

**St Thomas Aquinas School  
St Lucia 1953–1966**

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**St Lucia History Group Notes 29**

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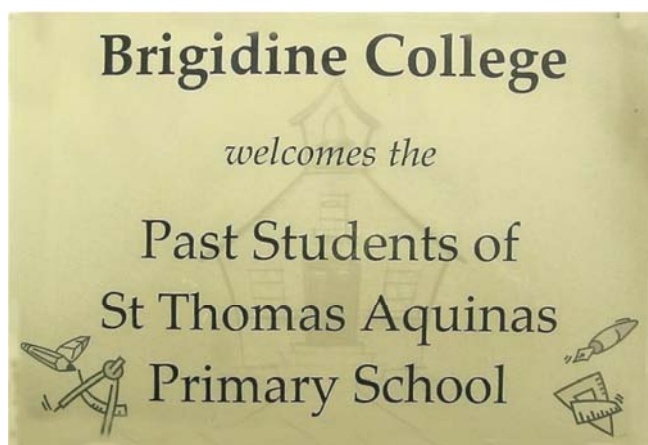


St Thomas Aquinas School  
St Lucia

1953 - 1966

St Thomas Aquinas Catholic Primary School at St Lucia was a small school with a short, but vibrant history. It existed for only 14 years and never had more than 170 students enrolled in any one year. Sometimes the enrolment was as small as 48. Reading between the very few lines that have been recorded, one gains the impression that the school was not considered a success. Even the double page spread in *The Catholic Leader* recording the achievements of the parish priest at the time of his death, failed to mention the school which he opened, staffed and then had to close. Yet, for those who experienced it, the tiny school was a large part of their education and the neighbourhood and friendships of their childhoods.

In spite of the lack of official recognition, 40 years after its closure, more than 50 people, past students and past parents, gathered at a reunion after minimal advertising. The atmosphere at the reunion was positive, enthusiastic and loving. The school had given a couple of hundred young Australians their start in education. Many have gone on to achieve academically and career wise. Statistically, it is likely that very few have “kept the faith” so precious to the parish priest and the Brigidine Sisters; but it is also probable that most have retained and developed a moral code and some sense of spirituality instilled during those primary school years at St Thomas Aquinas School.



*Brigidine College at Indooroopilly generously allowed the 2006 reunion of St Thomas Aquinas School to be held in their school hall.*

It is thus sad, but not surprising, that very few records of the school seem to be available. Its insignificance in the greater scheme of Brisbane Catholic education could be one reason for the lack of documentation. Another possible reason is the way “business” was done in the 1950s and 1960’s. Catholics who lived through the era appreciate the total and absolute authority of the parish priest and the archbishop. It is likely that Father Hogan spoke to the Archbishop, to the Brigidine Sisters, and to

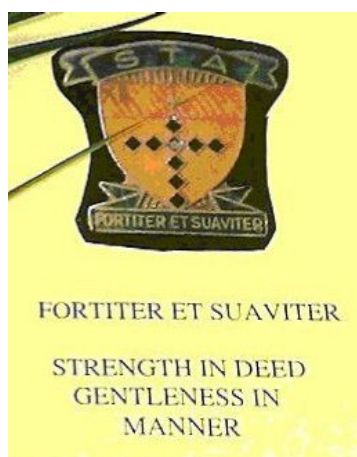
the parents from the pulpit. There was probably little need to put things into writing, and even less need to keep and value the records of an unsuccessful venture.

These jottings combine the few available records with personal memories.

### The School

Susan Tobin (And All This Shall Be Added, 1987:72) mentions St Thomas Aquinas School only in statistical tables. (Appendix 1) The school didn't warrant any specific reference in the text. Tobin's records that the parish was established in 1946, the school in 1953 and closed in 1966, was run by the Brigidine order and did not have boarders. It is difficult to know why St Thomas Aquinas was so small. Based on Tobin's writing (If I Have Not Love, 1987:51), it can be speculated that the school was always overshadowed by the two much larger Catholic primary schools at Toowong and Indooroopilly. (Appendix 2)

### The Badge



*A past student who attended the 2006 reunion constructed this poster showing the St Thomas Aquinas School badge as well as the motto and its English translation.*

The green and gold school badge was the standard Brigidine one. It is the same as Brigidine College at Indooroopilly. It was also the badge of Soubirous College, another Brigidine school at Scarborough which closed in 1994 to become part of Southern Cross Catholic College. The motto *Fortiter et Suaviter*, strength and gentleness, is also common to all Brigidine schools.

### The Name

The school, *St Thomas Aquinas*, was named after the parish, as was the tradition at the time. Catholic schools belonged to the parish, or to an order of nuns or brothers. A central Catholic Education Office did not really exist then. To date, records have not been located to explain why the name was chosen for the parish. A connection could be assumed between the university suburb and the church scholar, Thomas Aquinas.

### The Teachers

The Brigidine Sisters managed the school for its entire history. The order had been founded in Ireland in 1807 and established in Australia in 1883 for the purpose of education. (Catholic Directory,

1959:589) (Appendix 3) During the busy Catholic education decades of the 1950s and 1960s, parish priests invited various orders to establish and run parish schools. The Sydney based Brigidine Order had Queensland convents at Indooroopilly and Scarborough, where there were both primary and secondary schools. (Catholic Directory, 1959:589) From Indooroopilly, sisters travelled daily to St Lucia and Kenmore where they had been asked to run primary schools.

Two sisters and a handful of lay teachers made their ways to the St Lucia school each day from nearby areas. The sisters drove from Indooroopilly in a blue Holden station wagon. Mrs Ferguson, an older teacher, drove a pink/beige Holden sedan. Mrs McDonough travelled by bus and walked from the bus stop near Ironside State School. She was a long serving teacher at the school. Mrs Williams and Mrs Toolak both lived on St Lucia Road (now Sir Fred Schonell Drive) and walked home from school together. Mrs Toolak lived in a little old house across the road from the butcher shop between Raven St and Swan Road. Mrs Williams lived further out in a home unit – modern for the times. It is probable that both teachers rented their places. Mrs Toolak was young and left after perhaps only one year, possibly to begin a family. Recent contact found her to be abiding in North Queensland. Mrs Williams was a widow and quite a favourite - a grandmother who both nurtured and challenged her students. She taught at Holy Family at Indooroopilly when St Thomas Aquinas closed.

The sisters who ran the school and taught there are now elderly and retired or no longer with us. Mother Beatrice was the principal towards the end of the school's life. Mother Henry left before the school closed and was replaced by Mother Finnegan. She is remembered by her practice of having a study book with her on playground duty. It is assumed that it was at the time when all the sisters were required to gain secular teaching qualifications. Sister Patricia Buckley showed a keen interest in the 2006 reunion. She had been living at the Indooroopilly convent at the time of St Thomas Aquinas School and so had lived with the sisters who travelled to St Lucia each day. Sr Patricia was kind enough to convey information about those sisters as well as passing on messages to them from reunion attendees. She is seen here at the reunion with Mercier Ferrier, a parent from St Thomas Aquinas.





## Religion

There is a belief that in Catholic schools in those days, Religion was always taught first thing each morning. That was not the case for at St Thomas Aquinas. The school may have had an unusually small proportion of nuns. At the time only nuns taught religion. This meant that the two nuns taught all the Religion in the school, so class swapping went on during the day. The lay teachers taught one aspect of curriculum to the nuns' classes while they taught Religion to the classes of the lay teachers. All classes could not have had Religion lessons first up. These days there are few sisters teaching in Catholic schools. Most teachers in Catholic primary schools are trained to teach Religion and many in secondary schools. The requirements for qualifications and maintaining accreditation are quite strict.

At the time of St Thomas Aquinas School, Catholic and "non-Catholic" teachers were easy to identify. Mrs McDonough was clearly Catholic and Mrs Ferguson was obviously not. This can be said with certainty because in some years Mrs McDonough led other classes as well as her own daily in the midday prayer, the *Angelus*. The classrooms were side by side and every day at exactly noon, Mrs McDonough opened an adjoining door from her side and stood in the doorway, from where she could command both classes. With 2008 eyes, it seems curious that the other teacher, who must have been comfortable enough with Christian values to work in a Catholic school, couldn't lead the class in prayer if not actually Catholic.

