTER MARY CLEMENT LAVERY

Sister Mary Clement Lavery was born in Newcastle-on-Tyne, England in 1878 and was professed as a Sister of the Good Samaritan on 2nd July, 1910.

In 1926 she was appointed to teach at St. Mary’s, Whistler Street where she taught typing, shorthand, and book-keeping, in the centre room of the original school.

When Stella Maris was opened in 1931, the Commercial class was moved from Whistler Street to the new High School near the lagoon. Sr. Clement had a great allegiance from her pupils who kept in contact with her for many years. Many of them, even to-day, would remember her with stop-watch in hand, reading from Hansard at varying speeds for shorthand examinations. She loved the perfection of thought that was characteristic of Pitman’s shorthand system.

Sister Clement spared no effort in her pupils’ interests and could imbue them with a desire to succeed because she was so dedicated herself.

In 1937 Sister Clement went to St. Benedict’s, Broadway, to found a central Business College; there she remained until she retired in 1963. During her years of teaching, Sister Clement obtained positions for hundreds of girls all over the metropolitan area; she would study the Sydney Morning Herald each day so that she could bring to their notice advantageous offers. Many employers regularly phon ed her whenever they needed girls for the office.

Wherever she was, even in the heart of the city at Broadway, Sister Clement had an interest in the garden. At Manly in the early 1930’s the grounds were largely uncultivated, the whole area being surrounded by a wooden fence. At the end of a holiday at Wollongong, Sister Clement brought tiny Camphor Laurel trees by train, planted them around the convent fence and with the help of the girls in her Commercial class who formed a bucket brigade, kept the trees supplied with water during the early growing period. Even during the school holidays the girls were organised to keep up the water supply.

Sister Clement was loved by all who knew her. She was simple, kindly, down-to-earth, practical and energetic. She had a dry wit characterised by a realism in facing issues. She gave herself wholeheartedly to others without counting the cost.

Sister M. Clement Lavery

Sister M. Virgilius

Principal – St. Mary’s 1928-1931

Some years later my thoughts turned towards Pennant Hills where Mother Virgilius was Mistress of Postulants. I used to pray that she would still be there when I entered the convent. My prayer was answered and I spent six months of postulacy under her guidance. On the day of our reception of the habit Mother Virgilius came to say good-bye to us. She had been appointed Superior of Coff’s Harbour. However she was destined never to take up the appointment. When we were student teachers at St. Scholastica’s training College, Mother was a patient in the infirmary and died there of cancer on 10th August 1941. She was certainly my ideal of what a Sister of the Good Samaritan should be.

Whenever I meet any of my old school friends of Manly days, uppermost in our conversation is the strong and lasting influence Sister Virgilius has had on us.

Sister Frances Mary Nelson.

Sister M. Clement Lavery
SUCCESSFUL CANDIDATES AT I.P.S.A. SHORTHAND AND TYPING EXAMINATIONS, 1931

SUCCESSFUL CANDIDATES IN BOOK-KEEPING EXAMINATIONS, 1931

Front Row: E. Scully, M. Murray, J. Langford, M. Franklin, C. Browne
Back Row: K. West, R. Bynon, P. Burke, M. St. John, B. Hogan, M. Cruikshank, J. Murray

Sponsored by Rene and Dorothy Bynon
A CENTURY OF LEADERSHIP

The records of the contribution of those pioneering Sisters who were Principals of St. Mary's are unfortunately incomplete. It would appear that the first Principal was a lay teacher, for the earliest reference that can be found to St. Mary's School is the following extract from a journal by Sister Dorothea Hanley, in which she states that:

"In 1884 the lady in charge of the parish primary school, Miss Mary Agnes Finn, resigned. In 1885 Sister Laurentia Maher took charge of the parish primary school assisted by a postulant."

Thereafter, all those appointed as Principals of the school were Sisters. Sisters Maurus Bourke and Aquinas Ryan (sister of Tighe Ryan, a well-known journalist of the time), were two of those who followed Sister M. Laurentia. It was not until the appointment of Sister Cecily Marlborough in 1922 that any substantial reminiscences, written records, and photographs can be found. Accounts of the contribution of Sister Mary Cecily and her successor, Sister Mary Virgillius Scott are found on preceding pages.

Sister Mary CLAUDE BOURKE R.I.P. (1932—1934). "Sister had a very evident love for teaching showing a deep respect for all the children under her care. When she was transferred she was greatly missed by both children and parents." (Past Pupil)

Sister Mary ANTHONY DUNN R.I.P. (1935—1937). "A very lovely headmistress who was a fine leader. She had particular strengths in Mathematics and Embroidery, but not in Singing! Sister loved gardening and everything she planted grew!" (Past Pupil)

Sister Mary AUDEON DALTON R.I.P. (1938—1939). Sister was appointed in the unsettled times preceding World War II. "She was a perfectionist in everything she did and had outstanding artistic and singing talents. In her forthright way she filled in many gaps between the theory and practice of teaching for us young teachers." (Teacher)

Sister Mary PASCALINE CROWE (1942—1944). Sister remembers clearly the fire at St. Mary's church. "I can remember a flame from a workman's blow torch caught a bird's nest and within minutes the whole roof was ablaze. Archbishop (later Cardinal) Gilroy paid his first official visit to Mary's to bestow the Sacrament of Confirmation. Mrs. Peters came as our first lay teacher at 10 shillings a week. For many years she gave invaluable service to St. Mary's."

Sister Mary GIUSEPPE DARMODY R.I.P. (1945—1948). Besides being a most efficient Principal, Sister was a woman of great faith who had a deep understanding of human nature. Her empathy for people was quite remarkable and no one could measure just how much good she did for people who were out on a limb. She was especially kind to priests." (Teacher)

Sister Marie PATRICE SLATTERY (1949—1951). "My years at Manly were very happy ones and I have a very tender spot for St. Mary's. On Sunday mornings we used to go down to the nine o'clock children's Mass and then go round the hills on visitation till noon. Every Monday morning Father Mac would visit the school and it really was amazing how he knew every child."
AT ST. MARY’S – 1881-1981

S.M. F. XAVIER DE GRONO (1952–1953). “Sister was a leader in all respects. Her Bursary results were quite fantastic. She loved concerts with particular enthusiasm for Art of Speech items. Sister took us into the church and taught us to pray. Though she did not enjoy good health, Sister was most devoted to visitation.” (Past Pupil)

Sister Mary PHILIP BONSER (1956–60). “Sister was a very just person and a tireless worker. She placed emphasis on singing and music in all its aspects. During Sister’s time at Manly, Bishop Freeman came to administer the Sacrament of Confirmation.” (Past Pupil)

Sister Mary BEATRICE HICKEY (1967–1977). “A very compassionate Sister who had real love and concern for the older members of the parish. Her visits brought such joy to our days.” (Elderly Parishioner) “She had special care for those children who had learning problems and was able to elicit from these children wonderful results seemingly unobtainable by others. Everyone enjoyed her keen sense of humour.” (Teacher)

Sister Mary CORDULA BUSHELL (1954–1955). “I remember Sister as a very kind person who had time to devote to everyone. Because of this she was a wonderful teacher, one whom we regarded as a friend.” (Past Pupil) During Sister’s time at Manly, the number of children in Years 5 and 6 increased greatly and Miss Mary Larkin came to St. Mary’s and began her long and valued association with the school.

S.M. BERNADETTE LANDY R.I.P. (1961–1966). “Sister was a superb teacher, a real lady who commanded the respect of all. She was very much loved by the lay teachers who could always count on her whole-hearted support in times of difficulty. Sister had the good of the children at heart and tried to provide every opportunity for them to develop their potential. It was during Sister’s time as Principal that the Church was extended and we had Mass in the Hall.” (Teacher)

Sister Mary RITA REILLY (1978–) “It is quite evident that the outstanding achievements of the past one hundred years are due in no small measure to the whole-hearted dedication and generosity of my predecessors, the Principals of St. Mary’s. The brief reminiscences about them represent only a small part of the whole picture, but their real contribution is carried in the lives and hearts of those with whom they worked at St. Mary’s. Each of these Principals has made a uniquely precious contribution to St. Mary’s and God has obviously blessed their generous service.”

Sponsored by Mr. and Mrs. D. Smythe
A Century of Learning at St. Mary's

Father M. Lynch with Grade 6, 1925

Grade 2, 1937

Sponsored by Mrs. K. Brooks
Kindergarten 1949
Christmas Party

Grade 4, 1955
(Note back of shop on the corner of Raglan and Whistler Streets which was much frequented by the children.)

