

A Brief History
of the
Roman Catholic
Parish
of
Devonport

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PREFACE

I am acutely aware that what follows is merely a sketch outlining the activities of the Catholic Community of Devonport. It would indeed be an Herculean task to set down an account of the toil, sacrifices and dedication of the religious and lay members of the community who have, over more than a century, laid the foundations and then maintained the structure of their faith on this part of Auckland's North Shore.

A debt of gratitude is due to the Sisters of Mercy and those pioneer priests who, with fortitude and determination, served the small Catholic community so well in the first difficult years of settlement. Their dedication has borne fruit in the progressive and vigorous parish that continues from the official beginnings of 1904. That is their memorial.

ACKNOWLEDGEMENTS

To all who have helped and supported my efforts to produce this somewhat sketchy account of happenings concerning the Catholics of the North Shore from the early years of settlement, the establishment of the parish of Devonport in 1904 and the procession of events to this year; 1990, a period of over a century. I wish to acknowledge, in particular, the support of Monsignor Paul Cronin, without whose encouragement this would not have been written or even contemplated; Sister M. Veronica Delany, who from the beginning has given her support, painstakingly checked the first typescript and made suggestions as to the format that have been gratefully accepted. I would also like to thank all of those parishioners who have provided so much of the information on which this record is based. Those who I must name are James and Nola Hendry, Darcy O'Brien, Tim O'Connell, Shelia Duxfield and my wife Erica, who has been able to supply much valuable data. Finally to Rev. Father E. R. Simmons for his ready assistance and the descriptions and histories of those priests who followed Father Furlong in the care of the Devonport parish.

J. de Joux Oswald

August, 1991.

J. de Joux Oswald

DEVONPORT CATHOLIC PARISH

This is my God, and I will praise him;
The God of my father, and I will exalt him.

Exodus 15:2

This book is dedicated to the memory of
NORA ANGELINA (CRONLY) PARKER
13/6/1882 24/4/1964

Part One

History

BISHOP POMPALLIER AND THE SISTERS OF MERCY

The works and travels of Bishop Pompallier are well documented, and it is outside the scope of this volume to touch on many of the matters recorded. It should, however, be noted that apart from journeys in the Pacific and within New Zealand, the Bishop spent time in Europe. During a visit to the Old World, late in the 1840's, he travelled to Ireland, specifically to Dublin, the founding place of the Order of the Sisters of Mercy. The Institute there, built by the foundress, Mother Mary Catherine McAuley, in 1827, became the cradle of the Institute of Our Lady of Mercy. Whilst on his visit to Ireland, Bishop Pompallier called at the Convent of St. Leo's at Carlow where the Sisters of Mercy had just arrived on the Feast of St. Leo, 11th of April, 1837. By 1849 the Bishop had finished his business in Mainland Europe and was ready to return to his mission. He had some priests to take back with him, but as yet, no nuns. Everywhere he met with sympathy and courteous interest, but active co-operation he had still failed to find. When he turned into the gates of St. Leo's one day in April, just three years after he had left New Zealand, it must have been with strong emotion under his dignified composure that he rang the door-bell of Carlow Convent and asked to see the Reverend Mother. The Superior of St. Leo's at the time was a remarkable woman, Mother Cecilia Maher, a worthy successor to her gifted cousin and close friend, Mother Frances, who was the first superior of St. Leo's.

The outcome of this meeting between the Bishop and Mother Cecilia was the departure to the Antipodes of a band of nuns who sailed from Antwerp on the *Oceanie*, on the 27th of August, 1849. It seems that there must have been at least three lists naming these pioneers. Two are inaccurate, but what follows is an authentic list from the archives of St. Mary's Convent, Auckland, as provided by Sister M. Veronica.

Mother M. Cecilia (Ellen Maher)
 Sister M. Philomena (Margaret Dwyer)
 Sister M. Brigid (Johanna Maher)
 Sister M. Catherine (Elizabeth Hughes)
 Sister M. Xavier (Honora Franklin)
 Sister M. Aloysius (Mary Devereux)
 Sister M. Josephine (Mary Slattery)
 Sister M. M. Ligouri (Ellen Taylor)

Of these, the first three were professed religious, the next two, white veiled novices, and the last three, postulants who were received soon after their arrival in Auckland. Writing their names on the *Oceanie's* passenger list that day, they all unknowingly wrote themselves into history. Sister M. Philomena Dwyer became the diarist of the group, and Sister M. Veronica tells us that this diary, just as Sister Philomena wrote it, is preserved in the archives of St. Mary's Convent at Ponsonby, Auckland.

I have deemed it necessary to quote from the writings of Sister Mary Veronica Delany, as the Sisters from Carlow began their association with Devonport, first as it was a part of the cathedral parish, and later as a parish in its own right that has continued to the present day. The influence of the Sisters of Mercy is, and has been, an integral part of the life of the people of Devonport for almost a century.

THE CATHOLIC CHURCH ON THE AUCKLAND'S NORTH SHORE

THE FIRST CHURCH BUILDINGS ON THE SHORE.

SISTERS OF MERCY AT TAKAPUNA AND DEVONPORT.

THE BEGINNINGS OF CATHOLIC TEACHING AT DEVONPORT.

ESTABLISHMENT OF ST. LEO'S CONVENT AND SCHOOL.

By 1863, the Catholic Church was well established, particularly in Auckland, the Waikato and North Auckland. The districts closer to the Cathedral parish were well staffed, considering the times and the populations of both Maori and Europeans. Father Hugo d'Arkramann was responsible for the North Shore, the Wade River district, Puhoi and its Bohemian settlers and for Mahurangi, a few miles further north. For some years the needs of

the Catholics of the Devonport area were served by a number of visiting priests. Notable among these was the Rev. Father Walter McDonald. In 1849, due to the efforts of Bishop Pompallier, the College of St. Mary's was built at Takapuna as a school for Maori boys and to cater for the needs of seminarians and catechists. The original building was destroyed by fire but soon replaced by a larger structure which became St. Joseph's Orphanage, to which a school of the same name was attached¹.

Although Devonport was created a parish in 1904, it was not until 1917 that Takapuna became a parish, and the Reverend Father C. F. Patterson was appointed as parish priest.

Prior to Devonport becoming a parish, Sisters of Mercy from St. Mary's, Ponsonby, travelled to the North Shore by ferry and even on occasion by rowing boat, to conduct classes, firstly in the homes of Catholics and later, for a short period, in the small wooden chapel.

"In the 1890s the Sisters of Mercy reached out over the beautiful Waitemata and established a branch in the pleasant seaside suburb of Devonport. Up to 1896, Devonport had no resident Priest." Prior to this, two Sisters of Mercy from St. Mary's, Ponsonby, took the early ferry every Sunday afternoon to give religious instruction to children gathered in the homes of Catholics, as noted above.

The year 1893 saw the erection of the first Catholic church in Devonport and coincidentally, the foundation of St. Leo's Convent. According to Sister Mary Veronica Delany, Mother M. Ignatius Prendergast, seeing the need for a Catholic school on the North Shore, instructed Sister M. Peter Byrne, Sister M. Columba Prendergast and Sister M. Stanislaus Carmody to make a foundation there. On the 11th of September, 1893, on behalf of their Order, Mother Paula Innes and others signed the Deed of Conveyance over a property situated on what is now the corner of Albert and Victoria Roads. The land, purchased from a vendor named Oliphant, had on it a cottage in which the appointed sisters took up residence. A room was made available in the cottage, and beginning with about sixty pupils, the sisters taught senior pupils there, while the primary pupils were taught in the church. As in other convents in the community, after their day's work in the school, the sisters turned to music teaching, both to help in the spread of Christian culture and to make ends meet for themselves.

Conditions improved when St. Leo's School was built in the convent grounds. In 1898 a building specifically intended as a school was designed by John Boylan, a civil engineer and a member of the Catholic community. It was officially opened in the same year. In addition to his professional services, Mr Boylan donated the sum of (pound) 20 towards the cost of construction. It is evident that much thought and sound planning was responsible for the considerable progress made in those first few years. Following the official opening in the year of its building, the school was first divided into two sections, one being the named St. Leo's Academy and the other St. Leo's School. Both were housed in the same building and attended by the same teachers. The academy pupils' fees were greater than those of the school, a device to assist with the rather meagre resources of the Sisters of Mercy. This arrangement was discontinued after a year or two. It is interesting to note that the original St. Leo's Academy sign is now affixed to the Owen's Road end of the present senior school building. The old sign was in the process of being cleaned in preparation for repainting when the old Academy title appeared from under the numerous coats of old paint. Records show that the cost of the original building, when completed, was (pound) 550. This wooden building served the school, along with additional accommodation for pupils until 1989, when it passed to the care of the Diocese of Auckland for use as a parish hall, with the school still making occasional use of it.

