

HERITAGE ASSESSMENT REPORT

NAME: St Patrick's Schoolhouse

PLACE: 26567

ADDRESS: Karna Country

268 Grote Street, Adelaide SA 5000

This heritage assessment considers that the place meets criteria (a) and (b). Refer to Summary of State Heritage Place for final approved wording, including criteria statements.



Southern wall of St Patrick's Schoolhouse.

Source: DEW Files 13 July 2023

ASSESSMENT OF HERITAGE SIGNIFICANCE

Statement of Heritage Significance:

St Patrick's Schoolhouse is one of the State's oldest surviving school buildings and is the oldest bespoke Catholic school building in South Australia. Erected in 1848, St Patrick's Schoolhouse demonstrates the emergence and evolution of schooling in South Australia and specifically Bishop Francis Murphy's efforts to establish Catholic

education. It is also a rare example of a school built prior to the first Education Act of 1851.

Relevant South Australian Historical Themes

St Patrick's Schoolhouse represents the following historical theme and sub-themes:

Theme 6: Developing Social and Cultural Life (Supporting and Building Communities)

6.1: Supporting Diverse Religions and Maintaining Spiritual Life

6.2: Making Education Available to all South Australians.

Comparability / Rarity / Representation:

St Patrick's Schoolhouse is one of several bespoke schoolhouses and school buildings constructed between 1836 and 1875, a period of time that encompasses the arrival of European colonists in South Australia to the introduction of the *Education Act 1875*. Education in South Australia was in its infancy during this period and was at first conducted primarily by churches and private individuals. Early schools were housed in a variety of places, including bespoke schoolhouses, dwellings, and churches.¹ The government began providing financial assistance to schools to employ teachers as early as 1847 and especially following the *Education Act 1851*. While the 1851 Act permitted the allocation of state funds to subsidise the cost of constructing school buildings, such assistance was not provided until the late 1850s.² Accordingly, schoolhouses and school buildings became more common only after c.1857.

St Patrick's Schoolhouse was financed privately and was designed by George Strickland Kingston, a politician, surveyor and architect. Kingston was a self-taught architect and practiced both in a public and private capacity. He was Government Architect of South Australia from 1838 to 1841 and practiced privately from 1838 to 1877. In both capacities, he designed several prominent buildings in South Australia, though only a few remain substantially intact.³

Three main themes emerge for consideration in this section:

- Early bespoke schoolhouses in South Australia, 1836 – 1875
- Catholic buildings associated with education, 1836 – 1875
- The architecture of George Strickland Kingston

Early bespoke schoolhouses in South Australia, 1836-1875

Places directly associated with education and schooling in South Australia are very well represented within State and Local heritage lists. There are over four hundred listings related to schools and education generally, with around 118 State Heritage Places and around 296 Local Heritage Places.

However, there are relatively few State Heritage Places that are early bespoke schoolhouses or school buildings built between the arrival of European colonists in 1836 and the assent of the *Education Act 1875*. The 1875 Act spurred the construction of public and private schools, the latter emerging in competition with the former.

Between 1836-1875, and especially 1836-1851, schools operated from a range of places. Historian Margaret Press has observed that by the early 1850s, '[o]nly one schoolroom in ten had been specially built, the rest of the classes being held in houses, churches, or much less dignified buildings'.⁴ Most of the schoolhouses and school buildings built during this period emerged several years after the *Education Act* of 1851 when the government started contributing funds for their construction in the late 1850s.⁵ By 1873, one hundred schoolhouses that were subsidised by the government had been built.⁶ While bespoke schoolhouses built between 1851 and 1875 are now uncommon, those built prior to the 1851 Act are rare.

The schoolhouses built during 1836-1875 were typically simple, standalone buildings with minimal adornments consisting of at least one large room, sometimes with a headmaster's residence attached. It is highly likely that these buildings were based on English schoolhouses, especially the 'National' elementary schools built during the first half of the nineteenth century. Malcolm Seaborne has described these buildings as being 'gaunt and barn-like in appearance' and that most of 'the elementary schools of the 1820s and 1830s are classical in style'.⁷

There are eleven bespoke schoolhouses listed as State Heritage Places; only two of them predate the 1851 Act, namely:

- Dwelling – 'Buckland House', 1847, 21 St Luke Street, Willunga (SHP 14165): the oldest school building listed in the Register in South Australia. It was built for James and Ann Bassett in 1847 and appears to have been built as both a house and a school. It later became a boarding school.
- Old School House, St Peters, 1851, Hackney Road, Hackney (SHP 10540): a large school building completed in 1851 which has been extended several times.
- St Matthew's Anglican Church, 1855, off Lincoln Highway, Poonindie (SHP 12591): the first section of the church was originally intended to be a one-room schoolhouse and was completed in 1855, however, it was used instead as a church. A church hall and porch were added later.
- Former Schoolhouse (Poonindie Mission), 1855, off Lincoln Highway, Poonindie (SHP 12596): a one-room schoolhouse built in 1855 by the Anglican Church as part of its mission for First Nations people.
- Former Reynella School – Former Factory, 1858, 6 Peach Street, Old Reynella (SHP 12587): a schoolhouse and residence built in 1858. The schoolhouse has been extended multiple times.
- Former Balhannah School), 1858, 2 West Terrace, Balhannah (SHP 12856): a schoolhouse and residence built in 1858.
- Former Council Chambers, 1862, St Luke Street, Willunga (SHP 10345): known as Former Bassett's Boys School (later Willunga Council Chambers); a one-room schoolhouse built in 1862 for James Bassett. Bassett ran Buckland House (SHP 14165) and opened the schoolhouse as a boy's school.
- Former Burnbank School – Exterior Only, 1862, Springs Road, Mount Barker Springs (SHP 13936): an L-shaped schoolhouse built by the local community in 1862. Listed under criteria (a) and (f).

- Former Stanley (former Coles) Grammar School, 1863, Commercial Road, Watervale (SHP 10207): a large school building with multiple rooms first opened in 1863. Multiple additions to the building.
- Woods Mackillop Schoolhouse, 1867, Portland Street, Penola (SHP 12701): a schoolhouse built for Father Tenison-Woods in 1867. Mary McKillop briefly taught at the school.
- Christ Church School (former), 1868, 81 Jeffcott Street, North Adelaide (SHP 13488): a large schoolhouse built for the Anglican Church.



Former Schoolhouse (Poonindie Mission) (SHP 12596), 15 July 1980. Built 1855.

Source: DEW Files



Former Council Chambers, also known as Former Bassett's Boys School (later Willunga Council Chambers) (SHP 10345), c.2000. Built 1862.

Source: DEW Files



Former Reynella School – Former Factory (SHP 12587), 2023. Built c.1858.

Source: Google Street View

There are five bespoke schoolhouses listed as Local Heritage Places, only one of which was constructed before the 1851 Act, namely:

- St. James School & Glebe Land, c.1848, Fulford Terrace, Littlehampton (LHP): Also known as Blakiston Schoolhouse; a one-room schoolhouse built for St. James Anglican Church (St James Anglican Church, Graveyard, Rectory, and Bell Tower) (SHP 13939) around 1848.
- Kindergarten, former school, 1858, 214 Onkaparinga Road (LHP): also known as Oakbank Schoolroom; a schoolhouse built for locals in 1858 and intended as a boys school and mechanics institute.⁸
- Former Primary School, 1867, Former Sturt Highway, Daveyston (LHP): a one-room schoolhouse built in 1867.
- St Joseph's Roman Catholic Church and Cemetery Complex including Church Cemetery, hall (former schoolhouse) and presbytery, 1868, 12 St Judes Street, Willunga (LHP): a one-room schoolhouse built for the Catholic church in 1868.
- Former School, c.1866-1871, 18-20 Koncke Street, Greenock (LHP): a large schoolhouse built between 1866 and 1871.



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St. James School, Blakiston (LHP), c.1933. Built c.1848.

Source: State Library of South Australia B 6292



St. James School, Blakiston (LHP), prior to restoration and/or reconstruction, 2015.

Source: Wikimedia Commons (user: Marionland). Reproduced under [CC BY-SA 3.0](https://creativecommons.org/licenses/by-sa/3.0/). No alterations made.

Catholic buildings affiliated with education, 1836-1875

There are at least four State Heritage Places associated with Catholic education built prior to the assent of the *Education Act 1875*. In addition to the Woods Mackillop Schoolhouse (SHP 12701) mentioned above, they are:

- Sevenhill Complex, comprising St Aloysius Catholic Church, St Aloysius College, Sevenhill Cellars and Sevenhill Cemetery, 1856, College Road, Sevenhill (SHP 13056): Built in 1856, it is South Australia's first boarding school.
- Church – “Star of the Sea”, 1859, 2 Hagen Street, Robe (SHP 11642): a church featuring school rooms at the rear, built in 1859.
- St Mary's Dominican Convent, 1869, 273 Franklin Street, Adelaide (SHP 13396): a two-story building built for the Sisters of St Joseph and associated with Mary McKillop and Father Tenison-Woods as a school for the poor and opened in 1869, operating from the first floor.