Sponsored by Mr. and Mrs. R. McGregor
Facets of Education at St. Mary's . . .

The child has always been the focus of the educational process at St. Mary's, and the school has endeavoured to tailor its programme to the needs of its pupils. Over the century, approaches to curriculum development have changed radically. Rather than being detailed prescriptions, syllabuses have become guides, providing a broad framework within which schools operate. The two pictures below highlight significant differences.

Throughout the century of education at St. Mary's, Principals and Staffs have worked closely together to provide appropriate learning experiences which would assist the child's total development. We read in the Catholic Press of November, 1924: "All the parishioners testified in a practical way their appreciation of the splendid work carried on in their midst by the Good Samaritan Sisters, the result of whose untiring and capable effort, not only in connection with the ordinary school routine, but also in a marked degree, in the commercial class, and music departments, compares favourably with any city or suburban school."

Changes in administrative patterns, however, are placing ever greater responsibility for school programmes in the hands of Principals and Staffs. The willingness of the present Staff at St. Mary's to undertake the onerous work of developing a school-based curriculum says much about the real dedication and commitment of these teachers to the values and aims of Catholic education, which over the years have been held precious by the total school community.

The following pages take a brief look at different aspects of the school curriculum in the light of past events and present goals.

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"Curriculum for Primary Schools" 1968
(numbers indicate minutes per week)

"A Supplement to the Aims of Primary Education in N.S.W." 1977

Teachers provide appropriate opportunities for development. Opportunities to use expression, communication and investigation skills should, at the same time, be opportunities to acquire knowledge, understandings, attitudes and values.

Both diagrams printed with kind permission of N.S.W. Department of Education
Front Row (L. to R.): D. McGrath, Sr. M. Christopher, Sr. M. Beatrice, Sr. M. Monica, Sr. M. Catherine.

ST. MARY'S STAFF, 1980

(L. to R.) K. Sparkes, V. Amaro, I. Hunt, E. Pallas, M. Bradmore, L. Osten, J. King, E. Vidler, Sr. Rita, C. Cane,
Sr. Maureen, M. Larkin.

Sponsored by A. Morgan
The spiritual development of the children is of prime concern to all those who contribute towards the school community at St. Mary’s. The goals and objectives of the school as developed by the present staff would be clearly recognized and affirmed by all those who worked so hard in the past for these same values. The major goal as envisaged by the present staff at St. Mary’s is that —

"the child will become a fully Christian adult, upholding and helping to spread the teaching and values of the Catholic faith."

Many of the experiences by which children are brought to the real valuing of their faith have been features of the daily life of the students at St. Mary’s over the past 100 years.

In earlier years, the close proximity of St. Mary’s to St. Patrick’s College meant that the children from the school were given special roles to play at celebrations at the College. The annual Corpus Christi procession was an event much looked forward to by the children.

Until World War II brought conflict close to our shores and, in so many ways, changed the Australian pattern of life, each year the major profession of faith for Catholics took place at St. Patrick’s College at Manly. Tens of thousands from all parts of Sydney attended the annual Corpus Christi procession.

By tradition, a special privilege was reserved for the children from St. Mary’s Infant School, usually the First Communicants of the year. As flower strewers, they walked immediately in front of the Blessed Sacrament as the procession wound round the College grounds.

Australia’s first International Congress in September, 1928, ended with an open air Mass at St. Patrick’s College. This was followed by a great procession which moved down Darley Road to Manly Wharf. Once again it was the children from St. Mary’s who walked immediately in front of the Blessed Sacrament which was held aloft by the Papal Legate, Cardinal Ceretti.

Today our contact with St. Patrick’s is maintained. Students from the College come to the school weekly to take part in the Religious Education programme of the School, and the children visit the College to join with the students in liturgical celebrations and also to learn something of its history.
The emphases in some areas of the religious education of the students, for example the Sacramental programme, has varied over the years. Previously the celebration of Reconciliation, Eucharist and Confirmation were school-centred with the children together as a school group and parents being supportive but not taking part in the school programme of preparation. Now, the parents are encouraged to be present at special classes preceding their children's reception of the Sacraments, and the whole family celebrates the Sacrament as a family group.
FIRST COMMUNION ST. MARY'S
1936
Reverend N. Short celebrating Mass at St. Mary's with Year 4, 1980

Prayer Corner. Year 4, 1980  
(L. to R.) J. Gualdi, S. McBride, S. Steinfort.

Fund Raising for Missions, 1979  
(L. to R.) P. Fiori, T. Lee, J. Dent, L. Hall

Sponsored by M. McGee
... Intellectual Development

"The child will develop into an educated adult, able to achieve his full potential in society." (Goals, 1980).

To provide the students of St. Mary's with a sound knowledge of and competence in the basic skills of learning, has always been a priority at St. Mary's. In the earlier period, the school day was highly structured and methods of teaching clearly set out. A good deal of emphasis was placed on the examinations which marked the end of primary schooling—Certificate of Merit in Year Six and Diocesan Examination in Year Seven. The following is an extract from the Catholic Press of 1925:

"The Merit Certificate Examination was held in November in all the schools of the Archdiocese, and though the form of the examination was new to teachers and pupils, it was very successful... As the certificate is given to every child who gains the required percentage of marks, it will supply a stimulus to sustained effort in the school studies throughout the year. The question papers are designed to cover a wide range of syllabus work."

The excellent results of so many students of St. Mary's who won Bursaries, testify to the expertise in the then accredited methods of tuition.

Today, approaches to learning have changed and the goal at the head of this page states clearly the expectation that all students leaving St. Mary's will have been provided with relevant and enriching experiences ensuring the necessary acquisition of knowledge and skill at their appropriate personal levels.
Music and Drama

"That the child will have an appreciation of the arts."
(Goals and Objectives, 1980).

Musical and dramatic activities have always had a prominent part in the life of St. Mary's students. Early music teachers such as Sisters Mary Ursula Gunn, Patrick Tierney, Emerentia Cunningham and Dorothy Murphy began a tradition of music which is still very evident in the life of the school today. Many children were given individual tuition by these specialist teachers who also assisted with liturgical and classroom activities.

Many are the reminiscences of the Annual Fancy Dress Balls and School Concerts which provided an opportunity for parents to witness their children's growth in many important cultural areas. In November 1924, it was reported in the Catholic Press that: "The Catholic Hall, Whistler Street, Manly, was the scene of a brilliant assemblage of juveniles on Wednesday Evening, 17th ult., the occasion being the annual entertainment for the Sisters of the Good Samaritan Convent, Manly. The spacious hall was well filled and the brilliancy of the scene, as the youthful performers, in their gorgeous costumes, went through their various evolutions (sic) was a sight long to be remembered, the delightful effect of the crimson-shaded electric lights lending an air of exquisite taste to the occasion."

An important aspect of education today is the provision of relevant and enriching experiences which enhance the children's perspectives of life. The whole school participates in the annual Christmas Pageant, in which the children depict differing facets of the birth of Christ in mime, drama, dance and music. Sister Mary Christopher Burke and Mrs. F. Ross have for some years played an important part in the musical experiences of the children. Their many successes in the Warringah Eisteddfod in both Instrumental and Choral sections are tributes to the selfless work of these specialists.
Composite 2/3 Music Lesson with Miss V. Amaro 1980

School Assembly, Year 4. 1980

Sister M. Christopher Burke with a group of violinists. (L. to R.) E. Arns, V. Nicolaou, M. Nonis, L. Hall, R. Semple
... Physical Development

"The child will grow into a healthy individual, able to participate in all aspects of life."
- Goals and Objectives 1980

In the early days of St. Mary's, much of the sporting activity took place within the school and the children seldom took part in the inter-school games. Before the Church was widened children played softball, basketball and handball in the area between the Church and the school hall. Many of the children also played the sport of their choice in district clubs in the weekend.

An important sporting occasion each year was the Good Samaritan Primary Schools' Basketball Competition which was held on the feast of the Assumption at Manly District Park. Teams from St. Mary's competed and had their share of successes. As many as seventy sisters came on these occasions, and the day was always a very happy one for all concerned.

Swimming Demonstration by Sr. Frances Clare Gibson, 1977
Physical education was always regarded as important. As early as 1925, on the occasion of Father Mac's farewell for a holiday abroad, the Catholic Press records: "The school children also contributed displays of physical culture and eurythmics." The displays which the children gave on the annual fete days and other important occasions were much looked forward to by both students and onlookers.