*The Angelus* was a significant time of prayer each day and was indicated by the ringing of a unique bell sequence. Year 6 and Year 7 students were rostered to learn the sequence and to ring it at noon every day. A different bell ring was used to indicate the beginning and end of lessons. The school bell was the traditional hand held one, unlike the computerized ones of today.

## The Beginning



. Five people who were part of the first Year 1 class in 1953 attended the 2006 reunion: Julie Witt, John Rowell, Christine Davis, Pauline Howard, Tony Vincent.

The opening of the school in 1953 was recorded in the Brigidine Annals, (1953) extracts from which have kindly been typed up by the archivist for the Brigidine sisters.

Archbishop Duhig officially opened and blessed St Thomas Aquinas School in 1953. Mother Joachim and Mother Dorothea began the endeavour with about 50 students from Prep to Grade 3. (Brigidine Annals, 1953) The Prep year continued throughout the whole time the school ran. It wasn't like pre-school today. Students sat at desks and did schoolwork

### **The Site**

At the beginning, the school was presumably expected to grow and thrive. Its official opening warranted the publishing of the Archbishop's entire address in *The Catholic Leader*, the major Catholic weekly newspaper in Queensland. (Appendix 6) The Archbishop revealed that he had purchased the land some years before, when St Lucia was a wilderness, for the specific purpose of establishing a church and a school. (*The Catholic Leader* 1953:9) It is commonly believed that Father Hogan was responsible for the land purchase, but that all Church property was in the Archbishop's name.

The Brigidine Convent Annals (1953) comment that *the situation is delightful, removed as it is from the noise of the traffic on the highways and giving the children the benefit of the fresh air and charming scenery that should aid considerably in cultivating their young minds*. The Archbishop's address referred to the then thriving expansion of Catholic education, commenting that he had, to date, opened 60 schools. As well, he praised the sacrifices made by people for the cause and affirmed the good relationships between Catholic and state schools. (*The Catholic Leader* 1953:9)

Older parishioners remember Father Hogan and bands of parents holding regular working bees to fill the gully and construct playing fields for the opening of the school. In terms of play areas the school had a lot of land for such a small population.



*Once the new church was completed the first floor of the original Eighth Avenue building was used as the parish hall. The school classrooms were on the ground floor.*

The grounds consisted of two levels. The lower level formed a large bitumen assembly, parking and play area. The upper level contained a netball court, a soccer field, a sand pit, some swings and “jungle jims” all very spread out, unlike the compact adventure playgrounds of today. The school was well resourced for its time and its size. There were other areas of undeveloped bushland surrounding the cleared areas.

The school began as a single building formed from two recycled military huts. They had been acquired by Father Hogan who had been an RAAF chaplain during World War 11. The huts were placed one on top of the other. The upper floor became the first parish church. Previously, St Lucia Catholics worshipped in surrounding parishes. In 1946 Father Hogan began saying Mass in the local Progress Association Hall. A resident of the time recalls sitting on canvas single director type cinema chairs and still remembers the smell of very new canvas. (Venables 2006) The top floor of the military huts was used until the early 1960s when the current, large, modern and very beautiful church was built on a hill above the school. The original church became the parish hall and was used at times to house two classes.

The ground floor of the two-hut building was divided into four classrooms which formed the original school. There was also a small tea room for the lay teachers and a dining room for the nuns, who were not allowed to eat in front of other people. The lay teachers ate their lunch at their desks in their classrooms until a new lunchroom was built later. The nuns ate in the dining room.

Mrs Val Kelly delivering a hot lunch to the sisters’ dining room was a regular sight at the school. She was part of a group of mothers who did this because the main meal at the Indooroopilly convent was served at lunchtime, to reduce the costs of domestic help. Without the mothers’ roster, the St Lucia sisters would never have had a hot meal. Mrs Kelly attended the 2006 reunion and is seen here: Mrs. Vincent, Mrs. Hughes, Mrs. Kelly, Dr Kelly



In later years, older students were allowed to go into the dining room during lessons to pour glasses of cold water from the fridge for teachers. Water bottles hadn’t been invented then.



The only other space in the original building was used for the tuckshop and contained drinking troughs and bubblers. This area led into a dark corridor that ran between the other rooms. School bags were stored on racks in the corridor.

The tuckshop bore little resemblance to school tuckshops of today. Each Monday, rostered mothers made a limited range of ordered sandwiches. Cakes were also available, donated by the same rostered mothers. When a mother was on tuckshop her children could go to her at morning tea time to receive a crust from the fresh bread. Depending on the mother's generosity they may also have enjoyed butter and possibly vegemite. Treats were so much simpler then!

During its 14 year life, the school underwent two periods of expansion. In the early 1960s two new classrooms were constructed at the north eastern end of the hall. The last two classrooms constructed were in a separate building and also contained a lunchroom for the lay staff. The new building became St Thomas' Kindergarten after the school closed. Quentin Bryce was involved in its set up and refers to the school in an address given to Catholic Primary School Principals. (Bryce 2004)

By coincidence, the other female Queensland governor, Leneen Forde, lived across the road from St Thomas Aquinas and sent her children to school there.

On the school's lower level, there was a large shed where students ate lunch in the shade. There the school milk was delivered every morning before school. It was a government initiative to provide a small bottle of milk daily to every student. The policy was based on research in Britain which indicated that post WW2 English children were deficient in vitamin D. So, despite Queensland's oversupply of the sunshine which provides vitamin D, the state's children were given free milk each day at school. It was eventually recognized as a way to subsidise the dairy industry. The policy was changed in the 1970s when the new Labor government wanted funds for social reform.

Unlike in other schools (according to the legends, anyway), at St Thomas Aquinas the milk was not left in the sun all morning, but in the shade of the shed. It was still near to lukewarm by morning tea time and unpleasant for some students. It was always the job of a group of boys to open the little bottles and distribute them to the other students.

The St Thomas Aquinas School property later became a housing development. Sections were sold off over the years.



*References to Seventh Avenue, the Catholic Church and views of the city suggest that this land may have been part of the undeveloped land on the north-eastern side of the St Thomas Aquinas School property. (2007 photograph rhs)*

## A Telephone

Technology came to St Thomas Aquinas in the form of a telephone in 1965. That is when a number was first registered on page 305 of the Brisbane telephone directory. (Appendix 8) It was listed under *S* for *Saint* as ***St Thomas Aquinas Convent School Eighth Av St Lucia*** and the phone number was ***71 1556***. The same entry was in the 1966 edition. It was repeated in 1967 and 1968, even though the school had closed. In 1969/70, the number had been assigned to ***St Thomas' St Lucia Kindergarten Asscn Seventh Ave St Lucia***.

Nineteen Sixty Five, the first year of the phone, was about the time that the last new classrooms were built. The building also contained a teachers' lunch room. It could have been here that the telephone was installed, as that was the building that became the kindergarten.

Alternatively, the phone may have been in the school office, which is where past students have memories of it. It was a small room located on the ground floor at the Seventh Avenue end of the original school building. It was usually referred to as the *Music Room* because it contained a piano used for private lessons as well as the march into school each morning from assembly until superseded by a record player. The other items were minimal and didn't include office staff. The *head nun*, taught in the classroom nearest that room and she or her students would have answered the phone. Phones didn't ring very often then.

Much has changed since those telephone directory entries of the late 1960s. Catholic schools are no longer referred to as *convent schools*. Convents are where nuns live. Back in the 1960s it was common to refer to the catholic school as *the convent*, meaning the school attached to the convent. Catholic schools are now listed together in the telephone directory under *Catholic* and then *schools*, along with convents, presbyteries and other Catholic institutions and organizations. Telephone numbers have become longer as more have been required. The earlier entries of the St Lucia presbytery are a reminder that the numbers began as a U and four digits, and then became 7, followed by four digits which gradually increased to the eight digit phone numbers of today.

## The Students

Concise records of student numbers have proved difficult to locate. Approximate indications have been compiled from different sources. The Catholic Directory, held at the Brisbane Catholic Archdiocesan Archives, records the size of the school each year in terms of student and teacher numbers. (Appendix 9)

Limited mentions of the distribution of student numbers across gender and grade are recorded in the annual inspector's reports of the school. (Appendix 10) The table in Appendix 11 has been compiled from both The Inspectors' Reports and the Catholic Directory. The numbers don't always match. This could be because official census time may have been at a different time of year to the inspectors' visits. School populations fluctuate throughout the year. The discrepancies could also just be human error.

