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THE CHRISTIAN BROTHERS IN SECONDARY EDUCATION

IN QUEENSLAND, 1875 - 1965.

Submitted by: P. F. Connole (Bro.).  
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To: University of Queensland.

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While so many Christian Brothers have co-operated in the production of this thesis, nevertheless, the interpretation of the material is personal and many of the views expressed, no doubt, are not those of my Higher Superiors. This thesis is dedicated in a special way to those Brothers who laboured so hard and so effectively to make possible the wonderful expansion of the work of the Christian Brothers in Queensland.

P. F. Connole.

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## INTRODUCTION

The object of this thesis is to trace the development of the work of the Christian Brothers in Queensland, with particular emphasis on secondary education. In the very beginning of that work in Queensland, it appeared to its founder, Brother Barrett, that the first foundation, Gregory Terrace, at least, could become purely secondary. But that position changed and before the Brothers' second foundation was made, it became evident that their schools in Queensland would embrace both primary and secondary pupils. That position prevails in general to-day. Consequently, the thesis will attempt to analyse the elements of that development at both levels with particular attention paid to secondary education throughout.

In preparing such a thesis at the present time, I am particularly encouraged because of the marked interest in education in Queensland over the past few years. Unfortunately, insufficient works on this subject in Queensland have been written and certainly nothing to match the writings of Gregory, Austin and Brother Fogarty for scholarship, thoroughness of research, and penetration into the underlying assumptions of education. This present work, then, can have a value out of proportion to its size, its scholarship or its analysis, in that it studies an educational system which grew up within Queensland over the very years - 1875 to 1965 - during which the Queensland State System has developed. The Brothers were in an almost unique position in Queensland to challenge many aspects of the State system and to modify it. They enjoyed complete independence; they came to Queensland with a well-developed system of primary grades and increasing experience in secondary work; their aims in education while lacking an explicit

statement, had always been far more definite in their own minds, than were those of state education in the minds of senior officials and headmasters in the Queensland Education Department.

At many periods since 1802 when Brother Rice commenced his work in Ireland, certain Brothers have anticipated trends in education or the Order has faced a serious challenge, which was answered vigorously. Consolidation followed this thrust-forward and then sometimes stagnation set in, only to be followed by a fresh burst of energy in some new field. This pattern of challenge - response - consolidation - and often stagnation is the most apparent aspect of the Brothers' development in Queensland. As far as they are relevant to that development in Queensland, such patterns will be examined from Ireland and in Australia. From the beginning, I wish to stress that the Queensland Chapter treated in this thesis must be seen within Australia as a whole and that the most important challenges the Brothers have faced in Australia arose outside Queensland and yet the Brothers' responses to these challenges have greatly affected their work in Queensland.

Today the Brothers face many serious challenges and so far their response has been very vigorous in Queensland. In 1951, for instance, they taught 5,000 boys in Queensland. Faced by an ever increasing demand for admission to their schools, the Brothers with very little external assistance have provided facilities to such an extent that they are teaching over 11,000 boys in 1965. Some Brothers fear that the quality of their work has fallen and many Brothers in Queensland are carefully examining means to improve the work of their schools. This thesis is particularly directed at such Brothers in the hope that they will come to understand better from the lesson of their past, the present pattern developing and so be able to make a more intelligent response to the challenge of renewal and expansion.

The Brothers have the power to generate from within their ranks tremendous energies. Men dedicated by conviction and by vows to the teaching apostolate, with definite objectives in education and under enlightened leaders surely have the power to transform the whole educational outlook of a State. Have the Brothers done this in Queensland? Have they made their schools of such excellence that they have forced State officials to raise the standards in government schools? Have they made the towns into which they came, better for their presence? Early in their history, they sought from the Pope independence of action; they gained that independence as early as 1820 and they brought it to Queensland, where they have been completely free from State or Church officials, to conduct their schools as they wished. Did they use that freedom to try new methods, to bring variety into the rather dull educational horizons of Queensland? They came to work amongst a section of the community often regarded as ignorant and inferior by the established classes. Have the Brothers improved the status of those people? Did they break down or prevent a ghetto attitude amongst them? Finally, examined on their own aims and aspirations, have they turned out genuine Catholics from their schools, men able to work vigorously in their own chosen field yet always striving to live according to their supernatural calling?

These questions occur to me at the outset and I think that some attempt must be made to answer them. From such answers, which are not easily found, and which may be only partial, the value of the Brothers' work should emerge.

Three fairly distinct periods are evident in the Brothers' work in the State. Firstly, the years of establishing themselves as a force in education, 1875 - 1914. The years when the Brothers were

able to consolidate themselves under the Scholarship system and the prestige of Dr. Duhig, 1915 - 1950; then the challenge of Post-War Society, 1951 - 1965. These three periods will be studied in turn in this thesis.

Before examining these periods, some explanation of my own views on the function of a school is necessary. The word, education, stems from the root, 'educare' to nourish. Nourishment is an immanent activity going on during one's whole life and requiring the active assimilation of such nourishment, if life is to be sustained or strengthened. Man is the object of the nourishment given by many sources - man, a rational animal with a spiritual soul made in the image of God and endowed by God to share in His own life for ever. At the natural level, God has made man lord of creation with faculties of mind and body enabling him to bring the world to its natural perfection. Out of His goodness, God has elevated man to a supernatural sharing in His own life by grace, giving him faculties of soul to enjoy the vision of God for ever. But man sinned. By his fall, he lost these supernatural privileges. By the redemptive work of God-the-Son-made-man, man has been restored to his life in God. Because of Christ's victory over sin, St. Paul is able to assure us that 'where sin abounded, grace has more abounded.' Some results of his fall, however, still persist.

The true educator will take cognizance of man in his nature, his fall and his destiny. In his nature, man is most like to God in his faculties of being, knowing and loving: by grace, these powers are possessed in far greater intensity. The more education is occupied with nourishing and developing these powers, the better that education will be. The educator must see to an orderly development of all these



faculties. One who is physically developed but who lacks moral courage or intellectual facility is far from attaining his full stature as man. The educand will be led to perceive the wonder of his being, the complex blend of the animal and the angel in his nature, his separate personality and his distinct existence. The power to know, must be developed to the full extent of his capabilities and age. Man loves, and his education will refine that power and direct it towards ends in keeping with his dignity as a child of God.

These powers are nourished from many different sources, e.g. parents, companions, church, school, society and mass media. If the educand is to develop harmoniously, all the different educators should have a common aim, viz., the realization in the educand of all his potential according to his own particular age and circumstance. These powers should be directed to their source, God Himself. At the same time, each educator must realize that in the harmonious development of the educand, each has his own specific task to accomplish. The school, for example, should not be expected to do too much. The child comes to school at a time when he is particularly interested in discovery and in gaining insight into the world around him. The school is especially equipped to satisfy such needs and to develop intellectual excellence.

However, his other faculties are developing and the school should continue to cultivate these powers. But too great a preoccupation with physical or moral growth weakens the effectiveness of the school. Every aspect of the curriculum should be carefully examined to see how it induces intellectual excellence. If, for example, a period at the gym. will give the necessary relaxation from, and the physical stimulus to the learning process, such a period is indeed justified.

Extra-curricular activities like cadets and drama clubs kept in their proper place should arouse the pupil's interest in the school and by inference, in his school work. Manual arts show the value of exactness and inculcate an appreciation of craftsmanship - highly desirable intellectual endowments.

The school in its corporate life, its continuing traditions and its sponsorship of useful social, cultural and sporting services offers its pupils sound values. It is not an impersonal force but an "alma mater" with its teachers as its very soul. Not the plant, not the curriculum and not the efficiency of its administration makes the ideal school, but the teacher - a man properly trained in school method, and subject content; a man seeking wisdom and truth; a man of moral integrity and absolute dedication to his work. With this point of view, it is only natural that I shall give throughout the thesis particular emphasis to teacher-training and professional standards.

The ideal school will impart genuine knowledge and offer challenging courses. It has the vital role of giving man one of the essential means he needs to bring the world to its final perfection. But it must go further. God transcends His creation and the knowledge of God and of His perfections is superior to profane knowledge. God creates and sustains creation and there can be no depth of knowledge without a knowledge of God. The child comes to know God and to love Him as his Father, his first Beginning and last End. The teacher should then impart both sacred and profane knowledge as an integrated whole to the educand whose whole nature - body - and soul - is destined to live for ever in the glory of God.

The teacher must know his prime responsibility - intellectual excellence, but he should never neglect moral development. God, our

Creator, in His loving solicitude for man, has graciously plotted man's path through life by His commandments. The teacher will lead his pupils to see the wisdom of God's law and God's goodness in giving man such guidance. The educator whose only appeal to right conduct is to fear of consequence or, at least, noblesse oblige, is indeed seriously limited in the effective moral training of his charges.

In brief then, these are considerations which should help to mould the whole impact of the school on its charges. Others may adopt different approaches to the role of the school but the points outlined above are particularly relevant to the types of schools the Brothers set up in Queensland.

No better summary of what this thesis sets out to explore can be found than in those words of Christ addressed to His Apostles:

You are the salt of the earth; but if the salt loses its strength, what shall it be salted with? It is no longer of any use but to be thrown out and trodden underfoot by men.

You are the light of the world. A city set on a mountain cannot be hidden. Neither do men light a lamp and put it under the measure, but upon the lamp-stand, so as to give light to all the house. Even so let your light shine before men, in order that they may see your good works and give glory to your Father in heaven.

(MATTHEW 5, 13-17)

#### GLOSSARY OF SPECIAL TERMS USED THROUGH-OUT

- Superior-General** 'Head of the Congregation throughout the world,'  
elected by representatives to govern the Congregation  
for six years.<sup>1\*</sup>
- Assistants** Brothers elected to advise the Superior-General.<sup>2\*</sup>
- General - Council** made up of a Superior-General and four Assistants.
- Provincial** appointed by the General Council (usually the Brother considered most suitable by a Provincial Chapter) to govern a Province, the real unit of administration.<sup>3</sup>

Although only an area chief, he enjoys a greater measure of responsibility than is customary in many Religious Orders.

**Consultors.** appointed by the General Council to assist the Provincial in the administration of the Province.<sup>4</sup>

Provincial Council made up of Provincial and four Consultors. Up until 1922, the number of consultors was only two in Australia.

**Superior** Head of the community of Brothers, and usually Principal of the school. There must be at least three members in each community. In the government of the house and school, he is assisted by a Sub-Superior, Bursar and local council of Brothers all of whom are officially appointed by the Provincial Council. The responsibilities of the various subordinate officials have not been clearly defined by rule or determined by custom and if the local Superior so desires, he may virtually ignore their advice or take over their functions.

**Bursar** Brother responsible for all moneys connected with house and school. Provincial Bursars and Bursar-General are also appointed to control finances of Provinces or of the Order respectively.

**Constitutions** General principles coming originally from Br. Rice, the founder of the Christian Brothers, officially approved by Rome and over the years, readapted by General Chapters with the permission of the Holy See.<sup>5</sup>

**Acts of Chapter** Various detailed prescriptions of Rule affecting daily routine, school management etc. and giving practical application of the principles contained in the Constitutions. Each Provincial Chapter usually changes a significant number of the prescriptions so as to adapt the Congregation's needs to the particular time and place. Such changes must be approved by the General Council.<sup>6\*</sup>

**Provincial Chapters** held approximately every five years until recently<sup>7\*</sup> to examine the state of the Province, to readapt rules, and to determine trends. Delegates to General Chapters are elected by Provincial Councils. Any Brother professed 10 years and over 35 years of age may be elected as a member of a Provincial Chapter by the finally professed Brothers of the Province.

**General Chapter** held every ten years until recently. It is the supreme legislating body of the Congregation; it elects the Superior-General and his Assistants and has power to change the Constitutions. Delegates elected by Provincial Chapters comprise its numbers.

**Maynooth Deerees.** The Episcopal Council at Maynooth Seminary, 1875, consisting of all the Irish Bishops in Synod, published 367 Synodical Regulations of which 5 regulations had direct bearing on the Institute.<sup>8\*</sup>

**The Christian Brothers** Here used for the "Brothers of the Christian Schools of Ireland" to distinguish them from the "Brothers of the Christian Schools" (in Australia called de la Salle Brothers.)

**Congregation - Order - Institute.** These terms are used loosely

throughout the sources. "Institute" was the correct term until 1922 then it was "Congregation". Order, in its strict canonical sense, should apply only to the more ancient religious orders in the Church, whose members take solemn, rather than simple vows.<sup>9</sup>

**Profession.** Here applied to the taking of the Vows; amongst the Christian Brothers the three traditional vows of Poverty, Chastity and Obedience and two others - Perseverance in the Congregation and Gratuitous Instruction of youth.

#### ABBREVIATIONS USED THROUGHOUT

- B.B.M.** Br. Barrett's Memoirs - found mainly in G.T.A. but also in N.C.A. He was the original founder of the Gregory Terrace and spent most of his time in Queensland after 1875 until his death in 1922.
- B.F.** "Book of Foundations" - official annals, written by a member of the Provincial Council annually, on the state of the Province during that year (S.A.)
- C.B.E.R.** The Christian Brothers Educational Record published since 1887 annually to serve as medium of expression and the communication of ideas for all Brothers. They also contain a considerable necrology with the lives of all Brothers written by Brothers who knew the particular Brother well.
- C.B.O.S.** "Our Studies" - "A magazine of the Studies and Classroom" published twice a year by the Australian Brothers since 1929 and containing mainly articles by the Brothers on subjects of educational interest.

- C.L.C. Circular Letters addressed by the Superior General on matters of discipline or policy to the whole congregation.
- C.Y.B. Catholic Year Book.
- G.T.A. Archives of Gregory Terrace.
- H.A. House Annals written up annually.
- H.I. History of the Institute Vol. i, ii or iii.
- N.C.A. Archives of Nudgee College.
- L.B.B. Letters of Bro. Barron, Provincial 1902-1925, 1927-1930.
- L.B.H. Letters of Bro. Hickey, Provincial 1925-1927.
- L.B.M. Letters of Bro. Mullen, Provincial 1901-1902
- L.B.T. Letters of Bro. Treacy, Provincial 1868-1901.
- L.B.Ha. Letters of Bro. Hanrahan, Provincial 1931-1943.
- Q.E.D.R. Queensland Educational Department Reports - bound separately from V.P. at University of Queensland Library.
- Q.P.D. Queensland Parliamentary Debates.
- Q.S.A. Queensland State Archives.
- S.A. Strathfield Archives - Strathfield being the headquarters of the Congregation in Australia until 1953 and now of the Northern Province.
- For Diocesan Archives: Brisbane B.D.A. Rockhampton R.D.A.

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REFERENCES

N.B. All references marked with \* contain comments. Those references not so marked indicate only the origin of the reference.

Introduction

1. Constitution 272. In earlier documents he was called 'Bro. Superior! Only since 1962 has the General been appointed for 6 years. The practice, with few modifications, has been to appoint him for life.
2. Constitution 290. They are now chosen from different Provinces but until recent years were usually Irish.

3. Constitution 334.
4. Constitutions 351, 352.
5. They were updated after the 1920 General Chapter so as to bring them more in conformity with the revised prescriptions of Canon Law. The constitutions referred to in this thesis are those given interim approval on May 12th, 1961 by the Sacred Congregation for Religious "until the next General Chapter which will consider and vote on completely revised constitutions more in conformity with present practices" of the above Congregation (Book of Constitutions, 1962).
6. No analysis of changes in the Acts of Chapter from Province to Province or from time to time is readily available.
7. Now held every six years to correspond to the General Chapter.
8. According to Church practice, no historical sources are made available on such matters until at least 100 years after the event. Two articles, "Our Lost Foundations in Ireland" CBER, 1952 and "A Bit of Forgotten History" CBER, 1919, do contain much information on the impact of these decrees on the Institute.
9. In actual practice, little distinction exists between the two forms.



P A R T A

CHALLENGING THE ESTABLISHMENT, 1875 - 1914.

## C H A P T E R I

### O R I G I N S A N D S E T T I N G .

#### 1.a. The Growth of Tradition

From the point<sup>of view</sup> of this thesis, three most important events happened in 1875. The Christian Brothers began teaching in Queensland; the Government scrapped the unsatisfactory educational system of Vested and Non-Vested Schools and established the necessary machinery for a comprehensive system of State education; and in Ireland the Bishops in their Maynooth Decrees attempted to destroy the independence of the Brothers given to them by Rome in 1820.<sup>1</sup> The ultimate outcome of the Bishops' attack was the most important for the Institute as a whole and had significant effects on the Brothers' work in Queensland but the outcome of the first two events have more importance in this thesis. Two systems<sup>2\*</sup> develop side by side: one system, the outcome of compromise between the Liberals and the Landed interests, was strongly shaded by the Protestant-Secular outlook on life; the other, uncompromisingly Catholic. Did these two systems come into conflict or did they run parallel? Was the Brothers' system like "a city set on a mountain," inspiring, challenging and forcing the State system to break through the weight of departmental inertia, a common problem besetting any state-controlled venture, and set up schools of intellectual excellence?

These questions based on the assumption that a mere David could challenge a mighty Goliath (if numbers of pupils taught and resources available only are considered) may appear inconsequential to those not familiar with how people deeply concerned with educational excellence

think on the question of standards in schools. But not in the light of the Brothers' previous experience in Ireland, where they had deliberately challenged the National System financed by the British Government and generally supported by the Irish Bishops and pastors from 1831 till 1850. They forced considerable modification in the National system. Subsequently, in Queensland, they saw that the Catholics could be confined to the lowest brackets of society where adequate opportunity for advancement was denied them. They deliberately set about challenging certain aspects of the state system, particularly on the operation of the Scholarship. By 1914, their demands had been largely met. Catholic, Anglican, Methodist and Presbyterians authorities were then encouraged to set up a large number of secondary schools on the state.

While I shall be interested in the state system throughout this thesis, it will be only in so far as the Brothers' system came in contact with that system and in so far as some means of comparison can be given to gauge the extent of the Brothers' contribution to the State.

The manner of the Brothers' response to a number of varied situations they have had to face in Queensland can be fairly safely predicted from their past history. Man walks strongly in the remembered traditions and glories of his family and his people and this is particularly true of the Brother. He is to an extent carried along in the stream of tradition, arising out of the troubled past of his Order. Even the "Hail Mary" he says with his class on the hour, is the expression of a powerful tradition for him from the time when the early Brothers rejected all the monetary advantages they could have received under the National System in Ireland because they believed

that "throughout the entire school day, religious instruction, devotional practices, and moral training should blend with secular teaching, and that an atmosphere of religion and piety should permeate the whole work and life of the school . . . . . They disapproved absolutely of the principle on which the new system was based, which was the rigid separation of the religious and secular elements in education"<sup>3\*</sup>

Indeed, I would consider that tradition exercises a most powerful influence in all religious Orders and that the Christian Brothers are no exception in this regard.

Three comments on the Christian Brothers selected from the Queensland Press of 1875 point to some of the main features of the Order reaching back to its early years. Firstly, a press comment:-

"The Christian Brothers, a Religious Order of the Roman Catholic Church, devoted principally to the education of youth of the middle and humble classes, will, we are informed, be represented in this colony before many months elapse. It is stated that the principal schools connected with that denomination will be placed under the control of the fraternity, who in Europe have earned a high reputation as teachers."<sup>4\*</sup>

The "Courier" (Tuesday July 7, 1875) carried the report of the blessing and opening of "a school intended for secondary education under the management of the Order of Christian Brothers, in the old church in Elizabeth Street." The Bishop of Brisbane, Dr. Quinn, in his address expressed his joy in having the Brothers at last in Brisbane, an event he had "wished and prayed for from the beginning of his episcopate" He continued:

"I know that the whole Catholic body, not only in this city but in this colony, cherished the same desire . . . Henceforward, they will see the religious and secular instruction of the boys go hand - in - hand, thus constituting a complete education; and they will also see the hearts of their children cultivated as well as their intellects. I need not state to you, because you already know, that the education given by the Christian Brothers is of the first order. The success of their pupils, not only during their school career but in after life, is a matter of general notoriety."

The "Courier" (Monday, Sept, 20, 1875) reported the laying

of the foundation stone of the Christian Brothers' Convent. The Catholic Bishop of Armidale, Dr. O'Mahoney,<sup>5\*</sup> delivered the occasional address only nine days after the passing of "The State Education Act of 1875,"<sup>6\*</sup> based on the secular principle of separation of Church and State. The Bishop made the following point.

"The present work is a most important one for education was the field on which the battle of religion was being fought, and in carrying on the contest Dr. Quinn would have in the Christian Brothers able, willing and efficient auxiliaries, men whose fame was world-wide, and justly so, because of the high reputation they had attained in the training of youth."  
 . . . It was explained that the school would be open to all who might attend it and from which, branch establishments would issue to such places as may be desired.<sup>7\*</sup>

One further aspect of the Brothers' tradition is worth considering. This is found in the correspondence between the Bishop and Bro. Treacy, Provincial Superior, about the conditions of the proposed foundation. While Bro. Treacy's letter cannot be found, nevertheless it would have followed the pattern of the original conditions requested by the Superior-General, Bro. Hoare, from Dr. Goold, Bishop of Melbourne, in 1868, over the first foundation there. All subsequent conditions over foundations in Australia have embodied these principles:

"The Brothers be allowed the free exercise of their rules and religious observances in the same manner as they are in Ireland, to be subject to their own Superior-General in Ireland and to no other person except so far as the Superior may delegate his authority to one of the Brothers as his representative in the colony under the title of Provincial.<sup>8\*</sup>The Brothers to be allowed the sole internal management of the schools, that they may conduct them according to their own system, and on the plan laid down in the "Government of the Schools," the manual drawn up and printed for the use of the Brothers and that they should not be obliged to connect themselves with the Government system of education existing in the colony, nor be under the control of the inspectors of the Government schools. The school fees payable by the children to be expended by the Brothers for the benefits of the children in the same manner as in Ireland. The Brothers to be allowed to use their own school books in their schools" <sup>9</sup>

Whatever the precise wordings of Bro. Treacy's letter, the Bishpp agreed that 'the Brothers (should) be required to do nothing contrary to their rule'<sup>10</sup>

From the above quotations, one can see the main elements in the Brothers' tradition they were to bring with them. Firstly, they had a systematic approach to education; next the education had depth affecting the whole man; finally, they insisted on independence from clerical and state control. Furthermore they were to devote their attention to boys from poor and lower middle class families at both primary and secondary level and were to be supported in large measure by school fees - a radical but not altogether unexpected change from their earlier years. They were expected to lead the educational efforts of the Catholic section, which the Bishop hoped would act as a friendly rival to the state system. Lastly they came from Ireland to work amongst the Irish immigrant class in Queensland. To understand their work in Queensland, it is necessary to study these elements in greater detail.

The Institute of the Christian Brothers was founded by Edmund Rice in Waterford, Ireland. Edmund Rice was born in 1762 near Callan to fairly - well - to - do farmers. The Catholic farmers of the area were fortunate in that they suffered very little from the Penal Laws because of the tolerance of the Protestant Ormondes, so powerful in that district. Edmund attended a "hedge school" first and then at a more advanced school at Burrell Hall, Kilkenny which gave a fairly advanced education, especially designed for those entering commerce.<sup>11\*</sup> In 1778 he was apprenticed to his uncle, Michael Rice, a merchant of Waterford. In his business dealings Edmund Rice showed that he possessed great talents.

He was able to make a substantial fortune<sup>12\*</sup> in spite of the fact that Catholics were not then permitted to possess land. He made most of his money out of victualling ships, often of the British Navy. While he supported many distinctly Catholic ventures, like the introduction of the newly founded Presentation Sisters to Waterford and the Jesuits driven out of France to their new home at Clongowes Wood, and while he was a close associate of many Irish nationalists like Daniel O'Connell, he was still able to enjoy the support of many powerful Protestant families and officials of the British government. The Institute when founded always remained until 1922 an illegal association according to the terms of the British laws in operation in Ireland. Edmund Rice had all those qualities that could have earned him the title, "citizen of the world"<sup>13\*</sup> From his grasp of the complexities of business for an Irish Catholic in the late eighteenth century, it seems reasonable to suppose that he was able to grasp the basic problems of an Ireland, just beginning to emerge from its Penal past yet beset by old hates, frustrations and a background of informers and treachery.

Bro. Dominic Burke, the first official historian of the Institute, using much of the source material from the early annalists of the Institute gives his summary of the conditions of the poor of Ireland at the time. Speaking of the "death-producing cloud" of the Penal Code, he wrote:

"The terrible effects of its action in the past were everywhere apparent, not only in the ecclesiastical ruins abounding throughout the land, but in their most appalling form in the moral and intellectual ruin of a race proverbially pure and intelligent."<sup>14\*</sup> The poorer classes especially were the greatest sufferers. Roughness of manners, rude and profane language, habits of idleness on the part of the young were the result of the absence of schools; and too often of employment. Even their sports and games were degrading; dog-fighting, cock-fighting, and bull-baiting were their common sources of amusement. Street brawls and faction fighting, often with severe bodily injury and even death, were almost general,

and stone-battering was very common. The baneful effect of such a state of things on a people forced to be ignorant and uneducated by the laws of their rulers through centuries cannot be conceived at present."<sup>15</sup>

Edmund Rice was well aware of the social malaise and religious ignorance of the Irish people. He was aware also of the periodic violence like the 1798 Rebellion and acts of terrorism by secret societies like the "White Boys" all causing savage reprisals by the British Government and a draining off of the potential leaders of a new Ireland.<sup>16\*</sup> For one so closely in contact with ships flying the flags of many seas, he was also aware of the opportunities beginning to be available in the New World and the need for clerks, skilled seamen etc. for Britain's expanding colonial trade. He defined the challenge of his age and place, as a way to uplift the Irish poor. Violence and physical protest has failed: Edmund Rice's protest was to be in well-equipped schools for the poor where they would be given an education that would make them "fluid" - able to move where opportunity offered. While the degradation, hopelessness and despair were not evident in Queensland amongst the Catholic section, nevertheless a very similar type of challenge faced the Brothers there after 1875.

But that was only half the challenge. Ireland was reaching its alltime peak with a population of eight million. Free schools were in existence. The London Hibernian Society controlled 653 schools attended by 61,387 pupils while the Kildare Place Society had 1,621 schools attended by 137,639 pupils at day, night and Sunday schools, of whom 90,000 were Catholics. Both these types of schools were subsidized from Treasury funds, as were schools of four other organizations in Ireland. "Needless to add, one and all of these thousands of free schools were proselytizing institutions in which no Catholic doctrine



whatever was taught or allowed to be taught." Religious instruction was imparted on Sundays in most Catholic chapels, while in certain areas there were Catholic free schools supported by local subscription. But the widespread poverty of the Catholic population made the establishment and support of free schools for the Catholic poor extremely difficult.<sup>17\*</sup> No such free Catholic schools existed in Waterford when Edmund Rice had decided on using his fortune and his talents to found a school there for the neglected Catholic boys of the city. Essentially he saw the need as one of imparting sound Catholic doctrine and forming Christian characters in such boys, but at the same time giving them a solid education in the more profane subjects so that they would have the ability to improve their position in society.

His first school founded in 1820 was intended to fulfil such a purpose. But it was intended also to be a school which would clearly demonstrate that a thoroughly good Catholic education was Ireland's hope of saving its faith and gaining national independence. The evidence points to the fact that most of the boys for whom Bro. Rice opened his first school never went to Mass on Sunday. "Devoid of the influence of religion and of that discipline of mind which regular education might engender, generations of boys grew up to know only one law - the strong arm of the British Law"<sup>18\*</sup> Bro. Rice wished to arrest the danger of drift of the poorer classes from the faith. A similar type of consideration operated in Australia. If the Bishops and Parish Priests ever rationalized their exact reasons for inviting the Brothers to establish schools in various parts of Queensland for instance, this drift away from the Church by Catholic youths would be the basic reason, followed by a desire to give them an education that would help uplift the Catholic community. With only one difference, however - Queensland Church leaders

decided as their ideal: "Every Catholic child in a Catholic school" - never the ideal or reality in Ireland, and still the objective in Queensland for reasons to be explained.

Edmund Rice, as early as 1796, had received encouragement from Pope Pius VI to go ahead with his project for schools for poor boys.<sup>19\*</sup> However, the first lifting of the Penal Laws occurred only in 1782. He had to proceed very slowly but received final confirmation from Dr. Hussey, who had previously been in the British Diplomatic Service,<sup>20\*</sup> and who, as Bishop of Waterford in 1798, attacked the proselytizing action of existing state - supported schools. When his Mt. Sion school was finally established in 1803,<sup>21\*</sup> Edmund Rice was joined by young men, who wanted no wages, but to lead a life according to old monastic ideals for so long proscribed in Ireland. The men who formed the nucleus of his society "included two bankers, an architect, a professor of mathematics, a clerical student, a wine merchant and a provision dealer"<sup>22</sup> Most of these men were between 25-35 years of age when they joined the Institute and they usually had considerable education and quite often substantial means. After 1806, Bro. Rice's work spread beyond the confines of Waterford to Carrick-on-Suir, Dungarvan, Cappoquin, Cork, Limerick, Thurles and Dublin by 1816. Even after the Brothers had been established in these centres for some time, the number of Catholic boys in the Protestant and Catholic Pay Schools far exceeded those in the Brothers' Schools.<sup>23\*</sup>

In Ireland, the Brothers taught only a small portion of the Irish youth even up to 1875. Were the press reports quoted above from the Queensland papers of 1875 about the Brothers as having a "high reputation as teachers" in Europe mere rhetoric? Not really, for the Brothers'

schools spread into key centres. Bro. Rice was visited by Bishops like Dr. Moylan of Cork, Dr. Murray, Co-adjutor Archbishop of Dublin and fortunately, Bro. Rice's letter to Dr. Bray, Bishop of Thurles, in 1810 setting out the regulations governing the conduct of the Brothers' schools is still extant.<sup>24\*</sup> Already with very little in the way of writings or research into educational methods to guide them the Brothers had early evolved sound methods based on a modified monitor system. Some form of grading is evident. The importance of prayers throughout the day, religious instruction for a half hour each day, frequent readings from Graham's "History of the Old and New Testament," and spreading of Catholic doctrine through the children to their parents were basic to the system. In a time when corporal punishment was used brutally in schools, the army, navy, prisons, factories and mines, Regulation 19 states:

"Unless for some very serious fault, which rarely occurs, corporal punishment is not allowed."

As the Brothers' schools spread into these key centres, their methods and aims became widely known and they did influence other schools in the area. Likewise, Catholic boys attending Charter Schools left such schools in large numbers and these schools were thus robbed of their chance of acting as proselytizing instruments.

In 1817, the Brothers applied to Pope Pius VII for Papal approval of their small society. The application would have carried a full explanation of the aims, methods and scope of their schools. The request was granted in 1820. In the meantime, however, the Pope, alarmed by prevailing absence of satisfactory Catholic schools for the poor in Ireland, appealed first in 1819, then in 1824 by public letter to the Irish Hierarchy to build such schools. The Bishops, knowing the immense

difficulties of establishing and maintaining such schools asked the British Government in 1826 to provide such schools, on condition that the religion of the children was not tampered with.<sup>25\*</sup> By 1831, the National System was established under Lord Stanley. The presence of the Brothers' schools acted as a spur to some sort of positive action by those in authority to tackle the problem of education for the poor. This same sort of pressure is apparent in the belated entry of the Queensland Education Department into the field of secondary education in 1912 - the few Brothers' schools showing the lead in the early 1900's.

As already stated, Bro. Rice was given papal encouragement in 1796, even before starting his work. In 1808, the Brothers were formally constituted a Religious Society when they pronounced their first vows in accordance with the Rules and Constitutions of the Presentation Order as approved by the Holy See.<sup>26\*</sup> According to these Rules:

The Bishop of the diocese is the First Superior of each convent, and no postulant can be received until examined by the Bishop or one delegated by him for that purpose; nor can a subject be removed from one house to another without his approbation and that of a majority of the Council of the Community, together with the concurrence of the subject removed.<sup>27</sup>

This type of organization has appeared to be adequate until more recent years for the Presentation Sisters and Sisters of Mercy<sup>28\*</sup> but these Orders have since moved towards a more centralized control. However, the Brothers would never have enjoyed the same opportunities for postulating as did the Sisters for much the same type of person is suited for the Priesthood as for the Brotherhood. Brother Rice experienced grave difficulties in arranging transfers and in keeping a distinctive spirit amongst the Brothers. Further, each house was responsible for the training of its postulants. Obviously, no satisfactory system of teacher-training could be set up under such conditions. Bro. Rice welcomed the suggestion made by Dr. Murray, who had met the

Superior General of the de la Salle Brothers in Rome in 1816, that the Christian Brothers should adopt the French rule which included centralized control under the Superior General. A Chapter of Brothers in August, 1817, decided unanimously "to adopt a style of government similar to that outlined in the French Brief". Application was made to Rome where Rev. John Rice, D.S.A., brother of Edmund Rice, acted on their behalf. In spite of the fact that the Society then had only 22 professed members in 1820, Pope Pius VII gave his approval, possibly hoping that as the Irish Bishops had failed to provide Catholic poor schools, an independent body answerable to the Pope alone might have some success.<sup>29</sup> As a result of the 1820 approval, the Brothers came to Queensland in 1875 fully independent of the Bishop's control. It seems to be one of those strange quirks of history that this independent body of men should have been so strongly supported by the Bishop, Dr. Quinn, at the very time he was subjecting his priests to stricter episcopal control,<sup>30\*</sup> he was manipulating the internal affairs of the Sisters of Mercy to suit himself<sup>31</sup> and after he had dismissed from his diocese the Sisters of St. Joseph because they refused to come under his control.<sup>32</sup>

In 1811, the Brothers had established their first school in Cork. On account of a variety of reasons - the leadership of the Bishop, Dr. Moylan, the support given by the Diocesan school committee and the type of Brother entering at Cork, 'well known in the city and commanding the widest influence' and 'men of considerable means' - the schools and monastery established there were probably the best in the Order. Many contacts were made from Cork after 1816 with the French Brothers and from 'Our Lady's Mount, Cork' came a strong movement in the Order to absorb as much of the French system as possible.

Because of the Bishop appointed to succeed Dr. Moylan, Dr. Murphy, the Cork community was unable to come under the Superior-General, Bro. Rice, elected according to the Brief, until 1826.<sup>33</sup> It seems that through Cork there came into the Order such modifications as the ideas on class grading, the need for suitable text books and methods of catechetical instruction. One of the Brothers there, Bro. Austin Reardon, had been as architect and from him, the Cork Brothers firstly and then the Brothers generally became proficient teachers of Technical Drawings and Art. Probably via Cork came the idea of the normal school - a system for training teachers.<sup>34\*</sup> The Brothers gave practical expression to this system by the establishment of the O'Connell School, Dublin,<sup>35\*</sup> with the aid of the Catholic Association. Probably from all the port cities (Dublin, Cork, Limerick and Waterford) came the Brothers' grasp of navigation, globes and charts. From men such as Bro. P. Ellis who had formerly been Professor of Mathematics, St. John's College, Waterford and who held the key position of Novice Master when training was re-organized after 1822, came a solid grasp of Mathematics. Mathematics has been the subject which seems to have been best taught in the Brothers' schools.

On the "Regulations" referred to above in the letter to Dr. Gray in 1810, Br. M. McCarthy comments in 1926 "That many of them were so good that they became traditional among the Brothers, and happily, still prevail."<sup>36</sup> Certainly few Brothers teaching in Queensland schools in 1965 would be at a loss fitting readily into a Brothers' school in Ireland in 1820 as so many features have persisted. This point is brought out by the evidence given by various Brothers and others at Royal Commissions into Education, Br. Bernard Dunphy before the Royal Commission into Primary Education (evidence 12th. Jan, 1825);<sup>37</sup>

14.  
38

Select Committee of the House of Lords into the National System, 1837;<sup>38</sup>  
Bro. Bernard Duggan and others before the Endowed School Commission 1855-  
1858;<sup>39</sup> Bro. A. Hoare, Superior-General before Powis Commission 1868.<sup>40</sup>  
Probably more important for validity of evidence given is that of a young  
Brother, Peter Scannell, before the Lowe's Select Committee in Sydney,  
July 1844.<sup>41\*</sup> This relatively young man had only two Brothers to advise  
him and he had no hope of securing information from Archives etc. as  
other Brothers before such commissions had.

These Royal Commissions made the Brothers' work known throughout  
the English speaking world, giving substance to the press report of  
"having earned a high reputation as teachers" ('Courier': 6-3-1875).  
One sees a similarity in all this mass of evidence in that it stressed  
the need for a thorough Catholic education for the Catholic population  
of Ireland, adequate teacher-training and proper class grading and control.  
Much of the questioning concerns the teaching of religion in the schools  
and next in emphasis, the type of history taught. On this point, the  
Brothers were adamant that they meant to teach their children the past  
glories of their race and the humiliations, persecutions and massive  
attempts of perversion of the faith of the Irish people. Here it is  
well to record that Daniel O'Connell made the laying of the foundation  
stone of the Brothers' Model School in North Richmond St. Dublin, a  
demonstration of strength of Catholic emancipation at which 100,000  
people were present (9th June, 1828).<sup>42\*</sup> In the subsequent movements  
for national determinism, old boys of the Brothers' schools like de  
Valera, played a leading part. Here in Australia, Dr. D. Mannix,  
(C. Bros. Charleville, Ireland) was prominent: the Irish delegation  
to visit Australia in 1911 were all old boys of the Brothers.<sup>43\*</sup>

The evidence given before the 1825 Commission by Br. Dunphy attracted widespread interest amongst English Catholics. The Catholic School Committee at Preston in England immediately sought Brothers. From Preston in 1826, the Brothers had established eleven communities in England with over 73 Brothers by 1847 - a far more impressive effort than in Queensland between 1875 and 1900. These English foundations are important to the subsequent history of Queensland Education especially from the Brothers' point of view. This was the first movement outward from the hearth-land. It represented a faster rate of growth than that experienced in Ireland and it taught the Brothers to look to other fields when possible stagnation could result in the more developed areas of their work. It was at Preston that a modified form of school fees<sup>44\*</sup> was paid to the Brothers. This represented a radical departure from traditions already established. For while in the original formula of vows taken in 1808 there is no mention of Gratuitous Instruction, the formula of 1822 is exactly the same as that taken to-day. The Vow of Gratuitous Instruction is more a corporate rather than a personal dedication to the instruction of the poor without fee. Bro. Rice had responded to the challenge of the need to provide free education for the poor of Waterford and the idea of Gratuitous Instruction was an accepted principle before it became legalized after contact with the French Rule in 1817.