St. Mary's participation in regular interschool competition — swimming, cricket, football, netball and athletics — began in 1976 when Sister Francis Clare Gibson aided by some enthusiastic parents, began regular training of the children in sporting skills. Since then the children have had remarkable success in district competitions, winning the 1979 and 1980 Challenge Trophy for athletics in the Warringah Combined Catholic Schools Competition — a trophy awarded for the best performance in proportion to enrolments.
Valued Community Groups at St. Mary's

The account of St. Mary's first century of education would not be complete without an acknowledgement of the parents' outstanding contribution to the life of the school. Their interest and co-operation has always been a great support to the school. As early as 1917, Father McDonald at the blessing of the foundation stone of the new school, paid a glowing tribute to the generosity and co-operation of the people and also publicly commended them in 1918 for their faith and devotion to education on the occasion of the opening of the new school.

With this same spirit of generosity and self-sacrifice, parents have continued their fund-raising efforts for buildings, maintenance and school equipment at St. Mary's. Though fund-raising has traditionally been the key role of parent bodies, the contribution of the parents of St. Mary's clearly goes beyond the raising of revenue. Their willingness to be involved in all aspects of the life of the school — reading groups, library work, sporting activities, excursions, classroom aids, tuckshop and fêtes — has been an important feature over the years.

A Parents and Friends Association was formed in 1977 and has continued to give support to the staff and the school in the same manner in which the Mothers' Club had done for many years previously. The vital concern for the school and its interests shown by these Associations has been very visibly demonstrated in their involvement in the many and diverse issues that affect the education and welfare of their children.

Wonderful things have been accomplished for our school by parent participation over the decades, but St. Mary's faces a challenge, as do most schools of today, to encourage parents to become ever more active partners in the educational enterprise.

PARENTS AND FRIENDS EXECUTIVE, 1980

(L. to R.) D. Westwood, M. Moyle, Sr. Maureen, F. Astill, B. McNamara (President), B. Astill, Sr. Rita, A. Cotton

The involvement of the Parish Priests and Curates in the life of St. Mary's school has been a much valued tradition. Reminiscences are too numerous to relate but suffice it to say that a very real partnership between the priests and the school has always existed since the time of Father McDonald who knew the name of every school child and was commonly called "The Children's Friend". Contact with the school took various forms — regular visits to classrooms, visitation of families, sacramental and liturgical celebrations, training of altar boys and mixing informally with the children in the playground. Today Fathers D. Ryan, N. Short and J. Weaver continue in this tradition by their interest, support and involvement in the whole life of the school. The benefits of the many opportunities they give to the children to participate in liturgical celebrations and their interest in the children as individuals could not be measured.

Reverend D. Ryan at School Assembly

Sponsored by Mr. P.G. Traill
Mrs. P. Bright helping with reading lesson

Sorting for Fete, 1980 (L. to R.) A. Cotton, D. Barnes, T. Lynch, Z. Lane

Sponsored by Mrs. G. Neal
St. John The Baptist School, Harbord

The links between Manly and Harbord have always been close. In 1920 Harbord was part of the Manly parish under the care of Father McDonald. Catholics attended Mass either at Mary Immaculate Church in Manly or at the Literary Institute in Harbord.

As Manly developed and the settled population increased, the necessity of establishing a school at Harbord became evident. The distance from Manly proper was far too great for the majority of younger children residing there.

In 1921 Archbishop Kelly laid the foundation stone of a church-school situated at the corner of Oliver Street and Johnson Street. The school was opened in July, 1922 with forty students. Mother M. Philip Rutledge, the Principal, and Sister M. Urban Eustace, her only assistant, travelled each day from Manly Convent. The building was partitioned into school rooms on school days and each Friday, the desks and school furniture had to be arranged for Mass on Sunday.

Year after year, State bursaries and other competitive prizes were awarded to the pupils of St. John the Baptist School at Harbord. At first it seems to have been considered an addition to the larger school at Manly and in 1929 we find a list of prizes and examination results published under the heading “Manly and Harbord Results”.

In 1940 Harbord was made a separate parish with Father J. Delaney as the first Parish Priest. In 1961 the church was remodelled under Father Delaney’s supervision and a separate school was built in the school grounds. In 1970 a new school was built on the opposite side of Johnson Street and a library was set up.

The present parish priest, Father Law, took over the administration of the Parish in 1972 and acts as Chaplain to the junior classes at Stella Maris.

A GROUP OF SISTERS IN CONVENT GROUNDS C 1923
Back Row: S.M. Philip, S.M. Benedict, S.M. Ligouri, S.M. Bernadette
Middle Row: S.M. Gregory, S.M. Cecily, S.M. Felix, S.M. Vincentia
Front: S.M. Columba

Sister M. Frances Jerome

Sr. M. Felix’ Elocution Class — 1928
N. Scott, L. McLintock, D. Moore
E. O’Keefe, R. Cherry

ST. JOHN THE BAPTIST, HARBORD
Principals 1922—1980
S.M. Philip Rutledge
S.M. Cletus Deulin
S.M. Stanislaus Hyland
S.M. Cataldus Kurts
S.M. Anne Egan
S.M. Frances Jerome King
S. Margaret Mary Kelly
S.M. Philip Bonser
S.M. Fidelis Dauson
Mrs. M. Cottle
Miss P. Lichley

The Infant School, St. John the Baptist, about 1935

Sponsored by Sanders-Nabb Pty. Ltd., Harbord
Father Law and a group of Year 7 Students from Stella Maris

Miss P. Lickley, present principal
1920

The debt on the convent property was cleared by the sale of land. Part of the original estate was retained and the convent was enclosed by a new fence. The remainder of the land was cut up into smaller blocks facing new streets, Iluka and Eurobin Avenues. "It grieved me to find what a little piece of land was left of the old property and that the lagoon frontage was gone." (S.M. Dorothea. 1929)

1930

On January 23rd, the Sisters, 12 in number, moved to a house on the Ocean Beach called "Ocean Spray", built on what was formerly convent property. The old buildings were demolished. Only the chapel remained. "In the room that was used by the nuns as a sacristy was an old fireplace that had been bricked up and forgotten. When demolition commenced it was found that some bees had taken up their residence in the chimney and there was evidence that they had been there for some considerable time. The fireplace was opened and the bees smoked out by the workmen who imprisoned them in a box and carried them away."

1930

The lintel stone from the entry to the old convent was blessed and reset near the entrance to the present building. It is marked by a brass tablet, 22-6-30.

1930

On November 23rd the new convent and matching new school block were blessed and opened. "The Freeman's Journal reporter was much impressed by the work of the architect and the builder. He might well have been for one cannot fail to be impressed by the beauty and utility of the Spanish exterior, the cloister-looking verandas and balconies so handsomely arched, the flagged pathways and the well planned grounds." (Freeman's Journal, 2/6/1938.)
1931

Stella Maris College opened on February 4th with 33 pupils from Kindergarten to Intermediate Certificate, including two small boys. There were four full-sized rooms of which one was occupied by the Commercial class, transferred from St. Mary's. Sister Sabina Shinnick was the first principal, 1931–1934. Not only was she an excellent teacher but she was renowned for the concerts she produced.

The chapel that had been used to store most of the furniture was now renovated. The sanctuary was renewed, new side altars were made and a sacristy built.
The Pioneers...

STELLA MARIS COLLEGE
28.9.32

Back row: Mary Green, Joyce Rigby, Joan Raven, Brenda Carter, Marie Weston, Marcelle Brogan, Joan Thorald Smith, Patricia Clark, Auroele Richardson, Kath Clements, Jean Skelton, Eileen O’Keefe, Rene Bynon, Sheila Plim, Phyllis Mosely, Rita Cherry, Jean Mackey, Marie Fahey.

Front row: Eunice Curran, Judy Boaturight, Marie Howard, June Flook, Norma McGuire, Pat D’Arbon, Patricia Hartigan, Shirley Mosely, Pat Crocket, Marie Hawley, Marie O’Shaughnessy, Diana McCarthy. (Last three unidentified).

SENIOR STUDENTS 1933

Back row: Patricia Gillespie, Phyllis Mosely, Margo McLeod, Joyce Carter, Rene Bynon, Sheila Wilson

Front row: Noel Foley, Joyce Rigby, Doreen Duffy, Brenda Carter, Kathleen Clements, Dulcie Taylor

STELLA MARIS PRIMARY SCHOOL
1933

Back row: Betty Ingram, Dorothy Bynon, Dorothy Stuckey, Marie Howard, Eunice Curran, Pauline O’Hare, Diana McCarthy, Elizabeth Burton.

Middle row: Helen Morgan, Pat Crocket, Norma McGuire, Effie Tarrant, Joan Kaleski, Judy Boaturight

Front row, second from right: Patricia Bourke

Sponsored by R.D. McGuire
... Stella Maris

1932.