The school's history is one of composite classes. It began with Prep and grades 1, 2 and 3. It appears that one sister taught Prep and the other had a composite class of the three grades. Certainly a past student from that group remembers all the grades in one. The records indicate that, even when the school reached Year 7, there were not usually 8 teachers for 8 grades, but fewer teachers. Students spend most of their primary years in composite classes. Even the prep year sometimes shared a classroom and a teacher with Year One. In the composite classes, each grade did most of the

curriculum separately. Some subjects like sewing and social studies were combined. Social studies, therefore, wasn't always studied in the usual chronological order, due to the various combinations of classes over the years.

The 1966 teacher numbers seem questionable. They seem to be out of line with the other records. It seems unlikely that a student teacher ratio of 1:16 would have occurred in a primary school then. It would indicate more than one stream in two grades.

The numbers reveal steady growth until 1964 and then fewer students after that. The school was extended by one grade most years, although Year 7 isn't mentioned until 1958.

The girl/boy ratio changed considerably in the two years it is recorded. One could assume this reflects the pattern of boys leaving for the Brothers' schools after Year 3. This was the culture of the time when females were considered appropriate for teaching girls and young children, but Orders of Brothers were preferred for the teaching of older boys. Girls attended St Thomas Aquinas until the end of year 7. The absence of the boys in older grades could also explain a possible pattern of the school having smaller numbers overall in the upper grades.

Catholic schools were subject to the same annual inspections as the state schools and were visited by the same inspectors. Their reports on St Thomas Aquinas School mention:

- Children who were alert, courteous and well managed
- Bright and airy rooms
- Good governance and neat records
- An attractive uniform
- Sweet singing and neat sewing

*(Inspector's Reports 1953-1966)*

There were also curriculum commendations and recommendations and an overall description of the school as *a fine place for teaching and learning*. (*Inspector's Report 1958:1*)

The final Year 6 class consisted of 9 girls. Three of them enrolled at All Hallows' for secondary school. Two went on to Brigidine College at Indooroopilly. Those six did Year 7 at Holy Family at Indooroopilly. Two other girls went to Stuartholme from Year 7 onwards and one moved interstate. Most of the boys from St Thomas Aquinas went to Terrace. Some also went to Nudgee, St Lawrence's or to the Marist Brothers' schools.

Five of the students from the last Year 6 class (1966) attended the reunion in 2006. Their names are in italics: Pat O'Brien, *Anna Kozij*, *Libby Kelly*, *Trish Ferrier*, *Michelle Daly*, Rosemary Dick, Chris Finn, *Liz Little*



It may have been unusual for the girls to scatter among several secondary schools. In those days, most families maintained a loyalty to the order of nuns who taught the girls in primary school. Many girls would travel long distances across Brisbane out of this loyalty. For examples, large contingents travelled from the Mitchelton and Newmarket areas to Hawthorne to attend Lourdes Hill College, out of loyalty to the Good Samaritan sisters who ran the primary schools on the Ferny Grove line.

It could also be thought of as unusual that such a high proportion of St Thomas Aquinas students eventually attended university. Long term statistics are not available. However, of the nine girls in the final Year 6 class, six were known to have studied at the University Of Queensland after secondary school. The career of the one who went interstate is not known. Perhaps growing up next to Queensland's only university had an influence on the students' aspirations. At least one parent was a lecturer at the university.

### **Sport**

Two sporting houses were introduced during the second half of the school's life. Wattle was the yellow house and Waratah was red.

On one day each week, the students wore a sport uniform instead of their regular school uniform. The sport outfit included white socks and white sandshoes that had to be cleaned each week with white sandshoe cleaner. The boys wore all white – shorts, t-shirts, shoes and socks – on sports day once a week.

The girls played netball, which was then called basketball, as it preceded the American game's introduction to Australia. They also played a lot of ball games – captain ball, leader ball, overhead



and zigzag, which they practiced every morning before school in older years and became very good at them. A lady from the Graham Burrows Academy came each week to teach exercises, which were something like a precursor to modern aerobics. The teacher arrived and left in a taxi, which was pretty extravagant in those days.



*A past student who attended the 2006 reunion constructed this poster showing the two sporting houses at St Thomas Aquinas School.*

The boys played tunnel ball. Because players had to put their legs apart and roll the ball under, it wasn't considered a game for young ladies, so the girls did overhead ball instead. The boys also had a soccer field and a man came in each week to teach them gymnastics. On the far side of Eighth Avenue was the school tennis court where private lessons were available.

Students had weekly summer swimming lessons at the Ironside State School pool. The parents at St Thomas Aquinas had contributed money to its construction so that their children could use it. Apparently several community groups contributed to the pool's construction and it did not actually belong to the state school, although located in the grounds. Many students had additional swimming lessons at the pool during Christmas holidays. The lessons were offered by two local university students.



*Certificates, medals and ribbons were awarded to students for sporting achievements.*

St Thomas Aquinas held athletics carnivals and swimming carnivals. Some years, the carnivals were organized and run by mothers. In later years interschool swimming carnivals were held at the Kenmore Catholic school pool. There were also interschool sport days when the students from Holy Family School at Indooroopilly visited St Lucia or visa versa. On at least one occasion, the students from Soubirous School at Scarborough came to the St Lucia campus for a sports carnival. Later the primary school at Scarborough was called St Bernadette's, but was first known as Soubirous.

At some stage in the later years, the girls at St Thomas Aquinas participated in a Saturday afternoon interschool netball competition with schools on the Ipswich line. Each girl had to supply two oranges if it was a home game. Mothers cut these into quarters for the players to have at half and full time. Transport was limited and relied on the generosity of parents with large cars to get the players to their away games.

### **Uniforms**

The formal girls' uniform at the start of the school was a fawn shirt and a bottle green tunic, with a green tie in winter. Later the summer uniform became a waisted dress in green and white pin stripes, much narrower than the wide green and white stripe introduced at Holy Family. In the years after St Thomas Aquinas closed, the students who moved to Holy Family at Indooroopilly were allowed to continue to wear their St Lucia uniforms until they wore out. This arrangement was negotiated

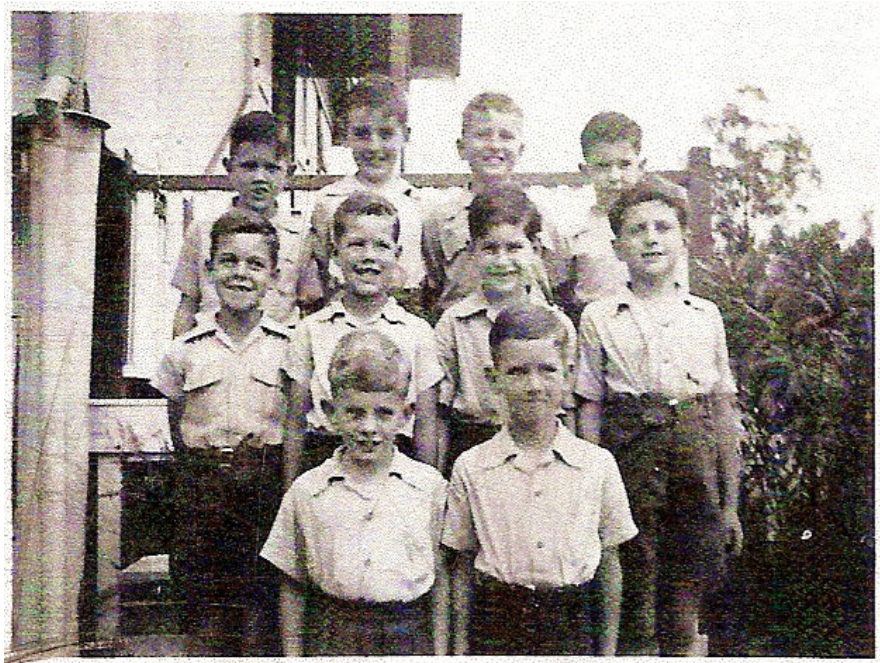


between the all powerful parish priests. At St Lucia, the girls' day shoes were brown and were worn with short brown socks.