On October 1st, 1915, the school was registered with the Department of Education, and some areas of curriculum development and administration came under the jurisdiction

¹ In 1985 the orphanage, which had been in the care of the Sisters of Mercy, passed to the control of the Diocese of Auckland to be used first as a pre-seminarian's study house and also to provide accommodations for various groups within the structure of the Church. Until 1989, Sisters of Mercy taught in the primary school that was a part of the St. Joseph's complex. The school is now staffed by lay teachers.

of the Auckland Education Board, through the Department. Departmental Registers of Entry, Progress and Withdrawal were in use from the first term in 1914. The closer association with the Department of Education meant that a school committee had to be elected. The first election was on February, 1916, and the following persons were elected:

Reverend Father M. J. Furlong (Chairman)

T. P. Gilfedder (Vice Chairman)

J. P. Wright (Treasurer)

J. V. Lawes (Secretary)

L. McGann

B. Seaver

C. E. Cuming

A. Cowan

The committee set fees for Catholic pupils at (pound) 2 per family and for non-Catholics (pound) 2 for the first child and (pound) 1 for each further child. These latter had to be paid in advance, but Catholic parents could pay monthly or quarterly. The minutes of the first committee meeting were printed by the Devonport Printing Works. A copy of these first minutes has been preserved and a facsimile is included here.

On retracing my research data and referring to some records, some differences in the sequence of events leading to the establishment of the school appear. There is no doubt that the property on which the convent was opened was purchased by Mother Paula Innes and others, and it is reasonable assume that the foundation of the school should date from the signing of the Deed of Conveyance of the property purchased from Mr. Oliphant, even though it is certain that some teaching took place earlier than 1893.

On the 21st of January, 1989, my wife and I had the privilege of attending the 100th birthday celebration of Hazel Gladys Check, nee Lisle, the last surviving foundation pupil of St. Leo's. Hazel's parents were Protestants and her father was the engineer at Lake Pupuke pumping station. Hazel, who spent the whole of her school life at St. Leo's, was enrolled as an Academy pupil on her fifth birthday, the 21st of January, 1895, when the school was well established but the buildings described not yet erected. Her name still appears on the school's Standard Six Register of 1906, her age being recorded as sixteen years².

By 1959 it was decided that the original cottage, which had served the Sisters of Mercy for sixty-six years, was quite inadequate for a convent and should be replaced by a larger and more suitable building. Nyall Coleman, an ex-pupil of St. Leo's School and a practising architect, was engaged to prepare plans. When these were approved the cottage was demolished and the present two-storey building was erected in its place in 1959.

The Minute book of the Devonport Borough Council of 1958-9 records:

Indexed under "S"

St. Leo's Convent:

Pages 131, 149, 183

Arbor Day, 1958

Visit by Mayor and Councillors

Page 183

Arbor Day.

Letter from Christine Cassin.

Thanks to Council for visit on Arbor Day.

² Unfortunately she did not survive till her one hundred and first birthday, having passed away on the 1st of December, 1989.

Pages 710, 262, 303 Building Fund Committee (St. Leo's)
Use of Council tractor at fair 15/11/58
also 7/11/59

Page 615 Opening new Convent
Opened on 26 July 1959

MINUTES OF ORDINARY MEETING HELD IN THE COUNCIL CHAMBERS ON
WEDNESDAY, 15 JULY, 1959, AT 7.30 P.M.

St. Leo's Convent. A Letter was received from Rev. Father M. J. Furlong

Invitation to Councillors and their wives to be present on
Sunday, 26 July, 1959 at 3.00 pm, when the new St. Leo's
Convent, Devonport, is to be opened by his Grace
Archbishop Liston.

Received.

Theses minutes provide documentary evidence that the new convent was opened on
Sunday the 26th of July, 1959, at 3.00 pm.

St. Leo's Convent School

DEVONPORT

TEACHING STAFF, SISTERS OF MERCY

The teaching records dates noted in the third column below are from school inspectors' reports and are the earliest dates in each case. It must be remembered that some sisters taught on several occasions often in periods sometimes separated by several years. In this event it was decided to arrange these entries in alphabetical rather than chronological order.

<u>NAME</u>	<u>GIVEN NAME</u>	<u>RECORDS</u>	<u>PROFESSED</u>	<u>DIED</u>
Sister M. Aidan	Brigid O'Connor	1923	19.03.1917	19.06.1973
Sister M. Aloysius	Mary Davis	1937	25.03.1918	08.05.1979
Sister M. Angela	Margaret Tully	1927	25.03.1915	04.03.1989
Sister M. Anita	Susan Lynch	1930	19.01.1926	30.02.1984
Sister M. Antonio	Ellen Kelleher	1924	29.09.1909	17.08.1931
Sister M. Aquin	Frances Cole	1929	10.04.1912	25.02.1960
Sister M. Assumpta	Brigid Conroy	1964	27.01.1929	17.10.1976
Sister M. Berchmans	Mary Jane Fortune	1920	19.03.1917	22.02.1950
Sister M. Boniface	Marcella Somers		25.03.1941	
(Later Sister Marcella)				
Sister M. Borromeo	Mary Halpin	1920	19.03.1917	17.10.1976
Sister M. Calasactius	Marion Gallen	1916	07.10.1908	11.09.1939
Sister M. Callistus	Susan Myall	1916	07.10.1908	21.12.1966
Sister M. Clement	Bride O'Connor	1914	05.07.1900	30.07.1922
Sister M. Conrad	Joan Derrick	1972	05.07.1957	
(Later Sister Joan)				
Sister Cora (novice)	Cora Broughton	1923	19.01.1926	32.11.1987
(Later Sister M. Leonard)				
Sister M. Columba	Agnes Prendergast	1893	13.10.1885	10.02.1943
Sister M. Consiglio	Mary Mason	1926	02.10.1924	19.03.1990
Sister M. Damian	Anna Kavanagh	1938	19.01.1926	08.03.1979
Sister M. Declan	Catherine Hanrahan	1947	02.02.1941	
Sister M. de Sales	Mary Rice	1926	01.07.1898	01.07.1950
Sister M. Dominic	Mary Avery	1931	05.07.1900	07.06.1953
Sister M. Dominica	Mary O'Reilly	1942	19.01.1926	05.08.1957
Sister M. Dympna	Mary Madden	1919	09.04.1917	19.12.1979
Sister M. Edward	Eileen Conroy	1945	02.02.1942	19.08.1985
Sister M. Evangelist	Maura Cavanagh	1926	07.04.1920	01.01.1981
Sister M. Francesca	Kathleen Coter	1943	02.01.1941	29.01.1984
Sister M. Germaine	Eileen Barrett	1941	02.02.1941	
Sister M. Gertrude	Anne Doherty	1923	06.01.1896	02.08.1938
Sister M. Hilary	Cecilia Carrington		02.02.1905	22.07.1959
Sister M. Ita	Mildred Myall	1915	10.04.1912	19.10.1977
Sister M. John Bosco	Mary Raleigh	1963	05.02.1955	
(Later Sister Mary Raleigh)				
Sister M. Joseph	Mary Fleming	1967	19.01.1926	08.05.1986
Sister M. Josphine	Catherine Kenny	1938	02.10.1896	17.06.1938
<u>NAME</u>	<u>GIVEN NAME</u>	<u>RECORDS</u>	<u>PROFESSED</u>	<u>DIED</u>

Sister M. Leonard	Cora Broughton	1923	19.01.1926	23.11.1987
Sister M. Linus	Margaret Halpin	1967	05.02.1955	
(Later Sister Margaret Halpin)				
Sister M. Louis	Elizabeth Dempsey	1941	19.01.1926	08.12.1961
Sister M. Louise	Brigid Lyons	1958	05.02.1955	
Sister M. Majella	Brigid O'Donoghue	1923	26.10.1912	16.02.1933
Sister M. Marcellus	Ellen Perkins	1925	24.09.1903	15.07.1962
Sister Margaret Mary	Mary Mortelle	1914	16.04.1898	12.03.1947
Sister Marie	Marie Forsman	1986	17.01.1959	
Sister Maria	Sheila Foley	1977	05.01.1957	
(Later Sister Maria Foley)				
Sister Marietta	Florence Mahon	1962	16.06.1952	
(Later Sister Florence Mary)				
Sister Mechtilde	Kathleen Flanagan	1938	19.01.1926	
Sister M. Paul	Teresa O'Hara	1924	10.04.1912	20.05.1925
Sister M. Paulinus	Francel Karl	1979	26.01.1950	
Sister M. Patricia	Magdalen Neylon	1934	10.04.1912	22.09.1962
Sister M. Peter	Olive Mellor	1959	02.02.1932	
Sister M. Philomena	Mary Wallace		25.03.1915	05.07.1956
Sister M. Pius	Kathleen Mahon	1969	05.02.1955	
(Later Sister Kathleen Teresa)				
Sister M. Regis	Geraldine Bopurke	1924	05.07.1900	09.01.1943
Sister M. Stanislaus	Florence Carmody	1913	16.04.1898	19.05.1969
Sister M. Teresita	Annie Hayes	1939	16.04.1898	15.11.1981
Sister Vincient Mary	Mary O'Hara	1952	17.05.1933	22.05.1968
Sister M. Vianney	Nora Collins		25.03.1915	25.08.1971