Church – “Star of the Sea”, Robe, c.1980

Source: DEW Files



St Mary's Dominican Convent, Adelaide 2023

Source: Google Street View

The architecture of George Strickland Kingston

There are at least five State Heritage Places associated with the architectural practice of George Strickland Kingston, namely:

- Adelaide Gaol, 1840, 18 Gaol Road, Adelaide (SHP 10937).
- Government House, 1838, North Terrace, Adelaide (SHP 10873).
- Ayers House, 1858, 287-300 North Terrace, Adelaide (SHP 10849).
- House – “Cummins”, 19-23 Sheoak Avenue, Novar Gardens (SHP 10552).
- Dwelling - ‘Lochend’, c.1844, Brentun Court, Campbelltown (SHP 12548).

These places capture Kingston's work as Government Architect and in private practice, though it should be noted that Ayers House, House – “Cummins”, and Dwelling – ‘Lochend’ are only reputed to have been designed by Kingston.

Assessment against Criteria under Section 16 of the *Heritage Places Act 1993*. All Criteria have been assessed using the 2020 Guidelines.

(a) it demonstrates important aspects of the evolution or pattern of the State's history.

Criterion arguments have considered the *Guidelines for State Heritage Places*:

The place should be closely associated with events, developments or cultural phases which have played a significant part in South Australian history. Ideally it should demonstrate those associations in its fabric.

Places will not normally be considered under this criterion if they are of a class of things that are commonplace, or frequently replicated across the State, places associated with events of interest only to a small number of people, places associated with developments of little significance, or places only reputed to have been the scene of an event which has left no trace or which lacks substantial evidence.

St Patrick's Schoolhouse is associated with the historical theme 'Developing Social and Cultural Life (Supporting and Building Communities) and sub-themes 'Supporting Diverse Religions and Maintaining Spiritual Life (SA Point of Difference)' and 'Making Education Available to all South Australians'.

St Patrick's Schoolhouse is the oldest bespoke Catholic school building in South Australia and one of the State's oldest surviving schoolhouses. St Patrick's Schoolhouse demonstrates the colony's religious diversity, its foundational commitment to religious freedom and concerns about the provision of universal schooling. St Patrick's Schoolhouse was erected by the Catholic Church as a part of Bishop Francis Murphy's efforts to establish formal education for Catholic children in South Australia.

Soon after arriving in Adelaide in November 1844, Bishop Murphy became concerned that Catholic children did not have access to Catholic religious instruction as a part of their schooling and that instead, the children were 'imbibing false doctrine'. A Catholic school was quickly established in a temporary location, a brewery building on Pirie Street, while a combined school hall and church was constructed on Grote Street. Opened in 1845, the hall, was later known as St Patrick's Church (since

demolished and replaced by St Patrick's Catholic Church (SHP 13397)). In 1847, Bishop Murphy commissioned the construction of St Patrick's Schoolhouse (subject of this assessment) behind St Patrick's Church and by 1848 classes were also being held there; the schoolhouse being the first bespoke Catholic school in South Australia.

While St Patrick's Schoolhouse was commissioned prior to the introduction of Ordinance 11 by Governor Robe in 1847, and construction was financed by the Catholic Church, Bishop Murphy accepted funding from the government, via Ordinance 11, to subsidise the cost of employing teachers, David and Ann Cremen, for the school. Public dissent about State funding of religious instruction via schools quickly emerged and led to the abolition of the ordinance and the passage of the *Education Act 1851*. Although Bishop Murphy refused to support non-Catholic state-funded schools, he did not prevent Catholic teachers from receiving the stipend authorised by the 1851 Act. Bishop Murphy was also responsible for establishing several other Catholic schools in South Australia in the late 1840s and 1850s, including at Clare and Salisbury.

St Patrick's Schoolhouse is an important early surviving example of a bespoke school that demonstrates the fledgling colony's commitment to education, on-going religious freedom and the establishment of Catholic education in South Australia. For these reasons, St Patrick's School house is considered to meet criterion (a).

It is recommended that the nominated place **fulfils** criterion (a).

(b) it has rare, uncommon or endangered qualities that are of cultural significance.

Criterion arguments have considered the *Guidelines for State Heritage Places*:

The place should demonstrate a way of life, social custom, industrial process or land use which is no longer practised, is in danger of being lost, or is of exceptional interest. This encompasses both places which were always rare, and places which have become scarce through subsequent loss or destruction.

Places will not normally be considered under this criterion if their rarity is merely local, or if they appear rare only because research has not been done elsewhere, or if their distinguishing characteristics have been degraded or compromised, or if they are at present common and simply believed to be in danger of becoming rare in the future.

Early bespoke schoolhouses are culturally significant to South Australia as they demonstrate the origins of childhood education in the State. This foundational period in the development of education in South Australia spans 1836 to 1851 and then 1851 to 1875, marking the arrival of European colonists, the passage of the first Education Act in 1851 and then the *Education Act 1875* that made education for children up to the age of 13 compulsory and laid the foundation for the state-funded public education system in place today. Before the government began allocating funds for the construction of school buildings in the late 1850s, schools operated from a variety of buildings often including churches and dwellings. The emergence of bespoke

schoolhouses represents the transition from makeshift arrangements to more formal commitments to education.

While over a hundred bespoke schoolhouses were constructed by 1873, many have been demolished or altered beyond recognition with only sixteen being known to survive. These examples are heritage listed, eleven as State Heritage Places and five as Local Heritage Places, making schoolhouses built during the foundational period of the provision of education in the new colony uncommon.

Most of these schoolhouses were built after the government started to provide funding for their construction in the late 1850s. St Patrick's Schoolhouse, operating from 1848, is one of four surviving schoolhouses, built before the *Education Act 1851* (see Comparability, Representation, Rarity) and accordingly, is a rare example of a schoolhouse that is associated with the early origins of education in South Australia. St Patrick's Schoolhouse is considered to be a rare example of a bespoke schoolhouse, constructed prior to the first education act in South Australia and an uncommon example of a schoolhouse built prior to the *Education Act 1875*. Consequently, it is considered to meet criterion (b).

It is recommended that the nominated place **fulfils** criterion (b).

(c) it may yield information that will contribute to an understanding of the State's history, including its natural history.

Criterion arguments have considered the *Guidelines for State Heritage Places*:

The place should provide, or demonstrate a likelihood of providing, information that will contribute significantly to our knowledge of the past. The information should be inherent in the fabric of the place. The place may be a standing structure, an archaeological deposit or a geological site.

Places will not normally be considered under this criterion simply because they are believed to contain archaeological or palaeontological deposits. There must be good reasons to suppose the site is of value for research, and that useful information will emerge. A place that will yield the same information as many other places, or information that could be obtained as readily from documentary sources, may not be eligible.

St Patrick's Schoolhouse is one of several buildings constructed across four town acres, purchased by the Catholic Church and bounded by West Terrace, Grote, Franklin and Grey Streets. Located behind Dwelling - Archbishop's House (SHP 13398) and the original St Patrick's Church (since demolished), these three buildings constructed in the 1840s are the first permanent structures built by European colonists on this site. St Patrick's Catholic Church (SHP 13397), built in the early twentieth century, covers a portion of the area originally used as the school playground.

St Patrick's Schoolhouse is well documented through primary and secondary sources, including diary entries, newspaper reports, photographs and likely records held by the Adelaide Catholic Archdiocesan Archive. Accordingly, it is unlikely that the site will yield information about the establishment of Catholic education in the colony or the

early history of the development of education, more broadly in the fledgling colony that is not already well documented. Consequently, St Patrick's Schoolhouse is not considered to meet criterion (c).

It is recommended that the nominated place **does not fulfil** criterion (c).

(d) it is an outstanding representative of a particular class of places of cultural significance.

Criterion arguments have considered the *Guidelines for State Heritage Places*:

The place should be capable of providing understanding of the category of places which it represents. It should be typical of a wider range of such places, and in a good state of integrity, that is, still faithfully presenting its historical message.

Places will not be considered simply because they are members of a class, they must be both notable examples and well-preserved. Places will be excluded if their characteristics do not clearly typify the class, or if they were very like many other places, or if their representative qualities had been degraded or lost. However, places will not be excluded from the Register merely because other similar places are included.

St Patrick's Schoolhouse belongs to the class of place known as schoolhouses, built during the foundational phase of the provision of education for children in South Australia (1836-1875). Schoolhouses built during this foundational period typically consist of the following features:

- A standalone four-sided rectangular hall or 'barn-like' building intended to be used as a school,
- A pitched roof, either gabled or hipped,
- One large room for teaching,
- A main entrance and windows,
- A chimney and fireplace.

While St Patrick's Schoolhouse remains as a standalone four-sided building that has one large room, the building was extended at some point between 1870 and 1880. During that extension, the building lost one of its original walls, as well as its chimney and fireplace. As such, the building has lost some of its key features and thus, compared to other places in the class where such features remain intact, St Patrick's Schoolhouse cannot be considered to be an outstanding representative of its class.

It is recommended that the nominated place **does not fulfil** criterion (d).

(e) it demonstrates a high degree of creative, aesthetic or technical accomplishment or is an outstanding representative of particular construction techniques or design characteristics.

Criterion arguments have considered the *Guidelines for State Heritage Places*:

The place should show qualities of innovation or departure, beauty or formal design, or represent a new achievement of its times. Breakthroughs in technology or new developments

in design would qualify, if the place clearly shows them. A high standard of design skill and originality is expected.

Places would not normally be considered under this criterion if their degree of achievement could not be demonstrated, or where their integrity was diminished so that the achievement, while documented, was no longer apparent in the place, or simply because they were the work of a designer who demonstrated innovation elsewhere.