*An early photo of the girls in their school uniforms*

The boys wore the same green tie in winter with a fawn shirt, grey shorts, and long grey socks with two green stripes at the top and black shoes. All students wore the school badge.



*A 1954 photo of the boys in their summer school uniform*

[ Back L to R – David Dunworth, Peter Howard, Charlie Spry, ? ]  
[Centre L to R – Leigh Baumann, Chris Holt, John Behm, Ross Pitt]  
[Front L to R – Brian Axelby, ? ]

### **Other Activities**

There seemed to be nothing that the small St Thomas Aquinas School didn't provide, for weekly school fees believed to have been 6d at one time. There was even an annual end of year concert and prize giving ceremony, (Appendix 12) as well as an annual children's ball, which was sometimes fancy dress.



*Some girls all dressed up for the Annual Ball*

### **Closure**

After 14 short but dynamic years of operations, St Thomas Aquinas Catholic School was closed down at the end of 1966. The vigour and life of the school, the building and development program, as well as other smaller signs, suggest that the school's closure in was unexpected. Father Hogan is remembered as assuring the parents from the pulpit that the school's closure was not his wish. School closures don't occur without emotional upheaval for the students and parents whose lives have been touched and formed by them.

St Thomas Aquinas was not the only school that closed after a short life, due to lack of numbers. It was one of 5 or 6 Catholic primary schools in Queensland that cease operating in 1966 alone. (Tobin



If I Have Not Love 1987:52) (Appendix 13) Openings and closings of Catholic schools continue to this day in response to demographic changes and economic demands.

When St Thomas Aquinas School closed Father Hogan organized a city council bus to take the students to Holy Family School. It was an existing bus route through St Lucia to Ironside State School and was extended to Indooroopilly. Priests had more influence in those days and bureaucracy wasn't as complicated.

### **Conclusion**

This photo is of the Howard siblings, three of whom were first day pupils, in Years 1, 2 and 3 respectively; and all of whom attended the reunion in August 2006. Their interest and support is just one small example of the fondness and gratitude held for the small and short-lived, but hugely significant, St Thomas Aquinas Catholic School at St Lucia.



*Terry, Peter and Pauline (Years 1, 2 & 3 in 1953),  
Chris (Year 1 in 1963)*

Appendix 1

Extract from Susa Tobin's book And All This Shall be Added, page 72

*Source: Susana Mary Tobin, 1987, And All This Shall Be Added,  
Conference of Catholic Education, Queensland, Australia*

PARISH	EST'D	SCHOOL	EST'D	RELIG CONG	LAY ADMIN	CLOSED	BOARDERS
OUR LADY OF THE ASSUMPTION NORMAN PARK	1928	OUR LADY OF THE ASSUMPTION	1948	PBVM		1973	
HOLY ROSARY WINDSOR	1928	HOLY ROSARY	1929	RSJ	1978		
ST BRENDAN MOOROOKA	1929	ST BRENDAN	1931	RSJ	1978		
ST JOSEPH NTH IPSWICH	1929	ST JOSEPH	1913	RSM	1975		
ST DYMPNA ASPLEY	1930	ST DYMPNA	1963	RSJ	1978		
OUR LADY OF MT CARMEL COORPAROO	1930	OUR LADY OF MT CARMEL	1943	OSF		1973	
			1974	IBVM			
ST CARTHAGE GORDON PARK	1930	LORETO ST CARTHAGE	1928 1930	IBVM RSM		1976	PgSg
ST JOHN NORTHGATE	1930	ST JOHN	1952	PBVM			
ST AGATHA TOOGOOLAWAH							
HOLY SPIRIT NEW FARM	1931	HOLY SPIRIT	1930	RSM	1979		
OUR LADY OF DOLOURS MITCHELTON	1932	OUR LADY OF DOLOURS MT MARIA	1949 1979	SGS FMS	1975		
CHRIST THE KING GRACEVILLE	1934	CHRIST THE KING	1937	PBVM	1980		
ST ANNE KALINGA	1934	ST ANNE	1948 1953	FMM CSFN		1950 1966	P
ST CHRISTOPHER BREAKFAST CK	1936						
ST JOACHIM HOLLAND PARK	1936	ST JOACHIM	1939	RSJ	1978		
		ST MARTIN DE PORRES (SEVILLE RD)	1947	RSJ		1972	
		ST JOSEPH'S HIGH	1964	RSJ		1970	
ST JOHN VIANNEY MANLY	1936	ST PHILHOMENA became ST JOHN VIANNEY	1941	PBVM	1980		
MATER DEI ST JOHNS WOOD	1936	MATER DEI	1951	RSC	1985		
		ST PETER CHANEL — THE GAP	1971	RSC	1982		
ST LUKE BURANDA	1937	ST LUKE	1949	PBVM		1977	
ST PATRICK MT PERRY	1939						
ST BERNADETTE SCARBOROUGH	1946	ST BERNADETTE	1948	CSB			
		SOUBIROUS COLLEGE	1951	CSB			Sg
		DE LA SALLE COLLEGE	1955	FSC			PbSb
		FRAWLEY COLLEGE	1970	CSB/FSC			
ST THOMAS AQUINAS ST LUCIA	1946	ST THOMAS AQUINAS	1953	CSB		1966	

## Appendix 2

Extract from Susan Tobin's book , If I Have Not Love, page 51

With the development of new suburbs on the outskirts of major cities, it became essential to examine where new Catholic schools would be located and when they could be opened. It was also obvious that old schools in the city centres or the inner suburbs were no longer receiving most of their children from the immediately surrounding areas. Emotionally unpopular though the decision to close these was, action was taken. First to go was South Brisbane (1964), but the following year Brisbane lost its oldest school, St Stephen's cathedral school. Smaller schools in Brisbane suburbs, the provincial cities and country towns were closed either because there was reasonable access to neighbouring schools or enrolments had dropped to a level where the school was no longer viable.<sup>10</sup> (See Table 7).

Source; Tobin, Sussem Mary, 1987,  
If I Have Not Love, Conference of  
Catholic Education, Queensland,  
Australia, page 51.



### Appendix 3

Extract from the 1959 Catholic Directory, page 589

*Catholic Directory in 1959*

#### SUMMARY OF RELIGIOUS ORDERS

This Congregation of Pontifical Rite developed from the Third Order Regular of Mary, whose members left France in 1857 to assist the Marist Fathers in Oceania. The aim is to give glory to God and honour to Our Lady through an apostolate lived among the peoples of the Islands. The Sisters have trained native Sisters in each Vicariate. The Apostolate is Educational—day and boarding schools; Medical — dispensaries, clinics, maternity centres, general hospitals, the care of patients in Leprosaria (work in Leprosaria is voluntary); Social organized welfare work—nurseries, orphanages; Parochial—the care of sacristies, guilds, clubs, etc.

#### No. 31. THE COMPANY OF OUR LADY OF THE BLESSED SACRAMENT

*The Grey Sisters*

MOTHERHOUSE: "Mountfield," 1 Oak Street, Canterbury, E.7, Victoria, Australia. Superior General: Mother R. E. Shanly. Represented in the Archdiocese of Melbourne.

The Company was erected as a Religious Congregation, 11th October, 1949. The Sisters dedicate their lives to rendering personal service to mothers and children in honour of the Divine Maternity of the Blessed Virgin in their own homes (daily) and at Centres conducted by the Sisters. Their efforts are directed towards the preservation and maintenance of Christian Family Life.

#### No. 32. (I.B.V.M.) INSTITUTE OF THE BLESSED VIRGIN MARY

AUSTRALIAN PROVINCIAL: Mother M. Dymrna McNamara, I.B.V.M., Loreto Abbey, Mary's Mount, Ballarat, Victoria. Represented in the Dioceses of Sydney, Melbourne, Ballarat, Adelaide, Perth and Brisbane.

NOVIATE: Loreto Convent, Normanhurst, N.S.W.

The Institute was founded by Mary Ward in 1609 at St. Omer, Flanders and introduced into Australia in 1875 at Ballarat. The principal work of the Institute is the Christian education of girls.