Part Two

The Churches

THE CHURCH OF ST. FRANCIS DE SALES

Governor Sir George Grey endowed various Churches with sites to assist with their development in this new country. On the second day of July, 1862, three such sites on the north western slopes of Mount Victoria in Devonport were confirmed by an Order in Council as churchyards, in respect of the Anglican, Catholic and Presbyterian denominations³. The three groups lost little time in making use of their properties for burials. The Anglicans had the largest of the three allotments and, with a very few exceptions, ceased to inter members of their church there after 1890. Many years later, as they had built in Church Street, the Devonport Borough Council agreed to take over the care of their churchyard area. This large area, the northernmost of the three, continues to be maintained now by the North Shore City Council.

The first Presbyterian church on the North Shore was built on the corner of Cracroft and Church Street in 1866. A second church was finally erected by the Presbyterians in 1916 and named St. Paul's. This latter building is alongside the Church of St. Francis de Sales and All Souls. For many years prior to the building of St. Paul's the Presbyterian churchyard had been in frequent use; many residents of Auckland being interred there. As with the Anglicans and Catholics, few burial took place after 1890.

It is interesting to note that the Devonport Borough was incorporated as a Municipality in 1886 and the name of the area changed from "Flagstaff" to "Devonport" from the 1st of June, 1869.

The Catholics confined their burials to the rear of their section, and in 1893 a chapel was erected on the lower part, close to the public footpath. A presbytery was erected in 1962 on land that had belonged to the Anglicans, on the south west boundary of their original property. This was purchased from the Devonport Borough Council for the sum of (pound) 650.

For some years, Catholics had been served by various itinerant priests, the most notable among these being Father Walter McDonald, a most able and distinguished cleric who became Bishop Pompallier's private secretary. Mention has also been made of Father James Hackett. Both of these priests were elevated to the Monsignori. Services were held in the homes of Catholics, but it became increasingly necessary for these people to establish permanent quarters. To this end it was suggested that the Chapel of St. Francis de Sales, built by Bishop Pompallier in 1865, be transported to Devonport. There is little doubt that Monsignor Hackett supported this suggestion.

A description of the Mortuary Chapel of St. Francis de Sales appeared in the *Auckland Weekly News* on the 25th of November, 1865, at the time of its building:

WEEKLY NEWS

AUCKLAND, 25TH OF NOVEMBER, 1865

The site of the chapel is in the Roman Catholic Cemetery close to Upper Symonds Street, and nearly opposite the Episcopal Chapel of St. Sepulchre's. It is intended, in the meantime at least, to use the chapel for only mortuary services, and the interior will not be fitted with pews. The plan of this chapel is Gothic, but somewhat differently carried out from the chapel of St. Mary's (built in the same year). In this case, the spire, the top of which will be about 57 feet from the ground, will rise from the front of the building, and immediately under it will be the organ loft. The only entrance will be by a door at the eastern end, above which will be a rose window with stained glass. The extreme length of the building will be about 51 feet and its width 33 feet. The chapel, and that of St. Mary's are being erected from designs furnished by Mr. Edward Mahoney, Architect, Wellington Street.

³ The latter has often been referred to as Wesleyan by people of the North Shore.

It is interesting to note that the chapel of St. Francis de Sales, commissioned by Bishop Pompallier and named by him, was one of the early churches designed by Edward Mahoney & Son, and that the church of St. Francis de Sales and All Souls that finally replaced it at Devonport in 1919 was one of the last to be designed by the firm. The latter was the work of Thomas Mahoney, son of the founder. Thomas Mahoney died in 1923 and the business was taken over by a nephew, Nigel Walnut, who closed the firm three years later because of the economic climate of the time.

As will be noted from the above, the "reconstructed" church at Devonport retained its name. The "new" church of 1919 retained the original name but with the addition of "and All Souls", thus commemorating those who lost their lives in the Great War of 1914-18.

The removal of the mortuary chapel to Devonport and its reconstruction was attended by considerable controversy from a very limited number of persons. As the Devonport Borough Council of the time (1893) was the authorising body where building within the borough was concerned, it is fortunate to be able to trace the matter through reference to the minutes of Council meetings during the period⁴.

Reference to the transcripts of the minutes of the Devonport Borough Council of the 20th of November, 1893, show that Mr. Antonio Martin had on the same day made an application for a permit to erect a mortuary chapel in the Roman Catholic Cemetery. During the meeting, the Foreman of Works reported that Mr. Martin had commenced to erect the chapel so it appears that a great deal of work had already been completed by Mr. Martin in dismantling the chapel at Symonds Street, transporting the parts to the Auckland Waterfront, and after loading them on to a barge, ferrying them across the harbour to Devonport. Mr. Martin had also been warned that he should not proceed as he had commenced re-erecting the building. I was unable to find any reference to action being taken to prevent Mr. Martin continuing with his project. It seems that being faced with a fait accompli, the Council attempting to limit the use to which the chapel could be put. Finally, however, the whole matter seems to have blown over, or the participants to have run out of restrictive ideas, as no further questions appear to have been raised. The important part of the exercise was achieved, and the local Catholic community now had a permanent place of worship. It is difficult, in these times, to imagine a public body having the power or the effrontery to decide on the religious usage of any organisation. As the rebuilt North Shore version of the Church of St. Francis de Sales was not only used as a mortuary chapel, but doubled as the parish church, it soon became too small for the growing Catholic community and it was decided to make additions in the form of lean-to structures against the north-west and south-east walls of the chapel. The entrance was also extended to form an entrance porch. These modifications enlarged the capacity of the building from 100 to 200 persons.

In 1904 Devonport was declared to be a parish, within the framework of the Catholic Administration. Rev. Father Martin Meagher was appointed as its first parish priest, and given the responsibility of establishing the new parish. One of his first tasks was to obtain a presbytery. Using money obtained from the "Fynes Fund"⁵ he purchased a property at 15 Mozley Avenue. This consisted of three sections brought together under a single title. The land had on it a cottage and a stable, the latter housing a horses and trap at a later stage. After less than a year as parish priest, Father Meagher asked to be moved as he saw little future for the parish. His wishes were acceded to, and he spent part of 1905 and the years 1906-7 at Puhoi⁶ before moving to Parnell in 1908.

In the beginning, the priests from Puhoi were also responsible for Devonport and areas south of Puhoi.

Father Michael Joseph Furlong, an Irish priest, had arrived in Auckland on 22nd of June, 1902. After a short period at Newton, and then Gisborne, he was given the opportunity

⁴ Full details of this series of meetings can be found in Appendix One.

⁵ The Fynes Fund was from a bequest by Monsignor Fynes, established for the development of the Diocese. Monsignor Henry Fynes, the Vicar General, had charge of the Diocese of Auckland following the departure of Bishop Croke at the January, 1874, until the appointment in 1897 of Archbishop W. B. Steins.

⁶ In 1866 the Bohemian settlers had built a church at the seaward end of the valley of the Puhoi stream. The first resident priest there was Father Adelaar who was followed by Father d'Arkramann in 1868.

by Bishop Lenahan, to replace Father Martin Meagher at Devonport. The offer was accepted and Father Furlong took up residence in the presbytery at 15 Mozley Avenue. He took with him, as housekeeper, a widow named Edith Hogan, who had looked after him following his arrival at Newton. She had two children. Mary Hogan, the elder of the two, was born on the second of May, 1893, and a photograph taken about 1906, in which year she would have been 13 years of age, shows her with a group of adults and children in front of the convent school building. This appears to be a photograph of the pupils of the academy and the school. A curious feature is the absence of any of the Mercy Sisters who were teachers.

In addition to the property belonging to the Mercy Sisters, the Church owned two properties in Owens Road. These backed on to the school grounds and each was occupied by a cottage, both of which were rented to local families. As the buildings were in poor condition and the cost of maintenance was uneconomical, Bishop Liston agreed that the buildings should be sold for removal and the land incorporated into the school property. This meant that the land was subject to remission of rates and also gave safe access to the school from Owens Road.