Already a special emphasis was being given to the arts. In June 1932, a Grand Concert was held in St. Mary's Hall, Whistler Street, in aid of St. Mary's parish debt. The programme featured orchestral items, choral work, verse speaking, folk dances, a physical culture display and drama. This was followed by the Annual Display on December 7th, showing the same variety in items.

The Curriculum was wide. Intermediate Certificate students were required to take at least eight subjects. Often Music and Shorthand were added to these.

Convent Music Pupils, about 1932

Concert Programme, 1935

12.—CLASS DISPLAY.

<table>
<thead>
<tr>
<th>Junior Pupils</th>
<th>Senior Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical Culture Exercises</td>
<td>Hilaire Belloc</td>
</tr>
<tr>
<td>Verse Speaking Chorus</td>
<td>J. Marten</td>
</tr>
<tr>
<td>&quot;Tanztanzle&quot;</td>
<td>H. Newbolt</td>
</tr>
<tr>
<td>&quot;Apple Blossom&quot;</td>
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<tr>
<td>&quot;The Toy Band&quot;</td>
<td></td>
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12.—THE TOY SHOP

The Shopkeeper (Miss Brown) MISS E. Tarrant
Angelique, A Spoilt Child MISS J. KALEJSKI
Angels' Mother MISS N. O'SHAUGHNESSY
Angelique's Nurse MISS E. BURTON
Mrs. Kindheart MISS L. ROSMAN
A Fairy Doll MISS V. PURCELL
Petticoat MISS J. FLOK
A Crown MASTER B. O'NEILL
A Teddy Bear MISS R. LARKIN
Gollywog MISS M. O'NEILL, and F. TAYLOR
Dolls MISS A. MADELEY, P. BOURKE, P. BYRNE, M. TAYLOR, P. RYAN, and F. RYAN.
School Children MISS M. J. O'GILVY, M. LOOMES, M. O'SHAUGHNESSY, M. HAYES, B. MORGAN.
Soldiers MISS E. FAYE, and K. GUERRIN

PART II.

DRAMA—"SO AS BY FAITH"

DRAMATIS PERSONAE

IBRAHIM, A Wealthy Jew, a Member of the Sanhedrin.

Brenda Carter

Salome, His Wife MISS MARY McGILY

Menas Two Daughters of Abraham MISS VALERIE LINDLEY

Orpah MISS MARGARET WILSON

Trypho, A Slave MISS JUSTINE FORSTER

Anel, A Slave Faithful to Orpah MISS MARIE IRVING

Christianus

ACT I.—SCENE A ROOM IN IBRAHIM'S HOME.

ACT II.—SCENE A ROOM IN IBRAHIM'S HOME.

ACT III.—EARLY MORNING IN JERUSALEM.

ACT IV.—TABLEAU.

Sponsored by W. J. Green
Setting the Standard...

Second Prize – Graham-Burrows School of Physical Culture 1932

Joan Irving (Mrs. Outred)

A GRADE BASKETBALL PREMIERS, 1941
Standing: S. McGrath, A. Nicholson, M. Wareham, J. Miller
Sitting: N. McMahon, A. Hatten, B. Morgan

Sponsored by H.M. Kelly
SISTER M. JOSEPH FANNING, R.I.P.
PRINCIPAL—STELLA MARIS
1935—1939

"Sister M. Joseph Fanning was a very able Principal — tall, dignified, every inch a lady and with high standards of behaviour for those under her charge. She was an excellent organiser, meticulous in her attention to detail. Her students were impressed by her sincerity and her reverence in prayer. She kept up the early tradition of interest in the arts and Sisters still speak of the spectacular pageant of Poppies and Wheat — one of the first of the many functions held on the mound in the school courtyard." (Past pupil)

SCHOOL PRINCIPALS
1931—34 S.M. Sabina Shinnick
1935—40 S.M. Joseph Fanning
1941—42 M.M. Matthew Byrne
1943—45 S.M. Dolores Carroll
1946—47 S.M. Colombiere Connors
1948—49 S.M. Luigi Walker
1950—54 S.M. Colette Egan
1955—56 S.M. Sheila Murphy
1965—69 S.M. Hermenegild Johnson
1970—75 S.M. Philomena Gallagher
1976 S. Noela Mary Bunn

DECEMBER 21, 1936
ART OF SPEECH

Miss Brenda Carter, a pupil of the Good Samaritan Convent, Manly, who has gained the Diploma of Licentiate of Art of Speech from the State Conservatorium.

By the end of 1936 Miss Brenda Carter, a pupil of Stella Maris, had gained the following distinctions:
A. Mus. A. (piano),
L.A.S.A., Licentiate of Art of Speech.
M.I.P.S., Member of Incorporated Phonographic Society (Shorthand Teachers’ Examination).

SENIOR SCHOOL STUDENTS 1936
K. Hatten, M. McGlynn, B. Carter,
E. Corkery

STELLA MARIS COMMERCIAL CLASS, 1939
Front Row: J. Bootwright, P. Lippingwell, P. Martyn, N. Williams, P. Kiely, V. Martin, M. Owen
Middle Row: M. Kemp, E. O'Grady, J. Sullivan, M. Hogan, S. Brady, B. Larkin, P. Ferris
Back Row: D. McCarthy, M. Howard

Sponsored by L. and M. Le Surf Electrics, 19 Thornton Street, Fairlight

51
I had always wanted my daughters to attend my old school, "Stella Maris," but as I took my elder daughter, Kate, to school for her first day at "Stella Maris" in January 1979, I must admit that any resemblance between "her" Stella Maris, and "my" Stella Maris, was purely coincidental!

We walked in the same gate-way — but what had happened to the high, wooden, rather forbidding fence which gave the school within a secluded private atmosphere? It was replaced by a light airy wire mesh fence.

Where was my old Stella Maris? It was a cream, single-storied building set off in one corner of the very large playground, to the left of the largest Morton Bay Fig tree I've ever seen. It consisted of four classrooms, and an extra tiny room or hat-room. It just didn't seem to be there any more.

Instead I was confronted by a maze of big, beautiful buildings, some with ground floor and two upper floors! There were all sorts of things unheard of in my day — offices, modern washrooms, laboratories, and even a tuck-shop!

I let my mind wander back to the January day in 1941 when I walked in fear and trepidation through that big gate to my new school. I had come from the country only a few months earlier, so I had no classmates coming up to College with me. I really felt terribly alone.

The school Principal that year was Sister Dolores. I remember her as a slight, petite woman who bounced along, rather than walked.

Nineteen forty-four was the last year that Stella Maris had primary school students, and that year all the primary children were housed in one classroom (now the 7 Blue classroom). The next classroom housed 1st and 2nd years. (Imagine fitting all of the present Years 7 and 8 into one classroom!). The next classroom along the corridor was for 3rd year, our Intermediate year, and a very important one, as few students in those days went on to 4th and 5th years — in fact only those whose ambitions and abilities took them to University or Teachers' College.

The fourth classroom was the "Commercial Class." Here business subjects, shorthand and typing, bookkeeping and business principles — plus all our usual school subjects were taught. Most of us went from Third Year Intermediate to Commercial Class.

Oh yes, I'm not forgetting about 4th and 5th year — they were housed in the hat-room.

1945 I remember for main things —

(1) Stella Maris became solely a High School.
(2) I made some of the best friends I could wish to have. (I am still in regular contact with four girls I befriended in my own class alone, and two of them are still my dearest friends).
(3) "Rainbird" won the Melbourne Cup. (I remember Mother Superior running down from the Convent to tell the girls the news).
(4) The War ended.

I well remember August 15th, the day the war in the Pacific ended. In those days, Holy Days of Obligation were school holidays, but that year we were at school — you see on 12th, 13th and 14th August we had been on retreat at the school. On the 15th we came to school for morning Mass and Communion (in the Chapel). After Mass we had a breakfast, the same as a First Communion Breakfast, and it was as we were eating our breakfast (I remember it was the first time I had seen chewing gum and jaffas since pre-War days) that one of the nuns came down from the Convent to say the War was over. I always felt that Our Lady's Feast Day was a wonderful day for such a great event, and I fear some of us even had the presumption to feel that perhaps our Retreat had hurried things up a bit.

We had no tuck shop in those days. Lunch time would see a stream of girls ambling through the gate and off to the shops to buy their lunches. I remember on the days when I was lucky enough to be able to buy my lunch I was given 1/1d. (11 cents). Of this 4d (4c) was for bus fares — and I was left with 9d. to buy my lunch. Thinking of this, more than anything else, makes me feel old!