Time and experience proved to Bro. Rice that "the painful, dissipating, and dangerous (practice) of perpetual begging" should be modified to embrace "the gradual establishment of Pay Schools for the education of the children of shopkeepers and decent tradesmen." From the proceeds of such schools, the "Poor" schools would be greatly increased.<sup>45</sup> Far-sighted prelates like Dr. Murray saw the necessity



of the course. But Bro. Rice was never able to convince his Brothers of its necessity, especially those men who had most contact with the Cork foundation. The Brothers chose Bro. Paul Reardon to succeed Bro. Rice. Bro. Reardon, (Superior-General 1838-1862) remained fixed in his intention to follow the literal interpretation of the Vow in spite of the fact that such a rigid course restricted the necessary finances, limited the possible numbers of subjects and kept the Brothers' schools largely confined to primary grades.<sup>46\*</sup> During the Superior-Generalship of Bro. J. A. Hoare, 1862-1880, a more flexible attitude was adopted. However, a special rescript to take school fees had to be secured from Rome for the schools established in Australia where the same degree of poverty never really existed as in Ireland. The wording of the 1922 Constitution on the matter of school fees and boarding schools arose out of the general Australian experience of the Brothers and as regards boarding schools from the Terrace-Nudgee venture between 1887-1892.

Gratuitous Instruction was the most bitterly contested issue in the Congregations' history and still has great relevance to-day, not so much in Ireland but in places like Queensland. The application of the principle as regards the scale of fees to be charged, is a most difficult problem for every local Superior and his advising Brothers. A tradition of providing low fees so as to give educational opportunity to the poorer sections as against the necessity of keeping class sizes within reason and providing facilities comparable to those of the State system causes continual tension.

Preston became the main centre of the English venture with the establishment of a novitiate there in 1844. At Preston too, the Brothers pioneered a new aspect of their work in providing night classes for

apprentices and mill hands. The Brothers used the term, "Continuation Classes", a term which would become familiar to generations of Queenslanders who have had to improve their education by such means. Technical Colleges which I consider a more important method of Post-Primary Studies in Queensland than Secondary Schools - either State or Independent till the 1950's - grew out of such classes. It is interesting to note that Charles Lilley was the greatest advocate of such classes in Queensland and that he himself as Private Lilley, of the First Royal Dragoons, was stationed in Preston where he took a very active interest in Public affairs.<sup>47\*</sup>

Dr. O'Quinn at the actual beginning of the Brothers' work in Queensland stated that "Religious and secular education (should) go hand-in-hand, this constituting a complete education."<sup>48</sup> From 1802 to the present day this had been the corner-stone of the Brothers' philosophy of education. Early in their history, their belief in this principle had to be tested by "an ordeal by fire" and the memory of that ordeal has been burned deep into the Orders' tradition. The Bishops of Ireland, goaded on by Pius VII to some positive action in the matter of free schools for the Irish poor, resorted to the doubtful expediency of supporting the National School system introduced by Lord Stanley in 1831. The first immediate effect, as far as the Brothers were concerned was one that they had struggled for - viz. the suppression of all proselytizing free schools. The second immediate effect was a triumph for the Irish Bishops<sup>49\*</sup> in that the British Government relieved them of all liability for either the erection or the maintenance of these schools. The third effect was most unfortunate as the Brothers then perceived and as all Church leaders were later to realize. In practice, the system meant the total separation of religious and secular instruction, the suppression of all religious teaching and devotional practices, and the hiding away

of all religious emblems except at stated times.<sup>50</sup>

The Brothers in Chapter opposed the placing of their schools under the National System. However, they were persuaded by Dr. Murray to put six of their schools in 1832 as a trial under the Board. The Brothers withdrew these schools in 1836 as Bro. A. Grace expressed the results of the experiment at the Powis Commission in 1867, that "By the rules of the Board, the Brothers were not permitted to teach in a Catholic spirit nor did they feel at liberty to avail of suitable opportunities in such lessons as reading to communicate religious knowledge."<sup>51</sup>

Furthermore, the Brothers had always suspected the source from which the Board had emanated, and they were not wrong in this as evidence abounds<sup>52\*</sup> to prove that Dr. Whately especially used the Board as a vast proselytizing agency.

The Brothers sacrificed many monetary advantages by not entering their schools under the Board. Expansion was virtually halted in Ireland. But their schools remained voices of protest against the underlying principles of the "mixed" school. Their own special response to the challenge of the National Schools was found in the better organization of their schools on grades and the production of a whole series of school texts. Up to 1840, the Brothers had no school texts of their own. It was in the Cork house in 1839 that the work of preparing the Christian Brothers' school texts was commenced. Several Brothers<sup>53\*</sup> led by the Superior-General, Bro. Reardon, who did a large share of the work, worked in teams transcribing, collating, gathering information from reliable sources, and writing the texts. Texts on Grammar, Arithmetic, Mensuration, Literature (The Literary Readers for the more advanced students), Christian Politeness, and History started to appear after 1841 in an attempt to offer an alternative to the National Board's

books which were far superior to other school texts then available. The Brothers had as their aim that their own books should be "high tone and both religious and national," These school texts, revised from time to time and after 1900 adopted and produced by the Brothers' Educational Committee in Australia to suit classes in this country, have been the main books used in most primary Grades in Brothers' schools in Queensland from 1875 till 1950. Some secondary texts on Maths, Science and other subjects have also been produced by the Brothers. All such text books have been used in other schools, particularly in Catholic schools.<sup>54\*</sup>

In spite of loss of support, narrowing of opportunity and the horrors of the Famine years, the Brothers' schools survived as schools of protest against the principle on which the National Board was based. The Brothers would never have come to Queensland before 1875 if they had been required to come under the system of Non-Vested schools, a Colonial variant of the separation of the profane and sacred in learning. Bro. Fitzpatrick regards "the repudiation of everything the National Board stood for as the crowning glory of Bro. Rice's life." For after the Famine a new generation of Irish Bishops came to realize "the all importance of a thorough Catholic education for the future of religion in Ireland." These Irish prelates resembled Dr. Quinn, Bishop of Brisbane in education and outlook. Most had received their priestly education in the cosmopolitan universities of Rome, away from the bitter hates, frustrations, and parish politics of Ireland. They saw, as Bro. Rice did before 1836 and Dr. Quinn later who was closely associated with them, that education based on religion and imbued with a national spirit, would raise the Irish out of their degradation and despair. Their leader, Dr. Cullen, first by Archbishop of Armagh, then of Dublin, helped to

extend rapidly the Brothers' schools in Ireland, particularly into such towns as Newry where the National Board was opening "Model Schools" which threatened "to secure a complete monopoly of the senior primary and post-primary education in all the chief towns of Ireland." The Newry National School was opened in 1849; the Brothers were established there in 1851 "thus automatically depriving the new Model School of all Catholic male children."<sup>55\*</sup>

The Brisbane Press of 1875 had reported that the Brothers' school opened in Elizabeth Street, Brisbane, was intended for secondary education.<sup>56</sup> As secondary education which is so much under examination at present in Queensland as regards its scope and operation, is one of the main concerns of this present thesis, it is necessary to look at this aspect of the Brothers' development. Two problems give most concern to-day in educational circles - How can religious and secular learning be satisfactorily integrated into the school curriculum? And what is the nature and purpose of Secondary Education? The Brothers' answer to the first question is one that would be easily expected from their traditions and their stands from 1839 to 1850 on the "mixed" school issue. Likewise it is an answer easy for them to give, devoted as they are in places like Queensland<sup>57\*</sup> almost exclusively to Catholic males. They do not have to face the enormous difficulty of the State schools in finding this necessary integration. The Brothers' answer to the second question has been fairly consistent since 1875 - a modified version of the English Public school. For reasons to be discussed later, Bro. Barrett in the Terrace foundation ran counter to the type of Post Primary work the Brothers had found satisfactory in Ireland. Their secondary work in Queensland could have been allowed to develop along the pattern being set in Ireland by 1875, and the results would have

had far reaching effects in Queensland.

The Celtic approach to learning whereby a close relationship was established between the master and disciple with the master maintaining that contact as long as possible went deep into the Brothers' system. And even while Bro. Rice founded his schools essentially for the poor, he did not want them confined solely to primary education. Doris Burton in her recent work on his life, suggests that he wished to make his original foundation similar to Burrell Hall where he had received his own education.<sup>58</sup> The 1825 Royal Commission on Education in its report on the Hanover Street school, Dublin, includes in its list of subjects taught to the older boys English Grammar, Book-keeping, Navigation, Algebra and Geometry.<sup>59</sup> Such subjects suited to boys about to follow commercial or mercantile careers, then becoming available with the expansion of the British Empire, seemed to have been widely taught. How well such subjects were taught and when such subjects were offered in the schools depended, as did the availability of secondary courses in many Queensland Brothers' country schools, on the ability and enthusiasm of the particular Brother himself and the number of boys available needing such courses. Bro. Barrett recalled his own school days at the Brothers at Limerick under Br. Bernard O'Brien in whose class "subjects unknown even in secondary schools were quite familiar."<sup>60</sup>

The Brothers had absorbed from the de la Salle Brothers much of their rules, their system of grades and methods of training. Unfortunately, founded as they were to teach the poor under the Ancient Regime, the French Brothers were permitted neither to teach secondary subjects nor to study Latin.<sup>61\*</sup> Much the same type of approach was carried over into Ireland where the situation was not identical.

Under Bro. Paul Reardon who strongly favoured the French approach, no active encouragement was given to the Brothers to move into secondary work or to study Latin.<sup>62\*</sup> However after 1850, the Brothers moved more systematically into Post Primary Schools work, to combat the "Model" schools of the National Board.<sup>63\*</sup> In 1856 in a circular letter to the Brothers, Bro. Reardon urged the Brothers by very practical advice to greater efforts as students and teachers. The Institute had to compete with rival systems of education.<sup>64</sup> In the 1861 Chapter, often called the "Model" Chapter,<sup>65\*</sup> provisions were made for a greater period of training to include many features of the modern Teacher Training courses and for a definite programme of studies.

Fortunately fairly complete statistics are available on the position of the Brothers in 1867, the very year before their coming to Australia. The following points are most significant:-

1. Numbers: Total number of pupils 26,871. Average Daily Attendance 19,395. Even in the mid-nineteen<sup>th</sup> century the Brothers had a far better average daily attendance than the Queensland State System had at a much later date. Satisfactory attendance seems to have been a characteristic of their schools in Ireland and then most certainly in Queensland.

The schools fees received were only £2,395/8/3, less than 2/- per child a year showing that the attitude of the Brothers then strongly favoured the Poor Schools, an attitude that had to be altered in Australia but even with that change, the principle of Gratuitous Instruction has survived in Queensland.

The number of Brothers was only 391 - a persistent problem which has been the most limiting factor in the Brothers' expansion of the 1850 in Ireland and most certainly to the present day in Queensland.

Class loads in 1867 would indicate the extensive use of monitors.

But no evidence exists to show that the monitorial system was used in the Queensland schools, and very little use of pupil-teachers, where as in the Queensland State System, pupil teachers formed a large proportion of the teaching force and were a very significant factor in keeping the educational cost structures low for the Treasury, even as late as the 1920's<sup>66</sup> "Education on the cheap" has been a recurrent theme from 1875 till the 1950's in the Queensland State System.

2. Composition of classes: 8 years and under 26%, 8-12 years 48%, 12 years and over 26%. In Queensland after the earlier years, very few boys less than 8 years were admitted to the Brothers' schools while the bulk of the pupils would be between 10-14 years old, with only a small percentage over 14 years old. That pattern has considerably changed since 1950.

3. Post Primary Studies: (Percentages of total school population) History 9.7%, more advanced arithmetic 23.9%, Book-keeping 3.9%, Geography 45.9%, Globes 4.4%, Drawing 6.3%, Geometry 8.6%, Mensuration 2.3%, Algebra 1.7%, Navigation .2%, Natural Philosophy 3%.

4. Devotional Practices. Monthly Communicants 25.8%.<sup>67</sup> This is perhaps the most surprising figure of all as the decrees of Pope Pius X on frequent communion were not promulgated till 1901. Evidence points to the trend in Brothers' schools carried over into Queensland on the strong encouragement given by the Brothers to frequent communion. The significance of frequent communion as a educative factor in the Brothers' approach will be discussed later in more detail.

The point already made about the strength of continuing traditions in Religious Orders, would indicate the nature of the Brothers' response to the different challenges they would encounter in Queensland, especially



to the most fundamental one - the material, rational and secular attitudes of an acquisitive society, such as existed in Queensland when they arrived. Before examining the elements of these challenges, three other events within the Order had a determining influence on the Queensland venture. For a proper understanding of the subject the reader should keep in mind that happenings which affect the inner life of the Order, or which test some principle on which its corporate life is based, are more fundamental to its development in every area where it is established than even such changes as the Scholarship system in Queensland. The Institute in its corporate life closely resembles the "closed society" in that it has the means of perpetuating its traditional form and can easily adopt itself to external events, while retaining its structure.

#### 1b The Problem of Independence

The 1825 Royal Commission made the Brothers' work known beyond the confines of Ireland. After that date, requests from Bishops in Canada and U.S.A. were made for Brothers; "but as these prelates openly informed Bro. Rice that such Brothers were to form the nucleus of a native Brotherhood under episcopal control and cut off from his Institute, he did not respond to any such requests."<sup>1</sup> Even in far off Australia the first Catholic Chaplin, Fr. J. J. Therry, seems to have known of the Brothers' work.<sup>2</sup> As early as 1832 only 12 years after the original setting up of a Catholic mission in New South Wales, an urgent request was made by Fr. McEneroe from Sydney for Brothers.<sup>3</sup> The request was renewed by Fr. B. Polding, then at Downside Abbey, England, on behalf of Dr. W. B. Ullathorne, Vicar-General at Sydney.<sup>4</sup> A circular was addressed to all Brothers on the needs of New South Wales where there

were only 3 priests "administering to the spiritual wants of about 20,000 poor souls, most of whom were Irish." While the reasons for priests and Bishops requesting Brothers for different parts of Queensland were never explicitly stated, nevertheless the underlying reason would be similar to that given by Fr. Polding, "One great cause of the immorality and wickedness of that portion of Our Lord's vineyard is a total want of well-regulated schools for the religious and moral education of the rising generation."<sup>5</sup> The majority of Brothers considered the distance too great from headquarters and so the request was declined.

Bishop Polding himself came to Australia in 1834, as Vicar-General of all New South Wales. His original<sup>nal</sup> interest in the Brothers was intensified by the presence in Sydney after 1838 of Fr. F. Murphy, a secular priest, who had been responsible for securing a community of Brothers for Liverpool. Dr. Polding returned to Europe in 1840 and like Dr. Goold, twenty years later, through a formal petition to the Holy See,<sup>6\*</sup> gained a community of Brothers. All the Brothers in England and Ireland were required to offer special prayers so that the Order should be able to meet the special request of the Holy See.<sup>7</sup> Bro. Carroll, one of the original Brothers to come to Sydney, in his memoirs recalled that when the professed Brothers were required to state their sentiments, all offered themselves for the Sydney Mission as far as he could remember.<sup>8\*</sup> In Sydney, after 1843, the three Brothers each took charge of a separate Catholic school, but, they did not establish their own monastery. Their work seemed very satisfactory, as was testified by William Duncan who in 1858-1859 became the one who was most responsible in Queensland for the type of education, set up along National School lines in 1860. He said:

"I have never known in the Colony, of anything like a system of education at all, with the exception of that conducted in the schools recently established by the Christian Brothers, but which are yet not fully in operation."<sup>9</sup>

The work of the Brothers became widely known in Sydney and strongly influenced the thinking of priests there at the time, namely Fr. F. Murphy, Bishop of Adelaide after 1844, Fr. A. Goold, Bishop of Melbourne after 1848, and Dr. Geoghegan, the Bishop of Adelaide in the 1860's who was largely responsible for the Australian Catholic response to State monopoly in education after 1860 - viz. by the establishment of schools conducted by Religious.<sup>10\*</sup> Dr. Goold finally effected the return of the Brothers to Australia in 1868. For in 1847, the three Brothers left their flourishing schools in Sydney.

The overall reason for their departure can be found in the increasing interference of Dr. Gregory, Vicar-General to Bishop Polding, who had tried to give practical effect to Bishop Polding's hope of making the Australian Church completely Benedictine in ideals and organization. The specific issue was the admittance of the first Australian postulants to the Order. "The Novices were not to make Vows according to our Brief, but conditional Vows as His Grace should think proper."

"When the Brothers objected to keep a Novice under these conditions... the V.G said: 'If you do not, I will not allow you to the sacraments.' His Grace confirmed this expression by saying that 'If the Brothers dismiss the Novice, he would feel it his duty to visit them with the severest marks of his displeasure.'" //

*Wilson*  
While both Dr. Wilson in Hobart and Dr. Murphy desired the Brothers to establish in their dioceses rather than return to Ireland, the three comparatively young men felt they were too far from headquarters to make such a decision. They returned to Ireland instead. One of these Brothers, Bro. Larkin, when he was later Director of Thurles, had under

his care the future founder of the Australian Mission, Bro. Ambrose Treacy, who was responsible for all Queensland foundations until 1901, but in a special way for the Nudgee foundation.<sup>12</sup> Bro. Larkin returned to Australia in 1881 and at Gregory Terrace, he seemed to have exerted a profound influence on his pupil, James Duhig, who when raised to the episcopal rank proved himself over sixty years, the Brothers' most powerful supporter in Australia.

Amongst the Catholic population in Sydney, the Brothers' withdrawal was generally understood to be the result of bungling on the part of the Diocesan authorities, and added another subject of complaint on the part of the Archbishop's critics. Complaints came to a head by 1859 with the ultimate refusal by Rome of Dr. Gregory. In the meantime, under the supervision of Dr. Cullen of Dublin, adviser to Cardinal Barnabo at Propaganda, strong-minded Irish Bishops were appointed to new Australian Sees. Priests from the All Hallows Seminary, Dublin, and else-where in Ireland contributed further to the Irish complexion of the Church in Australia. Dr. James Quinn chosen largely at the suggestion of Dr. Cullen, was appointed to the Brisbane See in 1859. The Holy See had been petitioned by the Australian Bishops in 1858 when separation of Moreton Bay was mooted for "the erection of Moreton Bay territory into a distinct Diocese."<sup>13\*</sup> The Brisbane Diocese as had been the Melbourne and Adelaide Diocese before it then became an extension of the Irish church and not areas of English Benedictine ideals. Significantly enough, the Brothers established in these areas in 1868, 1875 and 1879 and not in Sydney where constant appeals<sup>14\*</sup> were made to the ecclesiastical leaders to get the Brothers back until 1887, when the Irish-born, Dr. Moran, had assumed control.

After 1847, the Superior-General turned a deaf ear to the repeated requests for the return of the Brothers to the Australian colonies. It was during the period between 1847-1868 that the Catholic Hierarchy in Australia became seriously concerned over the encroachment of the State in the educational field. In 1862, a Provincial Council of Bishops in Melbourne was called by Dr. Polding, to consider how far they should go in co-operating with the State in the matter of education.<sup>15</sup> The combined Pastoral which emanated from the Council was an exposition of the Catholic concept of Education. It also aimed at preparing the Catholic laity for the imminent task of supporting their own schools independently of State aid.<sup>16</sup> Dr. Quinn's attitude seemed to have been at first, even before coming to Australia, not to put any reliance on state aid and to adopt the position taken by both Dr. Goold and Dr. Geoghegan, of preparing vigorously for complete Catholic educational independence.<sup>17\*</sup> However, the poverty of his flock and their complete lack of appreciation of educational issues made it imperative for him to fight a rearguard action till 1875 by which time he hoped to have consolidated the Catholic position.

The period after 1860 in Australia was the triumph of Liberalism with its secular corollary. The liberal politician, Thorn, voiced in the Queensland Parliament, an opinion common to many Australian leaders in that period.

"In this enlightened nineteenth century no other system than one purely secular would be consistent with the duty of the State. Any other system must be opposed to this progress of public knowledge and the advancement of this enlightened age."<sup>18</sup>

Another politician of the time considered that "dogmatic teaching militated against the State's progress."<sup>19</sup>

Liberalism was the creed of progress. However, while the Liberal proponents were hardening in their attitude towards the denominational schools, Pope Pius IX in 1864 had promulgated his Syllabus of Errors<sup>20\*</sup> with its authoritative statement of the Catholic attitude towards Liberalism and Secularism. The Australian Bishops saw clearly the impossibility of compromise with the claims of the State in the matter of education. These issues were fought out early in Victoria and South Australia. The same pattern was repeated later in Queensland. An independent Catholic school system would have to rely on the support and loyalty of the Catholic people. The Bishops fully aware of the wretched conditions of most of their parochial schools and of the shortcomings of their teaching staffs, redoubled their efforts to obtain Religious to manage their schools.

Dr. Goold in Victoria, forced to face earlier than most Australian Bishops the education crisis, appealed directly to Propaganda for Christian Brothers while on a visit to Europe in 1867 to obtain Religious teachers. From his knowledge of the Brothers' work in Sydney, and from their work at St. Vincents Orphanage, which he visited in Dublin,<sup>21\*</sup> he was determined to secure Brothers. However, requests for Brothers from Dr. Quinn<sup>22</sup> had been previously refused. Dr. Goold's application proved successful because of the backing he received from Cardinal Barnabo, Prefect of Propaganda.<sup>23</sup> This time there was to be no retreat, no return on the part of the Brothers. A more experienced community of Brothers was chosen. In Sydney, after four years, the Brothers had no permanent residence or school. In Melbourne, Bro. Treacy's first concern was to establish the Brothers in a proper monastery and school. The Bishop was unable to assist and so the Brothers had virtually to beg the means to found their monastery and

school at Victoria' Parade, East Melbourne. Likewise when they came to Brisbane, Bro. Barrett's first concern was not the school in Elizabeth Street but in finding the means to establish the Brothers' monastery at Gregory Terrace. Once the Victoria Parade foundation had been placed on a firm basis, the Brothers were ready to accept work like the control of St. Vincent's Orphanage, South Melbourne, which was owned and largely financed by the Diocese.<sup>24\*</sup> If any friction arose over any subsequent foundation, the Brothers would always have the Parade to fall back on and then later, in Queensland, Terrace "from which branch establishments would issue to such places as desired."<sup>25</sup>

In 1874, Fr. Corbett, Dr. Gould's secretary, told Br. Treacy that the Bishop did not wish the Brothers to open outside the Melbourne Diocese until all the needs of that diocese had been fulfilled.<sup>26</sup> The Brothers feared that their work would become purely diocesan and the failure of the Sydney venture in the 1840's could be repeated in the 1870's in Melbourne. For that reason, Bro. Treacy welcomed an invitation to the Brothers to open a school from far off Maryborough, Queensland. The Parish Priest of Maryborough had been one of the original Assumptionist Fathers brought by Dr. Quinn to Brisbane from France in the hope of opening a College for boys. Dean Tissott was no doubt aware of the wretched condition of his Boys' Non-Vested School,<sup>27\*</sup> and the benefits a well conducted school would mean to the boys under his charge. Furthermore, he had control of some land offered to the Brothers to open a school there. Bro. Barrett, then in ill-health, was sent to inspect the site and negotiate conditions. However, Dr. Quinn insisted on an opening first in Brisbane. He rightly pointed out that Brisbane afforded a far better base for subsequent expansion elsewhere in Queensland than Maryborough ever would. He added a promise of an

attractive offer of land near Sandgate which could be used for a future novitiate. This was important in view of the specific cause of withdrawal in the previous Sydney venture, and so the Brothers came to Brisbane in July, 1875. The main reason would appear to have been the practical demonstration that the Brothers' work was not to be diocesan.

However, I venture to offer the proposition that the reason went deeper. Why should the Brothers rather reluctantly have taken control of the South Melbourne Orphanage in 1874 in view of their limited numbers in Australia, and their heavy commitments overseas, and yet in early 1875 gladly have accepted a foundation in far-off Queensland? Why should they have extended their meagre resources into far off Dunedin in 1876, Adelaide in 1878, Sydney in 1887 and Perth in 1894? Surely, it was a dangerous method of expansion considering the vast distances and difficulties of travel entailed simply to show that their work was not diocesan. No, at that time, the very basis of the Brothers freedom of action was being attacked by the Irish Bishops in Synod with their Maynooth Decrees of 1875.<sup>28\*</sup> One of the national figures and probably the greatest educationalist in the Order at the time, Bro. Dominic Burke, "all through this trying time was able to obtain important private information from friends in Cork and outside. He exerted himself unsparingly to secure that instant action should be taken by the Government of the Institute."<sup>29</sup> The Brothers, represented by Bro. Anthony Maxwell, made two appeals to Rome - the first in 1877 and the second in 1879 following a special appeal of the Irish Bishops made by their representative, Dr. Moran, the future Cardinal-Archbishop of Sydney. In the 1879 appeal Bro. Maxwell possessed copies of the charges made by the Irish Bishops<sup>30\*</sup> and was able to make a satisfactory



refutation of these charges. The Brothers' position was upheld by Pope Leo XIII and in point of fact, the principle of autonomy strengthened.<sup>31\*</sup> Bro. Anthony Maxwell was elected Superior-General in the 1886 Chapter and exerted a profound influence of the Order as will be evident in the case of the Queensland Schools after 1875.

No complete analysis of the 1875 degrees will be possible before 1980 in accordance with the Church's custom of keeping "frozen" historical sources for at least one hundred years. However a letter from Dr. Dunne, then Parish Priest of Toowoomba and later Archbishop of Brisbane, probably reflects some of the Irish Bishops' point of view. Dr. Dunne would have retained close contact with many of his priestly associates in Ireland. In replying to Dr. Quinn's query on the advisability or otherwise of introducing the Brothers to Brisbane, Dr. Dunne gave an emphatic "no."<sup>32</sup> He opposed the "handing over, in any great extent, the education of the Catholic children to a Religious Community" and expressed the view that particularly in the case of boys the parish clergy could easily lose contact with them mainly on account of the priests' wishing to avoid possible friction with the Religious over their control and guidance. He cited examples of what had happened overseas, mainly in larger cities, where there had been up to 75% drift away from the Church by such boys soon after leaving school. He gave Ireland explicitly as a case in point.

My supposition is that by 1875, Bro. Treacy knew something of what could happen in Ireland, and from that time onwards, he sought openings wherever possible in Australia. For if the Irish Bishops were successful in their efforts to gain substantial control of the Institute in Ireland, the Brothers would move as much as possible of their plant and personnel to Australia, where the Brothers at that time had the

greatest opportunity for expansion and possibly one of the best fields for their apostolic labours. Furthermore, Bishops and priests alike in Australia, faced with the educational crisis arising out of the Public Instruction Acts of the period, and the deeper problem of building up a devoted and forceful Catholic laity in the materialistic-secular-rationalist society of the day with the centre of power in the hands of the Protestant landed and commercial classes, would readily welcome such a body of dedicated and effective Catholic teachers as the Brothers. Not the luxury of a narrow parochialism for them. While the Brothers did not have to make such a ultimate break and while they entered into a wider field of educational endeavour in Ireland under the Intermediate system after 1878, a considerable transfer was still in fact effected as the following figures indicate:-

Table 1                      No. of Foundations. (1850-1926)<sup>33</sup>

Years	Ireland	Australia	(Queensland)
1850's	19	-	-
1860's	31	1	-
1870's	12	7	1
1880's	5	3	1
1890's	4	10	5
1900-1926	1	36	8

This expansion of the Order into Australia<sup>34\*</sup> must be seen against the movement outward from Ireland after 1875. In 1875, the Brothers founded their first school in Newfoundland, they returned to Gibraltar in 1878; they set up their mission in India in 1890; back to England in 1895 then in 1897 they opened at Kimberly in South Africa; at the request of Pope Leo XIII, two schools were opened in Rome in 1900 and surprisingly when one considers the large Irish migration to U.S.A., it was only in 1906 that the Brothers became established there with the first foundation in

New York.<sup>35</sup> In Ireland, itself, the Brothers found an outlet in their entry into the Intermediate system set up in 1878 by Government action to sponsor secondary education amongst the Irish people.

The significant expansion of the Brothers' work in Queensland especially up to 1915 (twelve schools in most large towns of the state) forms part of a large-scale response to a fundamental challenge by the Irish Bishops over the autonomy of the Order.<sup>36\*</sup> From Ireland itself decimated by famine, disorder and migration, the Brothers mounted a large scale missionary drive that has flowed outward into all continents of the world in our century, and from point of view of numbers of foundations, schools and pupils taught, as also for variety of educational works undertaken, has had its most significant results so far in Australia. The General Chapter in the Easter recess of 1880 "was by far the most important ever held in the Institute, both to its duration and to the notable and far-reaching character of the decrees passed."<sup>37</sup> At that Chapter, Bro. R. A. Maxwell, a member of an old Scottish Catholic family and as a young man, given a liberal education,<sup>38\*</sup> was chosen Superior-General. With mental endowments above the ordinary,

"he zealously carried out the momentous and exhaustive decrees and recommendations of the late General Chapter, which had principally to do with religious discipline and education - and as about this time the new Intermediate System was taking strong hold on colleges and seminaries, he resolved that the schools of the Brothers should share its advantages with those frequented by the more favoured classes.<sup>39\*</sup> To this end, with a decision and promptitude which ever characterized him, he set about regulating the studies of the Brothers and modifying the exercise in the principal establishments, so as to meet the requirements of the new educational code."<sup>40</sup>

He was most instrumental in the complete re-organization of the training of Brothers away from "model school" methods to more modern Teacher Training College approach. Long before 1880, when Superior at Mullingar where "he had resolved to have his schools up-to-date with every

educational appliance and in having all subjects of the school curriculum thoroughly and efficiently taught,"<sup>41</sup> he had exerted a profound influence on the educational outlook of Br. Joseph Barrett, founder of the Queensland schools and member of the Mullingar Community in the 1860's.<sup>42</sup>

Before examining how the Brothers carried this response to challenge over into their Queensland mission, and how they reacted to the challenges of their new environment, I wish to add from the "Irish Times" (June 3rd, 1902) its review of the first century of the Brothers' work, a penetrating summary of their response to challenge.

"The Christian Brothers are free and independent and almost fanatically devoted to the cause of Education in which religious instruction must form a dominant part. They will not be bound to any programme to which the Rule of their Order cannot be made to apply. They are subject, but in a small way, to ecclesiastical control; and when occasion has demanded, they stood against episcopal decisions which jeopardised their free existence and the intentions of their founder. That straight forward and determined policy only made their services more acceptable to the Church of which they are one of the strongest bulwarks.

The 'National Schools' raised a fierce controversy and was regarded by Catholic prelates as adverse to the religion of the majority. There can be no doubt that had the Brothers not been in existence the Bishops would have found themselves at a serious disadvantage. With such auxiliaries the Bishops obtained almost all their demands. The Brothers were the first organized set of Irish educators who provided healthy schools for their students; and a better blend of secular and religious education than theirs was never devised. The result was that when the Intermediate System gave them an opportunity of entering public competition they swept all before them; and, for the first time the staffs of the Colleges discovered that a Day school in the humblest quarters of Dublin, Cork, Waterford and Limerick was able to lead a Grade and capture medals in Literature, Classics and Science."<sup>43</sup>

#### 1C The Contest of Dr. Quinn

Three points in the early history of Queensland are relevant to this thesis: the late development and scattered nature of Queensland settlement, the inferior position of the Catholic section in early Queensland and the chronic shortage of treasury funds for public works and education. The first and the last points have meant that the

Queensland Educational system has had a late start compared with that of New South Wales, Victoria and South Australia<sup>and</sup> because of this and the slower development of secondary industry in the State, widespread secondary education has come later to Queensland. Because of the lack of funds and the outlook of many politicians particularly from country electorates on the limited uses of universal education, Queensland governments have had to put into effect a policy of "education on the cheap." The position of the Catholic community is the most important aspect and shall be dealt with later.

William Duncan, who had been impressed by the Brothers' schools in Sydney in the 1840's but who had never seen the denominational schools fully worked, favoured the National School system.<sup>1</sup> Through his influence mainly the Queensland Government adopted the principle of the Irish National Schools in its system of Vested and Non-Vested schools. Sir Charles Nicholson because of his domination over the Legislative Council, was able to set up such a system.<sup>2\*</sup> The operative clauses of the 1860 Education Act<sup>3</sup> established an Education Board over Vested and Non-Vested schools with power to inspect and to allocate funds for scholarships and exhibitions. However, in the case of the Vested schools a local group sponsoring a school had to find one-sixth of the funds before the State would take over obligations for such a school while in the case of the Non-Vested schools, the Religious Denomination had to find the funds for their erection before the State became responsible for maintenance and salaries. In both instances, these initial difficulties prevented a rapid spread of primary schools in the colony. From a study of the files for both Vested and Non-Vested

schools both types of schools failed to maintain high standards, attendance was irregular, buildings cheap and badly ventilated, classes poorly graded, discipline often maintained by harsh and repressive methods, and professional standards of teachers often very low.<sup>4\*</sup>

As already explained, the National system was under attack in Ireland after 1850 in Catholic circles. This mistrust as well as the difficulty in raising necessary finance to provide schools explains the reluctant entry of the Catholic Church into the National system in Queensland.

Furthermore:

"(The Board of Education) made certain provisions which were obstacles to their actual establishment --- However by degrees the principal Nun's schools throughout the colony were admitted in the same way (as the Mercy school in Ipswich) as were also five or six of the principal boys' schools".<sup>5</sup>

Likewise with the establishment by different Denominations of Non-Vested schools in the more populous areas, funds available for education were being diverted into such areas. Less populous areas were being neglected. Jealousies and arguments also arose over the allocation of funds to Non-Vested schools.

The "Grammar School Act, 1880"<sup>6</sup> was passed in an attempt to encourage interested citizens to set up Grammar Schools, modelled along the lines of the English Grammar Schools. By such an act the Government clearly recognized the need for the State to participate in Secondary education as well as primary. However local committees required at least £1,000 to set up such a school and to be able to guarantee at least £250 annually in school fees, before a corresponding sum would be given as endowment at stated intervals.<sup>7\*</sup> Furthermore, by 1863, the Government

had defined that the Grammar Schools were to be undenominational in character, as a result of Dr. Quinn's efforts to have Government grants allocated towards Catholic Grammar Schools. Committees in both Ipswich by 1863 and Brisbane by 1869 had the first two schools functioning. During the boom years of the 1870's-1880's, the Grammar Schools spread to other important centres - Toowoomba, Townsville, Maryborough and Rockhampton.<sup>8\*</sup>

The Brothers in Queensland have been very little affected by the State Primary system but it has been at secondary level that most contact has been made with other systems. The challenge they faced did arise to some extent from the Grammar Schools and as the Brothers saw it, the privileged position of such schools. But the fundamental challenge they faced belonged to the nature and position of the Catholic community in the Colony. Professor C. M. H. Clark sees the position in the following way: "By 1791, convicts ship had brought to Australia men and women with three different views of the world - the Protestant, the Catholic and the Enlightenment --- these are the main themes in the history of that civilization in Australia."<sup>9</sup> The "Protestant and Enlightenment" were early well represented in Queensland settlement, partly because of Dr. Lang's effort to recruit settlers from Scotland and the North of England. In 1860, Brisbane had a population of 7,000 served by 14 churches according to Governor Bowen: "The leading inhabitants are a hard-set of English and Scotch merchants and manufacturers."<sup>10\*</sup> By the 1880's Dr. Lang's settlers or their descendents filled "the honourable stations in the political and commercial enterprises" in the colony.<sup>11</sup>

When the Australian Bishops petitioned the Holy See in 1858 for "the erection of Moreton Bay territory into a distinct Diocese," Moreton Bay then possessed very few Catholic churches and only two priests. Cardinal Moran described it "as the poorest of the Australian Sees and without even the ordinary resources" of a diocese.<sup>12</sup> The Catholic community according to the 1861 census represented 7,696 out of 30,059 and this group contained the largest number listed as illiterates.<sup>13\*</sup> Dr. Quinn, one of those strong-minded Irish Bishops referred to above, was appointed to the See. His education at the Roman University brought him in contact with some 'of the most brilliant professors and masters in the world.'<sup>14</sup> He was able to rise above 'petty prejudices, national and provincial peculiarities, insular ignorances! Back in Ireland, he came into contact with the future Cardinal John H. Newman, one of the great Christian Humanists of the last century. When appointed to the See of Brisbane, he delayed his departure from Ireland so as to recruit priests and nuns.