During the early years the parish of Devonport extended to Albany and Northcote. There was a small church at Albany from 1849, this having been built by local people. As there was no resident priest, Father Furlong periodically drove there in his trap to say Mass. He also provided the same service at Takapuna, where a church or chapel was part of the St. Joseph's complex. Once a month Father Furlong journeyed to Coromandel in spite of his intense dislike of voyaging by sea as the Coromandel was then a part of Devonport parish, and he was responsible for servicing the area. Father Frank Wright told me recently that during his three-year term at Devonport in the mid-1940s it was his duty to travel to Islington Bay on Rangitoto Island, once a month, to celebrate Mass there.

As the Catholic population of Devonport continued to increase, it became evident that it would soon outstrip the accommodations provided by the modified Church of St. Francis de Sales. Over the years following his appointment, Father Furlong made many representations to the Diocese that considerations be given to the building of a larger and more permanent church. Finally approval was given, plans were drawn and work commenced. From the outset the project was devilled by lack of finance, but with much courage and determination the work went ahead. The following pages detail the plans and lead to a description of the Church of St. Francis de Sales and All Souls that was dedicated by the Bishop of Auckland, the Rev. Henry Cleary, on the 14th of March, 1919.

Plans and Details
St. Francis de Sales and All Souls Church

In her thesis, "The Churches of E. Mahoney and Son", Sister Gael O'Leary details the materials and building methods stipulated by the architects for the construction of the building. Devonport Parish had to face an escalation costing. Finding a contractor willing to quote for the work was a further difficulty, as well as a shortage of experienced tradesmen and artisans, following the ending of World War One. A decision to employ "day labour" proved expensive and impractical. In spite of the many difficulties encountered, the church was finally completed and is a fitting compliment to its designers and all who took part in its building.

The Plans and Elevations (pages on) show the apsed baptistry in the position usually occupied by the main entrance to such a building. As a part of the major works undertaken during 1969, the baptistry, originally separated from the nave by a grille and a set of wrought iron gates was changed into a "crying room" by the removal of the ironwork and its replacement by a plate glass window across the full width of the baptistry. A partition and entrance door on the north west side of the converted area completed the alteration. The baptismal font which had been removed to the north west wall of the Sanctuary in 1969 was removed once again, this time to the small room to the left of the crying room. Placing of a wrought iron gate, once a part of the baptistry, in the front of this room has converted it into a new baptistry. This latter work was completed in August, 1990.

The baptismal font has been completely refurbished and the lid surmounted by an orb and cross, had to be dismantled and rebuilt as it had fallen into disrepair. A brass plate commemorating the presentation of the font to the church in 1919 by Joseph Patrick Wright has been affixed to the pedestal.

Two fountains of Oamaru stone, set into the walls of the nave by each of the two entrance doors, were repaired as their top surfaces had begun to disintegrate through the action of body fluids from the hands of parishioners over the many years since they were first fitted. Both fountains were cut away to reach unaffected material and then remoulded in white cement which has been treated with a water-imperious preparation.

On the north west wall is a chapel, matched on the opposite wall by the confessional. The former, originally known as the Sacred Heart Chapel, contains an altar of polished native wood that was presented to Bishop Luck in 1885 by the Children of Mary. It no longer contains relics or an altar stone but is surmounted by a tabernacle. A door situated at the left side of the body of the altar encloses a space wherein Father Furlong kept the crib figures. A crucifix donated to the church by a missionary priest in Father Furlong's time hangs on the wall above.

A pair of asymmetrical angel figures that once flanked the original altar in the sanctuary have been placed, one on either side of the altar. These were removed from the sanctuary in 1969 when the present altar was installed and were put into storage. Both have been restored. Monsignor Cronin has placed a memorial book containing the names of former parishioners on the altar of the chapel.

The statue of the Sacred Heart, now positioned in the niche of the wall to the right of the Sanctuary once stood in the chapel described above. Its position in the niche is in place of the white, stone statue of St. Joseph that now occupies a pedestal in front of the crying room. It was presented to the church by Peter and Helen Mary Walsh whose nine year old son, Owen Hanley, died in the influenza epidemic of 1918.

During 1969, Father Terry commissioned Mr. Jack Figgins, a sculptor and at that time a parishioner to carve two statues, one of the Holy Virgin and the other of St. Joseph. Mr. Figgins informed me that both were carved from seasoned Rimu with some jarrah laminations. On completion they were painted a terracotta shade. Though execution of these is robust and in keeping with today's form (1989), they did not meet with the approval of some of the older parishioners nor did they find favour with Father Terry's successor, Monsignor Hyde. They did not harmonise with the internal architecture of the building. During the renovations of 1969 this statue of St. Joseph had replaced that of the Sacred Heart in the chapel just discussed. Before the recent modifications it was removed to the parish hall

with its companion figure and replaced by Bishop Luck's altar. The companion figure of the Virgin had been placed in the niche to the left of the Sanctuary in 1969, displacing the figure of the Virgin that has now been restored to its proper place. This latter statue is of porcelain and in size, execution and form matches the Sacred Heart statue in the opposite niche.

The wooden figures now gracing the parish hall appear artistically compatible with their new environment and enhance the appearance of the hall. Mr. Figgins appears happy with the repositioning of his work.

Fourteen plaques representing the Stations of the Cross were purchased by Father Furlong during the time that Father Bergin was Curate. These replace the oil paintings by J. M. Madden R. A. that hung there in the first years. Mr. Madden was English and settled in New Zealand for health reasons. Two paintings by this artist are in possession of Mrs. Barney Golwater who gave this information. In any event, the paintings are valuable and would be an asset artistically should their return be effected. Apparently Father Furlong was disappointed when the present plaques were unpacked. Father had impeccable taste and had obtained them under advice which was apparently unreliable. Being the gentleman he always was he accepted them without fuss, as he was loath to hurt anyone's feelings. Father paid for one plaque, Mrs. Dolly Bell paid for the second and third, and Tim O'Connell number ten. He chose this number as a memorial to his father, also called Timothy O'Connell, who occupied a seat in that position in the home church of the family at Otahuhu many years before.

Since the paragraph concerning the stations of the cross was written, the paintings by J. M. Madden that originally hung along both sides of the nave were located at Hato Petera College. They were returned to Devonport on the 25th of November, 1990, and are being reframed by Mr. Desmond Butler⁷.

On moving around the nave, another feature of the church comes into focus. I quote from Sister Gael O'Leary's thesis on the Mahoney churches:

"Unique to this Mahoney church are the bosses of saint's heads at the base of the label moulds of the windows and arches, carved by William Feldon. (Feldon, an Englishman who emigrated to New Zealand in 1910, was a prolific sculptor, renowned for his individual portraits, group statuary and single figures)."

On the north west wall's interior, between the second and third stations of the cross and mounted on an oak backing is a brass plate that reads:

In Memory of

DOROTHY ELLEN MILES nee PRICTOR

A devout worshipper in this church

Her kindness and Christian character

were an inspiration to all who knew her.

⁷ Who also built a case for the statue of the Infant Jesus that hangs in the corridor of the senior class building of St. Leo's Convent School. Mr. Butler completed the brickwork that modified the service area at the rear of the church into a crypt for the safekeeping of the ashes of parishioners who have died.

The sound system has been provided
by a donation from her.

1905 - 1978

At the north east end of this internal wall, mounted on a pedestal, is a porcelain figure of St. Patrick that was presented to the church in the mid 1930s. A commemorative plate on the base reads as follows:

Donated by ANTONIO MARTIN
and daughters

CHRISSIE, HAZEL and ISOBEL

in the memory of his wife

and their mother

JOESPHINE MARTIN

R.I.P.

Mr. Martin was Portuguese who went to sea when about twelve years of age, and came to New Zealand as a young man. He married Josephine Christian and they had the three daughters named above. Mr. Martin, who became well known in Devonport, could turn his hand to many trades. He contracted to move the Church of St. Francis de Sales from the Symonds Street Cemetery and re-erect it where the present church now stands. All of the details of the removal and re-erection are not known, but the minutes of the meeting of the Devonport Borough Council of the 20th of November, 1893, (Folio 463) give some details of Mr. Martin's application for a permit to erect the building and deal with the fence fronting the property. Transcripts of the Borough Council meetings make interesting reading.

For some years Mr. Martin set out the manger and crib figurines each Christmas. The job was eventually taken over by Mr. Fred Williams, a professional window dresser. I was told by a person who knew the parties concerned, that Mr. Martin observed that Mr. Williams' ideas were no different than his. The Martin girls and their father went to Australia in the late 1930's. Mr. Martin died there at a ripe old age.