St Patrick's Schoolhouse does not demonstrate a high degree of creative, aesthetic or technical accomplishment, and it is not an outstanding representative of particular construction techniques or design characteristics. The building is a vernacular hall-like structure built of limestone and features few adornments. There is no evidence that the Schoolhouse has received critical or popular recognition for its design characteristics. Consequently, it is not considered to meet criterion (e).

It is recommended that the nominated place **does not fulfil** criterion (e).

(f) it has strong cultural or spiritual association for the community or a group within it.

Criterion arguments have considered the *Guidelines for State Heritage Places*:

The place should be one which the community or a significant cultural group have held in high regard for an extended period. This must be much stronger than people's normal attachment to their surroundings. The association may in some instances be in folklore rather than in reality.

Places will not be considered if their associations are commonplace by nature, or of recent origin, or recognised by a small number of people, or not held very strongly, or held by a group not widely recognised, or cannot be demonstrated satisfactorily to others.

St Patrick's Schoolhouse is associated with South Australia's Catholic community and the provision of education for Catholic children. However, there is no evidence that the community retains a strong cultural or spiritual connection to St Patrick's Schoolhouse. It is one of many places associated with Catholicism in South Australia, including several State Heritage Places and notably Church – St Patrick's (SHP 13397) located close by St Francis Xavier's Cathedral (SHP 10892). There are also many schools associated with Catholic education, of which a number are listed as State Heritage Places including St Mary's Dominican Convent (SHP 13396).

It is recommended that the nominated place **does not fulfil** criterion (f).

(g) it has a special association with the life or work of a person or organisation or an event of historical importance.

Criterion arguments have considered the *Guidelines for State Heritage Places*:

The place must have a close association with a person or group which played a significant part in past events, and that association should be demonstrated in the fabric of the place. The product of a creative person, or the workplace of a person whose contribution was in industry, would be more closely associated with the person's work than would his or her

home. Most people are associated with many places in their lifetime, and it must be demonstrated why one place is more significant than others.

Places will not generally be considered under this criterion if they have only brief, incidental or distant association, or if they are associated with persons or groups of little significance, or if they are associated with an event which has left no trace, or if a similar association could be claimed for many places, or if the association cannot be demonstrated. Generally the home or the grave of a notable person will not be entered in the Register unless it has some distinctive attribute, or there is no other physical evidence of the person's life or career in existence.

St Patrick's Schoolhouse is associated with Francis Murphy, South Australia's first Catholic Bishop, and his efforts to establish Catholic education in South Australia. It is the second of two school buildings that were built at the Grote Street site in the 1840s and one of several Bishop Murphy was responsible for instigating across the colony in the 1840s and 1850s.

While providing his parishioners with access to Catholic education was one of Bishop Murphy's interests, he was also interested in expanding Catholicism more broadly across South Australia into rural areas, demonstrated by Old St. Mary's Church (SHP 10596), Morphett Vale, and in ensuring the construction of South Australia's first Catholic cathedral in Adelaide, St Francis Xavier's Catholic Cathedral (SHP 10892). Bishop Murphy initiated the construction of the cathedral, and he is buried underneath its sanctuary. Although he died before the cathedral was completed, the building is dedicated to him and is considered to have stronger and more direct association with Bishop Murphy than St Patrick's Schoolhouse.

St Patrick's Schoolhouse is also associated with the architectural work of George Strickland Kingston. Kingston is well known for his contributions to South Australia as a surveyor, architect and later a politician. As an architect, Kingston designed several buildings for the Catholic Church including St Patrick's Schoolhouse and Dwelling – Archbishop's House (SHP 13398), both at the same location. Other prominent commissions include the first portion of Government House (SHP 10873), the first part of Cummins House (SHP 10552) and the former Adelaide Gaol (SHP 10937) (see Comparability/ Rarity/ Representation). In comparison to these places, St Patrick's Schoolhouse is very modest and unlike his other architectural commissions does not demonstrate his work to a high level. Consequently, St Patrick's Schoolhouse is not considered to have a special association at the State level with George Strickland Kingston.

It is recommended that the nominated place **does not fulfil** criterion (g).

PHYSICAL DESCRIPTION

The schoolhouse is a four-sided rectangular building with a gable roof and eaves. The walls are built predominantly of limestone rubble and feature red-brick quoins. The lower portion of the south wall and lower right portion of the west wall is bluestone. The east wall has been re-pointed and red brick quoins have been repaired. Concrete

has been used to render and patch sections of the walls on the north, west and south walls.

The north, west and south walls all display evidence of damage caused by rising damp, exacerbated by concrete patching, including a large hole beneath the middle window.

The roof is covered by corrugated iron sheets, with a galvanised iron ridge and barge capping, gutters and downpipes. The roof features timber finials, barges and collar ties, with five interwar-period ventilators along the ridge.

There are seven windows with pointed arches and red-brick quoins which have all been boarded up. Another window on the north wall has been bricked-in. There are two doors, also with pointed arches, one on the south wall and another on the east wall. There are louvred vents with pointed arches in the north and south gables. A pair of tie rods run between the gables, secured by cast iron tie plates at each end.

The interior consists of one large room. The lower walls feature matchboard panels between dado and skirting boards with picture rails above. All are painted white. The ceiling is likely fibrous plaster, badly cracked towards the middle, and contains five interwar-era open vents and two nineteenth-century adjustable radial vents. The windows have chamfer reveals and have been partially boarded. Red carpet covers the floor (not original fabric).

Elements of Significance:

Elements of heritage significance include (but are not necessarily limited to):

- St Patrick's Schoolhouse,
- Limestone rubble and bluestone walls,
- Red-brick quoins,
- Pointed arched windows, vents, and doors,
- Gable roof with timber finials, barges and collar ties,
- Adjustable ceiling ventilators.

Elements not considered to contribute to significance of place include (but are not necessarily limited to):

- Interwar-era roof and ceiling ventilators,
- Concrete patching,
- Corrugated iron roofing,
- Tie rods and plates,
- Interior carpet and material finishes.

HISTORY

Childhood Education in Early Colonial South Australia, 1836-1875

Between 1836 and 1875, formal childhood education developed incrementally in colonial South Australia. During the first decade of the colony's existence, schooling

was almost exclusively a private affair organised by individuals and churches. Beginning in the late 1840s and especially following the *Education Act* of 1851, government participation in education increased markedly, culminating in the establishment of a formal public education system in 1875. Simultaneously, private schools continued to develop independently, some in deliberate opposition to the government's involvement. As a result, competing public and private education systems had formed in South Australia by the mid-1870s.

South Australia's colonial founders were ideologically committed to liberal and non-conformist principles of 'self-help' and religious voluntarism. They believed that private individuals, organisations, and communities should sustain and support themselves without the involvement of the state.⁹ Regarding religious voluntarism, they advanced religious freedom and the separation of church and state. Many rejected the social and political hegemony of a centralised church, particularly the Church of England, and envisioned South Australia as a 'paradise of dissent' that did not privilege any denomination and allowed its citizens to choose and support their own religions.¹⁰ Such thinking initially extended to education, however, the interpretation and application of both principles was challenged and transformed throughout the nineteenth century, showing the entrenchment of religious voluntarism and the diminishment of 'self-help'.¹¹

From the outset, South Australia's proponents were interested in schooling and had been inspired by efforts to instate mass education in Britain. As early as 1831, the South Australian Land Company assured the Colonial Office it would provide children and adults with teachers and a circulating library.¹² In line with this undertaking, in 1836 the South Australia School Society was formed by George Fife Angas while in London. The Society was financed privately through voluntary subscriptions and sought to provide non-denominational education to children belonging to families who could not afford private tuition or to send their children to schools elsewhere in Australia or overseas. Towards this end, a school in Adelaide administered by the Company was established in 1838.¹³

Owing to the colony's financial difficulties in the early 1840s, the school's funding diminished, and attendance fell. The Society and the school ceased operating altogether in 1843.¹⁴ As a result, schooling was left entirely to private individuals and churches. Neither Governor Gawler nor his successor Governor Grey provided any kind of material assistance to these schools.¹⁵

This situation persisted until Frederick Robe was appointed as Governor in 1845. Deeming religious instruction and education to be wanting in South Australia, Governor Robe introduced Ordinances 13 and 14 of 1846. These ordinances authorised the government to issue grants to churches for religious and educational purposes.¹⁶ A year later, Governor Robe introduced Ordinance 11 of 1847, titled 'For the Encouragement of Public Education'.¹⁷ Unlike Ordinances 13 and 14, Ordinance 11 was the first to focus exclusively on education and was not limited to churches, at least in theory. Akin to the Irish National System,¹⁸ Ordinance 11 established a Board

of Education that was responsible for registering teachers, issuing capitation grants, and conducting annual examinations.¹⁹ So long as a teacher had at least twenty students aged between six and sixteen and could provide a sufficient character reference, they were permitted to teach and were entitled to receive £20 per annum for the 'first Twenty Scholars, and not exceeding One pound per annum in addition for every additional Scholar'. State funding was capped at £40.²⁰

While this early attempt at governmental involvement did not privilege any religion, there was significant backlash to Ordinance 11 among those steadfast to the separation of church and state. Critics viewed the allocation of state funds to support denominational instruction as an affront to the colony's foundational commitment to secularism. Ordinance 11 was so controversial that it became an election issue in 1851, just after the colony had gained limited self-government in 1850. Support for secularity proved to be so strong that members of the League for the Preservation of Religious Freedom were elected to the Legislative Council.²¹