Once established in Brisbane, his first aim appeared to have been to 'import a Diocese.'<sup>15\*</sup> He was able to take advantage of Clause 20 of the 'Alienation of the Crown Land Act, 1860'<sup>16</sup> which provided for a 'land order of £18 for any adult from Europe who landed in Queensland but not at the expense of the colony.' Famine at the time was ravaging parts of Ireland where the traditional escape route to America in such crises was shut because of the American Civil War. Through his "Queensland Emigration Society," he succeeded in bringing out 3,600 Irish while the State-sponsored schemes brought out only 5,200.<sup>17</sup> While Government pressure caused the closure of his society, he was able to exert pressure on officials to ensure that Government schemes would recruit in Ireland as well as in other parts of Britain.<sup>18\*</sup>





In showing the necessity for Government aid, he instances the fact that as soon as he was able to abolish school fees of 6d. to 1/- a week by a collection, 'the number in attendance nearly doubled itself.'<sup>24</sup> A letter from a Timothy Gleeson, with eight signatures of the more prominent parents, over a complaint on the operation of the Irish Town School, reveals that most were almost illiterate.<sup>25</sup>

The Irish settlers brought with them their faith, their ardent love of country, their courage and their strength - valuable assets in any pioneering society. But they transplanted their narrow parochialism, their penchant for "parish politics," their background of intrigues and informers, their frustrations and angers of the past. Such affairs as the Bishop's effort to evict Fr. McGinney in the 1860's and the correspondence in the 1880's from "Umbra" and others over Church lands in the secular press<sup>26</sup> reveal fairly deep divisions in the Catholic community. Now for a period of sixteen years 1843-1859, "Dr. Quinn's life was almost exclusively devoted to education".<sup>27</sup> It was only natural that "his great and principal idea" during the twenty-two years of his episcopate was the promotion of Catholic education. "For on the education of the young everything depends - the prosperity of nations, the faith and morals of the people, the eternal salvation of souls."<sup>28</sup> Like Edmund Rice before him, he realized that the only hope of uplifting his people was by means of education. He realized that in Ireland, most factors then operating, favoured the preservation of the Catholic faith, while in Queensland, active steps would have to be taken if the faith were to flourish.

Even before the Bishop came to Brisbane, he had written to the Governor to express his approval of the abolition of state aid to ministers and "the principle of non-interference with religious matters

by the State."<sup>29</sup> He seemed to have regarded the abolition of State-aid to Non-Vested schools as inevitable. Far too many writers on this aspect of the State-aid question in Queensland seem to have missed the point. They over-look the character of the Bishop who had a great deal of the opportunist about him. He would use Dr. Tufnell and others to fight a rearguard action to preserve the status-quo<sup>29</sup> on the 1860 educational settlement until he had consolidated the position of the Catholics with funds and with Religious teachers so as to set up a thoroughly Catholic school system. Furthermore, as Catholic leader he could not relinquish a position of advantage without a strong protest.

The population of Queensland increased by 503 per cent from 1860-1875,<sup>30</sup> According to the outlook of the time, a country's prosperity was dependent on the education standards of its people. Education was a panacea for all social ills. Leaders like Chas. Lilley in 1873 saw that the whole standard of education in the colony was at a low ebb and considered that only by the introduction of a comprehensive and unified system could standards be improved. In a masterly speech to Parliament in 1873, Lilley proposed sound principles for such a system. The aims of his 1873 Bill were:-

1. "to place the teacher in the ranks of the liberal profession"
2. "to raise the standards of the schools"
3. "to provide free education"
4. "to keep the system abreast of the latest advances of knowledge in the world"
5. "to educate the public mind in the need to support education by public bequests"
6. "to uphold Christian principles" and "to awaken and cultivate and foster the religious sense."

7. "to provide compulsory education so as to force parents, particularly the <sup>h</sup>um<sup>l</sup>est classes to keep their children at school sufficiently long a time."<sup>31</sup>

Dr. Quinn's outlook on education would have agreed with all the above principles. However, he opposed its application over two points. Lilley stated on point 3 above, that free education should not be regarded as a charity, but as a return to parents as part of their contribution to the State by taxation.

"The Bill recognized the rights of all children of the colony to a free education, just as much as they had a right to the protection of the police or the administration of the law."<sup>32</sup>

The exclusion of the Catholic school from the benefits of the public purse and at the same time, the inclusion of Catholic parents in the full incidence of tax payment, have resulted in one of the most consistent complaints made by Catholics against the Government's approach to education. However, Dr. Quinn opposed the State's effort to uphold Christian principles and to foster a religious sense. Lilley had stated the difficulty:-

"In as much as we are a Christian people with great diversity of thought and opinion upon the subject, we could only give an education recognizing these broad features of religious teachings upon which all Christians are agreed."<sup>33</sup>

Dr. Quinn from 1850 till 1859 would have taken an active part in the examination of the National system in Ireland where the Catholic Bishop led by his old master in Rome, Cardinal Cullen, opposed the principle of the "neutral" school. Pius IX in his Syllabus of 1864 condemned such schools. Experience over the last ninety years in Queensland has shown the inability of the State schools in Queensland "to uphold Christian principles."

A compromise between Church and State in Queensland in the 1870's would not seem possible. When it became clear in 1867 that there was sufficient interest in establishing a Grammar school in Brisbane, Dr. Quinn urged the establishment by the Churches of at least four schools in different parts of Brisbane. He saw that such schools could form

"the basis of a University which might be called into existence whenever the Government thought it was desirable by erecting into a University Board the heads and some of the professors of such institutions, together with other men of science and letters outside them, all being duly qualified. This is the principle on which the best modern Universities are formed, such as the London University, the Albert University in Ireland and the University of Belgium."<sup>34</sup>

He renewed his application for a Catholic Grammar School but it was rejected

"as it affords prima facie evidence that sectarian views and sectarian principles will be a distinguishing characteristic of the "course of education" in any school so formed." <sup>35\*</sup>

The only course now open to Dr. Quinn was the full implementation of the denominational principles.

The 1875 Act lacked the vision of Lilley's proposal of 1873. The strength of the opposition to the idea of free education and the intrusion of sectarianism made the final act that has largely served the State for the last ninety years a sorry compromise. The actual administration of the state system set up by the Act in 1875 was marked by the heavy hand of ~~red~~ <sup>ac</sup> bureaucracy. Both departmental leaders from 1875 till 1910, J. G. Anderson and D. Ewart, lacked the ability to grasp the significance of the changes and research being made in educational method overseas, and later in Australia itself.

The liberals and non-conformists for different reasons in 1875 regarded the Catholic Church as an enemy, whose power should be destroyed as quickly as possible. In Victoria, the Attorney-General, J. W. Stephens, a leading proponent of Secularism in education considered the position

in Victoria as a result of the Education Act as:

"The thin edge of the wedge had already been introduced into the Catholic body and the end of that wedge was a very sharp one. That wedge was education. It had already been introduced, it would be driven home, and it would rend the Catholics asunder." 36

A similar position was expected in Queensland. The Catholic hardened in their attitude.

"The Bishops had used all his influence to avert the blow (of a purely secular system on religious education), but opposition was too strong and determined. The Grammar School system had years before been a cause of controversy. The Bishop had endeavoured to avail himself of the provision of the Act to found a Catholic Grammar School, but failed. By the Education Act of 1875 all state education in the colony - primary and secondary - became purely secular. Shortly after the passing of the Act the Anglicans abandoned their last school, so that from that day to the present there is not a single denominational school in the colony except those belonging to the Catholic Church. There, however, was no lowering of the flag. It was no doubt expected that the Catholic education system would collapse to a great extent even before the withdrawal of the grant, and utterly after it was withdrawn. Such was not the case." 37

As a result of "the determination of the Bishop" at the time of his death, August, 1881, the Sisters of Mercy were teaching 5,623 boys and girls in 39 schools as well as 714 boys taught in 6 schools by lay masters and 173 boys taught by the Brothers at Terrace. All Hallows' Convent school had acquired the best reputation amongst Catholic schools with next in importance the Brothers' schools at Terrace.<sup>38</sup> The Catholic answer to the challenge of the secular school up to that time was essentially in the schools of the Sisters of Mercy.

"In all their schools boys (were) taught up to ten to eleven years, when they (were) transferred to the Boys' schools so that much of the boys' education (was) also accomplished in these schools. There was not the same necessity for the establishment of Catholic Boys' schools as for the girls' schools." 39

So in the battle of religion being fought in what way would "the Christian Brothers be able, willing and efficient auxiliaries?" At that time, the compulsory clause in the Education Act required that children from the age 6 to 12 years of age attend school only 60 days each half

year.<sup>40</sup> The system set up by Dr. Quinn could presumably serve the Catholic community at its level of development. There was little incentive from the State system to do any better. However, a close examination of the files of the Catholic Non-Vested schools for Catholic boys reveal a deterioration in class discipline and type of teacher employed as the time for the withdrawal of state aid approached. It was to those towns where such schools existed that the Brothers were first established after 1880. Moreover, excepting for All Hallows itself, very little form of secondary education existed in the Convent schools. Dr. Quinn had always wanted Catholic Grammar Schools and even Boarding Schools; he looked to the Brothers to give practical expression to such a desire. If the Catholic body were even to rise above the "submerged third" of Queensland society, Catholics would have to fill positions in the professions, higher ranks of the civil service, government and commerce. If the Church in Queensland were to survive, Catholic schools would have to help foster vocations to the priesthood. Lastly, Catholics considered the secular philosophy unacceptable: Catholic schools then maintaining high standards would have to become living witness to the value of a thoroughly Christian education. The State system had become godless, not by intention but by default.

"The Bishop hoped to live to see the Brothers at work throughout the colony. What we have said of the influence exercised by the nuns on the adult population, and especially on children, may in great measure be applied to the Brothers of the Christian Schools. It has been observed everywhere that religious and clerical vocations are stimulated by the introduction of religious communities of both sexes - - The United States is a remarkable case in point. For a long period religious vocations were very rare among the native clergy, but after the introduction of religious orders a great change was observable, and now the United States will soon be supplied in great part by a native priesthood. The same is sure to follow in the case of the Australian colonies."41\*

In the remaining section of Part A, I wish to examine how the Brothers faced that challenge, helped to fill the needs outlined above and spread throughout Queensland until 1915.

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#### REFERENCES.

##### 1 a. The Growth of Tradition.

1. Brief of Pope Pius VII, given 1820.
2. The word, "system", is probably the most useful word to describe the Brothers' schools in Queensland. Uniform methods generally were followed in their schools; the Brothers established at various times formal committees on examination and teaching methods and had informal agreement on matters of school policy. They were centrally controlled and Brothers were readily transferred. However, local Superiors have enjoyed far more autonomy than headmasters in Government Schools. Up until 1912, I regard the Grammar Schools as an extension of the State system but as not subject to the same departmental control as the state schools.
3. McCarthy, Bro. W. M. 'Edmund Rice and the Christain Brothers.' (M.H. Gill and Son, Dublin, 1926). The reader is requested to take particular note of quotations from Bro. McCarthy because they often reflect the position he had reached by 1926 after having had to face many difficult situations as First Consulter in Australia. From 1900 to 1920, he strongly influenced the Brothers' thinking on education approach in Australia.
4. 'Courier,' 6-3-1875. This paper then not favourably disposed towards Catholics over the education issue, did not give many compliments to the Catholic community. (N.B. Underlining in this and the following three quotations is my own).



5. The report gives his name as Dr. Murphy.
6. "The State Education Act of 1875" 39 Vic. No.11, 19-9-1875.
7. Shortly afterwards, Dr. Quinn entered a formal protest against the injustices of the system but stated that there was no ill-feeling between the Catholic body and the government. 'Church and State then entered a friendly contest.' "Australasia" 7-1-1882.
8. A separate Province was not set up in Australia until after the 1880 General Chapter. Bro. Treacy became first Provincial. B.F. P.156.
9. Letter of Bro. J. A. Hoare to Dr. J. A. Goold, Bishop of Melbourne, June, 1868. (S.A.).
10. Letter of Dr. Quinn to Bro. Treacy 25-1-1875 (B.D.A.)
11. On the "hedge school" at Moate Lane see McCarthy, Bro. W. M. op.cit. P.47; on Burrell Hall, see Fitzpatrick, Bro. J.D. "Edmund Rice" (M.H.Gill & Son, Dublin, 1945) p.33 and his more recent article "The Founders' Dream Comes True" CBER 1964 P.69. Bro. J. D. Fitzpatrick is the official historian of the Congregation.
12. As currency was unstable, he invested his profits in land of which he possessed 2,000 acres, a total value of £50,000, when he founded his Order in 1802.
13. Oliver Goldsmith's' phrase.
14. Ireland had been a great centre of Christian humanism and culture in the past and a Celtic characteristic had always been a deep love of learning. Even in its worst periods of moral degradation, the Irish people seemed to have been relatively free from any gross sexual abuse.
15. H.I. I p.16.
16. See the type of Irish political prisoner transported to Australia after 1795.
17. From Fitzpatrick, Br. J.D., "The Founders' Dream Comes True" op.cit. p.68-70. This article which reflects painstaking research is a valuable study of the Irish School System from 1790-1850.
18. Fitzpatrick, Bro. J.D. "Edmund Rice - Religious Instructor of the Poor" CBER. 1958 p.57. Some Protestant historians of the 19th Century like Lecky (see McCarthy, Bro. W.M. op.cit. Introductory Chapters) and evidence from Royal Commissions (H.I. Vol.I, and articles from J. D. Fitzpatrick and A. I. Keenan) indicate that most of the Free Schools were a danger to the faith of the Irish children and an insult to the national aspiration of the people. Bro. Rice wanted essentially

to impart religious knowledge and to form a Christian character in his boys, not haphazardly in Sunday schools but as forming the corner stone of the school curriculum. He saw that faith and nationalism were inseparable in Ireland. The existing Free Schools, both Protestant and Catholic, were poor in standards. Edmund Rice aimed at high standards in his school at a time when public opinion did not favour much education being given to the poor. In France, for instance, 'not one soldier in a hundred in the rank and file of Napoleon's army could read or write (from above article P.55). The poorer children in England were fodder for the mines and factories. If the Factory Acts of 1843 were primarily reform acts, how terrible must have been conditions prior to that date! (p.56). The British Government in the hope of perversion of the faith of the Irish and of mitigation of national violence gave more educational opportunities to the Irish than to the English poor.

19. Fitzpatrick, Bro. J.D. 'The Founders' Dream Comes True' p.64-65 with evidence from the Report on Irish Education, 12-1-1825 establishes this.
20. Chaplain to the Spanish Embassy in London. When appointed Bishop, he found 50,000 Catholics children in his diocese with many of the better class being educated in Protestant schools. From Burton, Doris, "Edmund Rice - Merchant Adventurer" (Sands & Co., London, 1964) p.46 & 47.
21. Bro. Rice used temporary accommodation until his own school was built at his own expense.
22. Burton, Doris op.cit. p.64.
23. Fitzpatrick, Bro. J.D, CBER 1958, op.cit. He gives a good coverage of these Pay Schools which numbered 9,000 schools in 1825. They did not survive the Famine Years. In Thurles, e.g., in 1826, 393 Catholic boys attended the 13 Catholic Pay Schools while 300 were at the Brothers' Free School.
24. The letter is quoted in full by Bro. W.M. McCarthy, op.cit., p.130-134. The Brothers apparently as early as 1804 had evolved "a system which combined the judicious blend of the individual and the collective method of teaching" long before Lancasterian methods became known in Ireland. On 26-4-1815 according to "The Waterford Mirror" "Joseph Lancaster lectured in the schools under Mr. E. Rice". From Long, Bro. P.G., "Mt. Sion", CBER 1961, p.111.
25. The scope of the Brothers in their three Dublin schools had to be severely curtailed between 1818-1830 because of lack of funds to support

- the Brothers teaching there in spite of the efforts of 200 volunteer collectors. See Fitzpatrick, J.D. "The Founders' Dream Comes True" op.cit. p.69-71.
26. McCarthy, Bro. W.M. op.cit. p.96. The Brothers applied at the time for Papal approval but Rome did not consider their work sufficiently developed.
27. H.I. I p.41.
28. Both these Orders now have important schools in Queensland.
29. H.I. I.p.33-39.
30. A series of letters in the 'Courier' in early 1880 show discontent with the Bishops' administration. See particularly, 17-1-1880 where 'A Roman Catholic Priest' attacks the Bishops' control of his priests.
31. O'Donoghue, Sister M. X. 'Beyond Our Dreams' (The Jacaranda Press, Brisbane, 1961). See Ch. X. Also McLay, Y.M. recent M. Ed. Thesis on The All Hallows Congregation. (Critical Appreciation of the Educational System of All Hallows' Congregation: M.Ed. Thesis, University of Q'ld, 1963). 32.ibid.
33. H. I. I. Chs. VII, XIII.
34. The French Brothers were pioneers in this method of teacher formation as early as 1685 at Rhiems. See Cubberley, C.P., "History of Education" (Constable, London 2nd Ed.,1941). p.341-342.
35. When the Brothers were abandoning such methods, the Queensland Education Department was just beginning to introduce it. See Q.E.D.R. 1958, article by G.K.D. Murphy, then head of the Training College, now Director-General of Education.
36. McCarthy, Bro. W.M. op.cit. p. 134.
37. H.I. I. p.87-95.
38. ibid. p.256 et seq.
39. H.I. II Ch.25.
40. Photostat copy from Ireland. See also McCarthy, Bro. W.M. op.cit.p.452.
41. V & P. 1844 (N.S.W.) Vol. II p.499 et seq. See also Keenan, Bro. A.I. "Our First Mission in Australia" Part II, CBER 1962. See also Dr. Geoghegan V&P (Vic.L.C.) 1852-1853, Vol.II, P. 59-60 for his evidence on the Brothers he knew during their stay in Sydney in 1843-1847. As Bishop of Adelaide, in the 1860's, he largely inspired the type of Catholic response to secularization of the schools. (see Keenan, Bro. A.I., "The Catholic Education Problem, Australia, 1847-1868", CBER, 1964).

42. H.I. I.p.114 et seq. D. O'Connell remained a life long friend of Br. Rice to whom he often referred as the "Patriarch of the West".
43. N.C.A. Old Boys in Australia like B. Santa maria (CB. Brunswick, North Melbourne, St. Kevins') appear similar to the ones referred to here in national fervour and determination.
44. The fee was to be 3d. to 6d. per week. In other schools up till 1860 a charge of  $\frac{1}{2}$ d. a week was usually made. H.I. I p.106.
45. C.L.C. Br. Rice 22-1-1838.
46. Very few boys in the Brothers' schools had sufficient education nor did their parents give sufficient encouragement to them to join the Brotherhood. On the question of school fees, some Brothers, unknown to Bro. Reardon, appealed to Rome for the Brothers to take school fees. The permission was given in 1841 as it was so strongly supported by Dr. Murray, Archbishop of Dublin, but never allowed to become really operative by Bro. Reardon.
47. The Brothers left Preston in 1848, under circumstances that attracted a great deal of comment by the people. For detail of Chas. Lilley at Preston see Morrison, A.A., "Charles Lilley", Royal Australian Historical Society, Vol.45 Part I, 1959, (Sydney).
48. 'Courier', 7-7-1875.
49. A bitter controversy ensued between Dr. McHale, Archbishop of Tuam, who 'made it a reserved sin for any Catholic in his Archdiocese to teach in any National School' and Dr. Murray, Archbishop of Dublin, a Catholic representative on the National Schools' Board. Both aired their views in the public press and finally in 1840, the Pope suppressed all further public discussion, thus permitting Dr. Whately and others to use the schools as they chose. See Fitzpatrick, Bro.J.D. "The Founder's Dream Comes True" op.cit. for a great deal of background on the operation of the Board. p.72-74.
50. H.I. I p.193.
51. Br. A. Grace before the 1868 Royal Commission. H.I. I p.253.
52. James W. Cavanagh, a former Head Inspector in the National Schools, published in March, 1859, a scathing attack on the system in 'The Catholic Case Stated on Principles, Workings and Results of the System of National Education'. He claimed "that the institution had been converted into a gigantic scheme, unjust to the Catholic people, insulting to the Irish nation and perilous to the faith of its

- Catholic population." (H.I. II. p. 349). Dr. Whately, Head of the Board, admitted in his diary, published after his death, that he saw the National System "as the only hope of weaning the Irish from the abuses of Popery." (ibid p.351.) See all J. M. Macrossan's speech. Q.P.D. Vol XIX 1875 p. 999.
53. Full details, H.I. I p. 436-443. Press reviews are given mainly from Irish Catholic periodicals in the 1840's.
54. The 'Freeman's Journal', Sydney, 19-10-1867, carried a letter urging the reintroduction of the Brothers to Sydney. The writer claimed *inter alia* that "the educational works of the Christian Brothers were far superior to those of the National Board or other sources." The Brothers' texts were used extensively in Catholic schools in Australia before 1868. See Fogarty, Bro. Ronald, "Catholic Education in Australia, 1806-1950" (Melbourne University Press, Melbourne, 1959) Vol. I. p. 104.
55. Fitzpatrick, Bro. J. D. "The Founders' Dream comes true", *op.cit.* for most of this paragraph he shows the unprecedented spread of the Order in Ireland, based to an extent on the closure of its English Schools over a similar issue as the National Board. Between 1850-1876, 63 schools were opened in Ireland while 13 were closed in England. From 1875-1920, the Order made most rapid expansion in Australia, particularly Queensland itself.
56. "Courier" 7-7-1875.
57. In India, the Brothers have taught large numbers of non-Christians like Nehru's grand-son.
58. Burton, Doris, *op.cit.*
59. H. I. I. p. 87.
60. "Life of Bro. Barrett", CBER. 1922 p. 188.
61. Even as late as 1917, the de la Salle Brothers were in serious trouble at Armidale, N.S.W., with the Bishop because they were not permitted to teach Latin. See L.B.B. 5-2-1917.
62. Bro. P. Scannell before 1844 Lowe Committee claimed to belong to the Society founded by Van. John B. de la Salle, Canon of Rhiems. See CBER, 1962 p.30.
63. The usual National Schools could not be regarded as educational institutions of any excellence. Standards were poor, wages low and buildings often delapidated. The Boards' 'Model Schools' were far

better in every respect.

64. C.L.C. 'Feast of Guardian Angels', 1856.
65. Because of the efficient way in which the work was carried out. See H. I. III Ch.XL.
66. Q.E.D.R. 1958, Murphy G.K.D., "Teacher Training in Retrospect" p.12
67. All figures for 1867 quoted from photostat copy of evidence to Royal Commission into Primary Education supplied by Bro. O'Hanlon, Secretary -General.

#### 1 b. The Problem of Independence

1. CBER 1964. Keenan, Bro. A.1, op.cit, p.8.
2. In his pamphlet on the needs of the Catholic Church in Australian, he makes mention of the Brothers' work in Cork (10-11-1825) where he would have known the Brothers' schools when he was secretary to the Bishop, Dr. Murphy, in 1815. See Keenan, Bro. A.I., 'Our First Mission in Australia' Part I, CBER 1961. p. 15.
3. ibid. p.8. (Letter, 2-11-1832).
4. ibid. p. 8.
5. C.L.C. 21-11-1833.
6. In August, 1844, he visited and was greatly impressed by the O'Connell Schools. See Moran, Cardinal, "History of the Catholic Church in Australia", (Oceanic Publishing Co., Sydney, 1896). p.224.
7. 22-2-1842. From Cardinal Prefect of Propaganda. H.I. I.p.347.
8. Keenan, Bro. A.I. "Our First Mission" op.cit. The memoirs were written in 1888 at the request of the Superior-General, Bro. A. Maxwell.
9. The Lowe Select Committee, op.cit. 1-7-1844.
10. Fogarty, Bro. R. op.cit. Vol. II. Here he develops Dr. Geoghegan's role in the Catholic response, sustained fully since 1880. The Bishop regarded the Brothers' schools as being of superior order in his testimony before Select Committee on Education in Victoria. op.cit. p.59-60.
11. Memorandum to Holy See, Bro. P. Reardon, Nov. 1847. Irish College Archives, Rome, quoted from Keenan, Bro. A.I., "The Catholic Education Problem, Australia, 1847-1868", op.cit. P.98.
12. See Keenan, Bro. A.I., "Our First Mission in Australia" Part II op.cit. p. 22 et seq.

13. Meran, Cardinal, op.cit. p. 596-597. Dr. Quinn's letter of congratulation from Brisbane to Dr. Cullen on his elevation to the rank of Cardinal shows they were personal friends. B.D.A. -reference misplaced.
14. Keenan, Bro. A.I. "The Catholic Education Problem" op.cit. He quotes freely from letters to 'Freeman's Journal' of Sydney and elsewhere to show that during the period of tension over the future of Catholic education, the desire to have the Brothers back in Australia was frequently expressed. C.B.E.R. 1964. p. 99 et seq.
15. Fegarty, Br. R. op.cit. Vol. II.p.267.
16. Meran, Cardinal, op.cit. p.770.
17. By 1860, Dr. Geoghegan had ceased to claim state aid while after 1862, Dr. Goold set up his own Catholic Education Committee.
18. Q.P.D. Vol. XV p.221.(1873 Debates on Education).
19. Q.P.D. Vol. XIX 1875 p.870. Speech of Mr. Kingford.
20. Catholic Encyclopedia. Vol. XIV p.368-369. Many prevalent attitudes in the society of the day were examined and condemned. Articles 39-55 were on 'errors on the State and its Relation to the Church'. Those articles were 'a protest, earnest and energetic, against the attempt to eliminate the Catholic Church on the life of nations and of individuals, on the family and the school'.
21. The Dublin orphanage contrasted strongly with the Bishop's struggling orphanage at South Melbourne..H.I. III p. 157.
22. Bro. Barrett's memoirs. G.T.A./23. 31-10-1867.
23. The Bishop had to secure another letter from the Cardinal Prefect of Propaganda urging the Brothers to staff the orphanage. The Brothers took charge in July, 1874.
25. Dr. O'Mahoney's phrase. See 'Courier' 20-9-1875.
26. Bro. Barrett's memoirs. G.T.A.
27. D. Ewart's Report on the School. Non-Vested Schools Files (Q.S.A.).
28. The decrees made provision for visitation of the Brothers' communities by the Bishops instead of by the Superior-General or his delegate; religious instruction in Brothers' schools by Parish priests; control of all school and house funds by Bishops and the deeding of all Congregational property to the Bishops. See "Our Lost Foundations in Ireland", C.B.E.R., 1952 p.5. The author illustrates the tensions and troubles of that period by the case of the summary dismissal by



Fr. O'Regan, P.P. of Marlow, of the Brothers from their schools and house in April, 1879, followed by the wrecking of the school by a hostile populace when the Parish Priest attempted to turn the school over to the National Board. The whole incident became a national scandal, freely quoted in large sections of the British press hostile to Irish nationalism.

29. 'Life of Bro. Dominic Burke', C.B.E.R, 1904 p.106.
30. Secured by Bro. Burke, in all probability.
31. "Memoirs of Rev. Bro. Richard Anthony Maxwell," C.B.E.R. 1906 p.20-21.  
In 1943, the Australian Bishops in Council passed regulations along similar lines to but not as embracing as the Maynooth Decrees. Rome disallowed the decisions. (B.F., entry 1944).
32. Letter of Dr. Dunne 22-2-1875 (B.D.A.).
33. Irish figures from M.A., Australian figures from Haarahan, Bro. M.B., "Ab Origine" C.B.O.S. Oct. 1952 p.16.
34. And so into Queensland, where on a per capita basis, the Brothers' work has been the most widespread in Australia.
35. Burton, Doris op.cit. p.120-121.
36. This type of tension over the autonomy of Religious Orders as against Bishops' control has persisted through the history of the Church.
37. "Life of Bro. Hoare" C.B.E.R. 1905 p.92.
38. He had been destined by his family to become a barrister. Partly for that reason he was chosen as the Brothers' spokesman at Rome over the Maynooth Decrees.
39. Brothers like B.Duggan, G. Cotter, H. Hurley, J. Hogan coming to Queensland after 1880 had come to realize just this point which I have underlined. They did precisely in the Queensland Brothers' schools what was being done in their schools in Ireland.
40. 'Life of Bro. Maxwell', op.cit. p.1 et seq. Quotation p.21.
41. *ibid* p.14.
42. Life of Br. Barrett' op.cit. p.187.
43. Quoted from "Our Lost Foundations" op.cit. p.3-4.

1 c. The Contest of Dr. Quinn.

1. Evidence before Lowe's Commission (quoted above).
2. Lilley, W. Osborne Rev., "Reminiscences on Life in Brisbane and Reflections and Sayings." (W.R.Smith & Paterson, Brisbane, 1913).

The Rev. Lilley gives a fairly complete account of the meetings and negotiations prior to 1860, initiated by W. Duncan on the school question.



3. 24 Vic. No.6. Cls. 7,8,9.(V&P. Vol.II).
4. Sir Charles Nicholson had had considerable correspondence and dealings with George W. Rusden, the most powerful exponent of the National System in N.S.W. In a letter to Nicholson in 1853 he saw that "education would have to be established upon sound and only practicable principles" (Austen A.G. "George William Rusden and National Education in Australia, 1849-1862", Melbourne University Press, Melbourne, 1958) and also his "Australian Education, 1788-1900" op.cit. p. 128.
5. "Australian", 7-1-1882 p.15.
6. 24 Vic. No.7. V&P, 7-9-1860.
7. Many of these ideas are developed more fully in my M.A. qualifying Thesis, "Christian Brothers' in Secondary Education in Queensland, Part I" p.45-49.
8. Gympie and Charters Towers, although possessing large populations, were not likely places for the establishment of a Grammar School.
9. Clark, G.M.H. 'Sources of Australian History' (London, 1951) p.xi.
10. Morrison, W. Frederick, "The Aldene History of Queensland" (Aldene Publishing Co. 1888) in two volumes. The author brings out the strength of the Protestant, especially Non-Conformists, in early Queensland. (Vol.I.p.154 et seq).
11. ibid p.156.
12. Moran, Cardinal, op.cit. p.596.
13. Queensland Sessional Papers 1863 (1)  $\frac{230}{9}$  . Illiteracy was reckoned from those unable to sign Marriage Registers and showed Catholics 29.76%, Presbyterians 16.5%, Methodists 11.6%, Anglicans 8.7%.
14. 'Australian' 15-10-1881.
15. A phrase from Dr. Quinn's representative in Ireland, Fr. P. Dunne in a pamphlet he wrote on the Queensland Emigration Society.
16. 24 Vic XV V&P. Vol. II.
17. From Select Committee on Immigration V&P. 1863.
18. The former Government agent, Jordan, had deliberately avoided Ireland in his recruitment. See J. Taylor's speech (L.C.) Q.P.D. XIX p.1139. (31-8-1875) and letter from Joseph Stringfellow in 'North Australian' Ipswich, 15-10-1862. At a public banquet as a send off to Dr. Quinn on his voyage to Rome for the Vatican Council, C. Lilley refuted the charge in connection "with the proposed system

of immigration he was very desirous to introduce Englishmen and Scotchmen, and that if they could not get them, they would get Irishmen". Courier, 19-9-1869.

19. From Agent-General Reports V&P. 1870-1890 from Lawson, Rosemary: 'Immigration in Queensland, 1870-1890' (Hons Thesis, Q. University, 1963) p. 67.
20. Moran, Cardinal, 'The Life Story of the Late Bishop O'Quinn,' 'Catholic Advocate' (Brisbane), 7-9-1912.
21. "The Australian" in early 1880 makes the point that Census figures showed a far lower Catholic figure because many Protestant employers reckoned all their servants and labourers as Protestants in Census Returns.
22. Dr. K. I. O'Doherty at Terrace School opening, "Courier", 19-1-1880.
23. Dr. Dunne, Patron of Irish town Non-Vested School, to Board of Education 7-12-1871. (Non-Vested School Files. 38/3127 No.63.Q.S.A.)
24. Letter 23-2-1872.
25. T. Gleeson to Board of Education 22-11-1875.
26. "Courier", Jan. 12 et seq., 1880.
27. "The Australian" 20-8-1881.
28. *ibid.*
29. Letter of Dr. Quinn to Governor Bowen, Dublin Nov. 1860 published in 'Courier' and discussed later in a leading article. 9-5-1862.
30. Clark, G.M.H. "Select Documents in Australian History, 1851-1900" (Angus & Robertson, Sydney, 1955) p.664-5.
31. Q.P.D. Vol. XV 1873, p. 218 et seq.
32. *ibid.*
33. *ibid.*
34. Miscellaneous Files, Q.S.A., No. 6, 1867.
35. *ibid* (Minutes of the Executive Council). I regard the Government's failure to see the Bishop's point of view as retarding the spread of Queensland secondary education and the establishment of the University.
36. Austin, R.G. "Australian Education, 1788-1900" *op.cit.* p.207.
37. "The Australian" 7-1-1882.
38. *ibid.*
39. *ibid* 24-12-1881.
40. Clause 28, 1875 Act.

41. "The Australian" 24-12-1881. Possibly with less polish but equal sincerity, Timothy Geeson from Irishtown in a letter to the Department over the troubles at the school there saw a similar need for good schools; 'Sir,' he wrote, ' the undersigned requests you will send them a Teacher that will teach the children no matter what colour country or breed' (22-11-1875, op.cit).

## CHAPTER 2

### ENTERING THE LISTS

#### 2 a. Striking Roots

As has been seen, factors had been compelling the Brothers to move outward from Melbourne while circumstances were quite suitable for them to establish themselves in Brisbane.<sup>1</sup> While such considerations as the offer of "a block of about 1,500 acres of land between Nundah and Cabbage Tree Creek, behind Sandgate"<sup>2</sup> were so attractive in view of a possible future training college, these were not the fundamental reason for the Brothers coming to the Colony. They came to help in the salvation of souls by means of the teaching Apostolate. Examination results, the elevation of the Catholic social status and the widening of opportunity for Catholic youth would be important, but the compelling reason was zeal for souls. By 1875 in Ireland, they had evolved a definite approach to primary school organizations. They had a definite syllabus for primary grades. Likewise they followed the ideas and directions given in their teachers' manual called "The Government of the Schools." At primary level, the style of approach has changed slowly with the gradual acceptance, first at sub-Scholarship and Scholarship level, and then after 1940, of all details of the State Primary School syllabus. Until 1875, in Ireland, the Brothers' work at Post-Primary level, as we have seen in the evidence of the 1867 Commission, was mainly suitable for boys entering commerce, navigation and more advanced crafts. Mathematics seemed to have been the best developed of most of these Post-Primary courses. It would appear strange that the type of education at this level introduced at Terrace should have followed the classical trend.

On 5th July, 1875 Dr. Quinn attended by several priests "officially opened St. Stephen's school intended for secondary education."<sup>3</sup> At that time "St. James' was still receiving the Government grant" and from a study of the Non-Vested School Files, St. James' School, Spring Hill, was one of the best schools in the Colony. The Church authorities probably in an attempt to build up a strong Catholic centre around the Valley area in Brisbane had erected as part of such a plan a very serviceable and well-equipped school there.<sup>4</sup> The School Patron was able to secure the services of J.W. Long, who had been well trained under the "Board of Education in Ireland."<sup>5</sup> In an appended note to a letter of Long (17-12-1873), the Inspector-General, R. McDonald, noted:

"The writer is an exceptionally able, successful teacher who brought with him to the colony a first class certificate and who has displayed remarkable energy and skill in the management of his school"<sup>6</sup>

By 1873, the school embraced Post-Primary work with a strong emphasis on Mathematics<sup>6a</sup> and was apparently known as the Brisbane Catholic Grammar School. About the same time, it became a Model School for the training of teachers for Catholic Non-Vested Boys' Schools. When the Brothers opened at St. Stephen's, Elizabeth St:

"Mr. Long said that the Christian Brothers may consider themselves smart fellows but they won't get any of my boys. He had about 300 boys ... Dr. Kevin Izod O'Doherty of '48 fame, when he saw the few boys we had (19 first day pupils) exclaimed, "You will have to beat Long Brothers: when they can get their education for nothing they won't pay."<sup>7\*</sup>

Because the Brothers were not able to attract many boys for Primary Grades, they were not able to work the classes through the Primary Grades and then feel their way towards what would be the best approach to their Post-Primary work in Queensland. Furthermore, St. James' then receiving an annual grant of £800 was providing a Post-Primary class. Most of the Catholic boys of Brisbane, able to be

spared beyond the age of twelve by their parents, who normally would have needed what a 13 year old could earn received in such a class any advantage for the type of employment they would be then able to secure.

So at St.Stephen's -

"the school at the opening was practically a Secondary School as St.James' was still receiving the Government grant. The boys at Brisbane had no place but the Grammar School to go for Higher Education. The Grammar School besides charging higher fees had a subsidy of £1,000 a year from the Government. All the Catholic boys with few exceptions left the Grammar School and came to the Brothers." <sup>8</sup>

When Dr.Quinn had been overseas in connection with the Vatican Council in 1869, he had made tentative arrangements with the "authorities of London University to allow Catholic students to graduate in their University."<sup>9</sup> He had always desired a Catholic Grammar School and so by inclination and training, he would have favoured a classical type of secondary studies. Bro.Barrett, then a young man of 35, had received a rather advanced Post-Primary course at the Limerick Brothers' school where 'subjects unknown (then) even in Secondary Schools were quite familiar.'<sup>10</sup> He next studied under Dr.Quinn himself at St.Laurence O'Toole's University School, Dublin, then for a period at the Catholic University under the famous John Henry Newman. Intended by his family for an army career, he was prevented by ill-health from entering Sandhurst. He subsequently travelled on the Continent where he gained good fluency in French. When he joined the Order in 1861, he came under the influence of a very distinguished Brother, Jerome Coyle, and then in his early teaching years at Mullingar under Bro. Maxwell, a man of considerable educational insight. Bro.Joseph in later life often related how the community conversations on Mondays and Tuesdays were always carried on in Irish, on Wednesdays in French, on Thursdays in German, on Fridays in Italian and on Saturdays and Sundays in English.<sup>12</sup> He next assisted in the Novitiate in the training

of the young Brothers and like many a Brother after him, in 1871 he was sent to Australia in the hope that a warm climate would improve his health. It was only natural that he should follow the lead of his former master, and now ecclesiastical leader, in the type of courses offered by the Brothers.