During the latter part of 1989 the Sanctuary walls were cleaned and repainted after cracks and blemishes had been repaired and stopped. The scrollwork of stained wood at the lower part of the apsed ceiling has been cleaned and re-varnished. This has thrown into relief the rose window in the south east wall of the Sanctuary, above the altar, and also the side windows of stained glass.

To again quote Sister Gael O'Leary:

"Piscinae have been inset into the wall beneath the arch windows. The one on the left has been plastered over except for the top ornamentation, but the outline is still visible under the plaster. As in St. Patrick's, the piscinae are decorative elements and have no functional purpose."

During the early part of 1989, I discovered that the piscina on the short east wall of the Sanctuary had been freed from the plaster and that a door which was part of the assembly had been freed around the its edges and could be opened. A lock had been fitted and the cavity revealed an opening. The door was in use for storing the snuffer used by altar servers to extinguish candles. It was noted that the interior of the cavity had not been finished by the builders and was of raw stone. The cavity between the inner and outer walls had not been sealed. The carving at the top of the door was not complete and had been roughly executed.

The door was removed and the plaster cleaned off. Horizontal bars of hardwood have now been inlaid to prevent warping and the carving of the apex has been completed. Medallions of plaster have been moulded and affixed across the lower part of the door, within the width of the inlay to match the companion piscina on the south wall. The door has been polished and trim and gilt applied judiciously. A brass cross mounted on dark-toned native wood has been mounted over the upper inlay and contrasts with the kauri of the original door. The interior of what is now an olearium has been finished by filling the cavities with plaster and painting a light cream. It is now in use for storing certain items.

The piscina on the south wall of the Sanctuary contained a small stone basin with a waste vent that drained under the floor. This had not been used for some years as the vent was blocked, and it would have been impractical to have it repaired. This basin had been used of to dispose of water that had been in contact with altar vessels. The basin has been filled with white plaster and topped by a polished shelf of native Rimu. This shelf is now in use as a repository for the chalice. So after the passage of about seventy years the piscinae each have a functional role.

Removal of the baptismal font provides more room in the Sanctuary area where it was not intended to be sited. It is fitting at this juncture to mention that the font donated by Mr. And Mrs. Joseph Patrick Wright is well sited in the new baptistry⁸.

The Byzantine cross hanging above the tabernacle has taken the place of the bronze crucifix that once adorned the original altar set against the south east wall of the Sanctuary. The cross, commissioned by Monsignor Hyde, was painted by Bruce Smith. (His wife, Frances, is also an accomplished artist and examples of her work hang in St. Leo's School where she taught for a time.)

Overlooking the altar, on the rear wall of the Sanctuary is a large rose window flanked on either side by triple Gothic windows, all of stained glass. The central motif of the rose window is a chalice, surmounted by a host. The radiating panels each depict the head of a cherub at the outer end. The windows, although designed in New Zealand, were made in Austria. They replaced the original windows of tinted glass that had been broken by vandals. Mrs. John Boylan paid for the rose window and Mrs. O'Connor and Father Furlong for the other two.

Above the confessional, where it was installed on a bracket, is a fine statue of St. Francis de Sales that stands about 750mm in height. This statue was presented to the church by Mrs. Lottie Cullen, wife of a senior police officer, around about 1930. Below the statue and affixed to the woodwork of the centre cubicle of the confessional is a handsome brass lamp that was purchased in 1989 by Monsignor Cronin.

⁸ Mr. Wright, a civil engineer, was born at Ballymorris, Port Arlington, County Meath, in 1867. He died at Devonport in 1960 at the age of 93.

The three cubicles of the confessional are of polished native wood and are contained within an arched recess of masonry, as is the chapel opposite. The three Gothic doors are set back into the wall beneath the arch. Of the three cubicles, only two are in use for hearing confession. The third, the one nearest the back of the church, is used to store gowns for the choir.

At the south west end of the nave is a porch that matches a similar feature on the opposite side. Both porches had double entrance doors, the south west one being approached by a curving ramp, whilst the opposite entrance is accessed by a short flight of concrete steps.

Above the baptistry and spanning the front wall of the church is the choir to which access is gained by a half spiral staircase; the lower end of which is located within a recess matching that in which the new baptistry is situated. In turn, the floor of the choir slopes steeply upward and a door at each end leads to flights of steps within the towers. An organ that was installed in the choir was removed in the 1960s but a smaller one which took its place was placed on the left front of the nave.

In the crying room, standing on a bracket affixed to the wall facing the entrance door, is a Rimu figure of Jesus carrying a lamb. It was sculpted by Jack Figgins about 1969. The natural golden yellow toning of the Rimu has been retained. Height is about 800mm.

Outside the building, along both sides, circular flower beds, planted with Cyprus trees and small bedding plants, have been made. Close against the foundations wide concrete mowing strips have been laid. These also help preserve the stonework from weathering at ground level. Plumbing has been renewed and a stainless steel bench and sink have been installed in the work sacristy.

At the south east end behind the wall of the priest's sacristy, a service area once a tool room and a washroom, has been converted into a crypt for the depositing of the ashes of deceased parishioners. Decorative wrought iron gates were designed by Nunzio Arabito and are fitted to the entrances of the crypts.

The south west bell tower once carried a bell which rung before Mass. This practice was discontinued in the 1950s, possibly out of deference to the wishes of local residents or as a safety measure because of the brick structure of the tower. Immediately beneath the bell is the new baptistry that was once the province of the bell ringers. Tim O'Connell once served as a bell ringer as did Henry Cann, Bill Perkins and Pat McCarthy, father of Father Jude McCarthy.

MAINTENANCE AND RENOVATION

Where a major building is concerned, it must be accepted that proper maintenance procedures must be observed if its life is to be extended and its appearance preserved. The Church of St. Francis de Sales and All Souls then must be considered in these categories.

By good fortune, the site of the church; based as it is on the native scoria platform; overcomes to a large extent, problems associated with settling and movement, especially when the age of the building is noted. Exterior maintenance has usually been the correction of weathering and corrosion; the latter in association with the ironwork of the many windows. A comprehensive programme, initiated by Father Terry during his time as parish priest, was completed when the church was re-consecrated by Bishop Liston on the 1st of November, 1969.

Father Terry went rather further than many of the older parishioners anticipated and made changes to the internal arrangements and furnishings that were not popular. At that time, some of the statuary that had been donated by early parishioners was stored away. During Father Furlong's tenure most of the galvanised window frames had corroded to such an extent that they had to be replaced. (The working drawings prepared by the contractors engaged to fabricate new frames have been kept with the parish records.) It was of course necessary to have new work adequately glazed. The two very large wooden statues were installed. One of these was placed in the chapel mid-way between the north-west entrance door and the other in the sanctuary.

The original roofing of the church was of slate and was replaced after about thirty years by tiles. In 1969 Father Terry had the tiles replaced by corrugated iron treated with "Decromastic" spray, topped with small pebbles. This was not a successful venture, as the pebbles incorporated in the spray preparation soon began to leech away into the guttering and drains, leaving large areas of the iron base showing. As the iron was still sound, Monsignor Cronin had the complete roof water-blasted and painted during 1990. It would appear that no further work on the roofing will be necessary for some considerable time.

From the time he took over the care of the parish, Monsignor Cronin set his sights on a programme of restoration. This began with St. Leo's Hall, site of the first permanent school which passed to the care of the parish after the integration of the school under the State system on the 29th of September, 1982.

From the early months of 1989 maintenance and restoration has continued. The interior of the church has been painted and the three fine stained glass windows can be seen to advantage. The decorative woodwork, ceiling of the sanctuary has been cleaned and varnished.

FINANCES

Last century, and well into the present century, threepence was the usual coin of offering; small change in anyone's pocket was referred to as "church money". The support of priests and raising of finances in those days entailed very small amounts indeed⁹. Sunday collections went to the parish priests, so development money had to be raised by other means.

From the time of Father Furlong's appointment in 1905, financial problems beset the new parish. Indeed, Father Martin Meagher had requested that he be relieved of responsibility for the parish, as he, according to my information, considered that it could not support a priest. He is quoted as saying:

"A priest would starve in this parish."

Matters were not helped as Father Furlong was averse to organised fund raising. For that reason, activities which had managed to gather some money lapsed for a time, and new development ceased until towards the end of World War One. As has been noted, it was obvious that the old wooden church and the Catholic community was continuing to increase. After much consideration it was decided that the cause could best be served by having plans for a new building drawn, and working towards the final objective, using them as an incentive.

Edward Mahoney, son of the designer of the old wooden church of St. Francis de Sales, was commissioned to draw up plans for a suitable structure that could be brought into use almost immediately. The cost for the building designed was estimated at (pound) 4,000. It was decided to go ahead with the project but it was difficult at the time to get a firm contract price from any builder, bearing in mind that by now the end of the war was in sight. Day labour, with a building foreman in charge, was suggested as the best way of approaching the problem. It was soon discovered, after beginning work, that in no way could the job be completed within the estimated cost.