Subsequently, the grants authorised by Ordinance 11 were discontinued and a Select Committee was established to investigate the system. According to historian Margaret Press, the Select Committee found that '[forty] percent of the boys and '[twenty-five] percent of the girls between the ages of seven and fourteen were attending subsidised schools, which were almost all in the vicinity of Adelaide'. It also revealed that by the early 1850s '[o]nly one schoolroom in ten had been specially built, the rest of the classes being held in houses, churches, or much less dignified buildings'.²²

Based on these findings, the new legislators passed the *Education Act* of 1851, which went into effect the following year. Many of the Act's details were similar to those of Ordinance 11. The Act retained a central board, though it was altered to comprise of seven laypeople, each representing the colony's major Christian denominations, though Catholics and Wesleyans abstained. Additionally, it increased the number of students required for teachers based in the city and larger towns to receive the stipend, from twenty to forty. Teachers in the country and smaller towns were still only required to have twenty students. The stipend itself was increased to between £40 and £80. Schools could charge fees on top of the stipend and parents were expected to contribute a small payment, though the government would pay this expense when parents could not.²³

Despite similarities between the Act and Ordinance 11 there were major differences. Most importantly, the Act restricted funding to teachers that taught non-denominational Christianity; sectarian instruction was forbidden. In mandating this change, South Australia became the first Australian colony to implement a non-denominational education system. The Act also authorised the provision of aid for the construction of schoolhouses and the allocation of books and equipment, although funding for the former did not commence until later in the decade.²⁴ Historian John Hirst has observed that the government contributed to the erection of one hundred schoolhouses by 1873, sixty-three of which 'included a residence for the teacher'.

These schoolhouses were vested to 'local councils, municipal corporations, and local committees', and were mostly located in small towns throughout the colony.²⁵

The new system established by the 1851 Act was intended to instate universal childhood education in South Australia. Its provisions were designed to ensure that schools and teachers were accessible to all children, including those from working class and rural families. However, it did not make attendance compulsory and tuition was not free. Schools had to compete with the familial use of child labour in rural areas, where most people lived. Furthermore, the quality of teaching varied considerably, there were no facilities to train and certify teachers, and oversight was typically focused on preventing teachers from fraudulently inflating their student numbers for financial gain.²⁶ Owing to these issues, student attendance was typically irregular and short-lived. As the authors of a 1971 report on education and its history in South Australia found, 'annual pupil turnover reached [fifty] percent, and most children received an average of roughly two years of total schooling'.²⁷

Attempts to redress these problems emerged in the 1860s and 1870s and were informed by developments occurring in Britain and the other Australian colonies. A 'pupil-teacher' system was implemented in the early 1870s to train educators and a 'model school' was established to develop and exemplify an ideal school. Moreover, a standardised syllabus was issued to schools receiving government funding and more inspectors were hired to ensure pedagogical compliance.²⁸

These developments laid the foundation for the *Education Act* of 1875. The Act instated a formal, state-controlled public education system. It established the Council of Education, predecessor to the Department of Education which was created three years later in 1878. Importantly, the Act made education mandatory up to the age of thirteen. In terms of administration, the Act authorised the state to assume 'control over teachers in respect of the bulk of their income, their recruitment, training and certification and their placement and dismissal'.²⁹ It further allowed the government to construct and own school buildings.³⁰

In effect, the Act overturned the previous system and marked a turning point in the history of childhood education in South Australia. The government was now fully in control of the schools it funded, eventually including primary, secondary, and tertiary institutions. Improvements were made to the system over the decades that followed, most notably the 1891 Amendment that made public education free. These developments demonstrate that religious voluntarism had persisted in the realm of education, but 'self-help' had by now been discarded in favour of wholesale state involvement.³¹ Nevertheless, non-governmental schools persisted, and the Act essentially formalised the division between public and private school systems in South Australia.

The Beginnings of Catholic Education

Formal Catholic education in South Australia commenced with the arrival of Bishop Francis Murphy in November 1844. Prior to his arrival, the Catholic community in South

Australia was small and consisted almost entirely of working-class people from Ireland. While the community met informally, it at first lacked a church and did not have a resident priest until 1841. Moreover, owing to a lack of an established Catholic middle-class in the colony, the community could not afford to establish schools.³²

In 1841, the Church in Sydney sent Father William Benson to Adelaide. Father Benson subsequently leased a warehouse in Waymouth Street to use as a chapel. As the community continued to grow, Rome divided the diocese of Sydney in 1842 to create dioceses for Adelaide and Hobart. Two years later, Father Benson was succeeded by Father Edmund Mahoney in 1844.³³ Bishop Francis Murphy arrived later that year on 6 November 1844.³⁴

Before landing in South Australia, Murphy had been the Vicar-General in Sydney. Murphy was originally from Ireland, where he graduated from the Royal College of Maynooth, better known as St Patrick's, gained his priesthood in 1825, and received a doctorate in theology and sacred scripture. He then conducted missionary work in England before being sent to the Bradford woollen mills and then to St Patrick's Church in Liverpool in 1827. A decade later in 1837, he gained approval for a five-year visit to Australia. He arrived in Sydney in 1838 and was soon appointed as the Vicar-General, a position with jurisdiction over all of Australasia. Five years later in 1843, Pope Gregory XVI reassigned him to South Australia to serve as the bishop of the new diocese. Prior to his departure, Murphy was consecrated as a bishop at St Mary's Cathedral on 8 September 1844, the first such consecration to take place in Australia.³⁵



Bishop Francis Murphy, South Australia's first Catholic Bishop, c.1858

Source: State Library of South Australia B 2763

Upon his arrival in Adelaide, Bishop Murphy was greeted warmly by the small Catholic community, a reception that left him enamoured with his new flock.³⁶ Nonetheless, he was immediately struck by the lack of Catholic institutions in the colony, writing in December that he had found his 'Mission utterly destitute of church, chapel or school' and that the 'only priest in the Colony was obliged to celebrate Mass in a large storehouse'.³⁷

The lack of a Catholic primary school was particularly concerning to Murphy, who had a keen interest in childhood education. While in Sydney he had overseen school operations and expenses and had brought teachers William and Anne James with him to Adelaide.³⁸ Bishop Murphy believed that schools were essential to preserve the faith and to counter outside influences. As such, he observed that children in Adelaide had been 'growing up in profound ignorance of the first rudiments of their religion, or what is worse they are imbibing false doctrine in Protestant and Methodist Schools'.³⁹ Accordingly, establishing a school for Catholic children was a priority.⁴⁰

Bishop Murphy moved quickly to initiate the construction of a school. He was gifted 500 acres of rural land and £2000 from William Leigh, a wealthy landowner from Staffordshire and a recent convert to Catholicism. Along with his annual stipend from the Society for the Propagation of the Faith at Lyons and small contributions from local church members, Bishop Murphy used a portion of these funds to purchase land at the corner of West Terrace and Grote Street for £70.⁴¹ He then hired architect George Strickland Kingston to design a large school room or hall (not to be confused with the subject of this assessment), also to be used as a temporary church until a cathedral could be built.⁴² Just six weeks after his arrival in Adelaide, the foundation stone of the school hall and temporary church was laid on 12 December 1844.⁴³ Construction continued throughout 1845.⁴⁴

In the meantime, while also devoting himself to constructing churches and chapels around the colony, Bishop Murphy ordered furniture and schoolbooks for the school and temporary church,⁴⁵ and again commissioned Kingston to design a residence on the same land.⁴⁶ During the construction of both buildings, it appears Murphy also established a school at a temporary location in a 'brewery building' on Pirie Street.⁴⁷ Several months later, the school hall and temporary church (now demolished) was completed and on 8 October 1845 the school at Pirie Street appears to have relocated there.⁴⁸ Murphy's house, adjacent to the school hall, was completed two months later and Bishop Murphy moved in on 19 December 1845.

The school hall and temporary church was later dedicated as the first St Patrick's Church in 1870. The first St Patrick's Church congregation appears to have been mainly comprised of working-class Catholics living in west Adelaide, while middle-class Catholics tended to attend St Francis Xavier's Cathedral after its opening in 1858. The first St Patrick's Church was demolished in 1959, while Murphy's house is now known as the Archbishop's House (SHP 13398).

William and Anne James were the first headmaster and headmistress at the school and classes were segregated by gender. The James' continued to teach there until 1847, when they resigned after William left the profession to open a law firm. The bishop then hired Mary Bull to replace Anne as the headmistress. Only a few months later, Bishop Murphy replaced her with David and Ann Cremen from Sydney.⁴⁹



Archbishop's House (SHP 13398) (left) and the school hall and temporary Church (on right, now demolished), after it had been dedicated as the first St Patrick's Church c.1870.

Source: State Library of South Australia B1938

In his journal entry for 10 November 1847, Bishop Murphy recorded that the new 'school master' commenced on 7 November 1847.⁵⁰ He also noted he had 'agreed to allow the Schoolmaster and Mistress, Mr. and Mrs. Cremen, the sum of £60 per annum and the rent of a house until 1 April next [year]' and that '[a]fter that date' they would be 'allowed the whole proceeds of the school and government allowance',⁵¹ the latter referring to the teaching stipend authorised by Governor Robe's Ordinance 11. The entry therefore makes clear that Bishop Murphy accepted the Ordinance.