If the few Catholic boys<sup>13</sup> at Brisbane Grammar Schools came to the Brothers, and these were the majority of their early pupils, it seems only natural that the Brothers would provide comparable courses to the Grammar Schools. The Headmaster of Ipswich Grammar School in his Annual Report of 1875 upheld classical subjects against "the frequently expressed demand for a more scientific and (so-called) practical education in our upper schools and for the abolition of classical studies or the assignment of them to a subordinate place."<sup>14</sup> The Headmaster of Brisbane Grammar School, at the time, T. Harlton, was being subjected to great pressure by certain board members and particularly, C. Lilley to introduce "a more scientific and practical education."

When all the factors are considered, viz. a vigorous primary school at St. James, the prevailing classical courses in the Grammar School, and the outlook of the Bishop and Bro. Barrett - it appears only natural that the Brothers should have followed the classical tradition at Terrace.

Bro. Barrett's first concern as leader of the Three Brothers sent to Queensland in 1875 was not so much to determine the type of education given but to strike permanent roots as quickly as possible. The failure of the Sydney mission as against the permanent nature of the later Melbourne foundation indicated to Bro. Barrett his method

of approach. His first aim was to secure a proper monastery for the Brothers - one completely their own. While the site of St. Killian's (now Christian Brothers, South Brisbane) was offered, Bro. Barrett considered the area unsuitable "with the small population and streets and houses of a neglected kind, owing to the river frequently flooding the streets." He decided to build on a site at Gregory Terrace - an area of only 1 acre 2 rods, originally bought by two old boys of the Brothers from Ireland for a Brothers' School. Unfortunately, the site was far from sufficient for a site for a school, according to present day standards, but in the Irish system not much emphasis had been placed on games, physical education and organized sporting competition. Schools existed to inform the mind and to assist in character formation. This approach to education prevailed elsewhere. It was only after 1875, for example, that the Brisbane Grammar School began to introduce this aspect of the English Public School system.

The Bishop was able to give only £100 towards the erection of the school and only £250 was collected at the laying of the foundation stone in September, 1875. During the school holidays Bro. Nugent travelling from Mackay to Brisbane and Bro. Barrett on the Downs collected £600. Bro. Treacy obtained a loan of £2,300 at 6 per cent in Melbourne, 8 per cent being the lowest available rate in Brisbane.<sup>15</sup> By December, 1875, the roll call had improved with 84 at St. Stephen's.<sup>16</sup> When the Terrace Monastery was ready in September, 1876, Bro. Barrett began to teach the Senior boys at Terrace. "The numbers increasing in old St. Stephen's the question arose of building a school there."<sup>17</sup> By the time necessary finance and other preparations had been finalized, it was January, 1880, that the school block proper was in full operation.



In the meantime, a question arose over boarders. The answer to this question had considerable repercussions throughout the whole Order.

Dr. Quinn, particularly in his early years in Queensland, had travelled extensively and had realized the need for a Catholic Boarding School. He urged Bro. Barrett to take boarders. For a young man, aware of the division the whole "pay" school issue had caused in the Order, now thousands of miles from headquarters and worried over the future of the Order because of the Maynooth Decrees, the question was not an easy one to decide. He recollected later that "there was nothing of this kind in the Institute and many considered that such an undertaking could not be gone on with without permission from the Holy See."<sup>18</sup> The Bishop was prepared to take all responsibility and so a Brother was sent from Melbourne for the opening. The Bishop seemed to have had second thoughts about the venture when one of his senior priests, probably Dr. Cani, told him "Rome would rap him across the knuckles for interfering with the Constitutions of a Religious Order." Dr. Cani offered to house the boarders at Leichhardt Street and also the use of the assistant teachers at St. James' to help them with their studies. The arrangement seemed to work well as the boarders' fees helped to put the school on a sound financial basis.<sup>19\*</sup> At this juncture, a newly-arrived priest with some teaching experience, Fr. Breen, was put in charge of the boarders at Leichhardt St. He kept the younger boarders himself and was soon "complaining about having the school divided." Bro. Barrett, never reconciled to the idea of boarders, told him "to keep the lot". Fr. Breen's efforts proved a failure like "the four or five boarding schools which were run by the priests before this one."<sup>20\*</sup>

The question of the Brothers' taking boarders would soon arise again. Meanwhile by 1879 numbers had increased with 102 at St. Stephen's and 75 at Terrace.<sup>21</sup> Bro. Barrett alludes to the difficulty of procuring any satisfactory standard of work due to "the comparatively short school career of the majority of the children ... the average age of 36 of the most advanced being under 14." That year apparently the Brothers had entered boys for the Sydney Public examinations following the example of the Grammar Schools. In the controversy of early 1880 over the Bishop's administration of his diocese, "Umbra" inter alia refers to Catholic Education with the comment that "only two boys from Catholic schools - passed in the Senior division - in the lowest class (c), one of them with only three subjects, the other in two; while boys from other schools passed in as many as eleven or twelve subjects, and with the highest passes." In the Junior, "the Christian Brothers had only two successful pupils, and they both passed low in only two subjects each. So much for high class Catholic education in this city."<sup>22\*</sup>

When the Terrace School was ready for full operation in 1880, the old St. Stephen's School was closed. Apparently, boarders were re-admitted, this time living at Terrace itself. As already pointed out, a certain amount of dissatisfaction had apparently arisen over the Bishop's administration and the official opening of Terrace was made an occasion of a public demonstration of loyalty to the Bishop. The progress of the Brothers towards giving the lead in Catholic Education was just beginning to be felt at the time of the Bishop's death. Reviewing the first six years of the Brothers' work in Queensland, Dr. Quinn's biography wrote in 1881:

"The success of these religious Brothers in Brisbane has been gratifying. A splendid convent was erected for them on Gregory Terrace and was solemnly blessed by the late Bishop on September 4, 1876. Since then, large and commodious Schools have been erected within the Convent grounds capable of accommodating 200 pupils. These schools were blessed and declared open by the Bishop on the 18th, January, 1880 on which occasion about 3,000 persons were present to take part in the presentation of an address to his Lordship. This school of the Christian Brothers is divided into two divisions - senior and junior, in the former of which in addition to the ordinary subjects of an English education, Latin, French, Science etc. are being taught. Quite recently a boarding establishment has been added, which is likely to prove successful."<sup>23</sup>

The Boarding section was short-lived and unsuccessful as Bro. Barrett, still not reconciled to the idea, used a pretext of an epidemic of measles to send the boarders home, some of whom 'had not paid their pension.'<sup>24\*</sup>

The School made steady progress, with rather good results under Bro. Joseph Mullen in the June Examinations of 1883, when two boys passed Senior, and four, their Sydney Junior,<sup>25\*</sup> when Bro. Barrett was in Melbourne relieving while Bro. Treacy, the Provincial, had gone to Ireland to plead personally for more Brothers for the Australian mission.

Bro. Barrett was back in Brisbane in September, 1883 and together with Bro. Peter O'Mullane controlled the secondary work. Before Bro. O'Mullane came to Australia, he had been stationed at Our Lady's Mount, Cork, to which it will be necessary to make special reference later for the educational advances being made there after 1860. His own pupils in Cork had received from Bro. O'Mullane "an eminently practical and liberal course of studies," long before more formal courses of secondary studies had been introduced. They were familiar with the intricacies of the telephone and other recent inventions. However, removed from the inspiration of Bro. Dominic Burke at Cork, he did not seem to be able to translate the same approach to his work

in the different schools of Australia, including both Terrace and Nudgee. A man of great abilities and untiring industries he failed to make due allowances for the limitations of his young charges, especially here in Australia. To a complaint of excessive homework, he replied to one father that if he initialled his homework at twelve o'clock each night, he would be satisfied, and his biographer adds, "he was quite serious - the arrangement appeared to him eminently reasonable."<sup>26</sup> His lack of balance made it very difficult in subsequent years to fit Bro. O'Mullane easily into school life. He held for a time, the office of Inspector of Schools after his term at Terrace. His best work was really in advising and assisting his confrères to master subjects they were required to teach.

Both Bros. Barrett and O'Mullane were not highly successful in teaching for examination results but no doubt, their deep learning and culture must have exercised considerable influence on their pupils. At this time at Terrace Bro. Larkin, one of the first Brothers at Sydney, was spending his last years. Dr. Duhig, then a pupil at Terrace, often indicated the deep impression made by this Brother on all the boys who came in contact with him. The personal influence of certain men have a very real educative value in a school but one not easily examined and analysed. Bro. Barrett was transferred south in May 1886 when Bro. Bodkin, one of the pioneer Brothers to Australia in 1868, took charge. So ended the first phase of the Brothers' work in Queensland and it would be well at this stage to review the main features of this early period, before looking at the spread of the Brothers' work after 1886.

2b Only Limited Success 1875-1886.

Copies of the Queensland Catholic weekly, "The Australian" immediately after the Bishop's death in 1881 carried the obituary notices from many of the Australian papers. Most of these notices indicate that as a result of considerable foresight and business acumen, Dr. Quinn had acquired valuable assets, mainly in land, with the result that the Brisbane Diocese, according to Cardinal Moran's sketch in 1912, could be regarded as one of the best endowed of the Australian dioceses<sup>1</sup>. St. James' Boys' School was able to continue to function after the withdrawal of State Aid in 1880 and to cater for the needs of many Catholic boys of the city. However, standards did drop after J. W. Leng's retirement about 1879 and thus Terrace benefited by increased enrolment. In the years under review, Terrace seemed to have attracted<sup>t</sup> Catholic boys of parents in the better-than-labouring class, and those poorer parents who had realized the benefits of a thoroughly Catholic education. One should keep in mind that most of the parents themselves, if they had had any education in Ireland, would have received it mainly in the National Schools, because it was only after 1850 that the Brothers' schools had spread to any great extent in Ireland. Furthermore, it was a time of good employment and in a city that had a population of 31,000 in 1876 and 108,428 in 1893, opportunity for work for minors would have been considerable.

In Brisbane in 1880, for example, the skilled workers were estimated to have comprised 35 to 36% of the total work force and received £2 to £4 a week while the unskilled comprised 27% and received 30/- to £3.<sup>2\*</sup> I consider that it was from families with the £80 to £180 income bracket from which most of Terrace boys came. A Gympie

miner by the turn of the century received only £2.10. a week<sup>3\*</sup> while a bush worker less than 21 years old might receive as low as £1 a week for clearing bush.<sup>4\*</sup> In his report of 1884, Bro. Barrett complained that the average age of the boys was very low, which caused much inconvenience. "Boys were allowed to go for examinations at an age at which no other establishment would permit boys to present themselves."<sup>5</sup> He went on to urge that a special Catholic Scholarship be established by the "leading Catholics of the city" to assist the more talented boys to stay longer at school. But he lacked the support necessary to establish such a fund.

While numbers at Terrace were not high after 1880 - about 140 on the average - and results rather disappointing, Terrace's performance appears a little brighter when compared with that of B.G.S. With wealthy civil servants, commercial and squatter classes to support B.G.S. 'the average for the first five years was 94, while from 1874 to 1880 enrolment stayed around the 124 mark.'<sup>6</sup> It was only in 1876 that B.G.S. started to send its pupils for Public Examinations. Reginald Roe, Headmaster of B.G.S. after 1876, had much the same type of difficulty as Bro. Barrett experienced over holding boys at school. He recalled:

"As in most young communities, the boys of Brisbane were then leaving school too young, and it was necessary to<sub>7</sub> take action to keep them longer in the upper classes."<sup>7</sup>

This difficulty was not removed with the passing of the initial pioneering stage but persisted in Queensland well into this century. Labour troubles in the early 1890's, depression in the mid 1890's, drought for eight years culminating in the Sahara years of 1902, the spread of cattle tick in the early 1900's, fluctuating prices for primary produce all had their detrimental effect until 1914 on

a state largely dependent on primary production. Many of the early settlers had very little formal education; their children until 1900 were required to attend school from the age of 6 till 12 years and then only for 120 school days in the year. Even this clause was never effectively policed. Queensland's later development, the fact that very few large-scale commercial or industrial concerns grew up in the state and that nearly all such activities were directed from headquarters outside the state itself, its large area, isolation, and small population - all these factors militated against much hope of any large scale secondary education in the state up to, and well beyond 1914. The Catholic position was even worse.

"The association of Catholicism with the working class and with the less well-to-do continued throughout the latter half of the nineteenth century --- In 1891, it was still possible to say: 'The adherents of the Roman Catholic Church are amongst the poorest in the Colony, and want of means, is, perhaps, the chief cause of the comparatively small number of their marriages.'"<sup>8</sup>

In a later section, the effects of discrimination against Catholics will be examined. This factor, particularly early, had a limiting effect on the number of Catholic boys available for secondary work. There was no real incentive to attract their parents to keep them long at school. In this connection and because of the poverty of Catholics, one would expect to find in Queensland well on in its history, pockets of Irish or Irish-Australian people resembling the "Little Irelands," "Little Italies" etc. which were prominent in the "American Melting Pot." Possibly early, Queenslanders became aware of a "green" belt around the Valley, Spring Hill and near Kangaroo Point in Brisbane or centres like Irish Town in Toowoomba. Very little evidence shows that such pockets persisted, or even a "ghetto" mentality arose amongst the Irish-Australians in Queensland. At this

stage, I would suggest that the extension of the Catholic School system and particularly of the Brothers' schools had a great deal to do with the failure of such trends to persist.

Even when the prevailing limitations on all forms of educations within the Colony and the particular difficulties of the Catholic community are taken into account, I consider that Terrace could have made a more significant contribution to Catholic education until 1886. The main limitation was probably within the Terrace community itself in the lack of adaptability of the Superior, Bro. Barrett, to the new conditions of life in Brisbane.

"The salient feature of our history in Queensland in the early years when Brother Joseph Barrett was Director," wrote Bro. Noonan in 1921, "were extreme poverty, intense strictness, general unworldliness and an absolute adhesion to older monastic customs ... Going to Brisbane in those days was regarded in much the same light as banishment to Siberia, in another quarter of the globe. Few, or perhaps more correctly, no Brother stood it long, as invariably after a few years they had to travel south for the re-establishment of their health. No games were allowed at recreation, nor was there any reading, or other form of relaxation to relieve the monotony of the situation." 9

The unfortunate position arose from the fact that Bro. Barrett had gained his experience of the Order in Ireland in small communities and largely around the Houses of Formations where discipline was strict and great deal of emphasis placed on literal interpretations of small details of the Rule. He lacked sufficient experience in the government of men and did not seem to have realized the delicate balance existing between the natural and the supernatural in the religious life of the Brothers. It is a common axiom of the spiritual life that "grace builds on nature." For the small community of Brothers in Brisbane, thousands of miles from their own homeland which they might never see again, thrust into the



"rough and tumble" of a pioneering, acquisitive and aggressively materialistic society, many monastic customs that arose in a far different atmosphere in Ireland which was predominantly Catholic, were not suited to Queensland condition. Furthermore, these men by their vow of Chastity, had renounced the natural joys of family life and at the natural level needed the joys that arose out of a strong and happy community spirit. If the necessary harmony in a Brothers' community and spiritual life is not maintained, his effectiveness within the classroom in implementing the aims of the teaching apostolate is considerably reduced, and that is what I am suggesting happened in this instance at Terrace.

To look ahead for a moment. Bro. Barrett did gain the insight into this necessary balance and later as founder of the Ipswich school, and finally on the staff at Nudgee, he exerted a great influence. The account of his Golden Jubilee celebration in 1911

reflects a spontaneity and deep personal regard for "the broad-m<sup>d</sup>ined, interesting and jovial old gentleman " so dissimilar, according to Bro. Noonan, to the Brother Barrett of those days at Terrace. <sup>10\*</sup>

In Ireland, the Brothers seemed to have been familiar with the educational theories and practices of Dr. Arnold by 1875: when the Educational Records began to appear after 1889, Dr. Arnold is the authority most often quoted by Brothers writing articles on education. However, his ideas on sport as an educative factor did not seem to gain much support in the Irish schools. Probably, it was in Australia that the Brothers gave a great deal of prominence to sport and physical education long before they did in Ireland. The regime of the day introduced from Ireland for the Australian Brothers

followed traditional Irish practices till well into the 1900's. The Irish who were generally poor had only two meals a day - breakfast of oat meal and supper of potatoes and pork, if available. The Brothers ate nothing between 7.30 a.m. and 8 p.m. except lunch at 4 p.m. They were expected to be in the community for lunch, followed by community recreation or "walk into the country." This did not leave much opportunity for coaching sport teams and in Ireland there was little need for such teams. The Brothers' work up till 1887 was confined simply to Day Schools for boys who were generally needed at home for chores after school by parents who found it difficult to keep them at school. The same would be largely true of parents in Brisbane. It probably never occurred to Bro. Barrett that any organized games should be provided. School existed primarily for intellectual formation in his book, and sport was largely irrelevant.

Even at B.G.S. with its far better resources in money and staff and greater contact with the English Public Schools' tradition through many of its masters from England, sport as well as science played a minor role in the curriculum. The headmaster, Mr. Harlan, considered that "sport should not be allowed to interfere with school working hours."<sup>11</sup> Mr. Cameron, who became Headmaster at I.G.S. in 1875 "thought all time spent in sport or exercise was lost time and unfair to parents. In his opinion it should be devoted to improving (the boys') minds."<sup>12</sup> However, under Reginald Roe, who would rank as one of the most progressive educationalists in Queensland in the late nineteenth century, a sport fund was established at B.G.S. as well as the Cadet Corps, and by 1878, inter-grammar school cricket, football and athletics.<sup>13</sup> Bro. Barrett did not appear interested

in what was happening at B.G.S. His main concern was the Christian formation of his charges; at the same time, much of the Brothers' energy was absorbed out of school in finding funds, to a large extent by begging, for liquidation of the debt on Terrace. Bro. Noonan recalled on those foundation years at Terrace:

"There was no Science in the curriculum, no gymnastics, and sport was entirely absent. The school fees were so low that a collection had to be made every year in all the Brisbane churches for the support of the Brothers."<sup>14</sup>

So after the favourable press notices of 1875, the actual achievements of the Brothers - then only five in all Queensland - reads as rather an anti-climax. Factors like St. James', the poverty of the people and the Brothers' very limited resources all restricted their chances of a vigorous response to the challenge. Bro. Barrett's failure to set up a more practical type of secondary subjects' approach, his rejection of boarders, his rather inflexible outlook on details of rules, his inability to gauge the possibility of a better blend of Sport and other activities in the school day, all left the appeal of the Brothers' work lacking in verve to the youth of Brisbane, who were far removed from the mists and fogs of Ireland. Still the work had been founded. Expansion would come and it did come almost as soon as Bro. Barrett went south in 1886. While perhaps Bro. Barrett and his fellow workers could have achieved more in Terrace's early years or possibly provided a different type of approach, they had faced courageously many difficulties and had laid deep foundations for future expansion. Bro. Barrett had done well particularly in view of his rather poor health and his inexperience. He could report to his leader, Br. Treacy, in Melbourne that his mission had been achieved, the Order had taken roots beneath the tropical sky of Queensland. Others would reap the harvest.

2c. The Establishment of Nudgee.

When Bro. Barrett was transferred to Melbourne in 1886, Bro. Fursey Bodkin who had been in the original band of pioneers from Ireland in 1868, was sent to Brisbane. He had just completed a ten year period as first Superior of the Brothers' school in far off Dunedin where he had gained valuable insight into the school management. Dr. Dunne immediately requested a Boarding School. 'To this Bro. Treacy consented, but not until suitable accommodation was provided.' Bro. Bodkin immediately set about the erection of the Terrace west wing - a three storey block with two dormitories and toilets and dining room - with sufficient accommodation for thirty boarders. As applications came in during the erection of the west wing Bro. Bodkin decided to go ahead with boarders in 1887.<sup>1</sup> An article on the proposed boarding school appeared in "The Australian" in late 1886 giving such features of the school as roominess of dormitories, careful arrangement of recreation ground and pleasant site overlooking Victoria Park. "A competent staff (would) ensure moral training and intellectual progress." As well as the ordinary primary subjects, courses in music, drawing, English, French, Latin, Greek, Mathematics and Natural Sciences were available for students prepared for University Examinations although until 1886, "by no means in proportion to the Catholic population of Brisbane or the colony."<sup>2\*</sup>

It was only natural for the Bishop to have requested Boarders. Even as early as 1881, the Mercy Convents in Brisbane, Ipswich, Toowoomba, Dalby, Roma, Warwick, Stanthorpe, Maryborough, Rockhampton, Gympie, Mackay and Townsville all had some facilities for boarders.<sup>3</sup>

The Sisters were following the custom of many convents in Europe of providing limited boarding facilities for girls from nearby country centres. The Church's first concern in Queensland had been the future mothers of the families as far as provision of educational opportunity had been concerned. Furthermore, the boys could not be spared for long periods at school in most instances. In both my parents' families, the boys attended the nearest provisional school till twelve years of age while all the girls went to board from the selection (paternal at Postman's Ridge near Helidon; maternal at Coles' Creek near Cooran) to the nearest Catholic convent for a few years. Dr. Dunne wanted something done in the way of Catholic education for country boys. And it should be kept in mind that, while the Catholics were generally poor, quite a number had been successful financially on the Gold Fields as miners or traders or hotel keepers and elsewhere in commerce, usually at retail level, as well as on the land.

The Bishop himself apparently was not fully reconciled to the presence of the Brothers. He had opposed Dr. Quinn's introduction of them to Queensland in the first place; then, he was disappointed at their early failure with boarders at Brisbane. He was also worried over the fact as he wrote to his lawyer, A. J. Thynne, M.L.A. ("for your eyes only") that "there (was) at present some £4,000 of Queensland money spent on the premises" at Terrace. If the Community got into financial difficulty, he feared that the property at Terrace could be lost to the Church altogether.<sup>4\*</sup> So that he could become a trustee, he agreed "to pay interest on the £4,500 at 5%." This gave the necessary capital for the extensions at Terrace but after only two years' interest payment the Bishop discontinued to pay as

he was unable to finance his primary schools, "Thus the Brothers were handicapped with a debt of £4,500 at 6% which was the rate they obtained the money for."<sup>5</sup>

In the next chapter, the more vigorous approach to teaching methods and the sound examination results obtained after 1887 will be examined in the light of Brothers' standing in the Community and their efforts to challenge the Establishment. Suffice it to say here that as a result of the work of such teachers as Bros. Joseph Mullen, Boneventure Duggan, and Boniface McTeague and the progressive leadership of Bro. Joseph Morgan, the outlook at Terrace improved considerably. Features such as a new gymnasium "which bids fair to be one of the best school gymnasiums"<sup>6\*</sup> were introduced. Numbers increased to 200 on the roll including 45 boarders in 1888 while 1889, the school had 280 on the roll including 73 boarders.<sup>7\*</sup> Pressure of numbers of boarders applying at Terrace caused Bro. Morgan to purchase cottages in Billet Street, near the Terrace.

However, Bro. Treacy, the Australian Provincial, came to realize that such a situation could only remain temporary. Towards the end of 1889, more than 90 boarders were crowded into Terrace. Bro. Treacy knew Queensland extensively as he had travelled as far north as the Croydon goldfields collecting for Terrace.<sup>8\*</sup> He knew the half settled areas from which many of the Terrace boarders, including even young men, came. They were not used to discipline or formal schooling and Bro. Treacy came to realize that there should be a separate boarding establishment. The incident of the boarders en masse breaking bounds to go to see the fire at D.L. Brown's warehouse<sup>9</sup> seemed to have strongly influenced the final decision.

Dr. Dunne, then more favourably disposed towards the Brothers, seemed to have given considerable encouragement to the project.

In his 1889 report, Bro. Morgan announced:

"(The Archbishop) expressed a strong desire that we should make an effort to receive every applicant, so that no child in his arch-diocese should be left without the means of acquiring that greatest of all earthly advantages, the advantage of a moral, religious and good literary education... The Brothers, after a long careful search procured a most eligible site for a new college which we except, will be ready for the reception of boarders about the middle of the coming year. It will be a branch of the Gregory<sup>Treacy</sup> College, and is intended for young boarders only." 10

The site finally selected was that portion of the land originally offered to the Brothers near Sandgate in 1875, which had been correctly deeded and registered, viz. portions 34 and 35 containing 258 acres. The area was ideal - sufficiently close to transport, convenient to Brisbane but far enough out in the bush to suit the type of boarder for which the school was intended. However, the land itself tended to be boggy and so Bro. Treacy had to secure the elevated land adjoining portion 34 and fronting Sandgate Road. It contained 90 acres through which a fresh-water creek ran. The owner, the Rev. Mr. Holmes, a Presbyterian Minister of Sydney, drove a hard bargain, fixing the price of the uncleared land at £50 an acre; the clearing of the land later cost the Brothers an additional £5 an acre. 11\*

Fortunately, for Nudgee's subsequent history, it was planned in the boom years of the late 1880's. Nevertheless, the whole concept of this boarding school is amazing in its style, its beauty and its extent when one considers the straitened finances of the Brothers and the considerable debt incurred only a few years previously on the Terrace extension. Bro. Treacy had no precedent

within the Order to guide him on the type of building which should be erected, as Nudgee would be the Order's first specific venture into the sphere of boarding schools. The plans drawn up by the architect, Mr. Stombucco, who had also been responsible for the later work at Terrace, were followed up until 1911, and his style continued in further extensions. Because of the limited finance available, only a portion could be carried out in 1889-1891 and so the southern wing and central portion, including the tower, were built. The land, buildings and furnishings totalled about £13,000 towards which Bro. Morgan, Principal of Terrace, secured an overdraft for £2,904, "the rest of the money the Bro. Provincial had raised in Ireland, on securities given by the Bro. Superior-General." <sup>12</sup>

Bro. Treacy, the Provincial, had engineered the Terrace foundation at a distance and had taken a very active part by his collecting tours in financing the first major extensions in 1887. He was the one most directly responsible for Nudgee, in its concept, its planning, the negotiations for the necessary finance, and then later the 'touting tours' (a name common among Brothers in boarding schools for efforts at securing boarders) that gave Nudgee its necessary numbers during the difficult years of the 1890's. One of the reasons for failure of the Sydney venture in the 1840's had been the comparative inexperience of the three young Brothers sent from Ireland. Obvious care had been exercised in the selection of the leader of the Brothers who had returned to Australia in 1868. Already as Director of the Brothers' school at Carlow, the young Bro. Treacy had shown considerable foresight in the provision of additional accommodation for the Brothers. He was "one of the very



first Brothers to avail of permission to study Classics": he already had studied French at Athy. In Carlow he 'was the first to get one of the Schools of the Institute into connection with the Department of Science and Art in South Kensington, London.' <sup>13</sup>

He brought to Australia fairly advanced ideas on education and very quickly exhibited qualities of resourcefulness. The Bishop of Melbourne was unable to assist the Brothers in establishing themselves in that city and following his advice to "throw themselves upon the people", Bro. Treacy had managed to establish the Brothers permanently in Australia by 1871. From there, he sent his Brothers forth to all parts of Australasia and when he was chosen as Assistant in 1900, he had been directly responsible for having established 26 separate schools and orphanages. Some schools like Terrace, Parade, and St. Vincent's Orphanage in Melbourne owed their existence to his lead in begging the necessary finance. He seemed to have had a special predilection for Queensland. While Provincial he had guaranteed that Brothers would come to the thirteen centres they actually opened by 1919. He likewise chose Nudgee, Queensland, for his final home after he was permitted to return to Australia in 1911.

In 1900 "he severed his connection with the Australian Province after 30 years of unremitting toil in building up the Province. He had taken an active part in the establishment of every house founded during those years and for many of them, especially the earlier ones, he had endured privations and much physical hardship in his various collecting tours. It would be hard indeed to estimate his work in building up the Australian Catholic Church and spreading Catholic education." <sup>14</sup>

He seemed to have been motivated by great zeal for souls, in all his works, and yet he was able to translate that zeal into the practicalities of the fiercely competitive arena of the loan market. His business acumen was such that one of his admirers thought he

should have been a banker: he did, indeed, seem to know where and how to secure loans at the lowest interest rates possible. In Ireland after 1900, he was in an advantageous position to exert pressure in the General Council for new openings in Australia and for extra Brothers for the Australian Province. Likewise he was able to influence many younger Brothers to volunteer for work in this country. By the time of his death in 1912, he had been directly or indirectly responsible for the thirty-one different Communities of Brothers controlling 50 different schools in Australasia, that is 'more communities founded in Australia than there were in the whole Institute when he joined in 1852'.<sup>15</sup>

Because Terrace had been committed to the liquidation of £4,500 debt and an annual interest payment of £600, it was agreed that Nudgee-Terrace be run as a joint-establishment so that Terrace could receive some revenue from the boarders. Forty younger boarders under Bro. Bodkin were sent to Nudgee in 1890 but it became quickly apparent that the idea of a joint establishment was impractical and so "Terrace ceased to be a boarding school" in 1892.<sup>16\*</sup> Nudgee was able to benefit from the fact that Terrace, between 1887-1892, had received boarders from a wide area of the state and beyond, thus establishing a tradition in certain areas of boys going off to board with the Brothers in Brisbane. Bro. Anslem Geraghty, who celebrated his 70th year as a Brother in 1964 and who was the second Old Boy of Terrace to become a Brother, recalls that during his year at Terrace (1889 to 1894) Frank McNulty was a boarder there from Thursday Island, Tom Fox came from Croydon. The first Old Boy Brother from Terrace, James Fitzgerald, who later became the first member of the Congregation to secure his Master of Arts degree and also the first

Australian Brother to graduate in Science, came as a Boarder to Terrace from Samford, where his father, an original Quinn migrant, had settled.<sup>17</sup> Such districts as Samford, Beaudesert, Waterford and the Downs where the Quinn migrants had settled in considerable numbers became good supply areas for boarders for Terrace first, then for Nudgee. Pat and Jerry Durack had been sent to Terrace as boarders from Thylungra in the far West.<sup>18</sup>

Because of reasonable boarding fees, good results, sustained advertisement and vigorous 'touting', the solid character of its training and its prominence in Sport, Nudgee was able to attract boarders particularly after 1896 when much of the Colony's troubles of the 1890's were lessening in intensity. By 1896, the "Nudgee College Annuals" had appeared and continued to keep the name of the school before the public. In the 1898 issue, press notices were printed on the Annual of the previous year from newspapers in such centres as Ravenswood, Charters Towers, Mt. Morgan, Gympie, Gladstone, Longreach, Ipswich, Charleville, Maryborough, Warwick and Rockhampton.<sup>19</sup> From an early date, Nudgee advertised for pupils in "Country Life" and provincial papers which circulated fairly extensively in country areas.

The experiment in boarding at Terrace established the precedent of reasonably-priced school fees and in 1887 the "Australian" comments that "the boarding fees at Terrace were extremely modest." The earliest prospectus available for Nudgee, in the 1896 Annual, shows that for a three-term school year, Boarding and Tuition Fees were £10 per term, Entrance Fee £4, with Sports Fees 5/- per term, Library 2/6 per term and Gymnastics 7/6 per term. Extras included Music at £2/2/- per term and Shorthand at 10/6 per term. In 1899 they were

raised and remained unchanged for the whole period here under review.

The following table gives the details of Nudgee's fees.

Table 3                    Tuition and Boarding Fees, Nudgee College, 1899.

Board and Tuition per term	Under 14	£ 8.8.0.
	Over 14	£10.0.0.
	Gymnastics	7.6.
	Games and	
	Library	5.0.
	Entrance Fee	£2.2.0.
Extras.	Music	£2.2.0.
	Typewriting.	10.6.

Shorthand, book-keeping, drawing, singing, elocution formed part of the ordinary college course. Ten per cent reduction made for brothers.<sup>20\*</sup>

Year by year considerable reduction was made for parents unable to meet full fees which were much lower than the boarding allowance then paid by the State under the Scholarship system. By 1909 six bursaries were being offered each year and 'twice as many more with part scholarships, the total value of these (being) about £400, a gift from Nudgee to the Catholics of the State."<sup>21</sup>

In the next chapter Nudgee's results which were of a consistently good standard will be considered. The net result of the factors listed above, as well as others like sound teaching and attractive courses, meant that Nudgee's numbers grew and with that growth went a corresponding expansion in building, plant and facilities such as science laboratories. In 1913 the Nudgee Chapel was built and in 1917-1918, the class-room block was erected. While added facilities, new class-rooms, extra dormitories and a new science laboratory have since been added, between 1890 and 1919, Nudgee became a complete establishment and probably one of the best known schools of the Christian Brothers, throughout Australia and especially in Queensland. Nudgee has provided educational opportunity for boys from a wide area.

Even as early as 1907, the Principal could report:

"Practically speaking, every town of any importance in Queensland has its representative in Nudgee College. We have students from British New Guinea and the Bismarch Archipelago and a goodly number from New South Wales." 22

Excepting for the foundation of St. Brendan's Yeppoon in 1939-40 and the two foundations at Terrace and Nudgee, all the other Queensland foundations have followed a different pattern in that the Diocesan or Parish authorities were responsible for financing the original school and house while in the three above, they were all established without any direct support from such authorities. Most of these other schools were established in provincial centres: their scope, purpose and impact differed somewhat from Terrace and Nudgee. In many instances, these schools helped Nudgee particularly by sending students, after the Junior examination to board there; Nudgee and to a lesser extent, Terrace, likewise assisted such provincial colleges by keeping the name of the Brothers well before the public eye and quite often in giving the lead to such schools in the way of educational approach.

#### 2 d. Spreading throughout Queensland.

The following table gives an idea of the pattern of the spread of foundations to be examined in greater detail below. Two factors affecting foundations in a particular town should be apparent from *this* table. Firstly, a town had already a considerable population before a Brothers' school could be established. Both Warwick and Ipswich were low in numbers but in the case of Ipswich, the people had a long contact with the Church at organized levels; secondary industries were being established there and the progress of the town seemed certain. Warwick had always had a fairly large Catholic



population, much higher proportionally than centres like Maryborough or Rockhampton. It also had closely settled areas nearby. Numbers had to be sufficient to support a Brothers' School as was shown in the case of Albany in Western Australia. In 1903 the Brothers were forced to close their school in Albany<sup>1</sup> in Western Australia as numbers had become too small to support a community of three Brothers - the minimum size for any Religious community according to Canon Law. The decline in Albany's population had been associated with the establishment of Fremantle as the main port for the State.

The article on the Sisters of Mercy in "The Australian" after the death of Dr. Quinn had pointed out that the Sisters were able to look after the boys up to the age of ten or eleven. In practice, where a Brothers' School has been established, it has been customary for the Sisters to teach the boys for the first three years of their schooling at least. In any area, the number of children available to Catholic schools would never have been more than a third and usually a little below a quarter of the total school population. With their work, by rule and by tradition, restricted to the Catholic male section of that population and with at least three classes of boys - and usually four or five - at the nearby convent (or convents), the Brothers could count on only about one-tenth to one-eighth of the school population. Well up into the 1930's, the Brothers' schools in provincial centres in their higher classes were often dependent on securing non-Catholic pupils to make the continuation of such classes a feasible proposition. A significant number of non-Catholics were able to receive their secondary education in Queensland Brothers' schools. This accounts for non-Catholics

like the recently deceased Sir. Joshua Francis, the former Minister for the Army, a non-Catholic, who was an Old-Boy of C.B.C., Ipswich.

In every instance, the Brothers came to towns where the Sisters had usually been teaching for a considerable time. They came first to those towns where there had been a Catholic Boys' School. A few of these schools had managed to survive the withdrawal of State aid after 1880 by the voluntary support of the Catholic community. However, none of these schools taught Christian doctrine but merely kept the Catholic boys of the town together so that they would be more readily available for Religious instruction by the Priest or Sisters. The early experience of the Brothers in Melbourne as regards the pupils they received from the Catholic Boys' Schools under the control of lay masters would indicate the inadequacy of such an arrangement. Bro. Treacy wrote in 1869,

"The schools are filled with fine boys, very intelligent but fearfully backward as regards knowledge of religion or the practice of it. We have many who are fifteen years of age and have never been to Confession." and

"Sunday Mass is neglected while Confession is out of the question." 2

Twenty years later, 1888, the Brothers opened at Maryborough. The Superior there, Bro. G. Cotter, notes in the House Annals exactly the same position:

"The children were very wild and did not know what discipline was. Their moral condition was even worse - the boys of the R.C. School being considered the greatest larrikins of the town. It was very hard to get them to go to Confession at first." 3

In the Gympie Boys' School under J. Boland, the boys were sent up to the local Convent at regular times. The Sisters prepared the boys for First Communion and Confirmation as no religion whatever was taught in the school by the two lay teachers. 4\*



One further point to note. In all the foundations made up until 1915, a Grammar School had previously been established or a School of Mines or Technical College. The local population had some experience with secondary education and the Brothers were expected to enter into such work. Numbers of pupils and the ability of the staff would sometimes prove a limitation to their willingness to provide such an education.