Father Furlong's aides favoured ceasing work until such time as sufficient money became available, but "he and a couple of other stalwarts" insisted that they proceed. These were James Bray, proprietor of the Esplanade Hotel, and Mr. Cowan.

Father Furlong owned a property on the corner of Lake and Ngataranga Roads which he gave to the Building Committee. It was sold for the sum of £650 and the money passed to the Parish Account. Both Mr. Bray and Mr. Cowan promised that they would pay the interest on additional money to be raised. It was, therefore, decided to proceed with the project.

Unfortunately, within the next month or two, Mr. Cowan died of a heart attack while watching a game at Carlaw Park, and Mr. Bray was adjudged bankrupt. The Parish was now faced with meeting the whole cost themselves.

When completed, the final cost of the new church was £8,000, leaving a debit of £5,000 on the Parish. With the financial recession of 1922 and the depression of 1929-34, little progress was made in paying off the debt.

In 1947 the parish still owed £1,500 to the Auckland Savings Bank. This was the period of Father Bartlett's curateship and he prevailed upon his mother, then an active member of the parish, to loan this amount to clear the debt. Mrs. Bartlett did so willingly and asked for no interest. It was then that Father Furlong began a campaign to completely wipe off the debt and announced that an anonymous donor was prepared to subsidise, pound for pound, any sum raised towards clearing it. There was much speculation as to whom this mysterious donor could be. No one guessed that it was Father Furlong himself.

As mentioned before, Father Furlong did not like fund raising, particularly where gambling was concerned. He preferred direct giving. He heard of an American scheme called the "Duplex System" which provided parishioners with specifically produced envelopes that were divided up into two compartments; one for the support of the parish priest and the other for the support of the parish. As no such envelopes were available in New Zealand,

⁹ Father O'Hara at Otahuhu had been known to remark that he wished that threepenny pieces could be removed from circulation. Mrs. O'Connell, in reply, told him that it was likely that his "plate" could be loaded down with pennies in such case.

Father Furlong imported a supply from Australia¹⁰. As Father Furlong introduced the system in 1928, Devonport Parish would probably be the first parish to introduce the "Planned Giving" system into this country.

The new system was not popular at the time as people were reluctant to reveal the amounts of their contributions. In fact, the system was so unpopular that the Auckland Catholic Librarian, Miss Simson, asked Father Furlong if he could explain the "iniquitous system in vogue in Devonport."

From the very beginning Devonport Parish had little in the way of funds for normal development and throughout Father Furlong's care of the Parish he struggled to find sufficient money for domestic purposes, let alone additional works. He made many a personal sacrifice in an effort to retain solvency. As Parish Treasurer from 1925 onwards, I was aware of the many occasions when we had insufficient money to meet our quarterly payments on loans. Father would often put his hand in his own pocket to make up the differences.

When the "new" convent was built on the site of the original cottage, Father Furlong undertook to meet the entire cost of the Sisters chapel. He "weighed in" £5,000 for that purpose. He believed in giving ones lifetime and saw no merit in leaving money to charities in which he could no longer take an active interest. To this end he reserved almost all his life savings to re-furbish his beloved Church of St. Francis de Sales and All Souls, which meant a donation to the Parish of about £10,000. This was also to mark his Diamond Jubilee on the 22nd of June, 1962. Plans for this were placed in the hands of an ex-pupil of St. Leo's School, Nyall Coleman, who was an architect. Unfortunately Nyall failed to have the plans completed on the due date, and the project had to wait. By mid-October 1962 everything was ready and work was to start within the next fortnight. This was not to be. Father Furlong died suddenly on the 22nd of October, and the work had to be abandoned. However, Father left the Parish well equipped with a beautiful church, a comparatively new presbytery, a convent of approximately the same age, and an up-dated school. Additionally, the Parish was at last debt free.

CONSECRATION OF THE RENOVATED CHURCH 1919 + 2 NOVEMBER + 1969

Following the death of Rev. Father Furlong on the 22nd of October, 1962, Rev. Father Terry BA DPh was appointed parish priest at Devonport.

Works of maintenance and development for the church that Father Furlong had planned to begin had to be abandoned following his death. In this event Father Terry was faced with the same problems of maintenance as had his predecessor and, after a period of establishing himself, he set about assessing what had to be done. Fortunately, he had apparently asked for enlightenment on some aspects of the history of the first church, St. Francis de Sales, and its eventual replacement by the present edifice. At least some of the replies to his questions, answered personally by Bishop James M. Liston, have been reserved in the Parish Records. The first of these in the Bishop's handwriting is reproduced below.

Consecration of Church and Altar
All Souls, Devonport
1-11-69

Relics in Altar:

S. Fidelis, M. 23 March
S. Forunata, M. 24 October
S. Andrew Corsini B. 4 February

¹⁰ In fact they were much like those used at the present time excepting the division into two compartments and the detail of amounts for special purposes being set out on the fronts and left for contributors to complete for themselves.

+ James M. Liston

ART UNION

LAST DAY OF DECEMBER, 1901

On the 10th of December, 1989, Monsignor Cronin handed to me copies of an art union ticket, that at the time of writing, has survived for 88 years. A facsimile of the ticket appears below. I was told that the original ticket was found between postcards that had been kept by a local family since the beginning of this century. What an odd and fortuitous way in which to confirm the oft mentioned financial problems that beset St. Leo's Academy and School during those early years. It is interesting to note that the regulations governing the raising of money by conducting lotteries was observed in detail. They were art unions in those days.

A FURTHER DETAIL ON FINANCES UNDER FATHER FURLONG

There was an episode during Father Furlong's beneficent administration that I have not hitherto mentioned, as it became a subject for controversy. For the twenty-seven years following Father's death I have elected to remain silent and "let sleeping dogs lie". Unfortunately, from time to time such dogs are prone to waken and garbled or incorrect accounts of past events become current. As I am about the only person still living able to say what transpired, I think it incumbent on me to supply the information that follows:

On the premise that he would be allowed to retire, Father purchased a home unit a short distance from Takapuna Beach. This cost \$3,000 and was purchased from savings derived from National Superannuation payments, to which every citizen in New Zealand is entitled, whatever his or her calling. Any objection as to the personal disposal of such money would be an intrusion into the privacy of a fellow citizen.

Father loved his daily swim and hoped to spend his retirement close to the sea. In such case he intended to take his housekeeper of many years, Mrs. Stockdale, with him. She was an English lady who had no family in New Zealand and no home of her own, so Father made provision for her in his will, giving her the use of the unit for the rest of her life, in the event of his death. Unfortunately, Father did not live long enough to enjoy his retirement but the provisions of the will had to stand, and Mrs. Stockdale moved into the unit where she remained until her death in the late 1980s. There were five charities named in Father's will which would have each received approximately \$1,200 had the property been sold around the time Father died. When the property was finally sold, after Mrs. Stockdale died, the charities referred to each received almost \$20,000.

Timothy O'Connell.

Bishop's House
Ponsonby
Auckland 1
New Zealand
6 May, 1968

MEMORANDUM

Rev. F. H. Terry
Parish Priest
Devonport

I submit for your parish file items of information on the Church site, formerly Cemetery property.

I often heard the late Bishop speak gratefully of the part played by Mr. W. J. Napier in this transfer but find no correspondence in the Diocesan files in the matter.

(signed) James M. Liston

Bishop's House
4 May, 1968

MEMORANDUM: re

C/T. 279/15.

Cemetery, Devonport

Items of information from correspondence at Bishop's House.

1. Crown Grant under the Auckland Waste Land Act, 1858, to Bishop Pompallier, 2 July, 1862

"To be used as a place for the internment of the dead according to the usage of the Catholic Church."
2. In 1833, the Mortuary Chapel of the Catholic Cemetery, Symonds Street, was taken over to Devonport and erected on Lot 26A, Section 2, Parish of Takapuna, and from then on was used as a Mortuary Chapel and for ordinary purposes of worship.
3. The Plot became old and run down and the priest (Fr. Meagher) and people were anxious to have a new church, but were deterred by the restriction in the title, and proposed to the Bishop (Vr. Rev. G. N. Lenihan) to remove this by a clause in a Washing-up Bill.
4. In 1891 the Presbyterians Trustees got a title free of all restrictions, to build there, west of Lot 26A.
5. Solicitors - Devore, Martin and Prendergast - have drawn up a clause for insertion in the Washing-up Bill and Mr. Harris, member of Parish, promises to set it up.
6. No burials have been made in the Cemetery for some time before 1915, and it is closed to burials, its place has been taken by the cemetery at O'Neill's Point.