Oh yes, the uniform. Our summer uniform was a popular one with the girls. A green cotton dress, with a couple of stitched-in pleats, and a white tie. However, our winter uniform did not share the same popularity. It was navy, with what seemed like millions of pleats (but in reality was a total of 18, 9 front and 9 back) a navy blue blouse, a separate large white collar and a plus all our usual school subjects were taught. Most of us went from Third Year Intermediate to Commercial Class.

Sister M. Dolores Carroll, Principal, Stella Maris, 1943–1945, with a group of Japanese schoolboys near Nara, Japan, where she was stationed during the year 1980. Before her appointment to Japan Sister Dolores was, for many years, Principal of the Good Samaritan High School at Kingaroy in Queensland.

Stella Maris — Sixth Class 1942
Front Row: P. Crowe, J. McCallum, M. Mckee, J. Brain, B. Richardson
Middle Row: P. McNeil, A. Osborn, N. Randall, S. Buttle
Back Row: M. Moroney, J. Hewitt, P. Cameron, K. Kidd, L. McCoy

Sponsored by G. Millard Paint Services
starched collar and a navy blue pussy-cat bow — worn of course with school blazer and velour hat with school hatband. Oh, of course, and gloves (which had to be worn — or else!) — white in the summer, navy in the winter.

From 1945 until I left Stella Maris, our Principal was Sister Colombiere. She was very strict — a true disciplinarian — and we girls all loved her......in retrospect! I find even now whenever I meet an old girl from Stella Maris, our conversation always seems to turn to Sister Colombiere. She was truly an unforgettable character. Some of the other nuns who taught us in those days were Sister Hilary, Sister Angela, Sister Philomena (we were all sure that her blue tinted glasses gave her the power to see behind her back), Sister Leila, Sister Ligouri and Sister Joseph Mary.

Every Friday at 12 we had Benediction in the Nuns’ Chapel. The whole school filed in and knelt down. It would be something of an impossibility now!

Every day, after lunch and before afternoon lessons began, each class in its own classroom said the Rosary.

1946 was the year I sat for the Intermediate Certificate. We had an Intermediate Class of 28 — of whom 27 were successful. In those days it was quite a stiff examination consisting of three externally set and marked papers, and the rest internal subjects, so you see in those days, as at present, Stella Maris had a high academic standard.

We worked hard that year 1946. Our school day was 8.30 a.m. until 3.50 p.m., and we even had to go to school on Saturday mornings!

Every morning at about 20 past 8 would see a cluster of girls, hiding outside the gate behind the fence, desperately cramming Currie and Roberts “Modern British History”. History was our first subject, bright and early at 8.30, and woe betide anyone who couldn’t answer history questions fired at her in quick succession.

In 1947 I went into Commercial Class. As I remember it, only two pupils carried on to 4th year. I happily settled in to a course of business subjects, and left school on 15th August. By that time most of us in Commercial Class were beginning to reach an employable stage with our shorthand and typing, and of course in those days jobs were plentiful. — Frances Adams (Stephens)

1948 Commercial Class

Top Row:  
J. Maher, J. Campbell, D. Roffe,  
C. Cassidy

Front:
B. Mackey, J. Abott, A. Forster and cat, W. Klaftenbok

Above: Third Year, 1942

Basketball Championship Winners Stella Maris 1941

Back Row: M. Savage, F. Picock, P. Sullivan, J. Miller
Front Row: P. Rush, M. O'Shaughnessy, P. Elliott
A Period of Expansion in the Fifties

Enrolment numbers were increasing but accommodation was limited. My office was a table and several chairs in what was then called the "green corridor".

Though very pretty with its hanging baskets of ferns matching the green concrete floor, it was very public and, in the winter, extremely cold. The Leaving and Fourth Year classroom was a tiny room at the end of the corridor.

1952 was an important year. The Provincial, Mother M. Dominica McEwen, had been a teacher at Stella Maris in 1935 and listened sympathetically to our requests for improved accommodation. There was no Government aid then but a bank loan was arranged and 1953 set as the year for opening the new wing. Mother Dominica personally supervised the building.

Before the foundations could be laid, piles of rubbish had to be removed, including a nest of snakes. There was great excitement when one of the huge Moreton Bay fig trees was cut into sections and taken away. All the neighbours, as well as ourselves, gathered to farewell the grand old tree.

The most important event of the year was the opening of the hall, with movable divisions for three classrooms. There was also a Principal's office (now used by the sports' mistress) and the "blue room", used for those small classes hitherto conducted at the end of the corridor. As part of the overall extensions, the former commercial room was converted into a science room with desks in tiers to accommodate the maximum number. The old Intermediate room was converted into a domestic science room presided over by Sister M. De Pazzi. The tennis court, too, was re-surfaced and second court built.

During the year, Sister M. Gabrielle, who was then stationed at Marrickville, brought the whole cast of "Princess Lida" to Manly to perform in the new hall, the first of the many highly professional performances to be presented there.

In 1955 I went to Victoria but returned to Stella Maris in 1963, just in time to see the next stage in the building — the two new rooms behind the hall.

As the years went on I saw "Stella" growing almost beyond recognition but still retaining its warm, friendly spirit.

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SISTER M. COLETTE EGAN
Principal 1950–54

When I came to Stella Maris as Principal in 1950, the permanent, full-time staff were all nuns but there were part-time lay teachers — Miss Burton, Miss Ives, Miss Dethlefs, Mrs. King — who made invaluable contributions to the school.

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SENIOR STUDENTS, STELLA MARIS 1952

Middle Row: M. Hartnett, W. Gilchrist, .........., M. Cole, A. Kronja, W. Johnson, Z. Bailey, T. Ogilvie, M. Malone

Sponsored by S.G. Walker Constructions
The Opening Ceremony, 1953

Speaker: The Most Reverend T. McCabe D.D. Amongst the priests present were Father Phibbs, Monsignor James Madden, Monsignor John McDonald, Father Delaney, Monsignor Veech, Father Sobb.
Further Expansion

By the early 1960's the Catholic education system was showing signs of strain. The post-war flood of children and migration and the consequent understaffing of schools led to a situation of constant crisis.

It was obvious that further extensions were necessary at Stella Maris. Sister M. Sheila and Mother M. Oliverio, former Mother General of the Sisters of the Good Samaritan, negotiated for a bank loan to provide seven additional classrooms, a laboratory, library, canteen and other facilities. The single storey building rose to three storeys.

The extensions were officially opened and blessed by Archbishop Carroll on December 5th 1965. As a regional high school for the Manly district, Stella Maris was now better able to serve the needs of the surrounding parishes; Harbord, Balgowlah, Manly Vale, Dee Why and Narrabeen.

FIRST YEAR, 1960


Sponsored by Stella Maris Intermediate Class 1962
... The Challenge of Change

My time as Principal of Stella Maris was one of great change and expansion. On arrival I found the College was roofless. A building and expansion programme was under way. The enrolment was about 350 and increasing rapidly. The Catholic Education Office, recently established, had listed Stella Maris as a regional school. This meant following its directives in the matter of fees, enrolments, personnel etc.

In 1961 the State Department of Education decided to revise its curriculum for secondary schools, widening it to include compulsory core subjects, science, music, art, craft and physical education. The first classes educated under the Wyndham scheme, as it was called, sat for a public examination for the School Certificate in 1965, at the end of the Fourth Year of High School. There were 43 girls from Stella Maris, 19 girls continued to the new Higher School Certificate in 1967.

Every school was deemed deregistered until a team of inspectors had certified that the school had successfully adjusted to the new system. This meant a lot of fact finding, evaluation, in-service days and new facilities. To everyone’s delight Stella Maris gained high praise from the inspectors. Its academic record of success in public examinations over the years stood it in good stead. In addition it excelled in music, art, drama and sport.

At the same time, Vatican II directives were filtering through to religious communities and schools, calling for re-vitalization and adjustment to the needs of today’s world. Religion programmes, new catechesis, seminars made many more demands on the teachers. The liturgy was completely new.

All in all it was a time of great change which was ably met by the teachers, who because of their loyalty, concern, quality of work and dedication, contributed so much to the spirit that prevailed at Stella Maris.
... Into the Seventies

What do I recall of my ten years at beautiful Stella Maris? It was in 1966 that I made my return to the classroom after many years with novices, pursuing a different form of education. This was a transition year for many students — and teachers — as they prepared for the yet untried Higher School Certificate.