From experience in Ireland and England where some schools had to close because of insufficient means to support the community, it became written into the Rule that the higher Superior and his council 'must be satisfied that sufficient resources are assured for the needs of the Community.'<sup>5</sup> Bro. Treacy set the pattern in this regard for the Provincials who followed him. His grasp of financial affairs, as already noted, was very sound. This business acumen was seen particularly in his arrangements of conditions for new foundations. In these matters he had "all committed to writing, as he would say, 'so that there can be no misunderstanding later'."<sup>6\*</sup> In the matter of conditions, very little reference is made in the letters from both priests and provincials to the details of the school. The Provincial Council probably considered that the body responsible could be depended on to provide a suitable school, the planning of which often devolved on a special men's committee which would embrace men with knowledge of building, quite often teachers and some professional or business men. Often, plans of other schools would be forwarded from the Provincial as a guide. Usually, however, the school was planned along the lines of a satisfactory state school building in the area. In the case of the

Ipswich School built in 1888 and the Gympie School erected long before the Brothers came there, the Provincial insisted that glass partitions be erected so as to divide the long hall into three class-rooms.

The one aspect of foundation which received the greatest attention was that of a Brothers' residence. In a letter to Fr. Fouhy, Parish Priest of Toowoomba, Bro. Treacy insisted that:

"an essential condition to be secured in each place wherein an establishment of the Brothers is sought for is:- To provide a suitable house for the Community with a legal title to the same." 7

Obviously, the funds available in any locality to establish a Brothers' school were limited and quite often the amount barely sufficed for the school itself. Consequently there was danger that the Brothers' residence could easily prove unsuitable. Often the priest or men's committee would suggest that the Brothers live in a temporary residence. Right from the beginning in Australia, the Provincial tried to avoid sending his men into temporary quarters. Bro. Barron's refusal to send Brothers to Mackay where facilities were inadequate was consistent with the policy of former Provincials. He wrote to the Parish Priest there on this matter:

The accommodation for residence and school which you offer the Brothers is not inviting - The old Presbytery cannot be much or else it would not be "old", and it looks curious to put 4 or 5 Brothers to live in an abandoned presbytery, in a tropical climate. The clubrooms are entirely unsuitable for class-rooms: they can have neither light nor air. We know from experience that these 'temporary' buildings have an ugly knack of proving very lasting. Why not begin now and put up proper buildings instead of waiting to do so? If you cannot do so, then you are not ready for the Brothers." 8

As early as 1880, Fr. Horan, P.P., at Ipswich had sent the

necessary money to Ireland to pay for the fares of three Brothers from Ireland. This had always been the practice even as early as 1843 with the Sydney mission. However, no Brothers were available and so the Superior General wrote saying "that if Father Horan wished to wait until ten or twelve other places were founded, he would get Brothers. If not the money would be sent back. Fr. Horan replied that he was prepared to wait."<sup>9</sup> When he renewed his request in 1891, he had a good school already built and in operation since 1888. The Provincial declined to send Brothers as the proposed residence was '(1) too small and being near the Church grounds and between two streets there could not be that privacy that the Brothers would like. (2) There was no garden.'<sup>10</sup> By a joint effort by the Provincial and Father Horan, a very suitable residence not far from church and school was provided. With minor renovations this residence has served the Brothers at Ipswich from 1892 to the present day.

Looking at each foundation in turn one can gain a satisfactory picture of the different aspects of foundations, if one keeps in mind the generalizations given above, viz. Catholic boys in the larger centres were neglected and could easily be lost to the faith; the Catholic community would have reached a certain stage of development before it would be ready to support a Brothers' school and that the Provincial insisted on a reasonably equipped school and furnished house before committing the Brothers to any new opening. On that last point, two aspects should be borne in mind. The Brothers are in every case still living in the original residences (with minor renovations and additions) which they

occupied when they first became established at a particular school. Secondly, from what Bro. S. Noonan said of the Terrace opening and other evidence available, the early Brothers in different parts of Queensland found the climate fairly severe and the Rule difficult to follow. When Bro. Peter Noonan went to the Maryborough community in 1889, he remarked on the appearance of the Brothers, "Three such woe-be-gone looking men I have rarely ever met." <sup>11</sup>

It is interesting to note likewise that in every opening the first steps did not come from the Brothers but always from the local Parish Priest or Bishop. Possibly it was the case of the Bishop being told at his "ad limina" visit to Rome to provide more Catholic schools for boys and on his return exerting pressure on the local Parish Priest. However, I would incline to the view that in every case the desire for a Brothers' school arose spontaneously. The pattern set up until 1914 has been largely followed even to the opening now being prepared for 1966, at Mt. Gravatt. The foundations in turn were.

1. Terrace. 1876. In my M. A. (qualifying) Thesis, I have traced in greater detail than given here the development of both Terrace and Nudgee until 1911. One point worth repeating here as regards Terrace is that the school experienced considerable difficulty after 1892 when all boarders were transferred to Nudgee. The debt of over £4,500 incurred over the provision of boarding facilities in 1885 had to be liquidated in this period. Nevertheless, under the influence of Bro. Furlong and other teachers in the mid 1900's, and with the opportunities available through the Scholarship and the Civil Service, as we shall see, the school then continued to

progress. The Brothers teaching at St. James after 1893 were likewise able to influence a greater number of boys from that school to continue onto secondary education at Terrace; which was less than a mile away.

2. Maryborough, 1888. The Brothers were fulfilling an obligation of long standing when they opened in Maryborough because as early as 1874, they had indicated their interest in such an opening there. The Parish Priest in this instance was Fr. J. O'Reilly who had been closely associated with the Brothers' work in Brisbane when he had been Administrator of the St. Stephen's Cathedral Parish. A block of land had been "assigned into trust to permit the Religious Order or Society known as the 'Christian Brothers' to build, establish, erect, maintain and carry on a boys' school." The trustees were left free to sell the land if more suitable arrangements were necessary.<sup>12\*</sup> The donor had been a native of Germany, Francis Whitherhead, who apparently had been a fairly successful blacksmith and craftsman. "He was a very religious man and a practical Catholic - and seems to have been much concerned at the state of the religious education of the boys of the town." It appears that he had made the original offer of land as early as 1874.<sup>13</sup>

A Non-Vested school for Catholic boys had been opened in July, 1872 and by 1873, 83 boys were in the school. Until 1876, the school did receive favourable reports from D. Ewart, the District Inspector. In 1877, J. Anderson, Inspector-General, found the material conditions of the school to be "disgracefully bad, place dirty and slovenly, rain pouring in, closets dirty and open to the public, insufficient seats and desks, windows broken etc."<sup>14</sup>

He reported again in 1879 that "the closets were covered with mud and traces of obscene language existed on the board." <sup>15</sup> Letters reveal a significant number of resignations of teachers, particularly from 1879 onwards. F. Whitherhead's concern must have been well founded as likewise the observation of the House Annalist already quoted on the moral state of the boys when the Brothers came.

The only condition imposed under the terms of the will had been that the Christian Brothers should 'not confine themselves to the education of the higher classes of society.' That was really irrelevant in view of the traditions of the Order. In point of fact, with the possible exception of Terrace and Nudgee, all the Brothers' Queensland Schools have always embraced all the social classes forming the Catholic community at a particular time. In the early days in Ireland, in some centres, the Brothers had established a tailoring department so that the poorer children could receive an education. Bro. P. Welsh, for example, did remarkable work in the 'City of the Broken Treaty', Limerick, Ireland.

"Hunger and nakedness prevented numbers of children from attending school at this time (1843) in Limerick. In order to remove this difficulty he organized a clothing department, from which he could once a year equip a youngster in a full suit at the smallest expense. Every year he thus secured the attendance of not less than 100 poor destitute children." <sup>16</sup>

In many instances, the Brothers in Queensland schools provided from House Funds or by very discreet begging or in latter years, with the assistance of St. Vincent de Paul Society, the necessary uniforms and books for 'destitute children' so that they would never be at a disadvantage in the school with boys from better-off families. In the Brothers' schools, Doctors' sons have sat along

side the sons of 'the hewers of wood and the bearers of water'.

The school was built at the cost of £280 (24' x 84' with 2 verandahs). "There was no school furniture of any value - a few old desks which had been in the old school, 3 or 4 old blackboards, the same number of maps and about a dozen forms." The school opened with 110 boys - "a very good attendance as the Old School had about 60." <sup>17</sup>

Fortunately, the Superior, Bro. G. Cotter was able to grasp the essential needs of the school - a thorough grounding in Christian Doctrine, a great emphasis on the reception of the Sacraments and the fostering of a favorable attitude towards the advantages of secondary education. In the second year after opening, 1890, he 'sent up three boys for the Sydney Junior and all passed well.'

"In 1891, Bro. George sent up one for the Queensland Law Examination and eight for the Junior University Examination, two of them matriculating; he sent on also one boy for the Civil Service Examination who was successful in securing a place. The people of the District were so pleased with the success of the school that as a mark of their appreciation, they presented the Brothers with a purse of seventy sovereigns." <sup>18</sup>

The pattern of development of the Brothers' School at Maryborough (and other country centres like it) was thus quickly set.

### 3. Nudgee College, 1891.

The background to this most important establishment has been discussed. The first few years saw much pioneering work done and life at Nudgee was rough in those days for the Brothers. <sup>19</sup> There was rapid turn-over of Principals until 1895 when Bro. G. Cotter was appointed. Particularly after that date did the school make its most significant impact. In 1893, the Principal, Bro. H. B.

O'Hagan, had suggested to Bro. Treacy that an extensive tour be made of Queensland in search of boarders. "Priests and people were glad of the visits, which advertised the Brothers' new venture, and not only satisfied the immediate need of the College but ensured a continuous supply of pupils."<sup>20</sup> From that time onwards numbers did increase and Nudgee became firmly established in the educational life of Queensland.

#### 4. Ipswich, 1892.

Reference has already been made to the long period Fr. Horan had to wait to receive the Brothers. The same was true of Maryborough, and very much the same position has prevailed in all Queensland foundations (with the possible exception of Shorncliffe in 1952) in that the Priest first applied for a community and was told that foundations had been promised elsewhere but if he were prepared to wait so many years - the average would appear to be about six -, the Brothers should then be available. Most priests were prepared to wait, and then shortly before the time suggested as feasible for an opening, negotiations would be opened. With the possible exception of St. Joseph's, Toowoomba in 1956, most of the necessary buildings were well under way by the time the Brothers commenced teaching. If the local parish committee were unable to raise the necessary finance, the proposed opening would lapse until a much later date.

The Brothers took charge at Ipswich in February, 1892, with an original enrolment of 80 which steadily increased to 110. The staff was a particularly good one. Bro. Joseph Morgan who was largely responsible for the successful entry of the Brothers into



boarding schools through his financial ability and capable leadership was transferred from Terrace to Ipswich, in charge. Bro. Morgan had been a successful business man in Ireland before and like Edmund Rice, he sold all, to dedicate himself to the teaching apostolate. He proved a capable administrator and a good teacher in the upper Primary classes. He had considerable literary ability as evidenced from his work in the 'Nudgee Annuals', and was able to give telling public addresses.<sup>21</sup> Associated with him on the staff were Bros. J. Barrett and B. O'Hagan who, after his two years of Superiorship (1893-1894) at Nudgee, became the School Inspector and until his return to Ireland, did much to organize the Brothers' studies throughout the Province.<sup>22</sup>

As early as 1893 three boys were presented for the Sydney Junior and all passed.<sup>23\*</sup> In 1894 four boys passed the Sydney Junior and 1896 one boy passed Senior and one the Civil Service. Ipswich's pattern of development was set.

##### 5. St. James, 1893.

St. James' School, Spring Hill, had been the most important Catholic school for boys in Queensland in the 1870's. However, with the withdrawal of State Aid after 1880, the Catholic authorities found it increasingly difficult to keep the school functioning. At one period, after that date, it would appear that the Sisters of Mercy took charge of the school for a short time. The Brothers took charge of the school in October, 1893.

"As the Archbishop found it very difficult to get suitable secular teachers for St. James' School, he earnestly pressed on the Br. Provincial a request for the Brothers to take it over. As the school was in bad repair, one condition insisted on was that a second story should be put on the building, also that a sum should be granted yearly to enable boys who could

not pay to be taken in, as it was at that time practically the only Primary Catholic Boys' School in Brisbane." 24

After 1893, St. James' became a 'Branch' School of Terrace and until 1951 it remained the only branch school of the Brothers in Queensland.<sup>25\*</sup> Br. Ronald Fogarty makes reference to " 'superior' or 'private' schools which drew their pupils from the better-off classes of society and so were able to retain them longer at school.. Such was the origin of schools like the Christian Brothers' College on Victoria Parade in Melbourne, the Brothers' High School at Lewisham in New South Wales, and most of the other Brothers' secondary schools."<sup>26</sup> Bro. Rice, as already shown, had advocated the establishment of schools for what middle class element there had been in Ireland at the time. He failed to convince the Brothers to implement such a course. However, even in his own time, in larger centres it was found economical as regards living costs and advantageous from the point of view of study to have the Brothers teaching in a number of schools living in a central community. Usually the school attached to such a house became the main school where the more promising boys from the other schools were sent at first for Post-Primary studies and after 1878 for preparation for examinations under the Intermediate system.

In the Parade foundation and then for all Australian houses, a special rescript to charge fees was obtained from Rome and in his letter to the Australian community in 1871, the Superior-General told them that permission had been granted

"to charge the children that are able to pay such weekly sum as will enable you to provide for the payment of the debt referred to and the wants of the Community according to the simplicity of the Rules of the Institute, taking care however, never to refuse admission to any child or children whose parents may, from poverty, be unable to pay

such weekly fees."

"This wise arrangement first began in Melbourne became the universal practice in Australia." 27

The poorer boys in Melbourne appeared to have been taught at St. Francis' School, the City, while boys at upper-primary level whose parents could pay fees and all secondary boys irrespective of ability to pay went on to the Parade. In time, Parade supported Branch Schools at primary level at Fitzroy and Abbotsford; North Melbourne founded in 1903 supported schools at Carlton, West Melbourne and Brunswick; Lewisham High School had Branch schools at Petersham and Newtown and similar arrangements prevailed at Waverley, Adelaide, Perth, St. Kilda and other centres outside of Queensland. ~~Santo~~ Colleges quite often sponsored numbers of scholarships for boys from the Branch Schools.

The same method is evident in the case <sup>of</sup> Terrace ~~and~~ St. James'. Terrace's numbers in the primary grades remained small in comparison with those of St. James' where numbers rose as high as 500, about 1922. Quite a number of boys who secured Government Scholarships went to Terrace from St. James' go on to Terrace for their Senior. Until recently, St. James remained a primary school and together with the Branch school from Parade in Melbourne at Abbotsford for years had the highest roll call of any Brothers' school in Australia.

#### 6. Rockhampton, 1894.

The Catholic Non-Vested Boys' School at Rockhampton commenced operations in January, 1870. Even in its earlier years, its standards were not as good as in similar schools elsewhere. In his 1873 Report, D. Ewart refers to "the lack of order, talking in class, impeding inspection" and notes that 'the discipline is inferior and the frequent appeal to the stick - and that a walking

stick - impressed me unfavourably."<sup>28</sup> Actually after the loss of State Aid, the tone of the school did improve. In 1881, Fr. Melray told the Catholic people of the town that 'they had to face the alternative either to send their children to the secular state schools or to impose on themselves the heavy burden of maintaining their own Catholic schools at their own expense."<sup>29</sup> The Boys' school gained the services of a very good teacher, J. D. Gillespie, who was in charge of the school till the Brothers came to Rockhampton after the old school had been demolished and a new one erected at a cost of £600 and the residence at a cost of £1,400.<sup>30</sup>

In 1882, Dr. Cani who had been intimately associated with the Brothers' work in Brisbane, was appointed the first Bishop of Rockhampton. The appointment of Dr. Cani, an Italian, did not follow the usual practice of putting a forth-right Irish cleric in charge of a new See. According to the early Annalist of the Brothers' house at Rockhampton a great deal of opposition arose from some of his priests; he possessed poor business ability and a certain lack of firmness of character. Much of the finance available was expended in setting up the Catholic Orphanage at Neerkol and in the erection of the Cathedral.

He applied for the Brothers in the early 1890's. Bro. Treacy was anxious to comply with this request firstly because of Dr. Cani's assistance in the Terrace foundation and secondly because it was always advantageous for possible future development to found early in a new diocese. In the terms of agreement, it was stated that the school should open after 1894, thus giving the Bishop time to secure the necessary finance and the Provincial a chance to find Brothers to staff the school.<sup>31\*</sup> The school opened in June, 1894 with Bro.

G. Cotter in charge. Bro. P. Lawless, an Australian, was also on the staff and we note by 1894, an increasing number of Brothers who entered the Institute in Australia on various staffs. The school opened with 114 boys. By 1896, the first boy to be presented for the Sydney Junior passed and soon is evident the familiar pattern of a constant but small group of boys being presented at and usually passing the Sydney Public Examinations, the Pharmacy Preliminaries, Law Exams and a number of boys securing positions in the Civil Service

7. Toowoomba, 1899.

In this instance, Fr. Fouhy was the driving force behind securing the services of the Brothers. He encountered the usual delay and the foundation followed the pattern set. However, a new element is now apparent. The Brothers were by that time established in three Provincial centres of Queensland and Toowoomba, the Garden City of the Downs, was as yet without a Brothers' school. It became a certain mark of the town's status to receive another educational institution especially at secondary level. In the case of the Toowoomba opening, the interest of many non-Catholics in the venture is apparent, "A splendid site was acquired in the Top Paddock Estate" and "a noble edifice, wherein the rising youth of the district (would) obtain the education necessary to fit them for the competition of life" was erected.

"One of the great proofs of the universality of approval with which the scheme met was that the largest subscription was given by a Protestant gentleman in this town, Mr. W. B. Taylor, who not only gave the land, on which the school was built for half its value but also gave a £50 subscription as well." 32

The same report carried an interview with the newly appointed Principal, Bro. Hurley, in which he noted that many substantial

subscribers "were not members of the Catholic Church, so contrary, it occurred to me, to that sectarian bigotry we unfortunately find in some communities."

Reference has been made to the minimum population needed before a Brothers' school would become feasible and to the ability of the Catholic community to find the necessary finances. One might almost say that the establishment of Catholic Boys' School under Religious teachers underlined the fact that such a Catholic community had 'come of age'. That fact seemed to have been recognised very plainly in most openings and no where was it, more apparent than in Toowoomba. An impressive procession of school children, members of the Hibernian Society from Toowoomba and Pittsworth, and a number of vehicles moved through the main centre of the town to the school "where an immense crowd had assembled for the occasion. Special trains were run from Pittsworth and Crows Nest for the occasion."<sup>33</sup> The school and residence were built and furnished at a cost of £2,370.<sup>34</sup>

Within a few years, boys were passing the Sydney Junior, Civil Service and other examinations and the usual pattern established. However, very early in its history, the school enjoyed the advantages of an extensive scholarship system from the contributions of the people and a vigorous Old Boys' Association.<sup>35</sup>

#### 8. Charters Towers, 1902.

It can be taken as axiomatic that the higher the rank of the cleric vigorously requesting a particular opening the more chance it has of receiving a Community of Brothers. The Cardinal Prefect of Propaganda was really the decisive factor in the Brothers coming to Australia in 1868; Dr. Quinn was able to obtain a community of

Brothers for Brisbane before Dean Tissot could in Maryborough in 1875. Now as early as January, 1899, Fr. Walsh, P.P. of Townsville, had urgently requested Brothers for that city - possibly feeling that Townsville should not be allowed to lag behind such centres as Rockhampton and Toowoomba. Probably, he felt that a firmer hand than that of the Sisters was necessary to keep the boys in order during Townsville's particularly colourful development of the period. Bro. Treacy replied to Fr. Walsh's request that he would not be able to send Brothers till 1901 at least. <sup>36</sup>

On February 23rd, 1900, the newly appointed Bishop of Rockhampton, Dr. Higgins, requested Brothers for Charters Towers. The Provincial replied that the Towers would have to wait until other commitments had been fulfilled, including Townsville "which should be one of the next places taken up." <sup>37</sup> The Bishop replied "that he would take it upon himself to put Charters Towers before Townsville as Charters Towers was in a bad state and needed the Brothers more than Townsville." <sup>38</sup> The Brothers went to the Towers in April, 1902, a delay caused by the fact that the Bishop had to exert pressure on the Parish Priest and the Catholic community to provide school and residence. <sup>39</sup> Townsville took Charters Towers' place in the order of foundations and did not receive Brothers until 1911. At this juncture, Bro. Treacy had been recalled to Ireland and his place taken by Bro. Joseph Mullen who had been most instrumental in Terrace's successes after 1887. Both Provincials delayed this opening in the hope of receiving monetary assistance then necessary for the payment of the Rockhampton residence of the Brothers and also the £180 boat money not paid since

1894.<sup>40</sup> Bro. Mullen again had to insist on a proper residence for the Brothers.<sup>41</sup>

When the Brothers opened in the Towers, the town population was 5,000 and on the total goldfield area, there were just over 27,000 people. When the school opened, there were only 123 boys present - a very small number when compared with the size of the population and the considerable Catholic population in the area. Probably a young boy's labour was useful in the 'wet' claims and so many were kept at home. However, numbers rose to 200 in 1907 and then in 1912 to 246, partly as a result of a drive by parish authorities to bring Catholic boys in from the State Schools.<sup>42</sup> The main difficulty encountered was the position of the school which was remote from the centres of gold field population. I have not been able to ascertain why the particular site was chosen. By 1914, the district's population was declining as all surface gold had given out and the production of the mines was falling. At this juncture, Dr. Shiel, Bishop of Rockhampton, wrote to Bro. Barron on the possibility of boarders being taken at Mt. Carmel. Nudgee at this time was enjoying a good period under the influence and drive of Bro. F. Magee; furthermore, Mt. Carmel was over 900 miles away. Bro. Barron, the Provincial, "was impressed with the strong case made out for its necessity by the Bishop and northern and western priests." The Brothers were prepared to undertake the project provided they were given ownership.

"According to our Rules, boarding schools must be our own exclusive property. This is required because we cannot undertake liability for or spend institute money on properties not our own." <sup>43</sup>



Provincial funds at the time were exhausted on account of the establishment of the Training College at Strathfield in 1908. Schools like Nudgee owned by the Institute had been heavily mortgaged. Bro. Barron estimated that over £5,000 would be necessary for the establishment of a boarding section. He considered that with at least 70 boarders, all paying, the principal and interest could in time be met but for such a liability, permission of the Superior-General in Dublin was necessary. On January 11th, 1915, he was able to inform the Bishop that permission to incur a £4,000 debt had been granted by the General. "During 1915, extensions were made to Charters Towers to provide accommodation for boarders - 80 were in attendance." <sup>44</sup>

Much of the foresight in seeing how to rehabilitate a school that could have been forced to close and in gauging the necessity of a Catholic Boarding School in North Queensland must go to Bro. Mark McCarthy who appears to have interested the Bishop, and then canvassed northern and western parishes to gain support for the project. He, himself, did a great deal of the actual hard manual labour in clearing the property. Bro. Columban Ryan who was Local Superior showed sound administrative skill and business acumen and again helped to make the project a success. With Mt. Carmel well established by 1920 as a boarding school, Anglican and Presbyterian - Methodist authorities followed the lead of the Brothers and Charters Towers then became an important educational centre in North Queensland.

#### 9. Gympie, 1904.

One gold-mining centre with a Brothers' school and shortly afterwards, the second main gold centre follows. By 1904, most of Gympie's mining was done by companies. While many of the original miners had migrated to the Towers and to Kalgoorlie, the primary production potential of the Mary Valley and other centres round Gympie ensured a satisfactory level of population. Fr. M. Horan, P.P., Gympie, had pressed for Brothers from 1899 onwards for the usual reasons encountered elsewhere and especially as he was experiencing increasing difficulty in running the Catholic Boys' School, with all its limitations as regards the scope of Catholic formation given. When it became necessary to close Albany in Western Australia owing to fall in population, the Provincial was able to accede to Fr. Horan's request in 1904.<sup>45</sup> A separate residence was provided for the Brothers and the school partitioned off.

#### 10. Townsville, 1911.

This is perhaps the most interesting foundation in Queensland up to 1914, not because of the manner of establishing and developing, which followed the normal pattern, but because of the factors working against its establishment. It should have been opened in 1901 or 1902, with the strong support of Fr. Walsh, the Parish Priest. But his Bishop, Dr. Higgins, had decided that Charters Towers should take precedence. At this stage, Bro. Barron became Provincial. He found that in all the Archdiocese of Sydney, the only Brothers' school with a secondary top, Lewisham High School, had only two classrooms and in no way could match the prestige and appointments of Brothers' Colleges elsewhere. He tended to favour expansion in Sydney.<sup>46</sup>

Father Walsh died in 1908 and "left £2,000 to defray the cost of establishing a Community. The Bishop, Dr. Duhig, then took up the matter very earnestly and repeatedly pressed the Bro. Provincial for the Brothers, but he, for want of Brothers, declined to take up the work. During 1909 the Bishop went to Ireland and pressed the Br. Superior to make the foundation. The Br. Superior promised to send one or two Brothers at the beginning of 1911 to help." 47

But in 1910, The Marist Brothers in the Cathedral School, Sydney, who were living and working under impossible conditions had requested improvements or threatened to withdraw. Cardinal Moran told them to move and then requested a Community of Christian Brothers. Bro. Barron was subjected to intolerable pressure by the Cardinal when the Cardinal wrote to him on January 18, 1911, as follows;

I regret that I cannot see my way to allow you to withdraw from the engagement to supply Brothers for our St. Mary's Boys' School. I need not remind you that (an) agreement with a Cardinal-Archbishop is regarded by the Church as particularly sacred and your breaking away from it at the present time would be a matter of scandal to the whole Australian Church. - Should you, however, withdraw from the engagement entered into, it will be my duty to impose an Interdict on your Training College. 48

While no actual agreement was entered upon, it would have been very difficult for Bro. Barron to convince the Cardinal of this. The Administrator of St. Mary's Cathedral wrote in a similar fashion:

'I still fancy if you wished to strain matters a little and curtail a little in other foundations we might still be able to bridge over difficulties at once. After all, what is Townsville but a stewing-pan and what is Hobart but a cemetery.' At most they are Townsville and Hobart -- 49

A compromise over Sydney school staffing was reached. The Interdict which would have deprived all the youthful members in training of Mass and the Sacraments was never imposed. Townsville and Hobart were both opened at the beginning of the school year.

Unfortunately the site for the Brothers' school on Stanton Hill in Townsville seemed to have been selected for its position overlooking Cleveland Bay rather than for its suitability for school purposes. The buildings - a museum and old shelter shed - were not altogether suitable for a school in the tropics, when they were converted into classrooms.<sup>50</sup>

By 1913, judging from the Inspectors' Report on Scholarship approval, we can see that C.B.C., Townsville, had followed the usual pattern. The Primary classes ranged from Class II to VI "with a top class designated the University Class taught by an assistant teacher - a Brother - in a separate room. The work of the Sixth Class, was designed to prepare pupils for the University classes". The Inspector noted that "there were 17 in the University class, 4 having passed University Junior and were working in preparation for the Civil Service Examinations."<sup>51</sup>

#### 11. Warwick, 1912.

Fr. Potter, P. P. of Warwick was the next Queensland pastor to initiate moves for a school and in a letter, August 22, 1908, Bro. Barron informed Fr. Potter that he would have Brothers as soon as possible. He requested that no buildings be started without his seeing the plan. He urged him to avoid the Toowoomba plan whereby school and residence were incorporated into one building.<sup>52</sup> The Brothers came to Warwick in 1912. In a town of only 5,700 a crowd of over 2,000 were present and as for the Toowoomba opening in 1899, special trains were run from other Downs Centres for the occasion.<sup>53</sup>

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By 1912, plans were well in hand at Departmental level to make the Scholarship qualifying and not competitive. The voice of Labour was being more strongly heard in Parliamentary circles, Dr. Duhig was virtually in control of the Archdiocese of Brisbane, The University of Queensland was at last functioning and the Brothers' schools were now sending their boys for the Queensland Junior and Senior. A reluctant State Government was providing secondary education in a few centres. The World War was soon declared. 1914 then makes a convenient break to review the nature of the Brothers' response to the challenge of transplanting their traditions from Ireland to Queensland, partly via Melbourne and to the challenge of the Protestant and Secular Establishment in Queensland in that period.

As regards the openings so far reviewed, all excepting Nudgee and Terrace were the responsibility of Parish authorities with the schools owned by the Parish and the residence owned by the Brothers. The understanding was that the Brothers should charge fees that were to be kept as low as possible to maintain the community and that major repairs and maintenance to school was the responsibility of the Parish. No provision was made as regards the payment of secular masters - the very few working outside of Terrace - Nudgee were usually pupil-teaching in status. Normally, three Brothers were sent to open any foundation and their numbers were increased as extra numbers and classes had to be provided for.

Mainly from the Queensland experience, Provincials in Australia have followed a definite pattern in all subsequent openings. Replying to Dr. O'Connor, Bishop of Armidale in 1918

requesting an opening at Tamworth, Bro. Barron wrote

"Regarding High Schools - we find it better and more economical to have but one school - a primary school with a secondary top in which we teach Latin and secondary subjects and from which we send boys for all Public Examinations. All our Queensland schools are worked on this plan excepting two in Brisbane. It seems to give satisfaction to the Bishops, the Pastors and the people." 54

What the Annalist wrote of the system of payment in Maryborough in 1888 was probably similar to the arrangement in most centres.

"The only means of supporting the school is the school fees, paid voluntarily either weekly or quarterly, ranging from sixpence to one and sixpence per week, the wealthier generally paying one guinea per quarter. The very poor are free." 55

Proceeds from the Annual Concerts, possibly an Art Union or Fete, if permitted by Parish authorities, and a few functions of the Parents and Friends often supplemented the meagre resources of most communities as well as, in some centres, an annual stipend of £30 per Brother paid by the Parish.

The following question at this stage could occur to the reader. If the Brothers were devoting their lives to the Christian education of youth and looked for no earthly reward, why should a discussion of the various foundations indicate a considerable preoccupation with material matters and money. The letters of Bro. Barron who governed the Australian Province for such a long period are, indeed, full of such considerations when addressed to Parish Priests or Bishops. However, in fairness to the Provincials, it should be remembered that insistence on reasonable conditions etc. was essential. In the English foundations from 1825 till 1850, for example, a large number of Brothers died at very early ages, apparently worn out by excessive

labours, large classes, long teaching periods often embracing work in the Continuation classes at night as well as the normal class work during the day and the unhygienic conditions in house and school. A repetition of such conditions was most undesirable in Queensland and so the Provincials did ensure, to the best of their ability, that the Brothers would have reasonable conditions in house and school to fulfil the aims of their vocation and the exercise of their zeal.

Nevertheless, Bro. Barron, particularly, as a leader of a large educational enterprise, failed to see the deeper problems involved and his main interest was devoted to keeping the "machine" functioning as smoothly as possible. The momentum gathered in Ireland in the 1880's was able to thrust the Brothers' work well to the forefront in Queensland after 1885. After the closure by "the submarine warfare" of the lifeline of Brothers from Ireland in 1916 and then the diversion of Brothers able to be spared from the Irish schools to U.S.A., India, South Africa but not to Australia, that momentum would slow down and the thrust lost. In the next chapter, I wish to examine in greater detail the nature of this momentum and this thrust so strong up until 1914, a period of high endeavour and substantial progress.

CHAPTER 2.ENTERING THE LISTS.2 a. Striking Roots.

1. The details of the foundation and development of Terrace and Nudgee are fully given in my M.A. (qual) Thesis (op.cit.) to cover the period from 1875 to 1911. The reader is referred to this thesis for a more detailed coverage of many points referred to in this chapter and the following chapter.
2. Dr. Quinns' letter. op.cit., Jan.1875 (B.D.A.).
3. "Courier" 6-7-1875.      4. Dr. John Cani to Board of Education 14-12-1869 (Non-vested School Files, 38/3125, Q.S.A.).
5. J. W. Long to Board of Education 5-7-1871.
6. ibid, 17-12-1873.      6a. ibid. 19-9-1873.
7. 'Bro. S. Noonan's Memoirs' G.T.A. Bro. Noonan was a foundation member at Terrace. With his brother who taught at Terrace in the early 1880's, he was the first Brother to enter the Institute in Australia.
8. 'Bro. Barrett's Memoirs', G.T.A.
9. Courier, 6-7-1875.      10. 'Life of Bro. Barrett' CBER, 1922 p.187.
11. 'Bro. Bodkin's Memoirs,' G.T.A.      12. as ~~for~~ 10.
13. From the files of the Non-vested Schools it would appear in 1873-1874 that a number of pupils applied from St. James's for scholarship. However, later the same names appear as Pupil Teachers.      14. D. Cameron, 'Courier' 10-12-1875.
15. 'Terrace Annual.' 1929, P.25. The Irish houses with their very limited source of revenue could not assist, particularly as elaborate training facilities were then being established.
16. B. F. p.900.      17. B.B.M. See also letter from Judge Shannon, 7-2-1952 (G.T.A.), P. Shannon had been a first day pupil at St. Stephen's.      18. B.B.M.      19. 'Bro. Noonan's Memoirs'. A similar arrangement was then operating at B.G.S.
20. ibid. Some boarders came across from St. Killian's, South Brisbane, then under the control of a priest and conducted along the lines of a minor Seminary, as an initial preparation



for priests. According to the late Fr. F. Masterton, no priest ever came from St. Killian's.

21. Br. Barrett's Report, 'Courier' 12-12-1879.
  22. 'Courier', 13-1-1880. "Umbra" also refers to St. Killian's results in a similar fashion. The word, "classes", refers to pass gradings, (A,B,C.).
  23. "The Australian" 24-12-1881.
  24. Apparently there were not many boarders, most of whom had been transferred across from St. Killian's - a step not pleasing to Dr. Dunne then in Toowoomba who had protested to the Bishop. (1-2-1880, B.D.A.). According to Br. Bodkin's Memoirs, there were 19 boarders in 1882 and only 10 in 1883. See also 'Terrace Annual,' 1929 p. 26.
  25. Senior Pass in Arithmetic, Geometry, Geology, French, History and German. 26. 'Life of Bro. Peter O'Mullane' 1841-1917, CBER, 1918. p. 195 et.seq.
- 2 b. Only Limited Success, 1875-1886.

1. Moran, Cardinal, op.cit. ('Catholic Advocate', 7-9-1912).
2. Crook, Dr. D. P. "Occupations of the People of Brisbane. An aspect of urban society in the 1880's." Historical Studies, Australian & New Zealand Vol. 10. No. 37, Nov. 1961, p.50-64.
3. According to Bro. A. Grealy, now 78, whose father was a miner in Gympie and who had worked in the mines before joining the Order in 1905. 4. According to a relative, S. Higgins, now 73, who later became Inspector in the Forestry Department.
5. ~~See Courier Pass in 12-1-1881~~ Arithmetic, G
6. Francis, R.P., "Records of the Brisbane Grammar School, 1869-1890" (Pole, Outridge Co., Brisbane) p.4.
7. Stephenson's: "Annals of the Brisbane Grammar School, 1869-1922" (Government Printer, Brisbane, 1923) p. 31.
8. Barcan, A. op.cit. p. 52. quoting here from Coghlan "Wealth and Progress of N.S.W., 1890-91". p. 796.
9. 'Life of Bro. Barrett', op.cit. p. 191.
10. ibid. 'At the Exhibition Hall, the Governor of Queensland presented him with £500 which was used on the Nudgee Ehapel. When Bro. Barrett arose "over two thousand people rose and cheered."

11. He did join with the boys in football practice after school.  
(See Stephenson's Annals).
12. Justice Power's recollections in Stephenson's Annals, op.cit.
13. *ibid.* See also Francis, R.P. op.cit.
14. "Life of Bro. Barrett" op.cit. p.191.

2 c. The Establishment of Nudgee.

1. 'Bro. Bodkin's Memoirs'. 2. 'The Australian' 27-11-1886.  
At that time, 5 Brothers at Terrace taught 157 boys lay teachers taught 29 boys at St. James' and 150 boys at St. Killian's. 142 Sisters of Mercy carried the bulk of the education in the Colony with headquarters at All Hallows built at a cost of £10,000. The All Hallow's School had 40 boarders and 120 day girls. See Dr. Dunne's letters p. 338 B.D.A.
3. 'The Australian' 7-1-1882. 4. Dr. Dunne to A. J. Thynne, M.L.A, 19-11-1886. (B.D.A). A. J. Thynne was an Old Boy of the Brothers in Ireland ('Courier' 19-9-1880).
5. B.B.M. 6. 'Courier', 22-9-1888. The report carries full details of the gym. 7. Br. Morgan's Report ('Courier', 13-12-1889). Average attendance in 1888 was 192 out of 200, in 1889 256 out of 280, exceptionally high by Queensland standards then.
8. He collected £300 there on one day. See 'Life of Bro. Treacy' CBER. 1913 p. 45.
9. Now Thomas Browns. Fire was 18-9-1888.
10. Courier, 14-12-1889. 11. 50 acres were secured in the original transaction, the rest subsequently. From G.T.A. & N.C.A.
12. B.B.M. (N.C.A.). 13. "Life of Bro. Treacy" op.cit. p.31-32
14. B.F. p.158. 15. "Life of Bro. Treacy" op.cit. p.43.
16. Br. Barrett's Memoirs. He notes the inconvenience arising out of having two colleges close to each other and of the removal of boys from Nudgee to Terrace to prepare for Junior.
17. 'Life of Bro. J. A. Fitzgerald', CBER, 1935 p. 330.
18. Durack, Mary. "Kings in Grass Castles" (Constable & Co., London, 1959) p. 226. 19. 'The Nudgee Annual,' 1898. p. 39, 40.
20. From 1904 onwards 10/6 per term was added for science (reduced to 7/6 after 1907( and 7/6 per term after 1904 for carpentry.