#### No. 33. CONGREGATION OF THE SISTERS OF THE BLESSED VIRGIN MARY

*Sisters of Our Lady Help of Christians, of Sydney*

AUSTRALIAN PROVINCIAL: Reverend Mother M. Joseph, "St. Therese," St. Patrick's College, Manly. Represented in the Archdiocese of Sydney.

The Congregation was founded by Archbishop Kelly in 1931 at Sydney for the domestic care of Seminaries, the conversion and education of pagans, and especially of Australian aborigines.

#### No. 34. (C.S.B.) BRIGIDINE CONGREGATION

GENERAL MOTHERHOUSE: Brigidine Convent, Tullow, Co. Carlow, Eire. Superior General: Rev. Mother M. Chanel Gough.

PROVINCIAL: New South Wales: Mother M. Lawrence Kinkead, Brigidine Convent, Randwick, N.S.W. Victoria: Mother M. Bernard O'Mahony, Brigidine Convent, Malvern, Victoria.

Represented in the Dioceses of Sydney, Bathurst, Goulburn, Brisbane, Perth, Melbourne, Sale, Ballarat, Sandhurst, Wellington (N.Z.) and Auckland (N.Z.)

The Congregation was founded by the Most Rev. D. Delaney, Bishop of Kildare and Leighlin in 1807 in Eire and was established in Australia in 1883. It was founded for the purpose of educating children in primary and secondary, boarding and day schools.



## Appendix 4

Letter from Sister Anita Murray, Brigidine Archivist

Brigidine Province Archives  
Coogee



Ms Liz Little  
PO Box 204  
ASHGROVE Q 4060

7 August 2006

Dear Liz

Please find enclosed copies of Examiners' reports for St Thomas Aquinas School, St Lucia. They are the only records we have for this school. The Sisters who taught there and who are still living are:

Sr Finian Gaughan  
18 Namoi Street, Coonamble 2829

Sr Lorraine ( Sister Emerita) Gatehouse  
*The Gathering Place*, 4 Bancroft Street, Dickson 2602

Sr Carmel McEwen (Mother Camillus)  
*Brigidine House*, PO Box 41 St Pauls 2031

Sr Beryl Grant (Mother Beatrice)  
*Apartment 7 - Kildare Apartments*, 216 Maroubra Road, Maroubra 2035

Sr Dorothea O'Hara  
*Apartment 4 - Kildare Apartments*, 216 Maroubra Road, Maroubra 2035

We were all called *Mother* at that time, and all have reverted to *Sister* following Vatican II. Some changed back to their baptismal names.

I hope this is of some help and interest to you. Best wishes to all for the Reunion. I am sure these Sisters would like to hear about it.

Yours sincerely

(S) Anita Murray C.S.B.

## **Appendix 5**

### **Copied from Brigidine Convent, Indooroopilly Annals – 1953**

#### **January**

Mother M. Joachim Burkett and Mother M. Dorothea O'Hara arrived from Randwick to conduct the new school of St Thomas Aquinas at St Lucia. They form part of our Community here so that we now have twelve sisters.

#### **February**

The St Lucia School also opened for classes from Preparatory to Third Grade and they enrolled about fifty pupils.

His Grace, the Archbishop, blessed the school at St Lucia amid a great gathering of Parishioners and visitors. Many of the clergy of the Archdiocese were present and also Brigidines from Scarborough and Indooroopilly. The school is a temporary one but has been fitted up with every convenience for the Sisters and the children. The situation is delightful, removed as it is from the noise of the traffic on the highways and giving the children the benefit of the fresh air and charming scenery that should aid considerably in cultivating their young minds.



Appendix 6

Extract from *The Catholic Leader*, 19<sup>th</sup> February, 1953, page 9

*The Catholic Leader* 9

**NEW SCHOOL AT ST. LUCIA.** 19.02.1953

**Archbishop's Address.**

The opening of this school at St. Lucia is an occasion that I have long looked forward to, for it is now many years since I procured land here to be used for church and school purposes. Those who like myself can remember when St. Lucia was a wilderness must rejoice today at its rapid and wonderful development and at the honour bestowed upon it by being selected as the home of Queensland's University—a building which would do credit to any city in the civilised world.

St. Lucia was erected into a parish for our Catholic people in 1946 and was very appropriately given the name of St. Thomas Aquinas. Father Alfred Hogan who had done excellent work as an Air Force Chaplain was placed in charge of it and he has been principally accountable for the fine work accomplished in the six or seven years that he has been here.

Father Hogan has very wisely abstained from attempting to erect a parish church. The temporary building with which he commenced have served their purpose well and the extensions which he made recently for school purposes are, I think, admirable. There is every convenience for the Sisters and the children and the levelling and laying out of the playground will put the crown on the effort to provide for the children every possible facility for work and play alike. The situation is delightful, removed as it is from the noise of traffic on the highways and giving the children the benefit of the fresh air and charming scenery that should aid considerably in cultivating their young minds. Any parent that desired anything better for the children than is afforded here would be indeed hard to please.

Yesterday I looked up a record of the number of schools that I have been privileged to open in Greater Brisbane and I found it to be just on 60. It is a fine accomplishment to the credit of our people who have so loyally supported Christian education. I am thankful for all the sacrifices the people have made and I appreciate the friendly relationship we have been able to keep with the schools conducted by the State and with those carried on by other Christian bodies.

The difficulty experienced this year in accommodating children will be but temporary. We have had a large and sudden influx of population and everything possible is being done by the Government and religious bodies to provide for the education of the children.

We hope to see three or four more new schools erected and opened by the Church before the inauguration of the next school year. One undertaking of this kind is a boys' school at Coorparoo, the first portion of which will cost in the vicinity of £50,000. Hitherto we have had only one boys' school—St. Lawrence's—in South Brisbane, and the accommodation there has been overtaxed for years. The boys' school opened by the Christian Brothers at Sandgate last year is already crowded, and the new suburbs are anxiously waiting for the coming of the teaching Sisters and Brothers who will take up the work of education. Finance plays a big part in this movement of erecting schools. The measure of progress made must be according to the measure of the people's generosity which I trust will never fail.

**Mass of Condolence for the Dutch Flood Victims.**

An impressive Mass of condolence was offered by Fr. van Baar, at St. Mary's Church, South Brisbane, on Sunday morning at which His Grace Archbishop Duhig presided.

After a most clear and emphatic sermon in the Dutch language given by Fr. van Baar, His Grace offered his sympathy and that of the Catholic people of Brisbane to the Dutch victims and their relatives, expressing the hope that the Dutch people in the church had been spared the loss of loved ones. From a collection taken up at the Cathedral that morning he had brought with him the sum of fifty pounds, for which on behalf of the Dutch people, Fr. van Baar had offered thanks. Speaking of their language His Grace said that although he was unable to understand it, he had been struck by the eloquence of Fr. van Baar's sermon, which gave him the impression that it must be a wonderful language.

Present at the Mass were Frs. B. van Stokkem S.V.D., J. R. Beereport O.F.M. (Sydney), Mr. Norman Pixy (Consul) with his son, Mr. H. Knottenbelt (Immigration Officer) and Mrs. Knottenbelt together with a very large gathering of the Dutch community. After Mass, morning tea was served in the schoolroom. As well as the generous collection from St. Stephen's Sunday morning collection for the Dutch victims, a large amount was given by the Dutch people present at the Mass at St. Mary's. Fr. van Baar expressed his thanks for clothes sent for the victims while morning tea was in progress. Many other people not present will no doubt be anxious to send their contributions of money and clothes to Fr. van Baar, who is so eager to help the victims of his homeland.