The employment of the Cremens marked the advent of a wave of activity related to education within the Catholic Church in South Australia. Over the next few years, several additional schools were established, including at Clare and Dry Creek (now Salisbury). At least some of these schools were licensed to receive the stipend authorised by Ordinance 11.⁵²

After the Ordinance was overturned in 1851, Bishop Murphy informed the Select Committee that Catholic children would not be permitted to attend non-Catholic schools funded by the state. However, as historian Kay Whitehead has shown, he did not 'intervene when Catholic teachers whom he had sponsored applied for the government stipend', the capitation payment authorised by the *Education Act* of

1851.⁵³ These teachers included David and Ann Cremen.⁵⁴ As such, despite reservations, at least some Catholic schools continued to receive government funding during the 1850s. While they were officially required to deliver non-denominational education, they worked around this restriction by providing Catholic instruction outside of official school hours.⁵⁵

This arrangement changed after Bishop Murphy died in 1858 and was replaced by Bishop Patrick Geoghegan in 1859. Bishop Geoghegan ordered Catholics not to attend state-funded schools and lobbied the government to allocate funding to denominational schools. He argued the policy was discriminatory and Protestant in nature. When unsuccessful, he established an independent school fund financed by the Society for the Propagation of the Faith.⁵⁶ As Whitehead notes, this fund was supporting about fifteen schools by 1863 and by 1866 there were twenty-three schools 'under clerical control'.⁵⁷ A few state-funded Catholic schools persisted, but these catered for only a quarter of Catholic students in South Australia.⁵⁸

Further changes occurred once Bishop Laurence Sheil replaced Bishop Geoghegan in 1866. Together with Father Tenison-Woods, Bishop Sheil established what amounted to a new Catholic education system in South Australia. This system was governed by a 'director general, a Central Council of clergy and laity, and local boards'.⁵⁹ Father Tenison-Woods was the director general of the system, a role which tasked him with certifying teachers and inspecting and examining schools. With Mary MacKillop, he also established the Institute of the Sisters of St. Joseph in 1867, intended as a central authority consisting of women religious (Nuns and Sisters) and focused on teaching poor, working-class children.⁶⁰ Father Tenison-Woods moved to replace lay teachers with Nuns/Sisters, and was particularly focused on pushing out men, believing that women were better suited as teachers. In 1869, the Dominican Convent School for the Poor was established in Adelaide on Franklin Street and the Sisters were sent out to country areas to establish additional schools.⁶¹

This process aroused considerable controversy among parents, teachers, and priests, so much so that Bishop Sheil launched an investigation into the system in 1871 and expelled Tenison-Woods from the diocese. Bishop Sheil also sought to abolish the Institute's central government and excommunicated Mary MacKillop when she resisted, though the excommunication was lifted the following year. During the process, almost half of the Sisters either resigned or were expelled, effectively ending their control of the Institute.⁶²

Nonetheless, the changes introduced in 1867 laid the basis for an education system distinct from the one established by the government. Beginning in 1875, when the *Education Act* that formalised a public education system was passed, the Catholic Church at first competed with the government to found new schools in frontier regions, especially in the north. However, competition began to wane in the 1880s, evidenced by the closure of twenty Catholic schools between 1882 and 1895, dropping from forty-six to twenty-six.⁶³ This decline stemmed from the 1891 amendment to the *Education Act* that introduced free public education and the

relocation of many Sisters to New South Wales in the 1890s. Despite these challenges, the Catholic Church bolstered its schools in the city and large towns and continued to be the main provider of education for Catholic children.⁶⁴ By the turn of the century, these children were taught primarily by Nuns or Sisters rather than lay teachers.⁶⁵

The new St Patrick's Schoolhouse

Several important developments took place at St Patrick's during the second half of 1847. In July that year, Bishop Murphy returned to Adelaide after a seventeen-month absence, during which he had travelled to Europe seeking priests for South Australian parishes.⁶⁶ He had departed Adelaide in February 1846, about four months after the school hall and temporary church opened in October 1845. Thus, while he had been present upon its commencement, he had been away from its operations for almost one and a half years. Several months after his return to Adelaide in 1847, Bishop Murphy resumed his involvement and oversaw two major changes to the school: he employed David and Ann Cremen as the new schoolmaster and schoolmistress in November and a tender was sought for the construction of a new, bespoke schoolhouse in Adelaide in late December.

Regarding the schoolhouse, it appears that Bishop Murphy and Father Michael Ryan, the Vicar General, began preparing to erect such a building at some point while the bishop was away, likely in early 1847. In a letter addressed to Father Ryan, the Bishop informed him that he approved of everything he was doing while he was absent, 'especially as to *putting that school in that corner* as you and the architect suggest [emphasis added]'.⁶⁷ The rationale for building a new schoolhouse was likely either to detach the church from the school or to create separate classrooms for boys and girls.

It was not until the end of 1847 that tenders were called for the schoolhouse's construction. An advertisement placed in the 25 December edition of the *South Australian Register* announced that builders and contractors 'desirous of contracting for building a school-house, for the Right Rev. Dr. Murphy ... [could] inspect the plans and specifications *at Mr Kingston's office, Grote Street...* [emphasis added]'. It further advised that tenders had to be left by 10 January 1848, and that the 'masons' and carpenters' work [could] be tendered for separately'.⁶⁸

Why Murphy chose to use well-known colonial architect George Strickland Kingston to design the simple schoolhouse remains unclear. However, Kingston's office was on the opposite side of Grote Street and Murphy had previously hired him to design several buildings, including the original St Patrick's school hall/church and his residence.⁶⁹ As Donald Langmead has observed, Murphy may have been drawn to Kingston either due to proximity or because he was Irish. Whatever the case, and despite being Protestant, Kingston had a long working relationship with Murphy and the Catholic Church. He would later supervise the construction of St Francis Xavier's Cathedral (SHP 10892).⁷⁰

Construction of the schoolhouse began at the end of January 1848. Bishop Murphy noted in his journal on 25 January 1848 that the 'foundation stone of the new school in Franklin St. was laid this day...'.⁷¹ Building continued throughout the year. On 19 June 1848, the Bishop noted that the 'amount already expended' on the schoolhouse had been £309/19/8. His final entry about 'school house expenses' was made on 17 October 1848.⁷²

It is unknown precisely when construction was completed, though there are indications that the schoolhouse may have been finished and operating at some point between October and December 1848. After Bishop Murphy's entry for October, there are no further references to the schoolhouse anywhere in his journal. It is possible, then, that the schoolhouse was either completed or nearing completion by mid-October 1848.⁷³ Beyond the journal, there is evidence to suggest that the schoolhouse was being used for its intended purpose by the end of the year. The *South Australian Register* reported on 30 December that the 'half-yearly examination of the children of the Catholic school, Franklin-street, took place ... on Thursday last, the Feast of the Holy Innocents'.⁷⁴



Section from Townsend Duryea's 1865 panoramic photograph of Adelaide, showing the new St Patrick's Schoolhouse (centre image, identified with a black arrow).

Source: State Library of South Australia B 5099

Demonstrating that the changes first introduced in 1847 were now coming to fruition, the article went on to state that the students' exam responses were 'highly satisfactory to the examiners', which in turn 'was a convincing proof of the great care taken of the children by the worthy schoolmaster and schoolmistress, Mr and Mrs Cremen'.⁷⁵ The article also sheds light on what was being taught at the school, noting that prizes 'were awarded to such as had distinguished themselves in catechism, mental arithmetic, geography, reading, spelling, declamation, and in uniform good behaviour during the preceding half-year'.⁷⁶

This last piece of information implies that the school itself had been operating from St Patrick's Church before the schoolhouse was completed, but the earlier reference to 'Franklin-street' shows that it had been relocated. It is possible, too, that the school hall and temporary church and the new schoolhouse were being used simultaneously

by the school, given that there were two teachers and boys and girls likely attended separate classes.

Whatever the arrangement may have been, it appears that the Cremens were recognised to be effective teachers. Importantly, it is also evident that the new schoolhouse was very probably active as a school by the end of 1848.

The Subsequent Life of the Schoolhouse

While information on the schoolhouse's subsequent history is scant, it continued to be used continuously for teaching purposes at least until the 1890s. David Cremen was licensed to teach at the school until he died in 1856 and Ann Cremen relocated to a school on Waymouth Street shortly afterwards.⁷⁷ It appears that a Mrs. Powers then took over the school and remained there until it merged with the Dominican school, which became St Mary's College, probably in the 1870s. Newspaper records show that examinations took place at the schoolhouse between the 1840s and 1890s.⁷⁸