21. Annual Report, "Nudgee Annual", 1909. p.15.

22. *ibid*, 1907, p.11.

2 c. Spreading throughout Queensland.

1. opened 1899. 2. H.I. III p.162. 3. H.A. Maryborough.

4. From Bro. A. Grealy who had been in the Gympie Boys' School for a number of years before the Brothers came.

5. Constitution No. 108. 6. McCarthy, Bro. W.M. *op.cit.* p.460.

Bro. M. McCarthy would have had abundant opportunity in his dealings with priests over conditions entered into by Br.

Treacy <sup>to appreciate his</sup> wisdom in this matter. 7. L.B.T. 9-1-1899.

8. L.B.B. to Dean Mulcahy, 17-9-1925. 9. H. A. Ipswich.

10. *Ibid*. 11. H.A. Maryborough. 12. Will of Francis Whiterhall, made in 1881 and "active by 25-8-1887". The will specified that the conditions had to be fulfilled within two years after death. H. A. Maryborough.

13. *ibid*. 14. J. Anderson's report, 19-4-1877 (Non-Vested School Files)(Q.S.A.). 15. *ibid* 26-7-1879.

16. "Memoirs of Bro. James Patrick Walsh." CBER 1894. p.557.

17. H. A. Maryborough. 18. *ibid*. 19. "Nudgee Annual" 1941 (Jubilee Issue). 20. "Life of Bro. Bernhard O'Hagen". CBER 1945 p.465. 21. "Life of Bro. Joseph Morgan", CBER 1907.

p. 171 et.seq. 22. as for 20. 23. H. A. Ipswich. Dr. Dunne wrote a "flattering letter enclosing two guineas for the prize fund". 24. B.B.M. 25. In 1952 C. Bros.,

Currageong (Townsville) and in 1958 C. Bros., North Rockhampton were established as "Branch" Schools, ie. schools with no separate community attached as well as its Principal having only limited powers. In 1958, St. Jame's secured autonomy when a residence was established in Boundary St., next to the school. 26. Fogarty, Bro. Ronald, *op.cit.* Vol. II p.372.

27. H.I. III p.166. Letter dated 8-6-1871. 28. D. Ewart's Report, 10-10-1873 also 5-11-1875. (Non-Vested School files)

29. Golden Jubilee Folder, C.B.C. Rockhampton, containing reprints from the "Morning Bulletin" H.A. Rockhampton. 30. *ibid*.

31. *ibid*. The finance for the residence which was, as in the

case of all Queensland foundation, owned by the Brothers was raised by a loan. The Parish was to pay 7% interest rate "Till such time as the Bishop and the Brothers agree that a favourable time had come to collect the principal from the Parishioners." The Bishop failed to pay the cost of the fares from Ireland of the three Brothers. This money was finally paid by Dr. Duhig when Bishop of Rockhampton, See H.A. Rockhampton and L.B.B

32. Darling Downs Gazette, 2-10-1899. 33. B.F. p. 154.
34. "Darling Downs Gazette", 2-10-1899. It is interesting to note that the architect was W. Hodgen, A.R.I.B.A. and that the recent extensions to the school were supervised by a W. Hodgen, a grandson (I think) of the above, and an Old Boy of the School.
35. H.A. Toowoomba. 36. L.B.T. 3-1-1899.
37. *ibid.* 27-2-1900. 38. B.F. p. 160. 39. *ibid.*
40. Dr. Ca<sup>x</sup> had been in financial difficulties ever the erection of his Cathedral; he was unable to give any monetary assistance.
41. L.B.T. to Dr. Higgins, second Bishop of Rockhampton, 27-2-1900;
41. L.B.M. 30-7-1901. 42. H. A. Charters Towers.
43. L.B.B. 2-9-1914. 44. B.F. p. 265. 45. B.F. p.163.
46. 'Life of Bro. Jerome Barron' 1857-1949. CBER 1950 p. 465.
47. B.F. p. 219. 48. L.L.B. 49. L.L.B. 22-1-1911.
50. I myself taught in Townsville for four years, 1958-1961.
51. J. Ho<sup>per</sup> 29-9-1913. 52. L.B.B. 22-8-1908.
53. CBER 1913, p. 193. See also Warwick "Argus" 26-1-1912, 30-1-1912.
54. L.L.B. 23-10-1918. 55. H.A. Maryborough.

CHAPTER 3.THE ESTABLISHMENT and THE CHRISTIAN BROTHERS.3 a. Defining the Problem.

The Quinn migrants of the 1860's were poor and lacked political influence and social status. "From the late seventies onwards came a new wave of migration, including large numbers of Irish labourers and domestic servants. As before, they concentrated on the towns of the Colony, where they still suffered unemployment, for no major secondary industry had developed to absorb them." <sup>1</sup> While there were Catholics like Dr. K. I. O'Doherty, with standing in the community, and politicians like J. N. Macrossan, with the powerful backing of the northern miners, still the influence of the Catholic community was almost negligible, till the turn of the century. Political power was in the hands of the squatters and planters with conservative views, and the merchant classes usually with liberal and aggressively secular ideas. The non-Conformists were able to exercise considerable pressure in politics, and in the moulding of public opinion, through their control of many of the Colonial newspapers. The wealthy in the colony were in the main, Anglicans.

Dr. Quinn, and after him, Dr. Dunne, had clearly seen the importance of education, in preserving the faith of the Catholics, and in raising the <sup>R</sup> social status. But here was the essential difficulty, Probably one of the most masterful appraisals of the situation came from the pen of Bro. Peter O'Mullane in 1892. The writer, who had taught previously for several years at Terrace, was then School Examiner. In his article, "Work of the University of

Australia 1892", <sup>2</sup> he looks at the relatively small number of passes obtained by the Brothers' pupils (up to 1892) in Australia<sup>3\*</sup> in University examinations and sees two principal causes operating to explain this.

"First, for 350 years, non-Catholics have held the bulk of the wealth of England and its dependencies, to them the doors of the schools and Universities opened with a welcome, and they have been even thrust in. Our people have been, and still remain, relatively poor, and in secular matters, uneducated. On account of their limited means, they are unable to leave their sons as long at school as do the wealthy Protestants."

In 1873-1874, a few pupils from St. James's Boys School had been entered for the scholarship examinations, but after that date, no further boys were entering, indicating that the Catholic authorities had found the Grammar Schools unacceptable from a religious point of view.<sup>4\*</sup> When Terrace, Nudgee and other Brothers' Schools began to be established, their pupils were unable to take advantages of the State Scholarships available - the only means of the poorer boy gaining a secondary education. The Brothers' schools with the possible exception of Nudgee after 1895, were unable to provide staff or facilities to match the Grammar Schools. Brother O'Mullane makes this point.

"In Queensland, the winner of a scholarship passes to Grammar Schools, so that these institutions have the select portion of the youth of the colony, intellectually speaking. Then these schools are supplied with a large staff, and hence it will surprise no one to learn that in numbers and quality of their passes, they often, or even usually, outstrip the Catholic Schools."

Even before this article had been published, Bro. Morgan as Principal of Terrace had written to the Education Department requesting that such Scholarships be made available to such schools as the Department would approve as well as to the Grammar Schools. About the same time Dr. Dunne urged that the Scholarship System be given to approved School-s.<sup>5</sup> No results were obtained then, but after the Brothers' schools

began to do well in the 1890's, the Brothers urged their case more strongly and more effectively, as men like T. J. Byrne, Premier, and F. McDonnell representing the Valley Electorate, were able to exert their influence in Parliament.

Brother Barrett saw the problem in a slightly different way. In an article to the Educational Record, 1894 (at that time, a considerable number of articles from Brothers in Australia appeared in the Records in an effort to interest Brothers in Ireland in volunteering for the Australian schools), he gave an account of Queensland,<sup>6</sup> covering most aspects of the Colony's development to that time. In it, he is particularly critical of the shearers for their strikes at that time. He is far more critical of the State Education System, ' a system in which religion is practically ignored, both in the primary and in the grammar schools'.<sup>7</sup> He outlines the difficulties of the Catholic people in maintaining their own schools, and he instances Ipswich where the Brothers had recently opened, and where he himself was then stationed.

"As to expense, take, say, a town of 7,000 population, such as Ipswich, and consider what the Catholics have done for their children. The schools and Convent of the Sisters of Mercy cost, I am sure, over £6,000 and the Brothers' School and House over £3,000; in addition, consider what the people have to pay in fees, and all this from a Catholic population of about 2,000 persons. This one example will give a better idea of the difficulties the Catholics have to encounter in achieving the object that is so dear to them - that of preserving the priceless treasure of the faith of their children - than any words of mine could." <sup>8</sup>

He recognized the fact that the Catholics of Queensland were prepared to pay very heavily for a Catholic education of their children. And in the development of his theme, he showed that in Queensland there were 6,200 Catholic girls and infants under instruction, and nearly all of them under the care of the Nuns,<sup>9\*</sup> i.e. 60 percent of Catholic

girls and infants in Catholic schools. But in the case of Catholic boys, only 1,260 boys, of which number the Brothers had charge of about 750, were 'under Catholic teaching'. He pays a strong tribute to the Sisters of Mercy for without their efforts "Catholicity - at least Catholic education (and are not the two practically the same?) - would be but a shadow in this colony." Catholic secular teachers were not the answer to the problem. He comes next to the very kernel of his argument;

"If Religious do not take up the work, the mass of the male population of this colony will grow up without any real knowledge of religion, and if not irreligious, they will be tainted with the spirit of indifferentism, which almost of necessity they will imbibe in the State Schools, to say nothing of the worse consequences to their morality. The Brothers in Queensland have the entire colony to themselves so far, and they are but too anxious to extend a saving hand to the dear children of our race -- but the Brothers are powerless for want of numbers. The only resource is in the hope that the Brothers in Ireland will realize that in great measure the fate of these children is in their hands -- Send four Brothers to Queensland yearly, and in a few years all the chief centres of population will be supplied with Brothers, and with God's Blessing a race of true Catholics will grow up -- Let no one imagine this is a mere sentiment -- but believe those who have spent many years in the colony, and they will give you but too many pictures of the misery entailed by want of solid religious instruction. I appeal to every Brother who has experience of teaching in Ireland, to say that if the children of Ireland were left without any religious teaching in the Schools, what evil consequences would not follow, and still these children would live in a Catholic atmosphere, have a numerous clergy to look after them; and what is the position of a Catholic child here, not in a Catholic school? For every Catholic boy he has to associate with, he has five non-Catholic boys, he will not attend Sunday catechism. When can a Priest ever see him? Likely as not one of his parents is a Protestant. What will such a boy be, and what will his children's children be? 10

Brother O'Mullane thus saw in the established control of the secularists and liberals over the State system of education, a denial of opportunity of forming a thoroughly Catholic elite, through higher education. Underlying his argument is the assumption that, without formal religious instruction in the tenets of the R. faith, and without Christian formation, a significant number of



Catholic children would be best to the faith. Br. Barrett is more explicit on this point, and his attitude towards the spirit of religious indifferentism in State schools, and the moral dangers to Catholic youth, and his appeal to experience in the actual drift away of Catholics taught in State Schools from the practice of their faith, as well as the difficulties of Catholic children in a "mixed" marriage is typical of all Catholic leaders since the great debates of the 1870's on the secular principle in education, "the thin edge - which would rend the Catholic Church asunder." Later in 1925 for example, during the protracted negotiations with regards to the Mackay opening (1919-1929) the Provincial, Br. Hickey in writing to the Parish Priest, said he was convinced of the necessity of a Brothers' school for the town as there were "between 50 and 60 Catholic boys in the Godless State Schools of the district".<sup>11</sup>

If an appeal is made to countries like France, Italy, and the Phillippines, one can readily see the drift away of the male population from the Church where the secular schools have largely prevailed. In those countries since 1870, Catholic education has been extended mainly to girls and to the boys from higher brackets of society. The result from a Catholic viewpoint in numerous working class areas has been the complete loss of the men to the Church as far as any practice of the faith is concerned. In the 1870's debates on Education in Queensland, the non-Conformists rejected outright the principle of denominational schools while the Anglicans failed to support the principle. In 1910, many Protestant Church Leaders tried in some way to improve their weakened position in a community by then fairly indifferent to and ignorant of spiritual values. The Rev. W. Lilley in his reminiscences<sup>12</sup> gives a fairly comprehensive picture of the lack of contact the

Protestant Churches had with the rising generation in a city like Brisbane. Very little positive results were achieved by the passing of the Religious Instruction Act in 1910. The Catholic Church in Queensland has been able to keep contact with its people through its education system. However, a significant leakage away from the Church must have occurred. Even in 1921, the Brothers had spread to eleven of the main centres but they were only teaching 2,888 boys - with 723 at secondary level. They certainly had the 'entire state to themselves' Nevertheless, because of their efforts, together with the work done for Catholic boys in many convents, as well as contact as far as possible made by priests with many other Catholic boys in the State Schools, the position in many overseas countries has not arisen here in Queensland as regards the loss of the male section to the Church.

Bro. Barrett referred to the serious 'consequences to their morality' in the case of Catholic boys in state schools. The grounds have never been clearly stated for the assumption viz, that the moral atmosphere of the state schools was undesirable - an assumption which has persisted in Catholic circles in Queensland as well as in other parts of Australia from Bro. Barrett's day to the present. Such an assumption would even extend to the idea that the Catholics as a whole are more moral (if we accept the Christian moral code as our standard) than are other sections of the community. This may or may not be the case and the present writer is in no position to support or deny the assumption.

However, the teacher in a Queensland Catholic school has been in a more favourable position to inculcate the right standards of conduct than his counterpart in a Queensland state school. During the time devoted to Christian doctrine and 'at other times when opportunity

arises,' as his Rule directs, the Brother, for example, often refers to the theological, moral and natural virtues, as regards their scope and the means to practise such virtues. He can appeal to such powerful motivation as the love of God for men, the life of Christ as well as the Christian Saints, and even the fear of losing God's love and rewards in the eternal fires of hell. Even as early as 1865, the Brothers' manual, "School Government" warned the Brother;

"The culture of the heart and conscience is often sadly neglected; and the child (who has been subjected to intellectual formation alone) grows up a shrewd, intelligent and influential man perhaps, but yet a slave to his passions and appetites. The exaltation of talents, as it is called, above virtue and religion, is the curse of the age. Let the Brother make himself in a very true sense of the word, a Religious Educator, a man of God, who will not only labour to educate his pupils physically and mentally, but much more to lead them to Jesus Christ by knowledge and love; who will teach them to know the only true God and Jesus Christ whom He hath sent to be their Redeemer, Teacher and Guide ---- and finally to know how to become intelligent and practical members of the Church of Christ." 13

The contention here, is that if the Christian moral code is our standards, then positive steps to help foster an appreciation of such a code and a determination to live by such a code should produce moral people, and this idea is what Bro. Barrett had in mind in his reference to consequences to morality of one in a State School.

The necessity for a Catholic school in a mixed community as in Australia, goes even deeper. One writer recently stated;

"The faith of the Church is a community faith, not simply a private faith; it requires to be tested and proved in community. Faith grows within the household of the faith, where Christ is present. The presence of Christ in the Eucharist sums up the whole economy of salvation; this is the Jacob's ladder of the new covenant, carrying the whole traffic between heaven and earth. Here the heavens are opened to allow the whole people of God to enter into communion with the risen and ascended Christ." 14.

Such tenets of faith as the real presence of Christ in the Eucharist, an appreciation of the Mass which is the centre of Catholic worship,

and of the necessity of frequent union with the risen Christ, in the Eucharistic reception of Holy Communion, need positive inculcation in the Australian situation as outlined by Bro. Barrett. At that time, many Catholics through the inroads of Jansenism and the advances of materialism, had lost their appreciation of their community faith and belief in the real presence of Christ in the Blessed Sacrament.

From the early days in the Congregation's history, the Brothers had been vigorous in fostering the frequent reception of Communion. In many accounts of the early openings in such centres as Maryborough, Rockhampton, and Toowoomba, one reads that just as quickly as emphasis was placed on securing passes in the Junior (and to an extent, the Senior) and positions in the Civil Service, so such schools were made centres of the "Apostleship of Prayer", a Catholic spiritual movement, sponsored by the Jesuits throughout the world, to help develop a community sense of prayer and the frequent attendance at Mass, and the reception of Holy Communion. Before the turn of the century, all Brothers' schools in Queensland had likewise become centres of the "Holy Childhood", a movement of prayer and alms-giving on a voluntary basis by the pupils from their pocket-money, little as it no doubt was - to help spread the faith to children in pagan lands - again the development of this sense of the household of the faith.

Dr. Quinn, during his episcopacy, had been forthright in rebutting attacks on the Church. Dr. Dunne was a more reserved man, quietly influencing the course of events within the Catholic community. He adds a third facet on how the establishment worked in Queensland. In a private letter, in answer to a complaint on the conduct of Catholic children from the South Brisbane convent, he refers to the open indignities that Catholic workmen often had to suffer at lunch

time in Brisbane shops and factories when priests, nuns and many of the externals of their faith were made the subject of crude jests. As regards the Catholic children, the subject of the complaint, he then wrote;

"Bye and bye they will also learn that to be a Catholic, even in some parts of Australia, means to be ever tendering the right cheek to the hand still warm from the blow struck on the left, and, at the same time to have constantly ringing in one's ears, grand speeches about religious liberty, equality etc. ----- The insults appear in almost every issue of some of the daily papers, in the dismissal and exclusion from the bench, in promotions through the various branches of the Civil Service." 15

Mr. A. A. Morrison, in his article on Queensland Colonial Society, 1860-1890, partly develops the idea that there were periods, when sectarianism was rife in Queensland - periods like 'the early days of the Lang group', the agitation in 1863-4 over the denominational schools, then in the 1870's over the secular schools. Under the Rev. F. T. Brentnall, the 'Queensland Evangelical Standard' after June 1875, savagely attacked the Catholics; the 'Brisbane Telegraph' was later owned by Brentnall<sup>16\*</sup> and the 'Brisbane Courier' was anti-Catholic on many occasions.<sup>17\*</sup> In 1903, Bro. Duggan, Principal of Nudgee, made a vigorous attack on the press over its handling of the success of Nudgee's Exhibition winner, Wallace. By going to Nudgee, the lad had to forfeit the Government Scholarship he had won in 1897 (only 25th on list). In 1902, he was fourth on the Senior passes, and then against twelve scholarship holders of 1897, and against all other Queensland candidates, he was placed first in Senior 1903. This led to an effort of 'one of the Brisbane, and one or two provincial dailies to belittle the result.'<sup>18\*</sup> Dr. Dunne's remarks on the press and substance. More so, his observations on reasonable opportunity for advancement to Catholics.

As early as 1860, Governor Bowen, had proposed entry into the Civil Service by examination controlled by a Board. This was gazetted in 1866,<sup>19</sup> but was repealed in 1869, in favour of a system of patronage. Patronage did favour Catholics in the Railways when controlled by J. M. Macrossan, but in general, the system of patronage operated heavily against Catholics, as their leader, Dr. Dunne, stated. The 1888 Royal Commission on the Civil Service, under Theodore Unmack, found that political influence was largely used in making appointment, and that other similar abuses existed. It urged the immediate introduction of the Civil Service Act, which became Law in 1889.<sup>20</sup>

The type of response to the challenge confronting the Brothers in Queensland, especially after their work began to spread from 1889 onwards, has been partly indicated, especially as regards to those elements, which could lead to loss of faith. We turn now to examine their response to the other elements present.

### 3 b. Forces within the Order.

The troubles over the Maynooth Decrees between 1875-1879 had caused a very close scrutiny within the Order of its methods. At that time, the British Government had introduced the Intermediate System into Ireland after a lengthy period of agitation by the Irish Bishops. Because the Brothers' schools in Ireland had lost considerable financial support from many Bishops and priests, the Brothers had to do well in their Intermediate classes where a system of payment by results prevailed.<sup>1</sup> In 1895, Lord Justice Fitzgibbon, a frequent member on the Intermediate Commission, gave high praise to the Brothers' work in the Intermediate.

"In the preceding year, the Christian Brothers' boys carried off 55% of the entire State - endowment for Intermediate Education. These boys were turned out to compete with Protestant boys who were at an enormous advantage and were, he could say from an intimate knowledge of Government Competitive exams, beating them all along the line in consequence of nothing but good teaching and good organization." 2

Bro. Ronald Fogarty, in his 'Catholic Education of Australia' discusses the advantages of the public examination system, to the type of school developed by the Christian Brothers in Australia. Such a system supplied a recognized test of the efficiency of the school, thereby raising it considerably in public estimation. It opened the way for many parents who 'desired for the children, the honour and character attached to a profession or position in the public service.' Bro. Fogarty bases much of his assumption on the articles referred to above from the C.B.E.R. 1889, 1893 and 1894. His next point is most relevant here;

"The Irish Christian Brothers, moreover, who had seen the advantages of the Intermediate system in Ireland, were quick to seize the opportunities offered by the examination system in Australia and the Bishops gave them every encouragement. Lastly, the public examinations had the effect not only of co-ordinating, and creating a uniform standard among Catholic secondary schools, but of forging a useful link between the Catholic system and the non-Catholic system." 3

All Brothers coming to Queensland from Ireland after 1880, such as Bros. Duggan, Mullen, O'Hagan, Cotter, Hurley and Furlong, had grasped the significance of the Intermediate system in Ireland, and were equally clear on the importance of the Senior and Junior Public Examinations in Queensland. They were likewise clear on the importance of adequate teacher training for all Brothers - a need not so clearly perceived by Queensland State leaders at the time in the case of state school teachers.

The testimony of Br. Peter Scannell before the Lowe's Select Committee in 1844, at Sydney makes it clear that even at that early

date, this relatively young man had seen the importance of the necessary teacher training methods, He showed that Brothers were well trained in 'reading, writing, mensuration, geography and other branches taught in the schools,' and that they taught 'under the superintendance of the Senior Brothers who conducted the normal schools and observed how the system was carried on.'<sup>4</sup> This system was largely followed in the pupil-teacher system in the Queensland State System well into the 1920's In February 1874, the Brothers took possession of Belvedere House 'for the regular training of the Novices in the principles and methods of teaching.'<sup>5</sup> Partly as a result of the General Chapter in 1880, following the Maynooth Decrees, a much more elaborate training college system than the one at Belvedere House, was decided on. The training college was transferred to Merino in 1883. By 1906, Bro. Barron in his letter to Frank Tate, Chairman of the Victorian Registration Board, claimed, that the 'training college recently erected in Dublin was equipped for everything necessary to secure for the young members of the Order a thorough knowledge of all that their profession demanded.' The erection and furnishings of that college cost over £60,000.<sup>6\*</sup>

The Brothers who entered in Ireland were largely responsible for the top classes in the Queensland secondary schools until 1914. However, Brothers like Bro. Moroney, Superior of Nudgee in 1905, Bro. Tevlin, Superior of Terrace and first Superior of Townsville, who were Australians also did much teaching in these classes. These Brothers were strongly influenced by the outlook and approach of their Irish Confrères, and so far as resources and manpower permitted, were trained in Australia along the methods prevailing in Ireland.



The training given at Merino was subsequently followed at Strathfield in Sydney when, through pressure by the Victorian Government over the Registration of teachers after 1906, proper training facilities were established in 1908. Bro. Barron in his letter to Frank Tate outlined the type of professional formation given in Ireland, (and subsequently in Australia). The Novice would usually be in the 17 to 22 age group. For two years, he would receive lectures from 'the Master of Method, on the theory and practice of education, who would also accompany the Novices attached to the Training College and observe their work in the class noting their defects and pointing out how to improve their methods." When in charge of their own class, they would be under observation and direction of a Superior, whose special duty it was to visit the classes and continue the training. Bro. Barron in his remark, 'we retain no one as a member who lacks the qualifications necessary for a successful teacher,' <sup>7\*</sup> merely rephrased Constitution 38

"A Brother shall not be admitted to temporary, much less to perpetual vows, who has not manifested in his conduct a love for regularity, and for the virtues of the religious life. He must moreover, possess a sufficiency of religious and secular knowledge, and the necessary qualifications for the proper training of his pupils."

The necessity for study had been long recognized within the Order, but it was particularly after the 1880 Chapter, that the studies of the Brothers were completely re-organized, and much more closely supervised. The re-organization, as already stated, was largely the work of the Superior General. However, he was assisted by a specially elected Educational Committee, to advise on all matters of educational moment, to handle necessary changes in courses of studies for the Brother and school curriculum, to update the school publications of the Institute and generally to stimulate the professional interests of the Brothers.

As early as 1887, with very little in the way of educational periodicals then available in the English speaking world, this committee, under the inspiration of Bro. Dominic Burke, began to publish the Educational Records annually. These records down to the present day, contain articles of various aspects of the Institute's history, educational methods and principles, lives of the Brothers, recent trends in subject method in all places where the Brothers are teaching, and useful hints on teaching.

A new edition of the 'Programme of Studies,' appeared in 1891.

It contained details of the seven grades divided into eight sections;

1. Religion, (2) Education, (3) English, (4) Mathematics, (5) Science
- (6) Applied Science, (7) Modern Languages, (8) Latin.

Some of the grades contained variations on the above. But in general, the courses outlined were comprehensive and offered a far broader background to knowledge, but certainly not as detailed, as those available to students beyond their first year at University level. Brothers were expected to sit for written examinations every half-year. They were required to have completed their Fourth Grade before sitting for the matriculation examination of the Royal University, and their fifth grade, before proceeding to University Courses. Passes in 'Kensington Mathematics,' were made equivalent to Grade passes, while "a pass in Mathematics, English, Latin, Greek or a modern language, in the First or Second University Examination of the Royal University counted as a pass and exempted from examination in the Sixth and Seventh Grades, respectively' as did passes in the advanced Science course in the Kensington College." <sup>8</sup>

The Grade System was used right throughout the Training Colleges, and then in the Communities. Younger Brothers, as far as possible,

were sent to those houses, where special Brothers were available to tutor them in their Grades. Quite often, classes were arranged under lecturers and tutors from the nearest University College. With less insistence on sport and extra-curricular activities, and with the strict supervision of the periods set aside by Rule which even included three hours at least, during the Annual Vacation at the seaside, the Brothers of Ireland did gain a valuable background to their work, in both religious and ordinary subjects. Bro. J. A. Kearney, M.A., who was Principal of Terrace after 1927, outlined to me, before his death, how the Grade system worked in Ireland, and how he himself every night in the O'Connell School had to show his scheme of work for the next day to Bro. John O'Connor, and to secure assistance in his studies from the same Brother, who had been a profound student in his own day. Bro. Kearney had passed his Second Year Arts, before coming to Australia in the early 1900's where he later completed his studies.<sup>9</sup> The old Celtic tradition seemed to have worked admirably. Men like Bro. Leonard Lynch, Superior of Rockhampton, 1902-1906, had mastery over at least six languages; he assisted some of his Brothers in the study of Greek.<sup>10</sup>

While some Australian Brothers like Bros. Moroney, Culligan, Lathan, D. Rankin,<sup>11\*</sup> B. Tevlin, A. Fitzgerald were prominent, the bulk of the secondary work depended on the Irish Brothers, who came to Australia trained in the above way, usually about the age of 25. The training of the Australian Brothers, properly established after 1908, affected the later phases of the Brothers' work, and will be discussed in Parts II and III. These Australian Brothers were beginning to appear in ever increasing numbers in the different Queensland communities after 1900, but were mainly responsible for

primary grades.<sup>12\*</sup> Besides better training method and increased attention to studies after 1880, the Brothers were becoming increasingly interested in the content of the curriculum.

From 1880, till his death in 1904, and well after that, Bro. Dominic Burke exerted a profound influence on the Institute. His genial nature endeared him to all with whom he came into contact, while his boundless energy, thirst for knowledge, and insight into educational trends enabled him to accomplish so much. At Our Lady's Mount Cork, he was able to give free vent to his educational theories, and as early as 1875, he organized 'Sunday scientific lectures' on 'the mysteries of electricity, light, heat, sound, mechanics and chemistry' illustrated by experiments carefully prepared, and successfully illustrated, as well as a scientific conversazione in one of the main halls at Cork. The instruments were transferred from the school <sup>for</sup> the occasion and the principles experimentally demonstrated by the boys.<sup>13</sup> By 1876, he had set up at the school an 'Industrial and Art Museum' in which he collected manufactured articles, in all stages of development.

He made a careful study of Technical Education, 'and he availed of every opportunity to awaken public interest to its importance.'<sup>14</sup> The courses of the South Kensington College became available to the Brothers through his instrumentality. He appeared on all commissions, from the Education Endowments' Commission on primary, secondary, technical and university education, up till 1904. 'On these occasions, displaying an intimate knowledge of his subject, he pointed out the needs in Irish education, and with his constructive and practical mind devised means, by which they could be removed.'<sup>15</sup> When Assistant from 1890 till 1900, he took a particular interest in every detail

of the study of novices, and their training as teachers, giving them practical ideas, as to subject and methods of study.<sup>16</sup> Bro. Duggan as well as most other Brothers coming from Ireland was well aware of Bro. Burke's work in Ireland, when he came to Australia in 1887; when he was Principal of Nudgee, he attacked the lack of opportunity for the teaching of science in the Queensland system.

The Brothers teaching secondary work in Queensland, at any period, but particularly up to 1916, would never match the staff of the Grammar Schools for University qualifications and degrees. They began to attend University courses in any significant numbers in Ireland only after 1890. However, a study of the lives of those Brothers who taught such classes in Queensland reveals, as far as the few biographical details available permit a judgment, that they were men very dedicated to their work and adequately trained to cope with their assignments. They maintained a firm discipline in school where the boy was the pupil, and the Brother was the master. Sometimes, by standards prevailing in Brothers' schools today, a definite barrier existed between the desks and the rostrum, with no real bond of sympathy existing between teacher and student. These Brothers, on the whole, paid very careful attention to class preparation and correction of assignments. Lacking, as many of them did, any opportunity to master their subjects in depth at University level, they often taught with much emphasis on examination results, and too little attention to development of desirable attitudes of mind that such subjects could help foster. In their preparation for their religion period, they took particular care.

Bro. Louis Furlong, for instance, came to Gregory Terrace in 1905, which 'was at that time in a languid condition' having lost much of the prestige it had gained in the late 1880's to Nudgee, then losing Bro. B. Duggan to the staff of Nudgee, and Bro. J. Mullen as Provincial. Bro. Furlong was able to produce, 'a magnetic influence which infused all around him with his own high ideal of life and mission of a Christian teacher.' Because of 'his diligent and time-consuming preparation for class' his boys were able to gain consistently good results, in the University and Civil Service Examinations, which helped to increase Terrace's numbers. In spite of all his careful attention to class preparation, 'the study and the preparation of religious instruction, was ever his first care.' His biographer, Bro. Mark McCarthy, then develops one aspect of the Brothers' ideals - apparently achieved in the case of Bro. Furlong, viz; the development of religious conviction not based on some emotional attachment, but on an informed intellect.

"His instruction profoundly impressed his pupils, and they imbibed his own ardent spirit of faith and piety. Mere superficiality in religious matters, he could never endure. Thoroughness here, as in all things, was his motto, and his pupils rose fully to the level of his high ideals". Bro. McCarthy then instances their presence in large numbers for Sodality communion. 'Many of them had to walk long distances from outlying parishes of the city to be present.' 17

These observations on Bro. Burke and Bro. Furlong would indicate that the Brothers were fully aware of the need for blending the classical with the more practical subjects in the curriculum. They likewise saw the need for a slightly different approach to their style of imparting Christian Doctrine. About this time, they saw too that sport had a place in the life of the school. This was particularly the case in Australia.

While the Brothers earlier teaching at Terrace did not seem aware of the value of sport in the curriculum, Brothers like G. Cotter and B. Duggan, at Nudgee and Rockhampton, H. Hurley at Toowoomba, J. Mullen and L. Furlong at Terrace, saw its place. Bro. Cotter particularly insisted on regular gymnastic periods.<sup>18</sup> Bro. J. Mullen organized the Past Brothers' Teams, which had their home ground at Bowen Bridge behind the General Hospital;<sup>19</sup> in Toowoomba, Bro. H. Hurley had early formed the Old Boys' Teams, to play visiting teams from Nudgee as well as to join a local competition, as did the Nudgee Teams, under Bro. Duggan, and others.<sup>20</sup> In a Terrace Annual, an Old Boy, 'one of the Eighteen Nineties', recalls;

"In the late nineties, a number of young Brothers came to the Terrace, and they immediately joined in the games with the Senior boys. Scotch Football (Soccer), hand-ball and cricket were the games favoured. Many a great game of football took place on the school grounds, with Brother Leighton on one side, and Bro. Reidy on the other." 21.

Bro. M. McCarthy, who was Consultor at the time he wrote Bro. Furlong's life, would have had contact with all Australian Brothers, and because of his pleasant ways and powers of communication, would have greatly influenced trends, particularly in his role as Examiner of Schools. On this aspect of sport, he recalled in 1907 Bro. Furlong's keen interest in his pupil's sports.

"He possessed an unerring instinct, which revealed to him the needs and many-sidedness of a boy's nature. He firmly believed -- that healthy and vigorous sport was necessary, to draw out and foster some of the most valuable qualities of a boy's character. At a period when new forces are welling up in life, and the superabundant energies of juvenile vitality are craving for realization, it is wise to supply legitimate and beneficial spheres, for their exercise. But while Bro. Louis, with his inexhaustible fund of Celtic enthusiasm, apparently threw himself unreservedly, into the field of sport and athletics, he ever did so with the high purpose of promoting the physical and moral well-being of his pupils." 22

The Brothers then teaching in Queensland were aware of these new trends. Probably the two greatest proponents of such a progressive approach were Bro. Mullen at Terrace from till 1900 and Bro. Duggan at both Terrace and Nudgee until 1905.

From the recollections of Dr. Duhig and Brothers I have known, like Bro. B. Hanrahan and A. Gerathy, who became a Brother at the encouragement of Bro. Mullen, Bro. Joseph Mullen, with his quiet manner and his strict sense of justice, exerted a profound influence at Terrace after 1885. The Superior there at the time of his coming, wrote in his memoirs, that he knew 'the success of Terrace, was assured as Bro. Joseph was an excellent teacher.'<sup>23</sup> From his early days in the Institute, he had been a close student. A man of artistic talents he had been encouraged by Bro. Treacy, when they were both still in Ireland, to take special drawing lessons from a A. J. Mayne, a former pupil of the Brothers, and then a 'South Kensington Professor of Science and Art.' Brother Mullen 'qualified to become a Certificated Teacher in connection with the Science and Art Department in South Kensington - the first Brother in the Institute to have that particular honour conferred on him.'<sup>24</sup> The late Bro. K. O'Donohue, who taught at Terrace and Rockhampton, in the 1900's and later became a highly successful teacher at both Terrace and Nudgee, recalled in an interview, how late Bro. Mullen was up preparing for class.<sup>25</sup> Possibly, the greatest misfortune which befell the Brothers in Australia was Bro. Mullen's death at the age of 59, shortly after he had been elected Provincial, to replace Bro. Treacy. He was succeeded by Bro. Barron, who held office, from 1902 till 1930 (except for three years) and then by his presence at Strathfield, influenced Provincial thinking till 1943. Bro. Barron was too much an administrator, and



saw too little into the complexities of educational issues. He lacked Bro. Treacy's vision and business acumen, and Bro. Mullen's intellectual gifts. However, as the influence of Bro. Barron is more apparent after 1914; we return to a press notice on Bro. Mullen,

"His work was of a quiet unostentatious character, his life being spent on teaching, in which he was very successful, many of his former pupils in Ireland and Australasia, attaining positions in the leading professions, and in the Church." 26

First as a teacher, then as Principal and later as Provincial, 'with a wonderful sweetness, he combined a most practical turn of mind, and was justice personified."<sup>27</sup>

Bro. B. Duggan, as a young Brother from Ireland in 1887, came under the influence of Bro. Mullen at Terrace, and largely modelled himself on the future Provincial of the Australian Brothers. As he developed to his full stature as a teacher, he was able to achieve outstanding results at Nudgee, from 1892 till 1905, in the way of Open Scholarships, University Exhibitions, and often 100 per cent passes in Senior. In Ireland, and then in Terrace, he worked conscientiously through the Grades, thus fitting himself as a teacher. He seemed to have possessed remarkable insight into boys.

"He was not merely a teacher, but entered largely into every phase of school life, was deeply sympathetic for the welfare of the pupils, and took the keenest interest in their games and amusements. In this way, he won their affections, and in the end possessed unlimited control over boys." 28

As Principal of Nudgee, from 1901-1905, he clearly saw the inadequacy of certain Government provisions from the Senior and Junior Examinations. In 1904, science facilities were provided at Nudgee, through the foresight to Bro. Duggan. 'A laboratory for the practical teaching of Science was fitted to afford boys who had a love for science, the opportunity of experiment.'<sup>29</sup> He was able to use his position as

headmaster of an independent school to offer constructive criticism on science teaching (or its lack), in Queensland Schools. He showed the advantages of having 'a larger number of those trained in our higher schools (with) a good grasp of at least general scientific principles in developing the immense resources of Queensland," and referred to the efforts made at Nudgee, to encourage boys to study some scientific subject.

"But we find, as I suppose, all other schools in the State do that no real encouragement is given to Science in the programme, of either Junior or Senior examinations. All scientific subjects have only 40 percent of the marks assigned, to either Latin or Greek, also more marks are assigned to a knowledge of one century of modern History than to Chemistry, Geology or Physics. This is in accord with the English conservative spirit of fifty years back, but the sooner responsible men in Queensland see the injustice done to their State, the sooner will they necessarily see her take her place amongst the progressive States of the world." 30

He used the Nudgee Annual of 1903 to re-emphasise this same point. The article, 'Education in Queensland' probably written by Bro. Morgan in conjunction with Bro. Duggan, shows that in Junior 509 Queenslanders sat for Latin as against 34 for Chemistry and 43 for Physics; in Senior, 96 out of a possible 119 sat for Latin, 7 for Physics, 22 for Chemistry and 15 for Geology. The Exhibitions to the University were weighted in favour of the classics with 500 marks for Latin, 500 for Greek, 200 for Modern Languages, 225 for each division of Mathematics, while only 200 each for Chemistry, Physics and Geology.