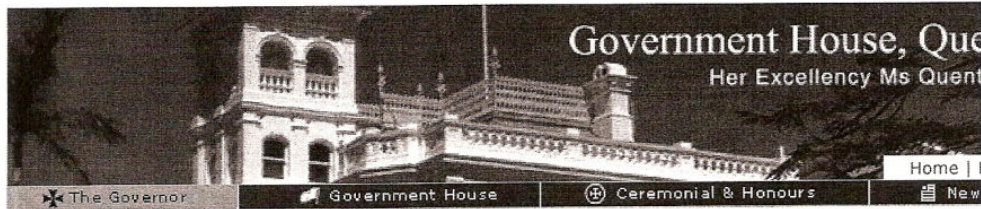


## Appendix 7

### Extract from address given by Quentin Bryce in 2004

<Office of the Governor, Queensland\_071004>

Page 1 of 4



[Speeches and Articles](#)

07 Oct

#### 14th Annual Tom Fitzsimon Memorial Lecture, Brisbane Catholic Primary Principals' Association, Clairvaux MacKillop College Auditorium, Upper Mt Gravatt

##### 'The Spirit of Leadership'

I am delighted and honoured by your invitation to me to deliver the 14th Annual Tom Fitzsimon Memorial Lecture this evening:

- to contribute to the exchange, development, and challenge of ideas and approaches so critical in the evolution and sustenance of a dynamic education process that is responsive to social change and the changing needs of individuals;

- and to acknowledge, keep alive, and refocus for the future the effort, dedication, and passion of an eminence in Catholic education in Queensland, Thomas Joseph Fitzsimon.

I have read with enormous interest and admiration Susan Tobin's record and observations of Catholic Education in Queensland: *If I have not Love*.

Our first Catholic school opened in Brisbane — since then, Catholic schools have grown up throughout the State and have played a significant and influential role in the education of Queenslanders — despite (or perhaps because of) the adversity faced by bishops, priests, religious and lay people during the early years due to very limited funds and human resources, poor working conditions, and the withdrawal of government assistance with the introduction of free state education.

I can only conclude that it was, and remains, the strong leadership of these men and women — their love of their faith and their faith in their mission — that has allowed Catholic education to endure and shine:

- Every parish established a primary school staffed by members of its order — the school was at the centre of the parish community and held a position of respect and significance in the wider community, in towns, cities, and all through our State.

I have the most affectionate memories of the warm generosity that characterised the community-leadership of St Thomas Aquinas Church in my neighbourhood of St Lucia.

We young mothers learnt that Father Hogan was the person to see to help us get much-needed kindergarten and pre-school programs established, the art classes, tennis classes, and dance classes underway.

The parish school had closed and the facilities and land were put to the next best use — developing the potential of our little children, strengthening families.

I learnt so much from that marvellous man: about sharing, giving, ecumenism. He gave us confidence in developing our grassroots leadership in our twenties.

We learnt too that sometimes the best-laid plans failed. Father Hogan had a marvellous fundraising idea. It went like mad in Nudgee BINGO. He got us together. We set the tables. Biscuits, coffee, my husband...

- While these 60s years were a period of growth, as more schools were set up on the outskirts of major cities to cater for the booming post-War population, at the same time, many of the older Catholic schools in city centres

[http://www.govhouse.qld.gov.au/the\\_governor/OfficeoftheGovernorQueensland\\_071...](http://www.govhouse.qld.gov.au/the_governor/OfficeoftheGovernorQueensland_071...) 18/07/2006







Appendix 9

Extract from The Catholic Directory, page 301.

The Official Year Book of the Catholic Church of Australia Brisbane New Zealand & Oceania

1966-67

Christian Brothers. Number of boarders, 417; Marist Brothers. College (primary 243, secondary 166); Christian number of pupils; Christian Brothers. Number of pupils (primary 213), 388; and St. Mary's number of teachers, secondary 813); Christian number of pupils; of teachers, 22; pupils (primary 111, 111); Mercy. Number of boarders, 1016; School—Sisters of number of secondary Parochial School, 503; Sisters of Charity, 253; Dominican Sister College—Number of primary pupils, 261, 331; Martin's Parochial School. Total 626; Sisters. Number of primary 280, 280; of Charity of St. s, 14; number of primary school, 409; Sisters. Number of primary 280, 280; Loreto Convent—Number of primary 294, secondary 294; Sacred Heart. St. Joseph's primary 373, 544; number of teachers, secondary pupils, number of primary of the Good Samaritan number of boarders, 10; of St. Joseph. secondary pupils, Primary Pupils, Primary pupils, s. Number of Brigidine Convent 162, Holy Family pupils, 215, 377; number of teachers, secondary pupils, Number of primary 28; number of 776; number of teachers, Heart College— Sacred Heart Parochial, 362, 367.

Stuartholme (Toowong). Convent of the Sacred Heart—Religious of the Sacred Heart of Jesus. Number of teachers, 18; number of boarders, 137; number of pupils (primary 24, secondary 166), 190; Wilston—Sisters of the Good Samaritan. Number of teachers, 18. St. Columba's College—Number of secondary pupils, 155. St. Columba's Parochial School—Number of primary pupils, 287, 442; Wynnum—Sisters of Mercy. Number of teachers, 28; number of boarders, 17. Mt. Carmel College—Number of secondary pupils, 174. Guardian Angels' Parochial School—Number of primary pupils, 412, 586; Country Booval, Sacred Heart—Sisters of Mercy. Number of teachers, 15; number of secondary pupils, 109. Parochial School, number of primary pupils, 428. Total 537; Gatton—Sisters of Mercy. Number of teachers, 12. Our Lady of Good Counsel College—Number of secondary pupils, 57. Our Lady of Good Counsel Parochial School—Number of primary pupils, 186, 243; Gympie—Sisters of Mercy. Number of teachers, 19; number of boarders, 84. St. Patrick's College—Number of secondary pupils, 172. St. Patrick's Parochial School—Number of primary pupils, 336, 508; Ipswich—Sisters of Mercy. Number of teachers, 28; number of boarders, 21. St. Mary's College—Number of secondary pupils, 265. St. Mary's Parochial School—Number of primary pupils, 541, 806; Kingaroy, St. Mary's—Sisters of the Good Samaritan. Number of teachers, 8; number of secondary pupils, 60. St. Mary's Parochial School—Number of primary pupils, 175. Total 235; Maryborough—Sisters of Mercy. Number of teachers, 17; number of boarders, 23. St. Mary's College—Number of secondary pupils, 142. St. Mary's Parochial School—Number of primary pupils, 347, 489; Murgon—Presentation Sisters. Number of teachers, 6; number of boarders, 10. Rosary College—Number of secondary pupils, 37. Parochial School—Number of primary pupils, 75, 112; Nambour—Sisters of the Good Samaritan. Number of teachers, 13; number of boarders, 26. St. Joseph's College—Number of secondary pupils, 70. St. Joseph's Parochial School—Number of primary pupils, 261, 331; Nanango—Sisters of Mercy. Number of teachers, 7; number of boarders, 6. St. Patrick's College—Number of secondary pupils, 57. St. Patrick's Parochial School—Number of primary pupils, 131, 188; Scarborough—Brigidine Sisters. Number of teachers, 30; number of boarders, 108. Soubirous College—Number of secondary pupils, 231. St. Bernadette's Parochial School—Number of primary pupils, 410, 631; Southport—Sisters of Mercy. Number of teachers, 23; number of boarders, 40. Star of the Sea College—Number of secondary pupils, 201. Parochial School—Number of primary pupils, 593, 734; PRIMARY SCHOOLS (Mixed) City and Suburbs Acacia Ridge, St. Joseph's—Sisters of St. Joseph. Number of teachers, 3; number of pupils, 88; Ashgrove, St. Finbar's—Sisters of Charity. Number of teachers, 9; number of pupils, 260; Banyo, St. Joseph's—Sisters of St. Joseph. Number of teachers, 8; number of pupils, 261; Bardon, St. Mary Magdalene's—Missionary Franciscan Sisters of the Immaculate Conception. Number of teachers, 9; number of pupils, 266; Brighton, St. Kieran's—Cassian Sisters. Number of teachers, 6; number of primary pupils, 276; Bulimba, St. Peter and Paul's—Good Samaritan Sisters. Number of teachers, 13; number of pupils, 383; Buranda, St. Luke's—Presentation Sisters. Number of teachers, 6; number of pupils, 151; Camp Hill, St. Thomas—Good Samaritan Sisters. Number of teachers, 11; number of pupils, 234; Cannon Hill, Blessed Oliver Plunkett—Presentation Sisters. Number of teachers, 11; number of pupils, 424; Coorparoo, St. James'—Good Samaritan Sisters. Number of teachers, 9; number of pupils, 171; Cribb Island, St. Martha's—Sisters of St. Joseph. Number of teachers, 3; number of pupils, 49; Darra, Our Lady of the Sacred Heart. Sisters of Mercy. Number of teachers, 10; number of pupils, 334.