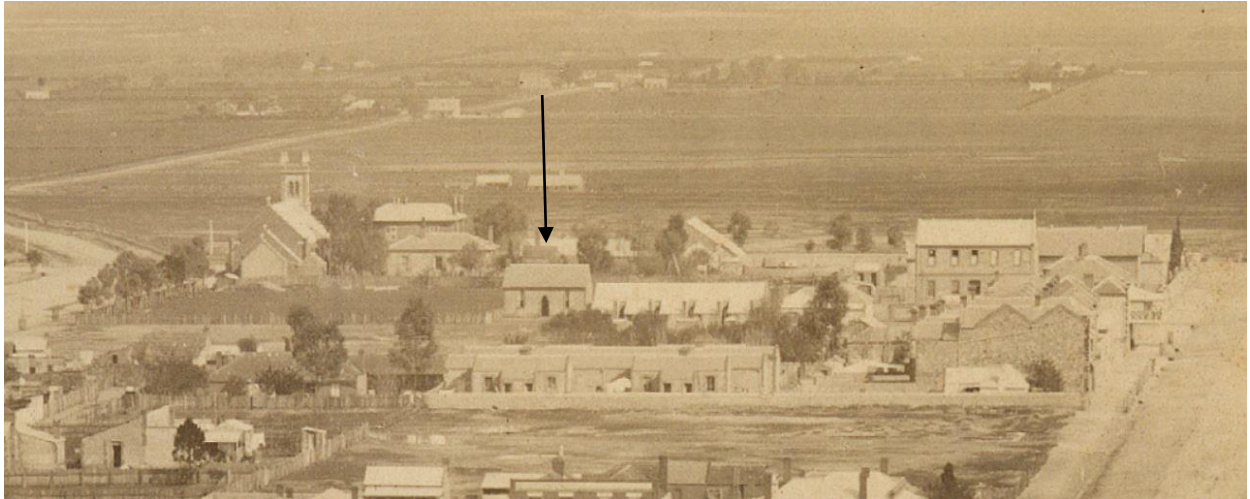
Although intended and designed to be a school, the schoolhouse also served various other purposes. Even before construction commenced, the *Adelaide Observer* reported on 8 January 1848 that it was 'understood that the Catholic school-house, being erected in Franklin-street, is intended to be used occasionally as a Temperance Hall and Reading Room'. It then described the schoolhouse as a 'spacious building, capable of containing three hundred persons'.⁷⁹ Just over a month later on 28 February, Bishop Murphy established the 'South Australian Catholic Total Abstinence Society', so it is possible the schoolhouse was used to host temperance meetings.⁸⁰ It was also used for other meetings. For instance, a public notice listed in the 26 May 1849 edition of the *South Australian Register* advised that a 'Tea Meeting, in aid of the funds towards the erection of St. Francis Xavier's Church' would be 'held in the Catholic School-house, Franklin-Street on Tuesday, the 5th of June 1849'.⁸¹

Attesting to its utility, the schoolhouse was lengthened at some point between 1870 and 1880. Historic photographs and the Smith Survey show that the schoolhouse almost doubled in size during this period. Townsend Duryea's panoramic photographs taken in 1865 and 1870 demonstrate that the front of the schoolhouse originally had two pointed-arch windows and a chimney on the southern side.⁸² Charles Smith's 1880 survey of Adelaide (the 'Smith Survey') conveys 'St Patrick's School' as a rectangular building much longer than that shown in Duryea's photographs.⁸³ A later photograph from c.1896 confirms that the schoolhouse had been lengthened by the end of the century, with two additional windows added to the front and the removal of the chimney.⁸⁴ The schoolhouse has remained essentially the same since then.

The schoolhouse continued to be used throughout the twentieth century, including for meetings, parties, and concerts.⁸⁵ The schoolhouse was commonly referred to as 'St Patrick's School' throughout the nineteenth century, as demonstrated by the Smith Survey, and was almost always described as being on Franklin Street.⁸⁶ By the mid-twentieth century, however, the schoolhouse was referred to as 'St Patrick's Hall' on Grote Street,⁸⁷ very likely owing to its immediate proximity to the new St Patrick's

Catholic Cathedral (SHP 13397) that opened in 1914.⁸⁸ It was also used sporadically for teaching purposes throughout the twentieth century.⁸⁹ For the past several decades it does not appear to have been used for anything other than storage..

The original St Patrick's Church was demolished in 1959, leaving the Bishop's residence and St Patrick's schoolhouse as the last two buildings surviving on site from the 1840s. Importantly, the Schoolhouse is the sole remaining building at the site associated with Bishop Murphy's early efforts to establish Catholic education in South Australia.



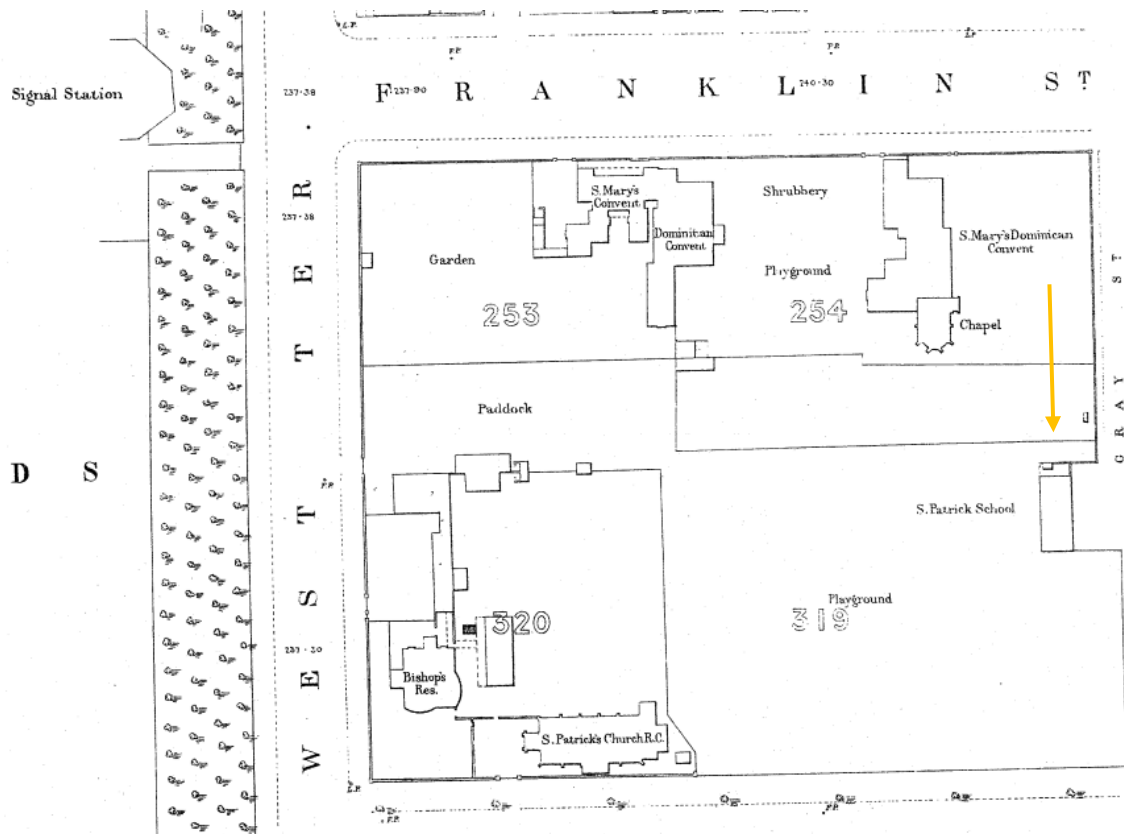
Section from Townsend Duryea's 1870 panoramic photograph of Adelaide. St Patrick's Schoolhouse is mid-image.

Source: State Library of South Australia B 16004/8



Section from Ernest Gall's 1896 panoramic photograph of Adelaide. The new St Patrick's Schoolhouse is mid-image, note the extension.

Source: State Library of South Australia PRG 631/2/140



Section from Sheet No. 52 of Smith Survey showing 'S. Patrick School', 1880 (yellow arrow).

Source: City of Adelaide

Chronology

Year	Event
1836	The South Australian School Society is formed.
1837	Walter Bromley establishes South Australia's first school at Kingscote, Kangaroo Island.
1838	The first school on mainland South Australia opens.
1841	South Australia's first resident Catholic priest, Father William Benson, arrives in Adelaide.
1842	Rome subdivides the diocese of Sydney to create the diocese of Hobart and Adelaide.
1843	The South Australian School Society disbands.
1844	Bishop Francis Murphy arrives in South Australia. William Leigh donates a large sum of money and 504 acres of land to Bishop Murphy. Bishop Murphy purchases an acre of land on the corner of West Terrace and Grote Street for £70. The foundation stone for a combined Catholic school hall and temporary church is laid on 12 December.

- 1845** Archbishop's House (SHP 13398) is built.
First St Patrick's Church (also used as a school) opens on 5 October.
 The foundation stone for St Mary's Catholic Church is laid in Morphett Vale on 28 July.
- 1846 The first bespoke Catholic church, St Mary's (SHP 10596), opens in Morphett Vale on 4 January.
- 1847 Governor Robe issues an Ordinance authorising the payment of stipends to teachers at schools with at least twenty students.
 Bishop Murphy employs David and Ann Cremens, a married couple, as Schoolmaster and Mistress.
 Buckland House (SHP 14165) at Willunga opens as a school.
 Mitcham School opens.
- 1848 The foundation stone for the new St Patrick's Schoolhouse is laid on 25 January.**
 St. Francis Xavier's Church Fund Society commences on 6 February.
 Pulteney Grammar School opens.
The new St Patrick's Schoolhouse is completed.
 Schoolhouse at Blakiston opens.
- 1849 St. Michaels Church at Clare opens.
- 1850 Dry Creek (Salisbury) Church opens.
- 1851 *Education Act* passes which establishes the Central Board of Education. It also establishes teacher stipends, funding for school buildings, a book depot, and formal inspections. Teaching must be non-denominational for funds to be received.
 The 'Old School House' (SHP 10540) at St Peters is completed.
- c. 1854 Bellevue schoolhouse opens.
- 1856 Saint Aloysius' College at Sevenhill, the first Catholic boarding school in South Australia, opens.
- 1858 Bishop Murphy dies from pulmonary tuberculosis on 26 April.
 St Francis Xavier's Cathedral opens on 11 July.
 Schoolhouse at Balhannah opens (SHP 12856).
- 1859 Bishop Patrick Geoghegan is consecrated as the new Bishop of Adelaide.
 Bishop Geoghegan bans Catholic children from attending state-funded schools, unsuccessfully lobbies the government to allocate funds to denominational schools and establishes private funding for Catholic schools.
- 1860 Bishop Geoghegan adds a chancel to St Patrick's Church.
- 1866 Bishop Laurence Sheil is consecrated as the new Bishop of Adelaide.