"In Agriculture, in Mining, in Manufacturing, have we not to look for success, mainly to methods based on scientific principle, and we shut out from our Secondary schools nearly all knowledge of Science ---. Our Government and Parliament have full power to have the scheme for University Exhibitions so arranged, that the subjects most useful for the development of the State will get full recognition, so that those who win these Scholarships will be trained in a manner, most beneficial to the country." 31\*

Nudgee was unfortunate, in Bro. Duggan's decline in health, and his subsequent early death deprived the Australian Province, of one who could have become a leader amongst the Brothers. Like many Irish Brothers of the period, he contracted<sup>ed</sup> T.B. In many instances, such Brothers were sent to Australia, to see if the warmer climate would improve their health.

The same type of impact on boys, as exercised by Bros. Duggan and Mullen, is seen again, in the case of Bro. L. Lynch in Rockhampton. "He was well versed in Greek, Latin, French, Italian and Spanish, and had acquired a knowledge of Hebrew. As a teacher, he was not of the forceful type; he was never known to inflict corporal punishment. None ever won, more generally, nor held more firmly, the esteem and love of those who studied under him."<sup>32</sup> Particularly was this the case in Rockhampton.

Some idea then should be gained, of the type of men who taught in the Brothers' Schools up to 1914, and beyond that date, from the few considerations given above. The attitude of such men influenced the approach of other Brothers, particularly in view of the fact, that the Brothers lived together in community, and then at mid-year for Retreat, and for the Christmas holidays, most Queensland communities gathered at one or two centres. At Coolangatta during the summer holidays for example, classes were often organized on studies and class teaching, for the younger Brothers, under the control of Brothers like the ones mentioned above. However, many Brothers lacked such men's intellectual endowments, their grasp of educational needs, their learning or their application to study, and to class-teaching. From 1900 onwards, the success of most Brothers' establishments depended on the presence of forceful

Scholarship teachers, and good Junior and Senior Teachers. Certain schools enjoyed a run of successes, and then a slump, because of the presence of one or two very good teachers for a time. But in general, the Brothers' schools were able to maintain a good standard of results up to Junior level and at Nudgee, a high standard at Senior level.

As far as possible, the Brothers tried to have all the boys going on to secondary work in their schools, a few years before the secondary work began. Standards in state schools and convents were not consistently good. Attendance was poor, in the state schools up till 1900, and teacher training inadequate. A certain amount of impetus had been given to better school method when the Department in 1884, obtained the services of 28 teachers who had been trained in Britain.<sup>33</sup> But it was not sustained. In 1896, D. Ewart, in his report to Parliament, regarded his teachers as

"Worthy and respectable men and women, of moderate capacity, of small opportunities, of limited attainments and of humble ambitions, who do for very little and fairly well, a large amount of elementary educational work of the country, a large part of which must always be drudgery, fix it how one may." <sup>34</sup>

A great deal of interest in education was apparent in Queensland, from press coverages around 1901, possibly associated with the publication of the Knibbs and Turner Report in 1901, on New South Wales Education. Dr. Wyeth notes that at the time there was considerable criticism on facilities in Queensland.

"Due to the policy of the officers, Anderson and Ewart, Queensland had failed to keep pace with events elsewhere. The chief points of criticism centered around the out-dated syllabus, the training of teachers, and the alleged inefficiency of the departmental officials.<sup>35</sup>

In Catholic circles, the Mercy Order was the only teaching Order for girls in Queensland. Like the State school teachers, the Sisters trained at Nudgee in Queensland depended on a pupil-teacher system for

professional formation. In a few instances, Sisters coming from overseas had enjoyed better opportunities. <sup>36</sup>

All told then, as a result of challenge of the Irish Bishops to the Order's autonomy and of the stimul~~ts~~ arising from competition under the Intermediate system, the Brothers in Queensland were in a far better position to exploit changes occurring in the State after 1900 than were teachers in the State Schools and in the Convents.

### 3c. Equality of Opportunity.

In his article on 'University Classes in Australasia,'<sup>1</sup> after discussing the educational advantages of the Grammar School, Bro. O'Mullane wrote: 'But I believe that by combined assiduous work, from our lowest primary class, we shall become respectable rivals of theirs.' In Ireland after 1878, the Brothers had been quick to realize the need for close teaching in all grades. Bro. Barron's observations to F. Tate, over the question of organization, are relevant here.

"The question of school organization is a complex one, and the Christian Brothers are accredited on high authority, with having devised a system which is the best solution of it. The Commission on Intermediate Education, Ireland 1903, refers to this and pays a high tribute to the Christian Brothers, for 'effecting the co-ordination of Primary and Secondary Education - a co-ordination badly lacking in our schools.' We employ our members in Primary and Secondary work, as we consider advisable, and often change one from higher to lower classes, as occasions may require. Any hard and fast classification of our members, or our schools, would be repugnant to our practice, and would be injurious to, of not destructive of, that co-ordination which the Commission considers of such moment. Its importance in Australia is as great as in Ireland." 2\*

Quite often, many Principals in the Brothers' schools, like Bro. J. Morgan at Terrace and Ipswich, taught only primary work. Sometimes, younger Brothers who were proficient in a certain subject would teach a Junior or a Senior class, for a period or two while

the Brother usually in charge of such a class would teach the Primary class. In general, no particular prestige would be attached in most Brothers' mind to the type of work assigned. All was part of the Apostolate. The limited resources in manpower had to be husbanded as effectively as possible.

Bro. O'Mullan's article made explicit the greatest sense of injustice, felt by the Brothers, over the educational settlement of 1875. In 1895, an article on 'State Education in Queensland' appeared from Bro. Bernard O'Hagen, Principal of Nudgee in 1893, and then Inspector of Schools, in which he makes reference to the advantageous position of the Grammar Schools, in that they were able to receive 'talented children of the Primary School' who win their way 'by means of the scholarships offered by the Colonial Government.' Such schools form stepping stones by means of which sons of the poorest persons in the Colony, provided they be possessed of mental capacity, and of the necessary perseverance, may win for themselves a graduate's course at one of the Universities.' He refers likewise to the abundant source of income of such schools, because of the scholarship system and endowment. The Scholarship examination, including Geography, Arithmetic, Mensuration, English Grammar and Composition, were based on 'courses prescribed for higher standards, in the Primary Schools, and corresponded with the one laid down for the upper classes in our schools, in this Province.' Next the complaint, which was only natural for a Brother from Ireland, where the Brothers were free to compete with all schools for awards;

"Pupils attending Private Schools, such as the Brothers, are not allowed to compete; nor are any Catholic pupils who may gain scholarships in the State Schools, given the liberty of selecting Catholic High Schools or Colleges, in which they may pursue their higher course of education; they must go to the Grammar Schools, or forfeit the scholarship." 3

He then refers to another bone of contention - University awards;

"Three Exhibitions to the Universities are awarded every year, to pupils of the Grammar Schools. Examinations for these exhibitions are held in November in each year --- At the last examination 9 candidates presented themselves, and of these the examiners declared that three showed sufficient merit to entitle them to the awards of an exhibition."

He goes on to state, that during the previous 18 years, 71 per cent of these award winners had previously won Scholarships from State schools, and they were entitled to attend Sydney or Melbourne University, or one of the English Universities.<sup>4</sup>

Articles written to the Educational Record were intended only for the Brothers. The article, 'Education in Queensland,' in the first Nudgee Annual, 1896, was intended for a much wider audience. It does not give any value to the statement, that the Grammar Schools 'enable the talented children of the poor class to be educated free.' The working of the scholarship system is then compared unfavourably with that of South Australia, where Adelaide's secondary schools - Anglican, Wesleyan, Catholic (Christian Brothers), Congregational, and Lutherans - afforded far superior facilities for day boys and boarders, than those provided by the Queensland Grammar Schools. All these schools, which were assisted by the State only in way of scholarships, had cost the State nothing else. As a result of such schools, Adelaide was able to boast of a flourishing University, then only a 'pipe dream' as far as Queensland was concerned. This was the line of development envisaged by Dr. Quinn, in plea for a Catholic Grammar School in 1867.

The articles then turn to the Queensland amendment of 1896, 'extending the scholarship system, to all approved schools so ignominiously thrown out at the dictate of Mr. Grimes, the other night in Parliament.' And yet, 'Mr. Groom's motion of increasing the amount

of each scholarship was carried without even a division.' This meant that 'the good people still intend to continue paying for the intermediate education of the wealthier classes, as well as for the primary education of the masses.' Finally it makes an analysis of results in 1896.

Grammar Schools. (Boys) 1896 - £6,000 endowment, £1,200 at least in Scholarships. Results; Senior 12, Junior 36.

Christian Brothers' Schools - established in four towns receive no aid - Senior 4, Junior 17.

Catholics are 23 per cent of the population, but they have passed 33 percent of the successful students at the Sydney University. For this the State gives them exactly nothing per annum.

In the Grammar Schools, the Government was paying by results £153 per head and with the rise in rates, such results would cost £200 per head.<sup>5</sup>

The Brothers were able to protest strongly against the system, because their own results had been sound. Largely, on account of Bro. J. Mullen's teaching, Terrace from 1886 to 1896 had secured 33 Senior passes, and 178 Junior passes. Twenty likewise passed the law preliminaries.<sup>6</sup> From 1892 to 1896, Nudgee had secured 20 passes out of 20 at Senior level. In 1894, the Brothers' school results were as follows;

Nudgee - 1 Matriculation with a £50 Mathematical Scholarship to St. John's (Catholic) College, University of Sydney.  
6 Senior Passes, 8 Junior Passes, 2 passes in Queensland Preliminary Law.

Terrace - 1 Matriculation, 8 Junior Passes.

Ipswich - 1 Senior Pass, 1 Junior Pass.<sup>7</sup>

Dr. Dunne had attacked the 1875 Education Settlement, on the occasion of the Annual Prize-giving, December 1894, at Christian Brothers' St. James', a school which under Bro. Joseph Hogan, an excellent Primary teacher, would have been in an excellent position to feed Scholarship winners through to Terrace, where the Brothers



from St. James' were living. The Bishop denied that 'the present Education Act, with its injustices to Catholics was the will of the present majority.'<sup>8</sup> This attack aroused controversy, which had been rife from 1875 to 1881 under the onslaught of the 'Evangelical Standard,' and the resurgent forces of the Orange Lodges. The policy of these forces was stated 'tersely and epigrammatically' by the 'Courier'; 'No Catholics in Parliament - no Catholics at the Polling Booth.'<sup>9</sup> Other Church leaders including the Anglican Bishop Webber, were quick to protest against the Catholic claims for some measure of aid, as it would reverse the fact, that while "the English system is for the state to subsidise; in Australia, the State undertakes <sup>the</sup> work of education."<sup>10</sup> The young Queensland Attorney-General, T. J. Byrnes, in January, 1896, made a speech in St. Mary's Cathedral, Sydney, supporting Catholic educational claims as 'founded on justice and righteousness which in the end must prevail.'<sup>11</sup>

Following close on this agitation, a Pastoral letter was issued by the Catholic Hierarchy in January, 1896, which attacked the State Education systems, declaring that Catholics would not suffer their children 'to drink at the poisonous founts of a Godless system of knowledge.'<sup>12</sup> Public opinion was aroused by the Pastoral, and in the subsequent Queensland elections, in March, 1896, many Catholics outside Brisbane proper were defeated.<sup>13</sup> T. J. Byrnes was defeated in North Brisbane but returned a few weeks later in the Warwick bye-election. When Premier, just before his death in 1898, he gave the lead in the removal of the first injustice as the Brothers saw it, and in that year Queensland Exhibitions, valued at £300, were open to competition to candidates from all Queensland schools. In 1899, 'Master Hugh Macrossan (from Nudgee) scored proximi accessit for the University

prize awarded, for the highest aggregate number of marks in the Senior examination.' He thus won a £300 Exhibition, as well as the £50 Mathematics scholarship to St. John's College.<sup>14</sup> Of the Brothers' schools in operation up to 1914, Nudgee was the only school to secure such exhibitions. Schools like Gympie and Ipswich did secure medals for the highest marks, awarded for individual subjects. Winners of Exhibitions (and of University Scholarships, after 1910) were;

1898 H. Macrossan; 1900 W. Geraghty; 1902 P. J. Wallace; 1906 N. Macrossan; 1907 J. V. Duhig, J. O'Reilly; 1910 C. A. Kelly, J. R. Cassidy, A. L. McIntyre; 1911 J. H. Baxter. 15\*

N. Macrossan, J. R. Cassidy, and J. H. Baxter, later were awarded Rhodes Scholarships.

On December 16, 1898, the Labour Member for the Valley, Frank McDonnell, used the debate on Supply in Parliament, to attack the principle of scholarships being exclusive to the Grammar School. Frank McDonnell was himself an Old Boy of the Christian Brothers, in Ennis, Ireland, and one of his sons later became a member of the Order. He seemed to have drawn largely on the article from the 1896 Nudgee Annual. He claimed that in the actual operation of the scholarship; the original purpose of enabling poorer boys to secure a higher education was not being fulfilled. He then maintained that;

"No barrier was placed against a boy, who won a University exhibition, going to any University he liked. The school which competed most successfully with the Grammar Schools was the Christian Brothers' College, and he could not see why the winner of a Grammar school scholarship should not be allowed, if he wished, to take it out at that College." 16

1. In a later debate, he moved the motion that; Such scholarship should be open to the competition of the youth of both sexes, irrespective of where educated in the colony."
2. If so desired by successful competitors, such scholarships should be enjoyed at such schools or colleges, other than Grammar schools, as may be approved by the Department of Public Instruction. 17

The Government had expended over £300,000 up to 1899, on the Grammar Schools he claimed, with the net return of 304 passes from 1875 in Senior and Junior. Omitting the 146 passes from B.G.S., he found only an average pass of 3 pupils per year in the other Grammar Schools, at a Government outlay of at least £1,000 annually on each of these schools. He then compared favourably the passes obtained in the Brothers' schools.<sup>18</sup> He was strongly opposed by Messrs. Grimes, Cribb and Ryland. The motion was finally carried by 28 votes to 10. The 'Catholic Leader,' in 1932, after the controversy over the retrenchment in the Scholarship system had been settled maintained that while the Labour Party sought the credit for the spread of the scholarship, Frank McDonnell alone deserved that honour. I would consider that the statement was true at Parliamentary level, but that Frank McDonnell would never have been in a position to widen the scholarships' benefits to approved secondary schools, if the Christian Brothers' schools had not vigorously challenged the system from 1889 onwards, and had not proved by their results that they deserved the benefits of the scheme. The Education 1875 settlement was slightly altered after 1900, and from 1900 till 1914, further changes were made in the scholarship scheme. After 1914, when it became competitive rather than qualifying, the Queensland Scholarship system has remained unique in the Australian Educational scene, in that up till 1964, it has been the only real state subsidy to the independent schools anywhere in Australia. These changes from 1900 to 1914 were again closely associated with the Brothers' schools.

Dr. R. P. Goodman considered that 'the extension of the scholarship system in 1900, was a turning point in Queensland

education, and set in train, a course of events which led inevitably, and relentlessly, to the present impasse in secondary education.'<sup>19</sup>

While I agree with Dr. Goodman on the fact, that 1900 did constitute a definite turning point in Queensland education, I feel that far too many recent writers, like Dr. Goodman, have made the Scholarship system, the scapegoat of Queensland secondary education. In any case, the impasse referred to was easily broken in 1963 by a direct payment of £18 Tuition Fee, to every pupil in secondary classes in independent schools.

When Frank McDonnell had proved successful on the matter of scholarships to 'approved secondary schools,' considerable pressure was applied to have the measure abandoned as 'a contravention of the principles upon which the State Education system was founded.'<sup>20</sup> The moves proved unsuccessful because many members were sincere in their belief that this extension of the scholarship would benefit the community by making secondary education more readily available. Considerable dissatisfaction was expressed in Parliament over the fact that the previous system of State subsidized Grammar Schools 'was not the most satisfactory'.<sup>21</sup> At a cost of £65 per boy or girl to the Government "the standard of work in the Grammar Schools (was) necessarily not of the highest, because there was no competition," except in the case of B.G.S. which had to face "keen competition with private institutions, which are able, by the first class education they supply, to compete with this State-subsidized institution."<sup>22</sup>

Dr. Wyeth suggests that the extension of the scholarship system was designed to aid the schools who could benefit from such a move - the Catholic secondary schools. I am sure that such a move had been fully Frank McDonnell's intention, particularly to assist the Brothers'

school. By 1904, when most of the Brothers' schools had been approved, those schools were beginning to enjoy most benefit from its operations outside of the Grammar Schools. The following figures indicate this.

Table 5.                    State Scholarship Holders, 1901 - 1914. <sup>23\*</sup>

<u>Year</u>	<u>Grammar Schools.</u>	<u>Boys at Grammar Schools.</u>	<u>Brothers' Schools.</u>	<u>Other approved schools.</u>
1904	104	79	10	7
1905	103	79	11	6
1906	99	68	14	3
1907	95	65	15	8
1908	174	113	19	6
1909	202	129	16	5
1910	225	144	21	5
1911	261	169	20	9
1912	263	177	23	8
1913	256	171	28	23
1914	431	285	43	51

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After 1904, it was mainly the Brother's schools which enjoyed the benefits of the new system, and mainly, Nudgee College itself, where over a half of the scholarship holders in approved schools were found up until 1910. Its superior teaching staff, including highly qualified secular masters, and better facilities, made it attractive to the better students, and the staff of Nudgee appeared to have taken active steps, to ensure that scholarship winners attended the school. <sup>24\*</sup> J. V. Duhig was the first State scholarship holder at Nudgee to gain an open scholarship.

To digress a little. Some lay members of the Nudgee Staff up till 1914 included, at various times, Rev. Mr. Howes, M.A. (Oxon), Mr. Cornwall, M.A. (afterwards lecturer at Melbourne University), Mr. Wilkinson, M.A. - Classics and English Master, Mr. M. D. Macrossan, M.A. (later Chief Justice of Queensland), Mr. T. Barron B.A. (later Solicitor), Mr. P. J. Wallace, M.A. (later Registrar, Industrial Court, Brisbane), Mr. Stanwick, B.A. L.L.B, and Mr. J. E. Ross, A.F.I.A., A.A.U.G., still associated with Nudgee, and Professor Kuhr, visiting Master of Music. Such men as J. Ross, H. Macrossan, P. J. Wallace, had been former pupils of Nudgee, who returned to teach at the school, after they had completed their studies.<sup>25</sup> At Terrace, Mr. Jackson, M.A., proved a very capable Maths. Master over the years and did much to assist younger Brothers stationed there in their Maths Studies, in the 'Grades.' The operation of the scholarship in the Brothers' schools throws a great deal of light on their approach to education in Queensland. It also reveals a determination amongst the Brothers to widen its advantages.

Throughout this thesis, it is difficult to appeal to the estimates of Departmental Inspectors, and others capable of assessing the Brothers' standards by examination, as their schools were invariably inspected by their own Brother Examiners. The Departmental Inspectors' reports are available on the question of approval.<sup>26</sup> The reports of the different District Inspectors - mainly in 1905 - are uniform in that they reveal a standard organization of classes, time table and curriculum, at primary level. They refer to the syllabus followed as that of 'The Programme of Studies for the Christian Brothers' schools of Australasia.' In most of the schools like Toowoomba, the pupils in the 5th class which was divided into

two divisions where there 'were 40 to 50 boys being under 13 years of age,' who had started Euclid and Algebra.<sup>27\*</sup>

At Nudgee, elementary French and Latin were also studied in 5th Class. The Inspector's report on the organization of classes above that grade at Nudgee, would indicate how the Brothers' secondary classes operated in general.

"Such pupils as intend going in for University or Professional examinations, pass into a division where the work is based on the requirements of the Sydney Junior Examination, and includes, therefore, some ancient and modern languages and a little science. While the remainder proceed to Class VI. where no language or science is taught, but the pupils are instructed in Book-keeping, Shorthand, and Typing, whence the class is also termed the 'Commercial Class,' From this class, are supplied the candidates who compete at the Public Service Examinations and the two pupils nominated for the Grammar School Scholarship, belong to it. ---- Higher up in the College are the students, working for the Sydney Senior Examination, and the Law Examinations." 28

The Inspector's remark on the two candidates for the Scholarship and his further observation, that while grades up to Class V could be regarded as primary, the division after that was not clear, underlines one of the difficulties of the Brothers. According to government regulation, no approved secondary school could nominate boys for the scholarship examination. This would have seriously curtailed any possible benefit of the scholarship system, as far as the Brothers' schools were concerned. However, in 1905, 'following the report of Mr. Kennedy on Nudgee College, Mr. Canny on Christian Brothers' school at Maryborough, and Mr. Hannah on Christian Brothers' school at Toowoomba, it did not seem to (D. Ewart, Director of Education) that (he) had any option but to recommend, that these institutions - all approved secondary schools - be allowed to nominate scholarship candidates."<sup>29</sup> Br. Keniery, the newly appointed Superior at Rockhampton was probably unaware of the delicate position of the operation of the

scholarship, when he raised the question whether his school could nominate scholarship candidates as he was not certain whether the school could be regarded as possessing two distinct departments.<sup>30</sup>

The District Inspector, T. R. Brown, outlined in his reply to the Director of Education, more or less the type of organization that has prevailed well into the 1950's, in the Brothers' Schools.

"Bro. Keniery is the head of the house. He is the Principal or Head Teacher of the School, with general responsibility for its efficiency and proper management. None of the other teachers has any standing as Head teacher of the Primary School, or responsibilities as such; each of them, the Brothers or the young lad acting as pupil-teacher, is a class teacher pure and simple answerable for the management and progress of his own class --- not to Bro. Keniery, but to the Provincial Visitor, who keeps himself acquainted with condition of the school by personal visits, and periodical reports of his inspector. The class teachers guide their work by a printed schedule or programme which is common to all schools of the Order, and is not subject to modification at the discretion of the Principal of any particular School." <sup>31</sup>

While D. Ewart favoured 'the withdrawing from the Brothers' schools at Nudgee, Maryborough and Toowoomba, the whole power given them,'<sup>32</sup> J. W. Blair, in his reply that 'as all moneys were passed for 1906, the question could be raised hereafter if need be'<sup>33</sup> probably did not favour a possible political controversy, so near the elections. Rockhampton C.B.C. apparently received the necessary approval soon after 1906. In 1909 or 1910, the Brother responsible for Class V secured at least 7 and possibly 8 scholarships, quite an achievement for one school.<sup>34</sup> While the Rockhampton School is under discussion, its scale of fees then operating - and typical of the Brothers' schools in the country - are worth quoting at this stage, to give substance to the oft-repeated claim of such schools as being 'poor men's colleges,'



Table 6.            Tuition Fees per term: (C.B.C. Rockhampton, 1906)

	£.	s.	d.		£.	s.	d.
First Class Part 1.	0.	7.	6.	Lower Fifth	1.	5.	0.
"        "        Part 11.	0.	10.	6.	Higher Fifth	1.	10.	0.
Second Class	0.	15.	0.	Preparator University	1.	15.	0.
Third Class	0.	17.	6.	University of Civil Service			
Fourth Class	1.	1.	0.		2.	2.	0.
							35*

Having gained one small advantage, the Brothers were now in a position to strengthen their attack on operation of the Scholarship. By 1909, many Protestant leaders had become aware of the dechristianization of society that was occurring. Churchmen were finding the knowledge imparted in Sunday Schools, very meagre, and the contact with many of their younger members, haphazard in the extreme. On the otherhand, the pastoral decrees of Pope Pius X on frequent communion, the early reception of First Communion and increased participation in the Liturgy<sup>36</sup> were being implemented fairly readily amongst Queensland Catholics, because of the existence of a virile Catholic School system. From these and other considerations, many Protestant Churchmen endeavoured to effect changes in the method of religious instruction in State Schools. 'Getting the Bible into State Schools,' was regarded as a major issue in the 1909 elections. The Labour Party opposed it and many Catholic Leaders, especially the newly appointed Bishop of Rockhampton, Dr. J. Duhig, the Brothers' first old boy from their Queensland schools 'raised to the purple,' made vigorous protests against the measure. Many Catholics were in State Schools, particularly in rural areas, and it was obvious that the Protestant Bible and Tracts, then unacceptable to Catholics, would be used. In spite of this opposition, 'an act making provision for Religious Instruction in State Schools, was assented to on the 24th November,

1910.' During school hours, 'selected Bible lessons from a separate reading book' would be given, and the Act further entitled any minister of religion to give religious instruction for one hour, on any appointed day to the school children belonging to his 'religious society or denomination.' <sup>37\*</sup>

While many writers see a very close connection between the Labour Party and Catholic Leaders in Australia, especially in Queensland, and instance the opposition to the 1910 Religious Instruction Act, as a case in point, others go so far as to claim that the Church largely determined the Labour Policy in Queensland. There may be considerable justification for both views, but it seems a strange irony of fate, that the Catholic schools, after 90 years without any State aid, excepting the Queensland Scholarship, are beginning to enjoy some measure of aid, as a result of non-Labour Governments. The one measure Catholics wanted most, they never received while Labour was in power. The point is that Dr. Duhig and other Catholic spokesmen were keeping as much pressure on the Government on as many points as possible, to achieve whatever Government assistance they could for Catholic schools. Thus as early as 1907, Fr. A. Horan, Parish Priest of Ipswich, had carried on a vigorous campaign against the restrictions of the Scholarship system, and the favoured position of the Grammar Schools. <sup>38</sup> Years before Labour came to power, full details of the Scholarship scheme, had been prepared.

The 1912 Report of the Education Department contained the following proposals on the Scholarship.

- (1) A Scholarship with a currency of three years, to be granted to every candidate, who makes not less than 50% in the annual scholarship examination.

- (2) Scholarships to be available at any State High School, Technical High School, Grammar School, or approved Secondary School, in the State.
- (3) Allowance at the rate of £30 per annum, to be paid to every scholarship winner, who must live away from home to attend a secondary school, and of £12 per annum, to every scholarship winner, who can live at home and attend a secondary school, provided that in each case, the income of the parents, does not exceed £156 per annum, or £30 per head of family.
- (4) Value of scholarship to be £10.10.0 per annum.

39

The Scholarship was to be effective from 1st January, 1914.

The Minister of Education, J. W. Blair, emphasized such advantages, as the qualifying nature of the scheme.<sup>40</sup>

It is of interest to note here, that following this report, all Brothers' School's nbt then approved to send boys on for the scholarship secured the necessary approval.<sup>41</sup> Terrace had encountered initial difficulty over 'the policy of keeping primary and secondary education in separate institutions, as far as practicable,' and of not granting 'to any approved secondary school, the right of sending up candidates - if there was in the same town, a primary school of the same denomination to which pupils of that denomination could be sent, for their primary education.'<sup>42</sup>

The whole effort at widening the scholarship and bringing it into the form in which it has operated in Queensland, except for a short period, from 1914 to 1963, was spearheaded by the Brothers' schools, from 1889 onwards. The Brothers were able to realize the possibilities in the scheme from their experience in Ireland; they were able to justify their right to benefit from the scheme by their results at Junior, and at times at Senior Examinations. They were in the best position outside the Grammar Schools, to take advantage of the operation of the 1914 scheme. Some Catholic schools, such as the Mercy Convent, the Range at Rockhampton, were refused Departmental approval, as secondary schools because of inadequacy of staff,

and poor standards before 1914.<sup>43</sup> The refusal of approval as a secondary school to the Presentation Convent, Longreach, would indicate that some Catholic Schools were not as well organized to meet the challenge of secondary education, and to exploit the scholarship scheme as were the Brothers' schools. The Longreach Convent school was apparently separate from the Catholic Primary school, with fees 'higher fees than those usually charged' and with 'two teachers doing the whole work of the school,' one with Matriculation in six subjects, and the other with a Queensland Junior Pass in four subjects.

"The Members of the staff are finally well equipped, to teach the upper classes of a Primary school, but their attainments are not sufficiently broad, to enable them to conduct successfully, a Secondary school, such as Scholarship holders are entitled to. Although by concentrating on a few easy subjects, it may be possible to secure an occasional pass in Junior, the course provided is not sufficiently broad.' 44

Another aspect of the injustice against Catholics in this period has been mentioned: viz. the inadequate opportunities for employment outside of labouring and semi-skilled work. When the Civil Service became open to competition following the 1889 Act, the Brothers were in a particularly favourable position to exploit the Service, as an avenue of employment for their boys. Boys from the Grammar Schools were likely to enter the professions or commercial or pastoral pursuits; the state schools were not sufficiently advanced as a rule in their sixth classes, where such classes existed, to compete on equal terms with the Brothers' schools for Civil Service positions. As the scope of government action, both State and Federal, increased into such fields as social services, workers' compensation, arbitration the opportunity for employment in the civil service likewise increased. This had a stimulating effect on the Brothers' schools, because they

were now able to offer the boys wishing to stay longer at school, opportunities to the professions through scholarships and exhibitions and failing these, satisfactory employment in the Civil Services. As indicated, the Brothers set up special Post Primary classes, to prepare pupils specifically for the Civil Service Examinations. In the results sent into the C.B.E.R.'s each year, considerable stress is invariably placed by the Queensland schools of the Institute on passes in the Civil Service.<sup>45</sup> This continued as late as 1940, indicating the importance of the Civil Service in the minds of many of the Brothers.<sup>46\*</sup> Many of their pupils entered the Civil Service from 1896 onwards, through public examinations. In the 1911 Debates on the amendments to the 1875 Education Act, the Minister for Education, J. Barlow, probably offguard, because of the attack made on him by F. McDonnell, asserted that;

"(Catholics in the Civil Service) were out of all proportion to the relative population of the State, which showed they were crowding into the Governments employ, and he was strongly of the opinion that there was a clever desire to monopolize the civil service, with (Catholics), and in twenty years time, if that went on and they prospered, they would be in a majority, in all branches." 47

Anyone familiar with the Catholic's struggle for political<sup>48\*</sup> and social equality would realize that it was no clever plot, but only a legitimate opening exploited by the Catholic schools.

A new force had now arrived; the establishment had been modified. Equality was becoming a reality in Queensland as reflected by F. McDonnell's answer to Barlow's complaint.

"The Catholics in the Education Department, and in other Departments, were appointed on their merits. They were appointed in fair, open competition, like every other section of the community." 49

This growing tendency towards real equality in large measure the result of the Brothers' work, was soon to be tremendously increased, on the beach-head at Anzac Cove, the deserts of the Middle East, and the mud and tragedy at the Somme, during World War I, when Old Boys from all the different types of schools of Queensland fought side by side.

### 3 d. In Review.

The Brothers were most instrumental in modifying the scholarship up to 1914, and for widening the opportunities for Catholics. In 1881, when State Aid was finally withdrawn, and when the masterful and forthright Dr. Quinn, was succeeded as Catholic Leader, by the quiet and cautious Dr. Dunne, Catholics could easily have continued to develop a primary system of schools with a few schools, such as All Hallows as 'finishing Schools' similar to many Convents on the Continent. The Brothers provided an alternative course, and in so doing had a beneficial effect, not only on the Catholic body itself, but also on the State as a whole.

"Through the industry, self-sacrifice and excellent management of the Christian Brothers,"<sup>1</sup> facilities costing £25,000 for 220 boarders, were provided at Nudgee by 1904. If Queensland is 'a study of distance and isolation,'<sup>2</sup> where twelve itinerant teachers appointed by the government, were trying, for instance, in 1908 to reach 1,254 outback children, scattered over an area of 371,224 square miles,<sup>3</sup> Nudgee's facilities, reasonable fees, and frequent bursaries provided tremendous assistance to the State's development, as did Mt. Carmel, Charters Towers, after 1914, and other Brothers' boarding schools since that date. Nudgee which by 1907 was the largest boarding school in

Australia, highlighted the importance of such schools, and already Anglican pastors, like Canon Dixon, at Southport and Canon Morris at East Brisbane, were building up boarding schools, which when given adequate support by the Anglican Church after 1920, became very important Public Schools in Queensland.

As early as 1893, Bro. O'Mullane, could write for the Brothers themselves;

"The Christian Brothers' College, Gregory Terrace, with its new twin College at Nudgee, eight miles from Brisbane, and their school in Maryborough by their success, especially in 1887, seem to have stimulated the Grammar Schools, in those two centres to increased energy." <sup>4</sup>

They continued to provide such stimulus, and quite often after Junior sent on well taught pupils to the other Grammar Schools as they spread to Ipswich, Rockhampton, Toowoomba, and Townsville by 1911.

Likewise, the Brothers' schools themselves received many valuable stimuli to their work from contact with the Grammar School. Dr. Bean in his excellent book on the independent schools of Australia shows how the English system of competitive games was introduced into Australia, through such schools as the Queensland Grammar Schools,<sup>5</sup> and Roe's own recollections in Stephenson's Annals on the Brisbane Grammar School<sup>6</sup> indicate this progressive aspect of the Grammar School approach. The Brothers copied much from such schools, especially, in a more judicious blend of physical education into their system, as well as the idea of team spirit. From Queensland and other parts of Australia, they were able to modify the Brothers' approach elsewhere on such aspects as a place for sport in the curriculum, as well as the value of boarding schools.

Likewise, the Brothers were able to make significant contribution to the State system. District Inspectors, like Kennedy, Harrap and

Browne in 1905 - 1907, came into close contact with the Brothers' system, with its successful blend of primary and secondary education. These men as well as their superiors, D. Ewart, had had little contact with secondary schools. In the Brothers' schools, they were able to see men with no University qualifications as a rule (the masters in the Grammar Schools had usually obtained degrees), securing valuable passes even up to Senior standard, and coveted entry for their pupils into the Civil Service. No doubt, they saw the relevancy of the Brothers' 'Secondary Top' to smaller towns, where no real opportunity for secondary education existed. The ones who really mattered in the Department were more disposed to support their new Director, Reginald Roe, in his moves after 1909, for the extension of the Government Schools, directly into secondary education. From Barlow's observations over the increasing predominance of Catholics in the Civil Service in 1911, the Brothers' successes had hit home in high places.

Dr. Bean considered that the Queensland Grammar Schools after 1870 provided wide opportunities, for talented lads to secure a secondary education. I, myself, would not support such a view. A. G. Austin gives cogent arguments to support my opinion not only in Queensland, but in Australia as a whole, where the State systems by the turn of the century had failed to create 'a state system of secondary education'. Such a failure 'had starved the universities of talent, and condemned any effective scheme of teacher training to failure, but also had a deplorable effect on the State's own primary schools' as there was 'no hope of recruitment of proper personnel, or chance of liberalisation of the primary system.'<sup>7</sup> Even when allowances are made for the later development of Queensland and its lack of finance, however the establishment of a University in that state as late as 1910, the



provision of proper teacher training facilities a generation later than in other states, and then the narrow primary syllabus, all underline Austin's censure as particularly valid in the case of Queensland.

He particularly indites the departmental leaders in Queensland. 'The Inspectors-General had a dangerous accumulation of power in their hands.' Criticism within the Department was often dealt with drastically, and the more sycophantic of the subordinates were often the ones advanced.<sup>8</sup>

"Though the Royal Commission of 1888 declared that the Inspector General and the Under Secretary were 'unsuccessful administrators of this important office,' the Inspector General (D. S. Ewart) was rewarded with the office of Director of Education, when that office was created in 1905, and continued to mismanage his department, insult his teachers, and retard educational progress, until his retirement in 1909." 9

Possibly more unfortunate was the misleading, even dishonest report, both J. Anderson and D. Ewart forwarded to Parliament in 1896 (after their visit to N.S.W. to inspect the 'Superior Public Schools,') in which 'individuals eager to procure at the general expense a higher education for their children' were condemned.

"The State can absorb only a certain quantity of highly educated labour, and if it spends the years of its young people, in the pursuit of higher education, there will be a loss as these young people find themselves forced to fall into the ordinary avocations of life, where they will lose without effort, what they acquired with pain." 10

My strictures against the state educational system, especially in its failure to provide adequate opportunity for secondary education, would be supported by the fact that so very few Queenslanders up to 1910 received a secondary education in the Grammar Schools. Furthermore, from 1873 onwards, constant criticism was expressed in Parliament over many aspects of the Grammar Schools.

With the recovery of Queensland from strikes and depression after 1900, commercial activities were increasing. By 1907, 27 Trading Banks including 3 with head offices in Queensland, had established branches, in many parts of the State,<sup>11</sup> port and harbour facilities, in towns like Townsville, had been expanded; Insurance Companies were extending their operations, and Friendly Societies their scope. Government action had increased. The pupils of the Brothers' schools were in a far better position, than those of the State Schools, to take advantage of these opportunities, and I consider that this fact greatly influenced Departmental thinking, towards entering secondary education as indicated by the 1911 Report.