In 1966 the school had just moved proudly into the 7 new class rooms on the first floor, the new laboratory and the library, then situated on the third floor. By the beginning of 1970 when I became Principal it was clear that we needed more class room accommodation as well as science rooms. At first only a single-storey building was planned and its roof was waiting, stacked on the tennis court, when, by the aid of adverse weather, of delay through industrial disputes and of prayer, plans were changed just in time to provide another floor. By 1974 the administration area, laboratories and senior classroom wing were nearly completed. Finally, with three days grace before a library grant from Canberra would lapse, the first sod of the present new library was turned. On October 25th, 1975 all the new areas were blessed and formally opened.

But people are more important than buildings. It would be a moving exercise of memory to run down the lists of girls of those ten years and to recall the joys and the struggles. We might look at photographs of teachers as well as of girls, and recall the generous devotion and interest that made up the texture of our days. At least some of the happenings can evoke the memory of excitement, joy, effort and achievement that gave colour to life. Surely Sports Days stand out for the enthusiasm, constant striving and pride in even partial success.

Other activities crowd to mind such as the Walkathons so keenly contested, the many Doorknocks for Austerity and Freedom from Hunger and the excursions — the tour of Central Australia with no desert to see because the floods had changed its face, the Snowy Mountains trip, the Juniors' experience of the Jenolan Caves and their pride at being allowed to be away two nights.

Class entertainments were many and varied — there were the Senior revues

Sister M. Philomena Gallagher
Principal 1970–1975

STAFF — 1971

Back Row: Mrs. Maher, Mrs. Coyte, Mrs. Nichol, Mr. McDonald, Miss Wishart, Miss Mills, Mrs. Nichols
Middle Row: Sr. Marie Therese, Mrs. Warn, ............... Mrs. Cameron, Mrs. Anteill, Mrs. Maria Clarke, Mrs. Noonan, Mrs. Levy, Mrs. Reid, Sr. M. Cecily.
Front Row: Mrs. Helen Clark, Mrs. Giorpoe, Sr. M. Matthew, Sr. M. Paulinus, Sr. M. Colette, Sr. M. Philomena, Sr. Maureen Patricia, Sr. M. Xavier, Mrs. Howard, Mrs. Johnson

Sponsored by the Noonan family
that had to be repeated by request, the “Little Prince” which gave special delight and, possibly the most memorable, “Jesus Christ Superstar” produced entirely by Form III, 1973, an almost incredible performance by the girls.

In a different vein, memory records with gratitude the Christian Living weekends, the camps at Terrigal and Katoomba, retreats at Minto and Mount Alverna. Above all there is warmth in remembering the open air Masses in the quadrangle, in all the beauty of the setting, the joy of the singing under Sister Raphael and the hope that was always being renewed.

The quadrangle brings another memory — when the “star” was removed to make more playground space. I have since hoped that the mosaic in the entrance can speak its message of the star — not only of Mary, Star of the Sea, but also of Stella Maris and all that it stands for and of the radiation of the message of faith and love to all the orbits in which the girls will circle during their lives.

Mrs. R. Johnson, Mrs. N. Cameron and Class Members of the Students Representative Council, 1974

Preparing for the School Mass. Sr. Harriet and guitar group
... Facing the Eighties

"In providing its Christian education, the school is achieving a happy balance between academic excellence and catering for the needs of the pupils. We were impressed with the demeanour, courtesy and friendly attitude of the pupils. It is a tribute to the Sisters and lay staff that these pupils appear to be well-equipped to live useful and happy lives in the changing world to-day."

There is a spirit of joy and enthusiasm here; the daily routine, the normal disappointments, the meeting with opposition, never destroy the joyful enthusiasm that is so obvious. Our curriculum is regularly examined and, if necessary, adjusted to suit student needs; there is respect for each one's individuality as she searches the limits and possibilities of her freedom and creativity.

Students are encouraged to do their best in whatever they undertake. Academic standards are high. However, the curriculum is so planned as to 'stretch' the brilliant students as well as to encourage the less gifted. Though Music, Art, Drama and Sport all have an important place in the weekly programme, the desire to participate in school activities is so keen that much of the necessary practice and organisation comes out of leisure time. Enthusiasm in the Art Department is evident when students obtain permission to spend their leisure in photography, sculpture or painting. Student production in drama have reached professional standard, while the College Choir and Band and the Madrigal Group have had major successes. Though we have limited facilities for sport, we are fortunate in being able to use community facilities to such advantage that in 1979 we won both the Good Samaritan inter-school swimming and athletic carnivals.

The dedication, the cheerfulness and versatility of our staff, especially of those who have been with us for many years, makes these achievements possible. The school is blessed, too, in the loyal support of the parents of our students. Our senior girls have a sense of leadership and responsibility. We pray that their response to God in Christ will grow deeper as He continues to reveal Himself to each one.

In short, after 50 years, Stella Maris continues to preserve its original aim, "That in all things God may be glorified."
School Assembly on the Mound

Sponsored by F. Blake
... Before the Footlights

For many ex-students of Stella Maris, the most memorable of their days at school will be connected with the various school productions. Commencing in the very first year, 1931, with "Cinderella", the list of titles shows an interesting range.

1932 — Diana or Christ
1935 — So as by Faith
   — Mid-Summer’s Night Dream
      (on the mound)
1950 — Hiawatha (on the mound)
1960 — My Fair Pygmalion
1967 — Noye’s Fludde
      (Benjamin Britten)
1968 — Little Sweep
      (Benjamin Britten)
1969 — Christmas Story (Carl Orff)
1970 — Boy with a Cart
      (Christopher Fry)
1973 — The Little Prince
      Then came the modern musicals.
1974 — Bye Bye Birdie
1975 — Fiddler on the Roof
1976 — The Boy Friend
   — Joseph and his Amazing Technicolor Dreamcoat
1977 — Oliver
1980 — The Wizard of Oz

With these various productions we connect the names of Sister Sabina, Mrs. Harvey, Mrs. Surland, Mrs. Dougheney.

In addition there have been numerous productions in association with St. Augustine’s and St. Paul’s.

In the latest production of the Wizard of Oz we see the fruit of many years of close collaboration between the members of the various departments — the school orchestra under Mrs. Harvey entirely responsible for the music, the teachers and the girls of the needlework department helping with the making of costumes, the art department responsible for painting the backdrops — all working as a team to take responsibility for every part of the production under the able leadership of Mrs. Dougheney in the Drama Department.

Over the past 10 years, an increasing number of skills have been learnt and practised, stage techniques have been applied. Best of all are the imaginative resources of the students who provide enthusiasm, originality and inspiration for the school dramatic efforts.
Making Music

The success of the musicals owes much to the establishment of the music elective classes in the mid-sixties. Under Mrs. Anne Harvey and Mr. Jim Forsyth and with the private music pupils of Sr. Gabrielle and Sr. Christopher forming a strong core, the Music Department has grown to be a vital element in the school and in the wider community, where its contribution to parish liturgies is much appreciated.

The school band (which provides music for the productions) now consists of 4 violinists, 6 percussionists, 1 timpanist, 1 oboe player, 1 bassoon player, 5 clarinetists, 9 flautists, 3 recorder players, 2 guitarists, 1 pianist. The school choir and the madrigal group have reached a standard whose excellence has been recognised and praised by adjudicators in local and Sydney Eisteddfods.
... Chaplains, Parents, Students
THE LAY TEACHERS

In the early years when Australia was a penal colony, education seemed scarcely relevant but Archbishop Polding, the first Catholic Bishop of Australia, tried to provide education for Catholic children by bringing out lay teachers from England. Many Catholic parents, however, having very little education themselves, could see no value in education for their children.

In 1833, when Bourke was Governor, finance was made available to all churches that wished to provide separate schools for their own children. Generous financial grants from the government made it possible for denominational boards to provide religious education in their own schools. But this denominational system led to a proliferation of uneconomic schools and failed to supply a satisfactory education for all. There was a strong swing towards a national system of education and government aid to denominational schools shrank rapidly. Unable to pay adequate salaries, the Catholic schools could not secure a sufficient supply of efficient teachers. Many poorer parents lacked any real interest in the schools and were unwilling to supplement the salaries of the teachers.

It was obvious that educational reforms were necessary, particularly in view of the widespread social disorders. Conflicting views about the sort of system to be adopted became bitter and divisive, even among the Catholics themselves. This situation led to a closer examination of Catholic educational principles. A statement issued by a group of Australian Bishops in 1862 reads:

"...We hold that subjects taught, the teacher and his faith, the rule and practices of the school day, all combine to produce the results that we Catholics consider to be education..."