- 1867 Sisters of St Joseph is established by Tenison-Woods and Mary Mackillop. A convent and school run by the Sisters of St Joseph is opened on Franklin Street.
With Father Tenison-Woods, Bishop Sheil establishes a new Catholic school system.
A convent and school run by the Sisters of St Joseph is opened on Franklin Street.
- 1869 Bishop Sheil adds a bell tower and porch to St Patrick's Church.
- 1870 Father John Symth, the Vicar General, blesses the original St Patrick's as a church.
- 1875 *Education Act 1875* introduces compulsory schooling and establishes the Council of Education.
- 1878 South Australian Education Department is established.
- 1891 *Education Acts Amendment Act 1891* introduces free education.
- 1914 First part of the new St Patrick's Catholic Church (SHP 13397) is opened.
- 1959 The original St Patrick's Church/Schoolhouse is demolished.**
- 1986 St Patrick's Catholic Church (SHP 13397) is listed as a State Heritage Place on 11 September.**

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SITE RECORD

NAME: St Patrick's Schoolhouse

PLACE NO.: 26567

DESCRIPTION OF PLACE: Bespoke one-room schoolhouse with gabled roof built of limestone, rubble stone and bluestone with red brick quoins.

DATE OF CONSTRUCTION: 1848

REGISTER STATUS: Date identified by the Council, 15 June 2023
Date provisionally entered, 17 August 2023

CURRENT USE: Storage, c. 1980s -

PREVIOUS USE(S): Schoolhouse, 1848 – c.1900; possibly used by St Mary's until the 1980s
Function hall and mixed usage, c. 1848 – c.1980s

ARCHITECT: George Strickland Kingston

LOCAL GOVERNMENT AREA: City of Adelaide

LOCATION:

Street No.:	268
Street Name:	Grote Street
Town/Suburb:	Adelaide
Post Code:	5000

LAND DESCRIPTION:

Title	
Reference:	CT 5604/216
Lot No.:	A291
Plan No.:	F181133
Hundred:	Adelaide

MAP REFERENCE -34.92848, 138.58965

PHOTOS

NAME: St Patrick's Schoolhouse

PLACE NO.: 26567



Southern wall of St Patrick's Schoolhouse showing one of the two doors, bluestone base courses, barge boards, finial and louvred vent with pointed-arch. Concrete rendering is visible in places including the quoins.

Source: DEW Files July 2023



Eastern wall showing the repointed walls and repaired red-brick quoins.

Source: DEW Files July 2023

PHOTOS

NAME: St Patrick's Schoolhouse

PLACE NO.: 26567



Eastern wall showing the original front entrance (on right) and windows with pointed arches and red-brick quoins.

Source: DEW Files July 2023



Part of the western wall showing considerable damage to the limestone walls, including a hole under the middle window.

Source: DEW Files July 2023

PHOTOS

NAME: St Patrick's Schoolhouse

PLACE NO.: 26567



Part of the western wall of St Patrick's Schoolhouse showing part of the bluestone base courses.

Source: DEW Files July 2023



Northern wall of St Patrick's Schoolhouse.

Source: DEW Files July 2023

PHOTOS

NAME: St Patrick's Schoolhouse

PLACE NO.: 26567



Northern wall showing a bricked-in window and louvred vent with pointed arch.

Source: DEW Files July 2023



One of four cast-iron tie-plates

Source: DEW Files July 2023



Repointing and repaired red-brick quoins on the eastern wall.

Source: DEW Files July 2023



The original front-entrance on the eastern wall. The pointed-arch quoins have been rendered with concrete.

Source: DEW Files July 2023

PHOTOS

NAME: St Patrick's Schoolhouse

PLACE NO.: 26567



Close-up view of the repointing on the eastern wall showing that concrete has been used to render the limestone.

Source: DEW Files July 2023



Close-up view of the hole underneath the middle window on the western wall.

Source: DEW Files July 2023



Bluestone base on the western wall showing where the building has been extended.

Source: DEW Files July 2023

PHOTOS

NAME: St Patrick's Schoolhouse

PLACE NO.: 26567



The interior side of the east-facing wall showing the original windows and entrance.

Source: DEW Files July 2023



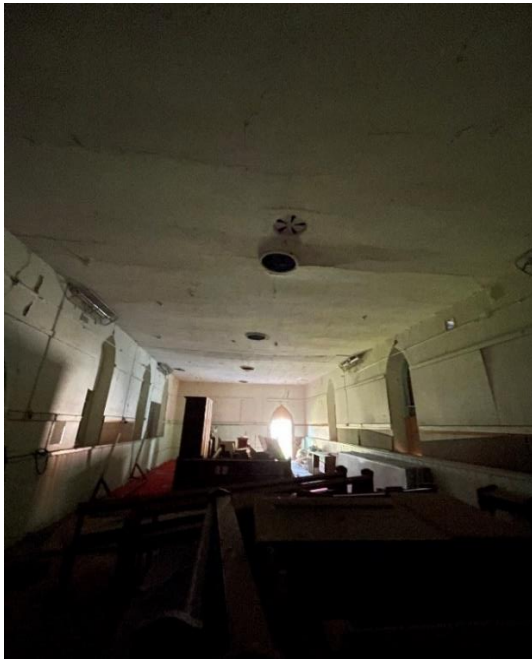
The interior side of the western wall showing two of three extant windows. The crack in the ceiling demarcates the original part of the building and the extended part.

Source: DEW Files July 2023

PHOTOS

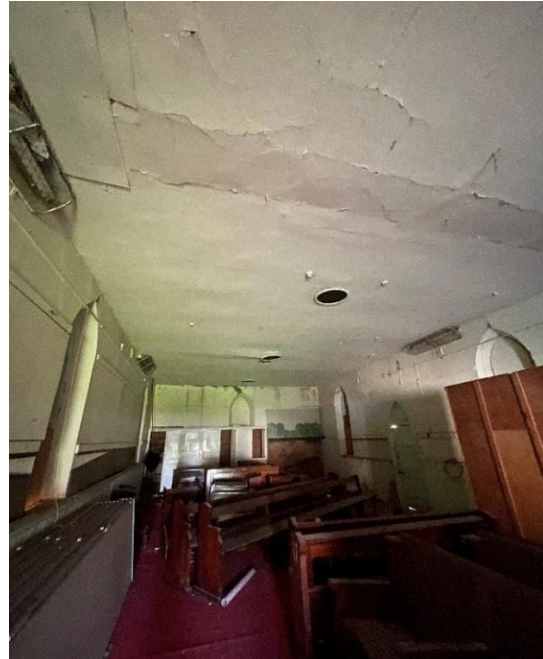
NAME: St Patrick's Schoolhouse

PLACE NO.: 26567



Interior of the schoolhouse facing south, showing ceiling vents.

Source: DEW Files July 2023



Interior of the schoolhouse facing north, showing cracks in the ceiling.

Source: DEW Files July 2023



Internal view of the hole on the western wall.

Source: DEW Files July 2023



Degradation of the limestone on the inside of the northern wall.

Source: DEW Files August 2022

SITE PLAN

NAME: St Patrick's Schoolhouse




PLACE NO.: 26567



St Patrick's Church, Grote Street, Adelaide SA, CT 5604/216 F181133 A291, Hundred of Adelaide.

N ↑

LEGEND

-  Parcel boundaries (Indicates extent of Listing)
-  Existing State Heritage Place(s)
-  Outline of Elements of Significance for State Heritage Place

SITE PLAN

NAME: St Patrick's Schoolhouse




PLACE NO.: 26567



St Patrick's Church, Grote Street, Adelaide SA, CT 5604/216 F181133 A291, Hundred of Adelaide.