Reverend Father M. J. Furlong

Ordained in Ireland in 1901, Father Furlong arrived in Auckland in 1902. He first served at Newton, in Auckland, and then had a brief time serving in Gisborne. In 1905, when Father Martin Meagher decided that he no longer wanted to serve as Devonport's parish priest, Father Furlong was offered the position. He accepted it, and was parish priest there until his death. The new parish of Devonport was beset with financial difficulties, and Father Furlong was adverse to any form of fund-raising, especially gambling. So it was often the case that when the parish was in need of money, he would dip his hand into his own pocket to provide it. He organised the building of the present Church of St. Francis de Sales and All Souls, and also helped with the building of the new Convent. Much preparation was in had to celebrate his Diamond Jubilee on the 22nd of June, 1962, but due to delays, the festivities were to be held back until late October or early November. Unfortunately, Father Furlong died on the 22nd of October, 1962, before the plans could come to fruition.

Reverend Father George Wright

1878-1955

Born in Australia in 1878, Father Wright was ordained in Manila, in the Philippines. He was stationed at the Cathedral Parish from 1908 to 1912, and often acted as relief in other Parishes. In 1913 he became the curate at Waihi, and he stayed there until 1921, when he returned to Ponsonby, in Auckland, to become Bishop Liston's Administrator. He still continued to relieve parishes when needed in Waihi, Otahuhu and South Auckland. In 1932, when Father Furlong fell sick, Father Wright was called in to relieve on an indefinite basis. He was described as a man who did not suffer fools gladly, and his regime was marked by a period of financial stability in the parish, due to his own personal wealth not requiring him to take much money for his own upkeep. In 1934 he became the parish priest at Epsom, and in 1939 he became the Marist Chaplain at Tuakau. He dies there in 1955.

Father Francis Henry Terry BA, DPh

1905-1978

An Aucklander, born in 1905, Francis Terry was educated for the priesthood at Mosgiel and the Irish College, Rome. Ordained in Rome in 1928, he returned to New Zealand, serving at the Cathedral and in Remuera before going to Ireland for post-graduate studies. On his return he became the Inspector of Catholic Schools. He became parish Priest at Northcote in 1949 and moved to Devonport in 1963, remaining there until his retirement in 1976. He died on the 20th of December, 1978.

Father Terry was a man of many gifts – a fine singer, a noted organiser of many Catholic occasions, including the St. Patrick Night Concerts. He was, for many years, the president of the Catholic Basketball Association (now Netball).

Monsignor Alfred Huia Hyde

1905-1985

Born in Hamilton in 1905, Monsignor Hyde was trained for the priesthood at Mosgiel and ordained in 1929. He served as curate at Onehunga and Waihi, and was parish priest of Dargaville from 1939. He shifted the church complex from Mangawhere to Dargaville proper. His longest period of service was at St. Benedict's, from 1950 to 1976. There he built the new sanctuary and endeared himself to his parishioners by his friendly approach to the people. He was always very much a people's priest. He became a Monsignor and a Judge of the Marriage Tribunal, but nothing ever changed his unassuming, friendly, Kiwi manner. He served at Devonport from 1976 to 1985 and died soon after his retirement, on the 4th of December, 1985.

Father John Edward Lyons

Born at Rewiti, near Kumeu, in 1929, John Lyons was educated for the priesthood at Mosgiel and ordained in 1952. He served at Puhoi, Remuera and Hamilton, and was at Te Awamutu before becoming parish priest at Northcote in 1972. In 1983 he moved to Pakuranga, and then to Devonport where he was parish priest from 1985 to 1989. He is stationed at Papatoetoe.

Regarded by four bishops as a solid, dependable, pastoral priest, a man who knows his job and does it extremely well, John Lyons has never been one to seek the limelight. He is undoubtedly one of the best priests in the Diocese. He is a member of the Clergy Trust Fund which has oversight for the temporal care of all priests, especially the sick, retired and elderly.

Sister Mary Gael O'Leary

Sister Gael, one of a family of eight, was born of farming stock at Te Awamutu in 1948. Her parents, Jerry and Kathleen O'Leary, moved with the family to Devonport when Gael was three years old, and thus began a long and close association with Devonport and the North Shore. Gael did well during her primary school years at St. Leo's Convent School and completed her secondary training at Carmel College. After leaving school she worked for a year for the Department of Social Welfare before entering the Mercy Order at St. Mary's, Ponsonby, in 1967.

On completing her novitiate training, Sister Gael taught at St. Joseph's, Takapuna, and St. Mary's and St. Patrick's, Auckland, before moving to Carmel College in 1978. In the meantime she had taken final vows, very appropriately, at the Church of St. Francis de Sales and All Souls, Devonport, on Sunday the 22nd of December, 1974.

In 1983, Sister Gael graduated her MA at Auckland University, majoring in Art and Art History. At Carmel College, Art and Art History were her main teaching subjects.

For her degree thesis, Sister Gael chose "The Churches of Edward Mahoney and Son 1858 - 1919." One of Edward Mahoney's sons, Thomas, was the architect of the Church of St. Francis de Sales and All Souls. A whole chapter of the thesis is devoted to this church and her history of the building represents many months of painstaking research.

Sister Gael, still located at Carmel College, is now a practising artist, specialising in religious art with a theme of social justice. She is also currently involved in retreats and seminars both in and out of New Zealand.

Darcy O'Brien
August, 1990

Chalice

This Chalice was designed by Mr. W. B. Missen and presented by the parishioners to St. Francis de Sales and All Souls' Church. The photograph, from which the copy above was taken, was provided by Teresa Missen, a daughter of the designer.

The gold and silver of which the Chalice was made was collected from parishioners and assayed by Mr. Missen, who was a jeweller. Presentation of the Chalice to the church was made on the 25th of December, 1929.

Holy Virgin Statue

This statuette of the Holy Virgin stood in a shrine built by Mr. Len Quinton, who was commissioned by Miss Elizabeth Fogarty to do so. Miss Fogarty, sister of Mrs. J. P. Wright, also presented the statuette, which was unfortunately stolen about June, 1988, after being in place for almost half a century.

Part Three

Appendix

APPENDIXMINUTES OF DEVONPORT BOROUGH COUNCIL

Having already mentioned the sites of the Church of St. Francis de Sales and All Souls and the present Presbytery site, I decided to check the Devonport Borough Council Records for further enlightenment. What follows was gleaned from the minute books of the time. I had thought of including facsimiles of what I found but too many pages would have been involved. What follows has been extracted and copied. Also, full pages have been photocopied and the Parish Office and the Catholic Archivist have copies on file.

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Meeting of the Devonport Borough Council Sept. 11th, 1893

Continued.

Burial Ground
Solicitor's opinion
be obtained

Resolved that opinion from the Borough Solicitors as to whether this Council can restrain the Roman Catholic denomination from erecting a to Church for Public Worship on the Burial Ground site within the Borough for which they hold a Crown Grant, and if so, that the Mayor be authorized to instruct Msrs Devore & Cooper to notify Bishop Luck that this Council will take legal steps to prevent the erection of such building.

Signed: Ewen M. Alison
Mayor
Sept 25th, 1893

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Meeting of the Devonport Borough Council, November 6th, 1893

Continued.

Erection of R. C.
Church on
Burial Gnd
Devonport,

Cr Mays drew the attention of the Council to the fact that Tenders had been accepted for pulling down the R. C. Church building in Symonds Street and the re-erection of the same on the Burial Ground at and asked if an option had been received on the subject from Messers Devore & Cooper.

The Mayor recommended that the matter be left over till next meeting - undertaking to convene a special meeting if occasion arose.

Cr Mays moved, that the Solicitors of the Council be instructed to obtain an injunction from the Supreme Court to restrain the Contractor from erecting a Church on the R. C. closed Burial Ground at Devonport - the motion lapsed for want of a seconder.

Signed: Ewen M. Alison
Mayor
Nov 20th, 1893

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Meeting of the Devonport Borough Council, November 20th, 1893

Devore & Cooper
opinion re
Mortuary Chapel

7. From Devore & Cooper as follows;
Auckland, October 5th, 1893

Mr J. Dinsdale,
Town Clerk, Devonport

Dear Sir,

re Roman Catholic Burial Ground, Devonport

We have considered the question submitted to us in your letter of the 13th, ult, and advise as follows:

The land in question is by Crown Grant dated 2nd day of July, 1863 vested in Bishop Pompallier, Roman Catholic Bishop of Auckland and his Successors Roman Catholic Bishops of Auckland for ever, to be used as a place for the internment of the dead according to the usage of the Roman Catholic Church.