East Brisbane, St. Benedict's—Good Samaritan Sisters. Number of teachers, 7; number of pupils, 137; Erskine, St. Elizabeth's—Presentation Sisters. Number of teachers, 11; number of pupils, 372; Enoggera, Convent of the Assumption—Good Samaritan Sisters. Number of teachers, 10; number of pupils, 334; Geebung, St. Kevin's—Sisters of St. Joseph. Number of teachers, 8; number of pupils, 169; Gordon Park, St. Catharine's—Sisters of Mercy. Number of teachers, 7; number of pupils, 139. Tel.: DU 4046; Graceville, Christ the King—Presentation Sisters. Number of teachers, 6; number of pupils, 234; Harston, St. Philomena's—Sisters of the Good Samaritan. Number of teachers, 9; number of pupils, 305; Hamilton, St. Cecilia's—Sisters of Mercy. Number of teachers, 9; number of pupils, 171; Hendra, Our Lady Help of Christians—Sisters of St. Joseph. Number of teachers, 8; number of pupils, 184; Ingham, St. Joan of Arc's—Presentation Sisters. Number of teachers, 4; number of pupils, 100; Inala, St. Mark's—Sisters of Mercy. Number of teachers, 7; number of pupils, 315; Kallangur, St. Anne's—Sisters of the Holy Family of Nazareth. Number of teachers, 2; number of pupils, 42; Kangaroo Point, St. Joseph's—Sisters of Mercy. Number of teachers, 9; number of pupils, 232; Kenmore, Our Lady of the Rosary—Brigidine Sisters. Number of teachers, 12; number of pupils, 278; Mainly, St. Philomena's—Presentation Sisters. Number of teachers, 10; number of pupils, 278; Mitchelton, Our Lady of Dolours—Good Samaritan Sisters. Number of teachers, 9; number of pupils, 272; Moorooka, St. Brendan's—Sisters of St. Joseph. Number of teachers, 14; number of pupils, 581; Mt. Gravatt, St. Agnes'—Sisters of St. Joseph. Number of teachers, 8; number of pupils, 259; New Farm, Holy Spirit—Sisters of Mercy. Number of teachers, 8; number of pupils, 270; Newmarket, St. Ambrose's—Good Samaritan Sisters. Number of teachers, 9; number of pupils, 234; Norman Park, Our Lady of the Assumption—Presentation Sisters. Number of teachers, 6; number of pupils, 180; Northgate, St. John's—Presentation Sisters. Number of teachers, 7; number of pupils, 206; Nudgee, St. Vincent's—Sisters of Mercy. Number of teachers, 13; number of pupils, 210; Petrie, Our Lady of the Way—Missionary Sisters, Servants of the Holy Spirit. Number of teachers, 6; number of pupils, 201; Red Hill, St. Brigid's—Sisters of Mercy. Number of teachers, 11; number of pupils, 287; Rosalie, Sacred Heart—Sisters of Mercy. Number of teachers, 10; number of pupils, 342; St. John's Wood, Mater Dei—Sisters of Charity. Number of teachers, 8; number of pupils, 221; St. Lucia, St. Thomas Aquinas—Brigidine Sisters. Number of teachers, 9; number of pupils, 147; Salisbury, St. Plus X—Sisters of St. Joseph. Number of teachers, 8; number of pupils, 240; Stafford, Queen of the Apostles—Sisters of the Holy Family of Nazareth. Number of teachers, 16; number of pupils, 592; Sunnybank, St. Joseph's—Sisters of St. Joseph. Number of teachers, 8; number of pupils, 253; Toowong, St. Ignatius—Sisters of Mercy. Number of teachers, 10; number of pupils, 239; Upper Mt. Gravatt—Sisters of St. Joseph. Number of teachers, 14; number of pupils, 541; Valley, St. Patrick's—Sisters of Mercy. Number of teachers, 9; number of pupils, 315; Wavell Heights, Our Lady of the Angels—Presentation Sisters. Number of teachers, 17; number of pupils, 727; West End, St. Francis'—Sisters of Mercy. Number of teachers, 7; number of pupils, 255; Windsor, St. Joseph's—Sisters of St. Joseph. Number of teachers, 7; number of pupils, 137; Woolloowin, Holy Cross—Sisters of Mercy. Number of teachers, 12; number of pupils, 357; Wynnum, Nazareth House—Sisters of Nazareth. Number of teachers, 5; number of pupils, 32; Yeronga, St. Joseph's—Sisters of St. Joseph. Number of teachers, 10; number of pupils, 197; Zillmere, St. Dymphna's—Sisters of St. Joseph. Number of teachers, 14; number of pupils, 376; Zillmere North, St. Flannan's—Missionary Sisters Servants of the Holy Ghost. Number of teachers, 7; number of pupils, 269.

Beaudesert, 8 of teachers, 9; of pupils 222; Beenleigh, St. Joseph. Number: 18; total numb Boonah, All teachers, 5; nu Burleigh He ciscan Sisters of teachers, 6; Caboolture, 3 ber of teachers Childers, St. ber of teachers Coolangatta, Sisters of th teachers, 7; n Gayndah, 3 Number of te number of pu Goodna, St. teachers, 6; n Laidley, St. teachers, 6; n North Ipsw Number of te Pomona, St. ber of teachers Redcliffe, 5 ber of teach Rosewood, of teachers, 5 Surfers' P: Number of te Wondal, 8 of teachers, 1; NOTE: Th there are br Yarraman, p the age of 11 taken as bo The Prims Orders of Si the State Ed highly satisf CHA St. Vince property—3, O'Quinn, ve The Hum of Mercy, 2 ployed in caring for The Gove of such chl respects th number of The maj complete th placed in fc schools for intelligence in the Hom Those pl remain the ment of C After leavi cation with Loreto Family Gd Mother Su 914608. Magdale ing on tl Woolloowin under the dalen Aeyl Mother M Tel.: 573 Home c Mother M 12; numb



## Appendix 10

### The first inspector's report on St Thomas Aquinas School for 1953

#### REPORT of INSTRUCTION.

St. Lucia , 14th. October, 1953.

Mr. Baker.

1. There are some roll details that need attention. Otherwise records are kept neatly and accurately.
2. Pupils are pleasant, easily managed and well behaved. Control is sympathetic and generally stimulative. Children appear anxious to give of their best but more might well be demanded of them in some phases. They are receiving sound training in the development of good social habits and attitudes and are generally alert and responsive. On the whole, government is considered good.
3. This school opened only this year. The four class rooms constructed beneath the church are well lighted, well equipped and attractively furnished. For actual class purposes only 2 are used at present - one to accommodate Grades I. II. and III. under the Head Sister and the other to accommodate Prep Grade. One of the remaining is used for Music, Physical Education etc. Grades from Prep to Grade III are <sup>pre-</sup> and generally classification is correct. There are 3 high age pupils in Prep, whose progress should be hastened. There is another high age girl in this grade but she has made little progress and would appear to be very difficult to teach. There is also one pupil in I. who would be better placed in some form of opportunity class. Numbers are expected to increase considerably in the new year and it is estimated that enrolment will be at least 70. The course of work in I. II. and III. for the early part of the year is rather sketchy in some phases but is now generally showing much more definiteness. The Preparatory Grade course has been set out satisfactorily. Examinations are held regularly. Subject percentage results should be entered in Work Book. Time tables in use are satisfactory on the whole. They should show, however, a summary of time allotments. For the present enrolment, the school is well staffed.
4. & 5. The Sisters give of their best to their tasks and on the whole teach soundly and effectively. The Prep room is well provided with attractive and useful teaching aids. Essential knowledge in main subjects is being generally well driven home and good efforts are being made to encourage the self activity of pupils. In the matter of the latter, it is desirable that systematization should be attempted as early as possible. Development shows in Oral Expression but a higher standard ought to be demanded in some forms of written work. In formal speech subjects, also, efforts should be directed towards developing a quality more nearly approaching the elocutionary type. Further remarks follow:-  
ENGLISH :- Reading I. II. and III. is well forward mechanically and good provision is made for Supplementary Reading. Recitation is Very Fair while Written Composition in III. is Very Fair to Good. Writing is Very Fair. Grades I. and III. are quite strong in List Spelling and II. is Very Fair.  
MATHS :- General soundness is noted in this section. Plentiful oral work is required in Tables and coverage should be given to all presented types. Notation and Written Arithmetic where tested, were found satisfactory.  
NATURAL SCIENCE :- This is being taken on suitable lines. Children keep books in which they are encouraged to be active on matter dealt with. Some children have done well here, but in others, there is some lack of care and neatness.  
ART & CRAFT :- Prep. Grade does a variety of Handwork well. Paper cutting, paper folding and plasticene work are the chief activities. Grade II. and III. girls have commenced needlework and boys do matmaking with wool. The match box work of I. does not impress so much as the work of other grades.  
MUSIC :- Singing is satisfactory.  
PREPARATORY GRADE :- This group is being well handled and generally good progress has been made.