Henry Parkes' Public Schools Act of 1866 brought all schools under central boards which were hostile to denominational schools and began the process of tightening the conditions for granting aid to Catholic schools. Even before the Public Instruction Act of 1880 had abolished aid to denominational schools, the decision to preserve a separate Catholic system had been made. On this, Archbishop Vaughan believed, would rest the future of Catholicism in Australia. Religious orders of teachers, nuns and brothers, would enable the Catholic Church to meet the challenge by keeping costs to a minimum.

In the meantime lay teachers carried on the work of education in Catholic schools. The first principal of the Manly parish primary school was Mary Agnes Finn. She resigned in 1884 and was replaced by Sister M. Lauren- lit, a Sister of the Good Samaritan Order founded by Archbishop Polding in 1857. Yet throughout the history of Catholic education in Manly there have always been devoted lay teachers. After the close of the Industrial School in 1910 the Star of the Sea Convent School continued on the present site of Stella Maris. Third and fourth classes were taught by Miss Millicent Fitzgerald (later Mallack), aunt of Dr. J. Muller of Balgowlah. But lay teachers were always a minority. When school fees were threepence or sixpence a week as in the twenties, it was difficult to pay an adequate wage to lay helpers. However there were always those who were prepared to accept meagre salaries in order to help the work of Catholic education.

By the 1960's this situation had commenced to change. The post-war expansion placed an intolerable strain on the religious who were teaching in Catholic schools. Enormous classes and consequent overwork may well be one factor which contributed to the decline of religious vocations during this period. It became necessary to employ an increasingly large number of lay teachers at a time when government aid was at a minimum. Records do not provide us with the names of all of these but we remember Mrs. Faye Cahill of St. John the Baptist School, Harbord, 1961-1979, and at St. Mary's, Manly, Mrs. H. Peters, 1942-1973, Mrs. M. Mullen, 1961-1976 and Miss M. Larkin, 1954-1980.

By the 1970's government aid had commenced to lessen the gap between the salaries of State school teachers and those in Catholic schools. Today the pattern of staffing in Catholic schools has completely changed. Where the staff once consisted almost entirely of religious teachers, now 80% is made up of lay teachers. Increased enrolments in Catholic Teachers' Colleges ensure an adequate supply of trained teachers who have a deep personal appreciation of their faith and who strive to maintain our ideal of the Catholic school as a faith community.

Given the generosity and dedication of our lay teachers and the support and co-operation of parents and students, we can look to the future with confidence.
The life of a Sister of the Good Samaritan is a search for God based on prayer, private and liturgical, and lived out in community according to Gospel values as interpreted by the Rule of St. Benedict.

From her union with God springs the desire to imitate the concern of Christ for those in need. The alternating rhythm of prayer and work make up the pattern of her day.

The mission of the Sisters of the Good Samaritan in Manly today is expressed mainly, but not exclusively, in the field of education and radiates from the work in the schools – one secondary school, Stella Maris, and three primary schools, at Manly, Harbord and Balgowlah – in all, 1300 children and their families.

In the school this involves
* creating a faith community with staff and students.
* supporting parents in the faith education of their children.
* education of parents, particularly in sacramental programmes.
* instruction of state school children.
IN MANLY TODAY

Middle Row: Sr. Christopher, Sr. Colette, Sr. Josepha, Sr. Noela Mary.

* co-ordinating programmes for religious education in schools.
* educating children to be aware of others, e.g. visitation of old people, Freedom from Hunger campaigns.
* supervision of Christian Living camps and activities for young people.
* education for leisure.

In the wider community:
* visitation of the sick and those in need.
* home Masses in the parishes.
* sharing of community prayer.
* preparation of parish liturgies.
* service of the Church according to our resources and its needs in Manly and the surrounding parishes.

"The mystery of Christ is among you, your hope of glory: this is the Christ we proclaim, this is the wisdom in which we thoroughly train everyone and instruct everyone, to make them all perfect in Christ". Colossians 1:27.

Home Mass at Harbord with Sister Gwenda and Sister Leslie

Sponsored by P.E. and P.S. Gleeson
EX-STUDENTS WHO HAVE BECOME RELIGIOUS

Sister Frances Mary and Sister Maria Lucia, Marie and Lucy Nelson

Sister Lia Van Haren, S.G.S.

Sister M. Cleophas, S.G.S.
Nancy Rhoddy

Sister M. Aelred Wooland

Sister Marie Gerard, S.G.S.
Marie McGlynn

Sister Patricia Malone
Sister of St. Joseph

Sister M. Basil, S.G.S.
Catherine Norman

Sister Margaret Randall, R.S.M.
THE ESSENCE OF RELIGIOUS LIFE

God’s loving, mysterious call to live for Him in a special way and the consequent free response in faith is seen as the basis of religious life. This response is a complete dedication to God in love involving daily fidelity to the Divine call. It is a commitment expressed by total consecration through the vows of chastity, poverty and obedience, accepted by the Church and lived out in community.

In this life “hidden with Christ in God”, we seek Him through prayer, fidelity to the gospel and the rule, radical self-denial and service.

Through following Christ in this manner, we grow in union with God and thereby give witness to the power of the Spirit at work among men, and become a sign of hope to the Church and to the world.

(CONSTITUTIONS, Sisters of Good Samaritan)
SISTERS WHO HAVE SERVED IN MANLY OVER THE PAST ONE HUNDRED YEARS

Deceased Sisters are indicated by an asterisk *

1881—1920

*MM. Elizabeth O'Toole
*S.M. Bede Kelleher
*S.M. Barbara Turner
*M.M. Benedicta Lawn
*M.M. Martha Rigney
*M.M. Cecilia Fitzpatrick
*S.M. Patrick Carroll
*S.M. Isodore Malone
*S.M. Editha McKeon
*S.M. Laurentia
*S.M. Aquinas Corcoran
*S.M. Ignatius
*S.M. Maurus Bourke
*S.M. Ursula Gunn
*M.M. Sabina McGovern
*S.M. Benedict Dempsey
*S.M. Patrick Tierney
*S.M. Evangelista Harkins
*S.M. Michael Shiel
*S.M. Genevieve Stewart
*S.M. Emerentiana Cunningham
*S.M. Piacre Murphy
*S. Clement Mary Riley
*S.M. Euphrosia Dunne
*S.M. Ovidia Retchless
*S.M. Cataldis Kurts
*S.M. Agnes McGrath
*S.M. Vincentia McGrath
*S.M. Berchmans Barry
*S.M. Philippa Turner
*S.M. Elizabeth O'Toole
*M.M. Teresa Maher

St. Mary's Star of the Sea Convent
High School 1910—1917?

*S.M. Carmel O'Neill
*S.M. Raphael Kain
*S.M. Chantal Sparrow
*S.M. Sylvester Hartnett

1921—1930

*M.M. Dominic Foster
*M.M. Magdalen Harrington
*S.M. Vincentia McGrath
*S.M. Berchmans Barry
*S.M. Philippa Turner
*S.M. Cecily Marlborough
*S.M. Leonard Kelly
*S.M. Patricia Mullan
*S.M. Bernadette Carroll
*S.M. Ligouri Howard
*S.M. Columba Ryan
*S.M. Felix McDonnell
*S.M. Clare Meaney
*S. Clement Mary Riley
*S.M. Clement Lavery
*S.M. Mellitus Mullaly
*M.M. Gregory Lehane
*S.M. Winefrit White
*S.M. Dorothy Murphy
*S.M. Fie Murphy
*S.M. Victor O'Brien
*S.M. Dorothea Hanly

*S.M. Monica Byrne
*S.M. Carmel O'Connell
*S.M. Domitilla O'Keefe
*S.M. Claude Bourke
*M.M. Philip Rutledge
*S.M. St. Roch Maher
*S.M. Francesca Mullaly
*S.M. Ursula Power
*S.M. Fridolin Mangan
*S.M. Dymphna Mary Cullen
*S.M. Xavier Compton
*S.M. Elizabeth Highfield
*S.M. Gervase Sinnott
*S.M. Ambrosine Tanner
*S.M. Anthony Dunne
*S.M. Aquino Wyche
*S.M. Rosari McGrath
*S.M. Audeon Dalton
*S.M. Stanislaus Hyland
*S.M. Monica Mary Kennedy
*S.M. Pascaline Crowe
*S.M. Scholastica Barry
*S.M. Catherine Mullaly
*S.M. Francis McCarthy
*S.M. Alphonseus Russell
*S.M. Cletus Devlin
*S.M. Imelda Nichols
*S.M. Anthony Joseph Hugarty
*S.M. Keiran Kelly
*S.M. Sabina Shinnick
*S.M. Ligouri Howard
*S.M. Juliana Scott
*S.M. Jean Baptist Nagle
*S.M. Alphonseus Ligouri Boylan
*S.M. Clement Lavery
*S.M. Perpetua McGrath
*S.M. Gervase Sinnott
*S.M. Dominica McEwan
*S.M. Cyril Mortimer
*S.M. Peter Kelly
*S.M. Giuseppe Darmody
*S.M. Hilary Boyle
*S.M. Helen Mary Hobbes
*S.M. Joseph Fanning
*M.M. Matthew Byrne
*S.M. Edward Gallagher
*S.M. Conrad Baker
*S.M. John Evangelist Pickhaver
*S.M. Dolores Carroll
*S.M. Julian McKenna
*S.M. Winifred Evans
*S.M. Declan Connolly
*M.M. Chrystostom Roth-Schmidt
*S.M. Dymphna Finn
*S.M. Marcellus Merrick
*S.M. Canisius Hennessy