N ↑

LEGEND

-  Parcel boundaries (Indicates extent of Listing)
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https://architectsdatabase.unisa.edu.au/arch_full.asp?Arch_ID=111. Accessed 12 July 2023.
- ⁴ Press, *From Our Broken Toil*, p. 132.
- ⁵ Karmel, Mitchell, Dunn, Hayward, and Radford, *Education in South Australia*, p. 7.
- ⁶ John Bradley Hirst, *Adelaide and the Country, 1870-1917: Their Social and Political Relationship* (Carlton: Melbourne University Press, 1973), p. 136.
- ⁷ Malcolm Seaborne, *The English School: Its Architecture and Organization 1370-1870* (London: Routledge and Kegan Paul, 1971) pp. 151-152.
- ⁸ Anna Pope, Harry Bechervaise, and Vera Moosmayer, *Onkaparinga Valley Heritage Survey* (Adelaide: Adelaide Hills Council, 2000), p. 362.
- ⁹ Karmel, Mitchell, Dunn, Hayward, and Radford, *Education in South Australia*, p.5.
- ¹⁰ This phrase is borrowed from Douglas Pike. Douglas Pike, *Paradise of Dissent: South Australia 1829-1857*, second edition (first published 1957; Carlton: Melbourne University Press, 1967), esp. 249-282. Also see Karmel, Mitchell, Dunn, Hayward, and Radford, *Education in South Australia*, p.5.
- ¹¹ Karmel, Mitchell, Dunn, Hayward, and Radford, *Education in South Australia*, p.9.
- ¹² Press, *From Our Broken Toil*, p. 131.
- ¹³ Press, *From Our Broken Toil*, p. 131.
- ¹⁴ Victoria Whittington, Kay Whitehead, and Trevor Feder, 'Schools for European Children, 1838', A History of Childhood Education in South Australia, University of South Australia.
<https://www.unisa.edu.au/about-unisa/our-history/early-childhood-learning/#event-a-history-of-early-childhood-education-in-south-australia>. Accessed 26 July 2023.
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- ¹⁶ Press, *From Our Broken Toil*, p. 131.
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- ¹⁸ Press, *From Our Broken Toil*, p. 131.
- ¹⁹ Press, *From Our Broken Toil*, p. 131.
- ²⁰ *For the Encouragement of Public Education*, No. 11.
- ²¹ Press, *From Our Broken Toil*, p. 132.
- ²² Press, *From Our Broken Toil*, p. 132.
- ²³ See Karmel, Mitchell, Dunn, Hayward, and Radford, *Education in South Australia*, pp. 6-7 and Press, *From Our Broken Toil*, p. 132.
- ²⁴ Karmel, Mitchell, Dunn, Hayward, and Radford, *Education in South Australia*, p. 7.
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- ³⁴ Francis Murphy, *The Journal of Francis Murphy, First Catholic Bishop of Adelaide*, Vol. One. Condon, Brian (Ed.) (Magill: South Australian College of Education, 1983), p. 81.
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³⁷ Bishop Francis Murphy quoted in Thorpe, 'Murphy, Francis (1795-1858)'.

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³⁹ Bishop Francis Murphy quoted in Whitehead, "'Religious First – Teachers Second'", 65.

⁴⁰ R. A. Morrison, 'Foundations of the Church in South Australia, No. 2: Bishop Murphy's Great Work Begins', *Southern Cross* (Adelaide), 21 November 1947, p. 8.

⁴¹ Hilliard, 'St Patrick's Church', pp. 31-32.

⁴² Donald Langmead, *Accidental Architect: The Life and Times of George Strickland Kingston* (Sydney: Crossing Press, 1994), pp. 142-144 and p. 249.

⁴³ Murphy, *The Journal of Francis Murphy*, p. 83.

⁴⁴ Langmead, *Accidental Architect*, p. 249.

⁴⁵ Murphy, *The Journal of Francis Murphy*, p. 88;

⁴⁶ Langmead, *Accidental Architect*, p.143.

⁴⁷ Press, *From Our Broken Toil*, p. 55.

⁴⁸ 'Opening of the Catholic School-room, West Terrace', *South Australian Register* (Adelaide), 8 October 1845, p. 1.

⁴⁹ Whitehead, "'Religious First – Teachers Second'", p. 65.

⁵⁰ Murphy, *The Journal of Francis Murphy*, p. 119.

⁵¹ Murphy, *The Journal of Francis Murphy*, p. 119.

⁵² Whitehead, "'Religious First – Teachers Second'", pp. 65-66.

⁵³ Whitehead, "'Religious First – Teachers Second'", p. 65.

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⁵⁹ Whitehead, "'Religious First – Teachers Second'", pp. 66-67.

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⁶¹ Whitehead, "'Religious First – Teachers Second'", p. 67; Hilliard, 'St Patrick's Church', pp. 32-33.

⁶² Whitehead, "'Religious First – Teachers Second'", pp. 67-73.

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⁶⁴ Whitehead, "'Religious First – Teachers Second'", p. 69.

⁶⁵ Whitehead, "'Religious First – Teachers Second'", p. 69.

⁶⁶ Morrison, 'Bishop Murphy's Great Work Begins', p. 8.

⁶⁷ Bishop Francis Murphy quoted in R. A. Morrison, 'Historic Churches and Parishes of South Australia, No. 3: Clare, Sevenhill, and the North', *Southern Cross* (Adelaide), 15 October 1948, p. 12.

⁶⁸ 'To Builders and Contractors... [advertisement]', *South Australian Register* (Adelaide), 25 December 1847, p. 1.

⁶⁹ Langmead, *Accidental Architect*, pp. 142-144 and p. 249.

⁷⁰ Langmead, *Accidental Architect*, pp. 142-144.

⁷¹ Murphy, *The Journal of Francis Murphy*, p. 128

⁷² Murphy, *The Journal of Francis Murphy*, pp. 147-148. See also p. 143.

⁷³ There has been some uncertainty and confusion regarding the history of the schoolhouse at least since the late 1940s. The Archivist of the Archdiocese of Adelaide, Reverend R. A. Morrison, reported in September 1949 that Bishop Murphy built two schools in addition to the original schoolhouse 'in what is described as Franklin Street'. One of these schools was 'definitely built in 1848', and the other, 'loosely described as being also in Franklin Street', may have been the 'St Patrick's School at the rear of the new St Patrick's'. According to Reverend Morrison, this building was 'certainly there in the early fifties' and could have been built in 1848 'or even 1847'. Even by 2008, the authors of the Conservation Management Plan for St Patrick's Cathedral could not establish the schoolhouse's origins, confirming only that it was there in 1865, based on Duryea's photograph, and had probably been built in the late 1850s. However,

as this assessment shows, there is no evidence to indicate that another schoolhouse existed in the 1840s or 1850s, and all the available evidence demonstrates that St Patrick's Schoolhouse was built in the late 1840s, most probably in 1848. R. A. Morrison, 'Historic Churches and Parishes of South Australia, No. 1: Old St Patrick's Grote Street', *Southern Cross* (Adelaide), 24 September 1948, p. 16; Morrison, 'Historic Churches and Parishes of South Australia, No. 3', p. 12 and p. 16; Elizabeth Vines, Katrina McDougall, and Krystel Hill, *St Patrick's Church and Tragedy Hall 260 Grote Street, Adelaide: Conservation Management Plan* (Norwood: Conservation Management Consultants, 2008), pp. 13-15, esp. p. 13.

⁷⁴ 'Mining Intelligence', *South Australian Register* (Adelaide), 30 December 1848, p. 2.

⁷⁵ 'Mining Intelligence', p. 2.

⁷⁶ 'Mining Intelligence', p. 2.

⁷⁷ Whitehead, "'Religious First – Teachers Second'", p. 66.

⁷⁸ See 'Mining Intelligence', p. 2; 'St Patrick's School', *Express and Telegraph* (Adelaide), 21 December 1870, p.3; and 'St Patrick's School', *Express and Telegraph* (Adelaide), 26 December 1893, p. 3.

⁷⁹ 'Local Intelligence', *Adelaide Observer*, 8 January 1848, p. 2.

⁸⁰ Murphy, *The Journal of Francis Murphy*, p. 133.

⁸¹ 'A Public Tea Meeting... [notice]', *South Australian Register* (Adelaide), 26 May 1849, p. 2.

⁸² Townsend Duryea, 'View of Adelaide Looking West from the Town Hall', *Panorama of Adelaide*, 1865. Photograph. Adelaide Views Collection, State Library of South Australia, B 5099/11 and Townsend Duryea, 'View of Adelaide Looking West', *Panorama of Adelaide*, 1870. Photograph. Adelaide Views Collection, State Library of South Australia, B 16004/8.

⁸³ Charles Smith, 'Sheet 52' in *Smith Survey: South Adelaide, 1880*. Map. Adelaide, Government of South Australia.

⁸⁴ Ernest Gall, 'Franklin Street, looking west from Post Office', 1896. Photograph. Adelaide Views Collection, State Library of South Australia, PRG 631/2/140.

⁸⁵ See 'Literary Societies: St Patrick's Literary and Dramatic Society', *Southern Cross* (Adelaide), 1 September 1916, p. 17; 'St Patrick's Parish Notes', *Southern Cross* (Adelaide), 8 December 1944, p. 3; 'St Patrick's Day Concert', *Southern Cross* (Adelaide), 14 March 1947, p. 2.

⁸⁶ For instance, see 'A Public Tea Party...', *South Australian Register* (Adelaide), 14 January 1851, p. 2; 'St Patrick's School', 1893, p. 3; 'St Patrick's Parish Notes', p. 3; 'St Patrick's Day Concert', p. 2.

⁸⁷ The schoolhouse has variously been referred to as a 'schoolhouse, a 'school-room', 'St Patrick's School', 'St Patrick's Hall' and, at least since the 2000s, 'Tragedy Hall'. See notes 86 and 87. The origins of the name 'Tragedy Hall' are unknown. The schoolhouse is referred to as such in Vines, McDougall, and Hill, *St Patrick's Church and Tragedy Hall*', esp. 13-15.

⁸⁸ Hilliard, 'St Patrick's Church', pp. 41-42.

⁸⁹ Per Celeste Klose, a former pupil, St Mary's College taught home economics in the schoolhouse during the 1980s. Celeste Klose, in discussion with the author, July 2023. Also see Stephanie James and students of St Mary's College, 'A Very Superior Education': *St Mary's College 1869-1986* (Adelaide: self-published, c.1986), p.48 and p.82.