The Cemetery Act, 1882, and amendment does not in any manner limit the ownership of the land and as the land has ceased to be a burial ground (subject to the limitations contained in Section 76 of the Cemeteries Act, 1882) your Council cannot in our opinion, restrain or object to the Roman Catholic denomination erecting a church for Public Worship on the land in question.

We remain,
Yours truly
(signed) Devore & Cooper

Moved by the Mayor that the opinion be received, Seconded by Cr Hammond.

Amendment moved by Cr Mays, seconded by Cr Cameron "That the Council emphatically repudiate the action of the Mayor in suppressing for six weeks, the Solicitors opinion".

The amendment was ruled out of order by Mayor, and the motion being put to the meeting was lost on the voices.

Moved by Cr Hammond, seconded by Cr Mays "That Messrs Devore & Cooper be requested to explain the reason for the delay in forwarding the above opinion which though dated Oct 5th, does not appear to have been received in the office till Nov 4th."

The Mayor ruled that notice of motion must be given.

Bishop Luck
re
encroachment
on
Burial Ground

8. From Rev. John Edmund Luck, R. C. Bishop of Auckland, as follows:
Nov 11th, 1893

To His Worship
The Mayor of Devonport

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to

Seeing that the advantage to the general public by the proposed encroachment on the burial ground is unattended by serious inconvenience to the interests of the trust vested in me, and that, contrary to my previous impression, it will not interfere with the location of the Mortuary Church I am about to erect. I will no longer place an obstacle the execution of your scheme, but on the following understanding:

1st: There can be no question of conveying the land as I am debarred from doing so by the R. C. Land Act 1876.

2nd: That the Corporation erect, at their own sole expense, as suitable fence and entrance gate on the modified boundary line, mutually agreed on and roughly indicated in the accompanying sketch plan.

3rd: That such of the trees on the road line are found by me to be inconvenient shall be cut down, but no tree shall be cut down without my consent.

Believe me.

Yours faithfully,

(Signed) + John Edmund Luck
Bp of Auckland

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Meeting of the Devonport Borough Council, November 20th, 1893

Bishop Luck re Burial Ground Cont.	Moved by Cr Mays seconded Cr Cameron that consideration of Bishop Luck's letter be deferred until the application for permit to erect the Mortuary Chapel referred to therein is laid before the meeting. <p style="text-align: right;">Carried.</p>
App for permit to erect Mortuary Chapel from Antonio Martin	<p>An application from Antonio Martin for permission to erect a Mortuary Chapel in the Roman Catholic Cemetery Devonport and also permission to convey the material into such cemetery by way of the new fence, undertaking to re-instate any portion removed.</p> <p>Moved by Cr Mays "That as the building referred to in Mr Martin's application of the 15th inst is not intended only for a Mortuary Chapel in connection with the burial of such persons being the survivors of their relatives already interred in the burial ground on which it is proposed to erect such building, but as admitted by Bishop Luck himself, is intended also to be used as a Church for the ordinary services of the Roman Catholic Church, and as the erection for a building for such a purpose on a denominational burial ground which has been closed under the Cemeteries Act, 1882, by order of the Governor in Council, would be a violation of the law, the permit for Mr Martin be refused."</p> <p>The Mayor declined to accept the motion until the latter clause as to "violation of the law" was eliminated as the Council's Solicitors advice to the contrary.</p> <p>Cr Mays declined to eliminate any part of his motion. The motion was not seconded.</p> <p>Cr Mays moved the adjournment of the Council which was seconded by Cr Cameron, but other members objecting, the matter was put to the meeting.</p>

App for permit for erection of R. C. Mortuary Chapel. Cont.	<p>His Worship the Mayor moved that the permit be granted, seconded Cr Macky.</p> <p>Cr Mays asked that Bishop Luck's letter be dealt with at the same time in accordance with previous resolution - The Mayor said this could not be done being an entirely separate matter. After further discussion the motion was put and lost on the voices.</p> <p>Cr Mays called for a division which being taken resulted as follows:</p>
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For the motion. His Worship the Mayor, Cr Macky.

Against. Crs Duder, Avenall, Lankham, Wynyard, Mays, Hammond, Cameron.

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Meeting of the Devonport Borough Council. November 20th, 1893

Bishop Luck
re Burial Ground

Letter from Bishop Luck again considered.

Cr Mays stating that as one of the Trustees of the Church of England portion of the Cemetery, he would oppose the continuation of the proposed line of fence through that portion of the ground, owing to its too close proximity to some of the graves, whereupon it was moved by the Mayor "that Bishop Luck's letter be received owing to that portion required to complete the line through the Church of England ground not being obtainable." This motion was withdrawn after further explanation.

Moved by the Mayor that consideration of Bishop Luck's letter be deferred to next meeting. The motion was not seconded.

Moved by Cr Mays, seconded by Cr Cameron that the letter be received.

Carried. The Mayor protesting.

466

Meeting of Devonport Borough Council. November 20th, 1893

Report of
Foreman of
Works

Item No (5) That Mr A. Martin had commenced to erect a chapel on the R. C. burial ground without having first taken out a permit - that he had warned the builder against proceeding, but that work was still proceeding.

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Meeting of Devonport Borough Council. December 4th, 1893.

Continued.

Cr Hammond
Moves

Moved by Cr Hammond, sec by Cr R. H. Duder (notice having been previously given) "That as the Borough Solicitor's opinion, with reference to the Cemetery, although dated Oct 4th, 93, the Solicitors be asked to explain the delay."

The Mayor
explains

After an explanation by the Mayor, Cr Hammond "asked leave to withdraw the motion."

A division being called, resulted as follows:

For the withdrawal of the motion: Councillors R. H. Duder, F. J. Hammond, S. C. Macky, R. Wynyard, W. Avenall, The Mayor.

Against the withdrawal: Councillors M. Niccol, R. Cameron, O. Mays.

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Meeting of Devonport Borough Council, December 18th, 1893

Continued.

Cr Macky
moves

Held on Nov 20th, 1893, re letter from Bishop Luck, be rescinded.

2 "That the offer made by Bishop Luck to give a portion of the Roman Catholic Burial Ground at Devonport for road purposes, in terms of his letter of 11th ult, be accepted by the Council with thanks."

3 "That application to be made to the Trustees of the Church of England Burial Ground, to give such portion of their ground as will enable the Council to carry out the plan attached to Bishop Luck's letter; and that upon such consent being obtained, immediate steps be taken to acquire all the land (as per plan referred), under the Public Works Act."

After some discussion the several clauses of the motion were put to the vote collectively with the result as follows:

For the motion (3) - viz the Mayor and Councillors S. C.. Macky, & R. Wynyard.

Against the motion (7) - Councillors M. Niccol, R. Cameron, R. H. Duder, F. J. Hammond, O. Mays, W. Avenall, G. Lankham.

The motion was declared lost.

Cr O. Mays
Moves

Moved by Cr O. Mays, seconded by Cr R. Cameron (notice having previously been given) "That it is desirable in the interests of the Borough and the Public that a Supreme Court decision be obtained as to the right to use for purposes of Public Worship the Mortuary Chapel now being erected upon the Roman Catholic Burial Ground, Devonport so long as such decision can be obtained without cost to this Council; and that a Committee consisting of the Mayor, Councillors Niccol, Cameron, Mays, Hammond and Macky be appointed to arrange details and report back to this Council.

Cr Niccol said "he would act on the Committee only on the condition that there would be no cost to the Council."

Moved by His Worship the Mayor (as an amendment) seconded by Cr W. Avenall "That the Council's Solicitors be instructed to obtain the legal opinion of Mr. H. D. Bell, Barrister of Wellington as to the right to use for purposes of Public Worship, the Mortuary Chapel being erected upon the Roman Catholic Burial Ground, Devonport.

The amendment was put to vote with results as follows:

For the Amendment - (3) the Mayor & Councillors Duder & Avenall.

Against the Amendment - (7) Councillors Niccol, Cameron, Mays, Macky, Hammond, Lankham, & Wynyard.

The Amendment was declared lost and the substantive motion on being put to the vote resulted as follows:

For the Motion - (7) Councillors Niccol, Cameron, Mays, Macky, Hammond, Lankham and Wynyard.

Against the Motion - (3) The Mayor, Councillors Duder, & Avenall.

Councillor O. Mays motion was carried.

Continued

St Francis de
Sales Church
Committee
submitted

5. From Messrs W. J. Napier, J. Boylan & J. M. Bowerman representing St Francis de Sales Church Committee agreeing to the alterations of Street Boundary line as adopted by the Council in accordance with plan by Mr. J. Boylan.

Moved Cr Niccol, seconded by Cr S. C. Macky, "That the letter be received and the work proceeded with."

Carried.