1931—1940

*S.M. De Pazzi Cosgrove
*S.M. Virgilius Scott
*S.M. Dorothy Simpson
*S.M. Louise Lambert
*S.M. Agatha Daley
*S.M. Louis McKeown
*S.M. Keiran Kelly
*S.M. Livinus Murphy
*S.M. Dymphna McMahon

*S.M. Agatha Daley
*S.M. De Pazzi Cosgrove
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*S.M. Dorothy Simpson
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*S.M. Louis McKeown
*S.M. Keiran Kelly
*S.M. Livinus Murphy
*S.M. Dymphna McMahon

*S.M. Urban Eustace
*S.M. Evaristus Carmody
*S.M. Benignus Marsh
*S.M. Kevin Joseph Halsinger
*S.M. Anthony McKay
*S.M. Chantal Sparrow
*S.M. Cuthbert Quinn

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*S.M. Kevin Joseph Halsinger
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*S.M. Chantal Sparrow
*S.M. Cuthbert Quinn

Sister M. Clement Lavery

*S.M. Magdalena Fletcher
*S.M. Audeon Dalton
*S.M. Elizabeth Highfield
*S.M. Francesca Mullaly
*S.M. Rosari McGrath
*S.M. Monica Byrne
*S.M. Pascaline Crowe
*S.M. Macrina Shanahan
This is what the Lord asks of you; only this, to act justly, to love tenderly, and to walk humbly with your God.

Micah 6:8
We think of her first of all as a distinctive and lovable personality. We think of her as a person who could relate easily and without any conscious effort to an extreme range of people. We have become used to being asked by strangers about Sister Gabrielle or told how they appreciated Sister’s talents and capabilities. Sister Gabrielle exerted an influence that could be called ‘ecumenical’. Her name was legendary in the circle of religious and musical education.

Her greatest interest became the training and development of the human voice. She maintained that this was the instrument that made music solely by the skill, control and intelligent direction of the artist, whereas, even the most sensitive man made instrument was bound by patterns and limitations.

Following her classic tastes, Sister Gabrielle gained the Licentiate and Fellowship in Music in the Trinity College of Music, the Licentiate of the Royal School of Music, and the Bachelor of Music degree from the Durham University. To these qualifications she added membership of various associations in the fields of music, drama and speech. Having gained the Diploma of Sacred Theology, she developed a specialist interest in the sacred liturgy and the pastoral developments in parish worship, especially the Sacramental Celebrations for children.

The splendidly symbolic Pageant written for the Centenary of the Sisters of the Good Samaritan in 1957 featuring the evolution of the Institute in “The Land of the Holy Spirit” was produced and co-ordinated by a team working with Sister Gabrielle. The Pageant of song, dance and drama was brought to a superb climax when the massed choir from our secondary schools rendered what has become virtually our Institute’s anthem: “Let Us Proclaim Those Years” in which Sister Clare’s beautiful and inspiring words were set to appropriate music by the renowned Australian composer, the late Frank Hutchens, as a personal mark of esteem for Sister Gabrielle.

Sister Gabrielle’s ecumenical influence was well-known in the sixties when she joined very actively in the organisation of the Pageant designed to “put Christ back into Christmas”, a pageant of carols and tableaux presented in Hyde Park. Sister Gabrielle paid tribute always to the spirit and to the practical labours of the various churches, and especially to the Salvation Army whose never failing efforts each year went far towards ensuring the success of the Christmas Pageant. Significant of the spirit in which the Pageants were conceived and executed is the fact that they were always presented again for the prisoners at Long Bay Gaol, for no one was excluded from the outreaching love and care of the organisers.

For long years Manly became the scene of Sister Gabrielle’s activities. During this time the series of Psalm Festivals was conducted. Each year, the primary and secondary schools of the Archdiocese, were invited to present psalms or hymns they had chosen and prepared. The function was held...
on a Sunday afternoon in the Sydney Town Hall. It was then that we began to know so well the work of Brother Colin Smith, Father Harden, the seminarian musicians of St. Patrick's College, Manly, and the Singers of David. Destined to emerge as a strong force in the development and promotion of dignified Church music, the Singers of David is a group of clergy, religious and lay people, whose apostolate is carried on by means of seminars, demonstrations and educational activities.

A deeply appreciated avenue of apostolate was the participation of the Singers of David in the T.V. studio Masses conducted by TCN 9. The greatest honour for the Choir was its being chosen for two official Masses during the visit of Pope Paul VI in 1970. It also had the honour of singing for the Australian College of Education Annual Conference in the Great Hall of Sydney University in 1973. Sister Gabrielle was President of the Choir and took a personal interest in the work and ambition of every member.

When the Institute of Pastoral Liturgy was superseded by the National Liturgical Commission in 1975 Sister was invited to accept membership of the National Commission.

In 1979 Sister Gabrielle attended the Liturgical Convention in Chicago and endeavoured to share its fruits with her Sisters and with the wider community.

As a member of the Board responsible for the development at the Conservatorium of Music of the recently established Diploma of Church Music, Sister was involved in the drafting of the curriculum and in the assessment of the results. Sister's work in special music education has included a position at the Good Samaritan Teachers' College, and at St. Patrick's Theological College, Manly.

Sister Gabrielle's list of involvements in work for Youth and the Arts is a long one. Chief among these was participation in the 1962 Australian UNESCO Seminar on Drama in Education. She also took part in planning for music education programmes on the Australian Broadcasting Commission.

For two years Sister adjudicated in vocal sections of the Eisteddfod of the City of Sydney, and in 1979 she also travelled to Darwin as an adjudicator. Her contribution to culture in the City of Darwin was personally acknowledged by the Mayor of Darwin, Mme. Ella Shack. She was delighted also to serve the City of Brisbane in a similar capacity, that city where as a child, she had herself participated as an entrant in several Eisteddfods.

-Sister M. Peter Damian, S.G.S.

Frank was soon engaged in teaching the aboriginal children at Alice Springs, waiting for the decision as to where the new mission was to be. In spite of local white prejudice, he worked hard to instruct, wash, clothe and feed the local aboriginals. And so it was that the Little Flower Mission, as it was called, grew up around the presbytery at Alice Springs. At the same time he cleaned and cleared the parish church and the presbytery. He gave religious instruction at the public school and the half-caste Home as well as to aboriginals and to white children in separate classes in the church after Mass on Sundays. He had a magnetic influence on the aborigines, understood them and was kind to them.

Much of the clothing he distributed was sent to him by his sister from the Manly Conference of St. Vincent de Paul.

Finally the decision was made to set up a mission station about half a mile north of the presbytery and Frank was given full responsibility for the work. On February 16th, 1937, classes were held for the first time in the new Mission School. There he remained until the events of the Second World War made it necessary to move the mission to Artunga.

Altogether he spent nine years on the Alice Springs Mission before handing over to others the work he had so successfully initiated.

In 1944, after a short holiday, Frank returned to Alice Springs to work in the office of the Department of Native Affairs. Then he returned to Katherine to take charge of the Aboriginal Repatriation Centre.

In 1948, reduced to ill health by overwork, he resigned and returned to live at Manly with his sisters, Molly and Dot, and his brothers, Jack and Fred. He renewed his friendship with Father Maloney whom he visited frequently. The two men had many a long walk together along the beach front. Once again, he took up his work with the St. Vincent de Paul, helping those in need, often from his own pocket.

He died on November 21st, 1955, worn out by the hardships he endured in Central Australia.

A letter from his old friend and companion, Father Maloney reads... "Australia has not produced a greater missionary than the late Frank McGarry for whom I pray and to whom I pray."

Taken from "Francis of Central Australia" by Frank O'Grady.