### Appendix 11

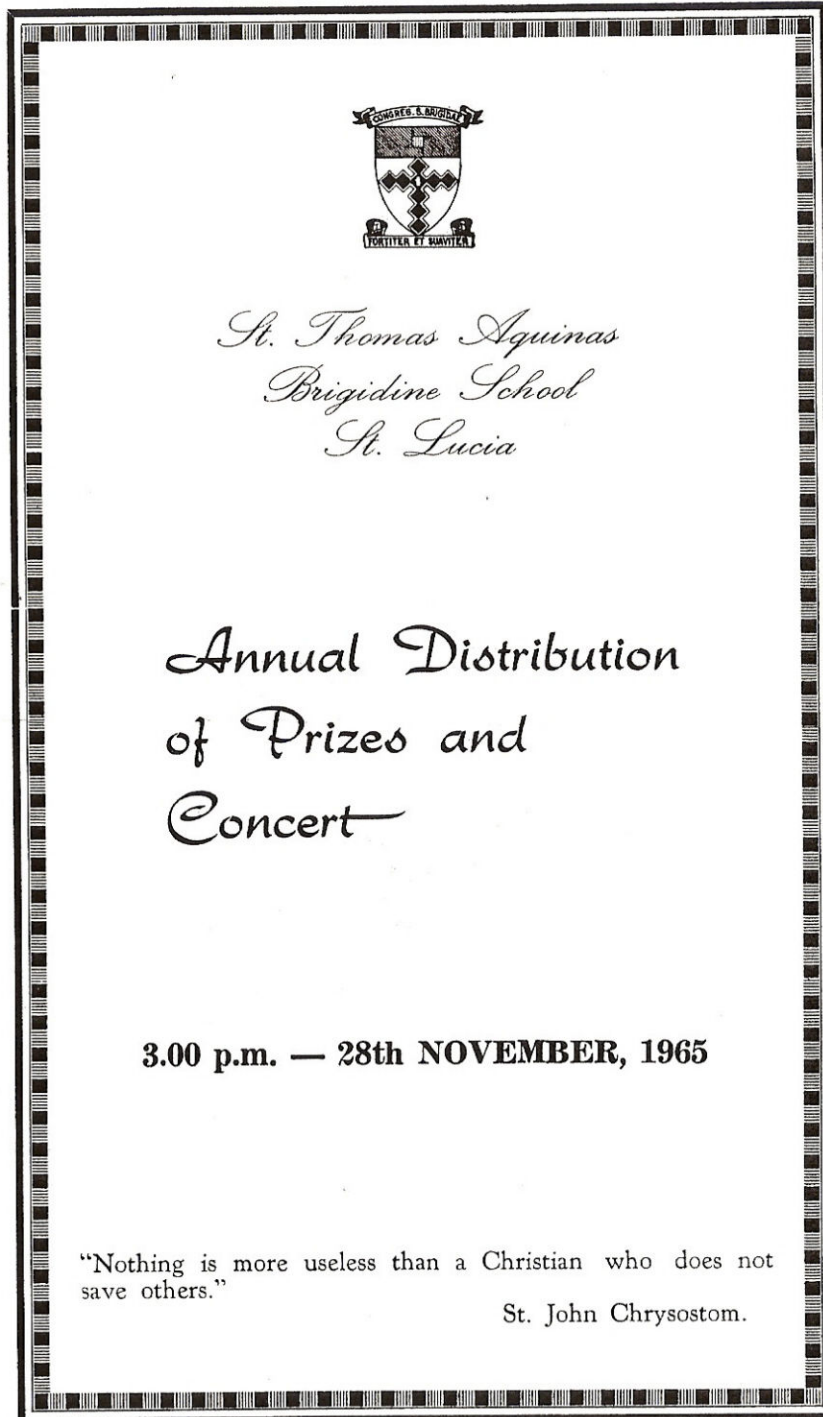
Summary table of approximate student and teacher numbers at St Thomas Aquinas School, St Lucia

Year	Grade	No of Students	No of Teachers	No of Pupils	Girls	Boys
1953	Prep 1,2,3		2			
1954			3	48		
1955	Prep	18	3	71		
	1	15				
	2	19				
	3	14				
	4	5				
	5	6				
1956	Prep 1,2,3,4,5,6		3	75		
1957	Prep	26	2	56		
	1	12				
	2	13				
	3	14				
	4	17				
	5	10				
	6	3				
1958	Prep	21	3	94	48	42
	1	23				
	2	13				
	3	11				
	4	8				
	5	11				
	6	11				
	7	5				
1959			3	101		
1960			4	100		
1961			3	112		
1962			4	123		
1963	3-4	45	5	169		
	5,6,7	25				
1964			6	169		
1965			6	135		
1966			9	147	91	56



Appendix 12

Cover of Annual Concert and Prize Giving Programme, 1965



### Appendix 13

Extract from Susan Tobin's Book *If I Have Not Love*, page 52

Source: *Tobin, Susan Mary, 1987, If I Have Not Love, Conference of Catholic Educators, Queensland, Australia.*

Table 7

Closure of Catholic Primary Schools					
Year	Brisbane	Toowoomba	Rockhampton	Townsville	Cairns
1964	South Brisbane Eagle Heights	Helidon			
1965	Brisbane, Yarraman, Esk Woodford				
c 1966	Bowen Hills				
1966	Kalinga, St Lucia, Coorparoo Heights	Tambo Sth B'berg			
1967	Cribb Island				
1968	Herston		Habana		
1969	Wondai		R'ton		
1970			Isisford	Calen/Kolijo	
1971	East Brisbane Pomona		Theodore		
1972			Farleigh		
1973	Norman Park	Crows Nest		Sth T'ville	
1974	West End		West R'ton		
1975				Railway Est Belgian G'dens	
1976	Gordon Park				
1972	Seville Rd				
1977	Buranda	Dirranbandi	Alpha		
1978	Mt Gravatt East				
1979		Harlaxton			
1980		Augathella			
1981	Hamilton, Fortitude Valley				
1983		Texas			
1985	Red Hill				

As numbers of religious declined in all schools from the late 1960s, a new role gained in importance, that of the religious education co-ordinator. First people to be appointed to the position were religious, who through their training and experience were more familiar with this area than most of the lay teachers. As the latter upgraded their qualifications in religious education through a range of inservice courses or received preservice training at Catholic teachers' colleges, they also

accepted the duty. It was important that religion continued to be the centre of the school's life. After the second Vatican Council, much more emphasis was placed on the bible itself, both Old and New Testaments. Teachers were not just communicators of information about the faith but people who witnessed Christian values in their lives.

The curricular changes that began in the 1960s snowballed in the 1970s and kept rolling. The *status quo* with its "traditional" methods

**References:**

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([http://www.govhouse.qld.gov.au/the\\_governor/OfficeoftheGovernorQueensland\\_071004.asp](http://www.govhouse.qld.gov.au/the_governor/OfficeoftheGovernorQueensland_071004.asp))

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The Catholic Directory, 1954 - 1966, held at the Brisbane Catholic Archdiocesan Archives

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The Official Year Book of the Catholic Church of Australia, New Zealand and Oceania, 1966-1967

Tobin, Susan Mary, 1987, And All This Shall Be Added, Conference of Catholic Education, Queensland, Australia

Tobin, Susan Mary, 1987, If I Have Not Love, conference of Catholic Education, Queensland, Australia

Venables, Ian, 2006