"No doubt the demand for free High Schools originated in the ambitions of loving parents, who wished to see their sons rise in the world. Partly as a remedy for the old corrupt methods of patronage, and partly as a consequence, of the democratic demands 'for equal opportunity for all men' more and more posts in the Government Service had been thrown open to competitive examinations, and a successful University career has grown to be recognized, in all scholastic and professional appointments, as a better hall-mark for qualifications, than the possession of influential friends and relatives ---- In fairness to parents with limited incomes, and large families, higher education by which access to competitive posts and University prizes is won, should be brought within reach of these children ---- Both University and Public Services will be benefited by this opening of broad avenues, into their midst, from all possible sources of intellectual industry in the State." 12

The contention here, is that the presence of the Brothers' schools, was a significant factor in Department's entry into High Schools. Of course Queensland would have been caught up in the general movement, towards secondary education. However, Queensland was not to the forefront in other aspects of educational reform such as implementation of teacher-training trends. The point is that the Brothers had successfully challenged certain aspects of the Protestant ascendancy in Queensland, at the same time as the Labour Party, which

had a considerable Catholic following, had risen to political importance in the State. Of course, when D. Ewart had completed his service with the Department, Reginald Roe, one of the most progressive educationalists in the State and J. D. Story, a very capable administrator, brought liberal and sound ideas to the Department. From the restrictive thinking of former leaders, the 1911 Report, which embodied the aims of the proposed High Schools, reflects the new approach.

"Apart from political expediency, it is probably time that a good general culture is ultimately the best training for all walks of life. The more highly cultivated a man's intelligence, the better, as a rule, will his work be done and this is coming to be more generally recognized as true in business, in the workman and on the land ----- . Perhaps, the highest ground for granting this free secondary education is to bring within the reach of the industrial classes, a larger store in the pleasures of knowledge." 13

When the High Schools were set up in 1912, the vexed question of the State's resumption of the Grammar Schools was left unresolved, as it had been on previous occasions, and as it would occur later. The alleged reasons were difficulties over finance and staff, and uncertainty over the whole legal position of the State in the case of a take-over.<sup>14</sup> Whatever the actual reasons, the Department seemed to have set up a policy of encirclement of the Grammar Schools, with B.G.S. competing against the Brisbane Central Technical, Toowoomba Grammar School cut back by Warwick High School and the secondary top at Roma; Maryborough Grammar School<sup>by</sup> Gympie and Bundaberg S.H's; Rockhampton Grammar School by Mt. Morgan S.H's, and Townsville Grammar Schools by Mackay and Charters Towers S.H's. The country Grammar Schools were particularly concerned with the spread of State High Schools. The Headmaster of Townsville Grammar, Mr. Rowland, who had long association with the Grammar Schools, made the points

that;-

"the democratic course would not be advanced by the replacement of the existing Grammar Schools, by free Secular Schools on modern lines, attended mainly by the sons of artisans, while the sons of the better off, either attend select academies in New South Wales, or private schools run under the aegis of the competing religious denominations." 15

He also considered a 'nucleus of boarders necessary to any athletic life, or any strong spirit of esprit de corps.'<sup>16</sup>

In spite of the spread of High Schools and Church Schools, the Grammar Schools excepting those at Maryborough were able to maintain their separate identity as secondary schools, enjoying considerable state support. By 1911, some had over 40 years of existence, in which to build up Old Boys who held prominent positions in commerce, the professions and the Government, and by that time, the 'old school tie' also had considerable appeal to many parents. They have successfully blended the classical tradition of the English Public Schools, with certain curriculum modification like commercial subjects, to meet the growth of Queensland's expanding tertiary industries. Where a real option existed for a family, the parents would favour the Grammar School, rather than the High School, for their sons. The Brothers' schools must share in a certain amount of the credit for the stimulation of the Grammar Schools, after 1895, and for the establishment of a limited number of High Schools by the State, after 1911.

In 1881, the biographer of Dr. Quinn had expressed the hope that the schools conducted by the Brothers would become a source of vocations to the priesthood. This, many of their schools had become by 1914. Vocations would have been even more plentiful had Queensland candidates received encouragement and adequate support

to pursue their clerical studies from Dr. Dunne.<sup>17\*</sup> The newly appointed Co-adjutor Archbishop of Brisbane, Dr. Duhig, when he arrived in Brisbane to be inducted into his See, was met on 'The Emerald,' by Messrs. T. O'Sullivan, B. Fahey, T. C. Beirne, J. McDermott, P. Shannon, T. Lehane, E. Real, F. Murphy, F. S. Kennedy J. W. O'Mara, W. F. Macgroarty, F. McDonnell, H. Macrossan and T. J. O'Shea, all of whom were members of the recently formed Christian Brothers' Old Boys' Association, and many of whom made considerable contribution to Queensland's public life. The Press Report noted that Gregory Terrace had 'the honour of being the only school in Australia to produce an Archbishop.' The writer correctly predicted that 'the Christian Brothers' Schools, in which he has always shown a lively interest, would flourish under his care.'<sup>18</sup>

The Brothers' schools did receive very 'lively support' from Dr. J. Duhig, their greatest benefactor in Australia. But they fell far short of what they could have achieved after 1914. According to the prevailing standards in Queensland after 1914, they did flourish to an extent, but well below their full potential. Possibly it was in the period from 1890 to 1915 that they came closest to the ideal hinted at in my opening: 'a city seated on the hillside' giving light and leadership to other Queensland Schools. In the next section, I shall pay particular attention to the reasons why this failure should have arisen.

REFERENCES

3a. Defining the Problem.

1. Morrison, A. A. 'Colonial Society, 1860-1890 - Queensland' Paper read at A.N.Z.A.S. Conference, Melbourne, 1955, p.19.
2. C.B.E.R., 1892 p. 507-512.
3. This was very true, in the case of Terrace, except for the years, 1887, 1888.
4. In the Non-Vested School Files, letters from J. Long, 4.7.1873, 14.7.1873, and from parents, 3.12.1873, 4.12.1873 ('as the Patron of the school had forbidden Mr. Long to nominate any boys for these scholarships') contain applications. A letter on 19.4.1875, from the school Patron, Fr. O'Reilly, strongly attacked certain aspects of training given to Pupil-Teachers at Board's Training class - 'their faith and morality were endangered.' The articles on Dr. Quinn in the 'Australian' in 1881 make no distinction between the approach in the State and Grammar Schools, and both are condemned for this Secular spirit.
5. See 1889, Files of the Grammar Schools (Q.S.A.) For Dr. Dunne See the Terrace Speech Night, 1889 or 1890.
6. Barrett Br. J. 'Queensland' C.B.E.R. 1893 p. 474-481.
7. ibid p. 479.
8. ibid p. 479.
9. 240 nuns assisted by 90 pupil teachers.
10. ibid p. 480-481.
11. L.B.H. to Mgr. Mulcahy, 26.7.1925, (H.A.Mackay).
12. Lilley, Rev. W. O. op.cit.
13. 'School Government, being a Manual of Education as a science & Art,' compiled by the Christian Brothers. (W. Powell, Dublin, 1865).
14. Quinn, James 'The Household of the Faith,' in 'The Way' Vol.4 No.7
15. Dr. Dunne, to Mr. Carl Feilberg, 14.5.1886. (B.D.A.)
16. Morrison, A.A. op.cit. P.18-19. "The 'Northern Miner' under Thadeus O'Kane, attacked 'The Standard', etc, with equal vehemence
17. Its printing of the letters of 'Umbra' favours this view.
18. 'Nudgee Annual, 1903 p.55. In one of the earlier editions of the 'Bulletin' I remember reading a very strong attack made on 'the Yellow Press' (Sectarian writings in some Protestant papers) as a cause of grave disharmony.
19. Q. G. Gazette, Vol. viii, M. 19. (10.2.1866) p. 203.
20. V. & P. 1889, Second Progress Report, par. 90.

3b. Forces within the Order.

1. 'Is the Intermediate a success in our schools?' C.B.E.R. 1889 p. 165. See also 'The Intermediate Examination System' C.B.E.R. 1893, p.247. This is brought out in the 'Nudgee Annual', 1903, where reference is made to the fact that in 1903, '£19,000 were carried off by the Christian Brothers.'
2. L.B.B. to Frank Tate, Victorian Registration Board, 14.2.1903.
3. Fogarty, Bro. Ronald, op.cit. Vol. ii p. 373.
4. Select Committee, 9.7.1844, op.cit. 5. H.I. Vol. III. p. 435.
6. L.B.B. 28.3.1906. The Training College was fully operable by 1904, and included science facilities, H. I. Vol. III, p. 438.
7. ibid, 'The letter is fully quoted in my M.A. qualifying thesis (op.cit.) p.p. 161-165. The letter really contains the ideas of Bro. W. M. McCarthy.
8. "Programme of Studies, 1890 for use of the Brothers of the Christian Schools" (Dublin, 1891) See p.7.
9. Interview May, 1963, Death in June, 1964.
10. From Bro. A. O'Connor, now in his 85th year, Bro. O'Connor was in the Rockhampton Community, at the time.
11. All of these Brothers later left the Order, Br. D. Rankin later established a coaching college in Melbourne, and became widely known for his research into education.
12. According to Br. O'Connor, the Terrace community of 1906 consisted of 3 Irishmen and 6 Australians.
13. 'Life of Bro. Dominic Burke', C.B.E.R. 1904, p. 105.
14. ibid p. 107. 15. ibid p. 109. 16. ibid. p.110.
17. "Life of Bro. L. Furlong", (By Bro. M. M. McCarthy) C.B.E.R. 1913. p. 257.
18. "Life of Bro. Cotter" op.cit. 204, 'This was of the greatest possible service to their bodily health, whilst their mental facilities were also assisted, by the vigorous flow of blood that was thereby sent circulating through their brain.'
19. Actually 'The Brothers Team' played Australian Rules. From an interview with the late Fr. F. Masterton.
20. H. A. Toowoomba also copies of 'Austral Light' - paper of C.B.O.A. Toowoomba.
21. 'Terrace Annual', 1930. The Handball mentioned has been a very popular game in Brothers' schools, and most Brothers' schools contain at least one handball court.
22. 'Life of Bro. L. Furlong', op.cit. p. 256-257.
23. Bro. Bodkin's Memoirs. (G.T.A.) 24. "Life of Bro. Ambrose Treacy," C.B.E.R. 1913 p. 32.
25. Bro. O'Donohue's quaint way of expressing this; he studies hard going to bed early next morning.

26. "Darling Downs Gazette," 26.10.1902.
  27. 'Life of Bro. Joseph Mullen.' C.B.E.R. 1903, p. 541.
  28. 'Life of Bro. Boniventure Duggan,' C.B.E.R. 1916, p. 166.
  29. 1903 Report. See 'Nudgee Annual', 1903. 30. *ibid*.
  31. 'Nudgee Annual:', 1903. While Reginald Roe, Headmaster of B.G.S., in his first commencement Address, March, 1876, outlined a very good plan for a sound blend of the classical and scientific, and of the traditional and modern approach to curricular content. Science teaching never seemed to have been fully implemented. From the Grammar Jubilee Annual (op.cit) we read of a succession of science teachers, and of a Mr. Ormond O'Brien, who resigned as Science Master, 'owing to the limited facilities, then afforded for a comprehensive scientific education.' This probably arose out of parents' acceptance of a classical education as the mark of a well educated person, and the Government's scale of marks on awards.
  32. Golden Jubilee Folder of the Rockhampton Brothers' School.
  33. Hanrahan, Bro. M.B. 'A Review of Education in Australia,' C.B.O.S. October 1950. p. 25.
  34. Q.E.D.R. 1896.
  35. Wyeth, E.R. 'Education in Queensland' (A.C.E.R. Melbourne.)
  36. Xaverius, Sister Mercy, 'Beyond our Dreams' (Jacaranda Press, Brisbane, 1961), p. 278 esp.
- 3c: Equality of Opportunity.
1. Bro. D. O'Mullane, C.B.E.R. 1904, p. 509.
  2. L.B.B. to F. Tate, op.cit. The particular point here, in issue, is the question of securing registration for the Brothers at both primary and secondary level in Victorian Schools.
  3. O'Hagen, Bro. B. 'State Education in Queensland,' C.B.E.R. 1895, p. 191. 4. *ibid*.
  5. Nudgee Annual, 1896, p. 27, et.seq. 6. *ibid*.
  7. 'School - Examiner's Report, 1894' C.B.E.R. 1895 p. 271.
  8. 'Courier', 22.12.1895. 9. 'Courier' 4.7.1876. 10. 'Courier' 3.1.1875. 11. 'Courier' 15.1.1895. 12. 'Courier' 15.1.1896.
  13. 'Courier' 3.4.1896, where the 'Queensland Baptist' is quoted as attributing the Pastoral as the cause.
  14. Nudgee Annual Report, 'Nudgee Annual', 1899, p.56.
  15. Nudgee College Honour Board. I have included 1906 N. Macrossan.
  16. Q.P.D. Vol. LXXX 1898, p. 1585. 17. Q.P.D. Vol. LXXXIII, 1898, p. 886. 18. *ibid*, p. 887. 19. Goodman, Dr. R. P. 'The Queensland Grammar Schools' Article in "Education News" Vol.1, No.8. 1961. 20. V.P. 1900, p. 139. Petition on Scholarship signed by 70



21. Q.P.D. 2nd Nov. 1900, Secretary for Agriculture (J.V. Chataway).
22. *ibid.* 23. Q.E.D.R. 1904-1914. The increase in numbers of scholarship holders at other approved schools after 1912, is accounted for in the increased participation of Convent Schools, Church Schools and especially State High Schools, in secondary education.
24. Br. Geraghty recalls, 'how Nudgee ensured that his brother was attracted to Nudgee, where he gained an open scholarship in 1900.
25. 'Nudgee Annual', 1941, p. 52.
26. Miscellaneous Files of Education Department. Q.S.A.
27. George Harrap's Report, 6.11.1905. The time table is appended.
28. Report of A.S. Kennedy, 10.11.1905.
29. Annotation of D. Ewart on T.R. Brown's Report on C.B.C. Rockhampton 17.9.1906.
30. Bro. Keniary to Education Department 14.10.1905. Inter alia, ~~he~~ remarks on the candidates in question. 'What a blessing - if successful - it would be to two of those candidates entered, who are in poor circumstances and who by means of a scholarship would be enabled to continue their studies for a reasonable time.
31. T.R. Brown's Report. 32. As for 29. 33. 18.10.1906.
34. Br. A. O'Connell recalled this in an interview. His figures seemed to have check with the Q.E.D.R.
35. Included with T. R. Brown's report, 17.9.1906. These fees would be based on a three-term system, I think.
36. Decrees, 20.12.1905, 7.12.1906, 15.9.1910. See Catholic Encyclopedia, Vol. XII, p. 131.139.
37. Q.E.D.R. 1910 p.7. In practice, one half hour per week has been the time made available for this purpose.
38. See his inquiries to Education Department on these points, 3.5.1907 and his statements at Ipswich in 1907, 'Courier' (reference misplaced). 39. Q.E.D.R. 1912, p.2. 40. *ibid.*
41. Dates approved, Ipswich, 21.7.1914, Maryborough, 3.8.1914, Gregory Terrace, 20.7.1914, South Brisbane, 7.6.1915. (Miscellaneous Files Q.S.A.). 42. Reginald Roe, Director to Principal of Gregory Terrace, 27.2.1914.
43. T. R. Brown's Report 11.2.1907; 'As it stands at present, I do not

see that in point of scholastic attainments and knowledge of educational principles and practice, the body of teachers can be regarded as an adequate and efficient staff for a secondary school.

44. Inspector's Denniss's Report 21.9.1917.
45. See appended table to Part A.
46. Bro. M. Reidy, Principal at Terrace, for many years, and associated with many other Queensland Schools, was supposed to have warned his pupils quite often that, 'the Civil Service was the graveyard of ambitions.' Nevertheless, parents galdly awaited of opportunities to having their sons secure such employment.
47. Q.P.D. 1911-1912, p. 3068.
48. Here used in the sense of actual power and not merely of voting.
49. F. MCDonald, Q.P.D. 1911-1912, p. 3088.
- 3d. In Review.
  1. 1904 Nudgee Report. 2. See Morrison H.A. article in 'Melbourne Studies in Education, 1960-1961' (Melbourne University Press) Article, 'Queensland a Study of Distance and Isolation.
  3. Q.E.D.R. 1908, p. 9.
  4. C.B.E.R. 1893, 'Work of the Universities Classes, Australasia, 1892' p. 502. 5. Bean, C.E.W. "Here, My Son" (Angus & Robertson, Sydney 1950) See Chapter XII, esp. p. 164, Ch.XIII.
  6. Stephenson, op.cit. "Recollections of Reginald Rea"
  7. Austin A.G., 'Australian Education 1788-1900' (Sr. Isasc Pitman & Son Ltd.) Melbourne) 1961, p. 233, 235. 8. ibid p. 245.
  9. ibid. p. 247. 10. Q.E.D.R. 1896. In this report and elsewhere, they indicated Queensland had little to learn from other systems, either in an attempt to foster the myth of Queensland's lead in education or in sheer prejudice against any experiment.
  11. 1907, Commonwealth Year Book. 12. Q.E.D.R. 1911, p. 36.
  13. Q.E.D.R. 1911, p. 36. 14. Q.E.D.R. 1912, p. 2.
  15. Grammar School Annual Report, Townsville, 11.1.1912, (date tabulated in Grammar School Files, Q.S.A.) 16. ibid.
  17. Fr. F. Masterton related to me the difficulties encountered on this score by both himself, and his brother in their preparation for the priesthood.
  18. 'Comier,' 7.11.1912.

PART B.    CONSOLIDATION, 1915 - 1960.

## Chapter 4. Shift in Emphasis

### 4a. The Nature of the Changes.

The early period from 1875 to 1915 had been marked by the predominant influence of Brothers trained in Ireland. Virtually, 1916 marked the beginning of the "Australization of the Province." From that date to the present time, the Province has had to rely on Australian postulants for its survival and further expansion. The training given to those postulants would largely determine the success or failure of their work. To look ahead, I can safely say that their effort proved successful and today, the Christian Brothers form the largest body of independent male teachers in Australia and the most influential outside of the various State Departments. For in their 125 schools in Australia in 1964, they were educating 48,000 boys.<sup>1</sup> An indication of the extent of their development was the establishment in 1953 of two Provinces in Australia to afford the Brothers better administration and greater opportunity for development.

The years following World War I were difficult years for the Province. The reasons for the difficulties were varied but in essence, they arose out of unenlightened leadership at both Provincial and local level, the retention of the "Grades" as a method of studies for the Brothers themselves, and limited manpower. These difficulties were associated with the long control exercised by Bro. Barron who held responsible office from 1902 till 1930. Significantly, the few years when he was not

Provincial, viz. 1925-1927, were most important years for the Province. During those few years, Bro. Hickey as Provincial, made far-reaching changes and established many new trends. Those years of tremendous difficulties are still leaving their mark. For at present, all members of the two Provincial Councils except one Brother, entered the Congregation in Australia between 1915 and 1925. Their response to the complex problems facing any body of educationalists today is often coloured by their early experience in the Congregation.

The Depression Years surprisingly proved favourable years for the Brothers' work. While it is true that their schools experienced financial hardship - a chronic complaint, at the best of time, with such schools - nevertheless, the period between 1928 and 1938 saw the greatest diversification of their work into such fields as technical education, agricultural colleges, commercial classes and the most interesting experiment of land settlement of migrant boys undertaken in conjunction with the Western Australian Government. Their methods in the oral instruction of the Deaf and Dumb were vastly improved. School carnivals in athletics and swimming, embracing the whole student body and well organized along "House" lines to create maximum interest, were universally adopted in those ten years, as were colour competitions in football and cricket. A more professional attitude amongst the Brothers towards their studies is very evident in this period, with the desire of all Brothers, even those advanced in years, to matriculate and then to follow University courses. The Depression years

themselves halted the tendency for boys to leave school early and it was the worst years of the Depression that witnessed the highest numbers of boys in secondary classes, in Brothers' schools.<sup>2</sup> From 1929 onwards, greater stress has been placed on the role of the Brother as a secondary teacher. With such a change has likewise come a significant rise proportionally in the number of postulants entering the Houses of Formation in Australia. This trend would help validate my earlier observations on the detrimental effect Bro. Reardon's policy of confining the Brothers' teaching as far as possible to primary level had on the Order's early development.

During the whole of this period, significant trends affecting the whole Province developed in various States. In Melbourne, the Brothers followed a policy of preparing their best boys for the University at a special Central School, called St.Kevin's. Bro. W.B. Greening in a recently published article, "The Mannix Thesis in Education," has explained the significance of this trend.<sup>3</sup> While there was never such a school established in Queensland by the Brothers, a similar trend is evident. The Brothers in effect did "cream off" their better boys to Terrace and Nudgee from such schools as South Brisbane, Albion, St.James' and many of their country schools. Senior classes at both Terrace and Nudgee depended to a large extent on boys with good passes in Junior from other Brothers' schools. The Provincial Councils over the years have given these two schools preferential treatment as regards staff.

Other trends such as Combined Christian Brothers' Eisteddfau<sup>ad</sup> were adopted in Brisbane much later than they had become accepted practice in Sydney and Melbourne.

However, Queensland gave more important leads to the other states. The spread of the Christian Brothers' Old Boys' Association had its origins and its most outstanding success in Queensland. The reasons for this development have not been easily found and in the following pages are only partially explained. This movement was able to transcend in Queensland the strong bonds of Old Boys for their former school, even for long established schools like Terrace and Nudgee. In the 1930's particularly, these past pupils of the Brothers' schools combined into an Association which stressed the fact that its members were first and foremost old boys of the Christian Brothers. The General Communion of the Old Boys was the most tangible demonstration of the strength of the movement. While this has been discontinued owing to the parochial outlook of many Queensland pastors in the late 1930's, Past Brothers' Football teams still survive in most Queensland centres as a witness to the scope of the movement. The highly successful annual Corpus Christi Procession held annually at the Brisbane Exhibition is an outcome of the movement's former vitality. This procession remains the greatest and best attended religious gathering anywhere in Australia: over 60,000 people annually participate. The first Annual Corpus Christi Procession was organized by Bro. F. Magee, Principal of Nudgee. 13,000 people attended the first procession at Nudgee in 1913. Over the years, it has been

strongly supported by Christian Brothers' Old Boys as well as the various Brothers' schools around Brisbane.<sup>4\*</sup> In recent years, the Procession was transferred to the Exhibition at the request of the police because of traffic congestions.

Early in the 1920's, the Brothers in Queensland established the Christian Brothers' Sub-Junior Association.<sup>5\*</sup> This type of Association has spread to other levels of their work as well as to other States.

The War Years adversely affected the Brothers' work and in Queensland, the War had its worst effects. St.Brendan's College, Yeppoon, which as shall be seen proved most difficult to establish, finally opened in 1940 as a Catholic Boarding School for boys from Central Queensland. It had to establish itself in a period of acute wartime shortages and when the whole Queensland coastline above Brisbane was exposed to the threat of Japanese invasion. Three of their schools were taken over by military authorities and had to be re-established after the War. Nevertheless, earlier trends persisted, conditions improved after 1945 and the Brothers have been in a favourable position to face the challenge of renewal and large-scale expansion since 1950.

Before looking in greater detail into the nature of the consolidation and newer approaches of the period, 1915 to 1950, one point needs clarification. While it was not altogether true in the case of Queensland, in most States however, the Brothers' schools functioned below capacity in the early 1920's. Bro. Jerome Barron was partly responsible for such a situation. It is only fair to the memory of a man who strove earnestly as a



Christian Brother to fulfil the ideals of his Order for 75 years,<sup>6</sup> to state at the outset that his achievements within the Order were considerable. The Order opened up large areas for the exercise of the teaching apostolate under his direction. It became the most widely-known and respected Teaching Order in Australia under his care. In many ways, he was conservative and not fully aware of need for necessary adaptation. But that was part of his nature which was compensated by his determination, his utter fearlessness even before the strong-minded Cardinal Archbishop, Dr.Moran,<sup>7</sup> and his strict sense of justice which won universal respect for the Brothers.<sup>8</sup> Bro. Barron as Provincial like Bro. Barrett earlier as founder of Terrace never asked for such a position but did his duty to the best of his ability. If he were too long in office, it was the Brothers through their representatives at Provincial Chapters, who kept him on as Provincial. For my own part, Bro. Barron proved an inspiration to me in my early years in the Congregation. He also provided a living link for me with the early Brothers in Ireland. For Bro.Barron joined the Order in Ireland in 1875 where he personally knew many of Bro. Rice's early associates in founding the Order.<sup>9</sup>

#### 4b. Below Capacity.

To understand this phase of the Brothers' work in Queensland it is necessary to grasp what had happened in Australia from 1899 onwards. In the first Provincial Chapter held in Australia in 1896 the elected representatives had expressed dissatisfaction "with the meagre knowledge of the schools and the actual workings of the schools" on the part of the two Consultors. It was decided

that the Consultors' work "should henceforth be devoted solely to assisting the Provincial in the administration of the Province by visitation of the communities and examining the schools".<sup>1</sup> The 1896 Chapter made provision for the establishment of an Educational Committee of Brothers to revise courses of studies for the Brothers to suit Australian needs and to re-adapt the Irish syllabus and school texts to suit Australian conditions. A proper headquarters was established near Petersham (Sydney) and Bro. Barron who had proved a successful administrator at C.B.C., Adelaide, was appointed Consultor. When Bro. Mullen died in 1902, Bro. Barron was appointed to succeed him as Provincial. Bro. Mark McCarthy was appointed to the position of First Consultor, with Bro. Cletus O'Shea as Second Consultor. Bro. Barron's biographer, Bro. A. Kearney, makes the following estimate:

"Bro. Jerome, the new Provincial, possessed neither the emotional variety of Bro. Cletus nor the intellectual range of Bro. Mark. But for sound judgment of character and situation, for freedom from prejudice and impulse in decision; for charitable understanding of, and allowance for human weaknesses; for sheer sincerity, justice and finality in his dealings with everybody; for the universal confidence reposed in his capacity for day to day administration, how few were his peers, in or out of the Congregation!"<sup>2</sup>

Bro. Barron proved indeed a capable administrator. But as time went on, he became more concerned with this aspect of his work and overlooked other questions. He tended to be too strict in the imposition of the rule. Quite often the Brothers he appointed as Superior were men who would be more concerned with the maintenance of minor details of the Rule rather than with striving to make their schools, institutions of educational excellence. Many such Superiors were appointed in charge of schools in Queensland.

Fortunately his over-cautiousness and conservatism were in a measure offset by the more progressive and forceful Bro. Mark McCarthy.

Very early in Bro. Barron's rule, the Order in Australia was beset by its greatest limitation viz. shortage of manpower which stemmed from a twofold cause - lack of sufficient subjects applying for admission to the Order and the loss of Brothers from the Order. "During 1903 and the last months of 1902, the Province was somewhat weakened by the defection of twelve or fourteen Brothers."<sup>3</sup> "The early days of 1905 were marked by the defection of two Professed Brothers who left without being dispensed from their vows."<sup>4</sup> In 1906, "a Professed Brother of long standing left under very saddening circumstances. These deaths (3 in all in 1906) etc. coupled with the paucity of Postulants during the couple of previous years made it hard to keep up the work of the various communities."<sup>5</sup> In 1909, the Director of Nudgee, Bro. Moroney left the Institute. "This defection caused a great sensation, as up to the very last, the man enjoyed a good reputation and had been elected to the Provincial Assembly."<sup>6</sup> Bro. Barron's entry in 1912 reads: "Defections - Under this heading, the year was the worst the Province has yet experienced; 3 Professed Brothers left, 3 Novices declined vows at Scrutiny and one was rejected."<sup>7</sup> Again in 1917 there was a loss of 2 Professed Brothers, as well 'an unusually large number declined vows and also an unusually large number was rejected."<sup>8</sup> One of the last records along these lines in the "Book of Foundations" which contains the annual estimate of the

Provincial on the state of the Province and its development was written by Bro. Barron in 1918:

"Owing to the great European War, no Brothers have come from Ireland for two years. This coupled with the large numbers of defections and the two deaths, rendered it very difficult to keep Communities up to the requisite strength, many were shorthanded."<sup>9</sup>

In the same years, he wrote to Dr. O'Connor, Bishop of Armidale:

"Owing to the want of Brothers, it is impossible for me to give you a community for Tamworth now or in the near future. Owing to the submarine warfare we have not received any help from Ireland for two years and our Provincial resources have been insufficient to meet what I may call 'wear and tear' and to fulfil some engagements of long standing." <sup>10</sup>

The implications behind the above entries was the most powerful limiting factor to the Brother's work everywhere in Australia, including Queensland. The Congregation in its early years in Australia lost far too many of its members, with grave results to the quality of the work done in the schools. In some instances Irish Brothers coming to Australia did not find it easy to adapt to conditions prevailing in the Australian society where lesser emphasis on spiritual values prevailed. This was not a very general experience. The greatest loss seemed to have been amongst the Brothers who joined the Order in Australia and arose, I think, out of inadequate religious and professional training, the difficulty in adjusting to the outlook of the Irish Brothers who were usually Superiors and, in many instances, the too narrow application of the Rule. Bro. Barron himself, while year after year, making careful stock-taking of loss and gains of Brothers never seemed to have made any real attempt to analyse why such "defections" as he called them should have occurred. Here, it should be borne in mind that the numbers leaving were just as

significant and, I suspect from recollections of many Brothers, proportionally greater in the 1920's. Again, the reader should remember that provision is made at the end of every year till the Brother has made at least annual vows six times, for the Brother to leave the Order or if at Scrutiny, (the judgment made by the Provincial Council from the written testimonies of Professed Brothers in the community on the attitudes, ability and application of the Temporary Professed), the Brother may be asked to leave the Order.

Bro. Barron likewise inclined to the view that vocations to a Religious Order are wholly the result of God's predeliction and no organized steps should be taken to recruit such vocations. The prevalent view now is that vocations should be actively encouraged as grace builds on nature. Such a view was to an extent followed in Ireland in the late nineteenth century as a Postulator was appointed to visit all Brothers' schools as well as National Schools when permitted to seek suitable boys for the Order. When difficulties arose over the unregistered lay teachers in the Brothers' Victorian schools in 1907, the Superior General advised Bro. Barron to appoint a Postulator as was done in Ireland.<sup>11</sup> Pressure was also being placed on him by many of the more prominent Brothers in Australia to follow a similar course.<sup>12</sup> By 1908, a Brother was definitely assigned to that work. However, all the Postulators who were appointed by Bro. Barron were either men who were unsuited by personality to project a satisfactory image of the Brother before boys and their parents or men who had been sick.<sup>13</sup> He, himself, remained uncommitted to the whole idea.

At the same time, he ignored the advice of many Brothers to slow down the rate of new openings. Even as early as 1912, he wrote to Mgr. O'Hagan, saying that the Brothers 'were never so hard pressed' and that instead of taking new work, it would be a relief to relinquish some of what they were engaged in."<sup>14</sup> Nevertheless from 1902 to 1925, the Brothers opened 36 new schools including 6 in Queensland. Bro. Barron had Ireland to fall back on as a supply for Brothers, and four or five Brothers were sent out each year. In 1916, seven Brothers arrived<sup>15</sup> but then with submarine warfare followed by requests from other parts of the world none came till 1920 when 9 Brothers arrived from Ireland,<sup>16</sup> and 5 Brothers came in 1921.<sup>17</sup> That year virtually ended any further help from Ireland.<sup>18</sup> Brothers from Ireland were diverted to U.S.A., South Africa, India and elsewhere. Bro. Barron's failure to take more positive steps to ensure an adequate supply of Australian Brothers and to retain all those who were obviously suited to the life meant that the Order was unprepared to meet its full commitments after 1922, both as regards expansion and teaching standards.

Another failure of Bro. Barron arose over his retention of the 'grades'. This should never have occurred, when one considers the peculiar challenge the Provincial Council under Bro. Barron had to face early in its career. Following the Victorian Commission on Technical Education under Theodore Fink,<sup>19</sup> Frank Tate became Director of Education in that state. He pressed for an overall reform of State Education: one aspect of his reform had particular importance for the Brothers. "The Teachers and School Registration Act, 1905"<sup>20</sup> was passed requiring all teachers and

schools in the State of Victoria to be registered before July 1, 1906. "Anyone who had been teaching for three months prior to January 1, 1906, could claim registration, so that the bulk of the Brothers in the Province were registered."<sup>21</sup> A letter already quoted in full in my earlier thesis<sup>22</sup> dated March 28, 1906, was prepared by Bro. McCarthy and forwarded by Bro. Barron to the Registration Board, of which F. Tate was chairman. It outlined the position of the Brothers in education in Australia and Ireland, the methods of training employed, the scope of the Institute's work and the success of its schools in which Nudgee College and C.B.C., Perth, were listed as the most outstanding and a "Programme of Studies" was forwarded. The Board resolved to ask Professor Frank Anderson, then prominent in educational work in Sydney.

"to advise the Board as to whether the course of training followed in the Christian Brothers' Training College, Mount Sion, Petersham, is sufficient to justify registration as secondary teachers under this Board; Professor Anderson to be informed that it is intended to limit the registration of secondary teachers to such persons as can show academic qualifications sufficiently high to enable them to teach successfully up to the full standard of the Matriculation Examination of the University of Melbourne." <sup>23</sup>

Professor Anderson recommended "that all who were certified by the Provincial to have passed the Fourth Grade of the Programme or its equivalent, might be registered as Secondary Teachers."<sup>24</sup> The Board seemed willing to regard the Training College at Petersham as adequate for trainees for primary schools but was not prepared to grant it recognition at secondary level. A complete overhaul of the system of formation had to be undertaken under the impetus of Victorian Inspection. Extra time had to be given to professional formation. The extra Brothers held back for training at

Petersham and the increase in vocations at that time made it imperative for more suitable training facilities to be provided.

Bro. Anslem Kearney who was a member of the training staff about that time mentions other important considerations.

"Mt. Sion, Petersham, was only a three-quarter acre block in a thickly populated area. There was no room for field games. Vocation, doubtless, is a divine thing, but it is subject to adequate material considerations. Catholic parents and their sons eligible for the religious teaching vocation must be impressed by the premises and grounds and personnel of a Training College, or else the beginning of a divine vocation may die for want of stimulation." <sup>25</sup>

Bro. Barron was responsible for the purchase in 1908 of a very suitable site at Strathfield, which has been developed over the years and which even today with the addition of necessary facilities at Minto and Mulgoa forms the nucleus of a training college recognized as a place of tertiary studies by the Commonwealth Government, on the recommendation of the Victorian Department which has inspected the College since 1910. Much of the necessary finance was arranged from mortgages on Nudgee College.<sup>26</sup> The provision of a proper training college and headquarters was probably the greatest achievement of Bro. Barron.

Bro. Mark McCarthy seemed to have been the guiding spirit behind this updating of training methods. "It was he who was chiefly responsible for the agreement with the Victorian Government whereby our Training College at Strathfield was recognized for purposes of registration in Victoria. To him must go the credit for the brilliant choice of Method Master - our first in Australasia, Bro. M. Benignus Hanrahan."<sup>27</sup> Bro. Hanrahan, who came from the Gold fields of New Zealand, had already shown himself to be possessed of great intellectual endowments, ability to inspire boys with a love for



learning, and talent as a Superior. When Superior of Fremantle, he had on his staff Bro. B. Galvin who had gained his M.A. at the Adelaide University and was then reading Education for his Diploma. Both these scholarly men had long discussions on philosophical and educational topics. Bro. Mark McCarthy in order to meet Victorian Inspectors on equal terms, commenced his M.A. course with the University of Hobart at the age of forty-nine and he was joined by the talented young Master of Method. Writing in 1953, Bro. Mark recalled that Bro. Hanrahan revelled in the studies which embraced logic, ethics, political economy and history of philosophy. He had a good grasp of Scholastic Philosophy.<sup>28</sup> Bro. Hanrahan was one of the great Christian Humanists amongst the Brothers.

As Master of Method and then as a member of the Provincial Council after 1921 and finally Provincial from 1931 to 1943, Bro. Hanrahan was largely responsible for the type of professional and to an extent, spiritual formation of the Brothers trained in Strathfield after 1910. When he relinquished his duty as Provincial, he returned to the work of Master of Method till 1952. During that period, the present writer came under his influence and learnt to appreciate his worth. After the trainee Brother had completed his strict period of religious formation in the Novitiate, he entered the Scholasticate or teacher-training college proper where his morning was devoted to practise-teaching and demonstration lessons, his afternoon to studies on educational psychology, history, literature, languages and philosophy and his evening to educational methods, catechesis and appraisal of the work done in the morning session. Week-ends were devoted to such subjects as Art, Crafts, Singing, private reading and physical

education. Adequate time was given for games, manual work, spiritual reading, prayer and recreation. Even to this day, this is largely the programme followed by the Scholastics. Bro. Hanrahan thus evolved a system which I would consider very sound for teacher-training. All Brothers teaching in Queensland, excepting the diminishing few from Ireland, were trained under this system after 1910.

However, there were two serious deficiencies very evident in the system. Both Bros. Barron and McCarthy were trained in Ireland under the "Grades" of which an outline has already been given. In Ireland the body of learning acquired under the "Grades" or "Programme of Studies" was often considerable. The younger Brothers were able to secure adequate assistance in their studies as they were usually sent to larger centres where experienced Brothers were appointed to supervise their studies and to assist. Special classes were often arranged in large centres. The position was not the same in Australia where, particularly in Queensland and the smaller states, there was a proliferation of smaller communities where library texts and assistance in studies were not readily available and where it was difficult, excepting during holiday period, to arrange special classes in such subjects as Maths and Science.

Unfortunately as early as 1906 a letter was received from the Teachers and Schools Registration Board informing the Bro. Provincial that "his certificate of qualification would be accepted by the Board for Brothers who pass the Fourth Grade and that those to whom this certificate was granted would be registered as Secondary Teachers."<sup>29</sup> If the Board had not accepted the Grades, Bro. Barron would have been forced to place the studies of the Brothers on courses geared to

prepare them for University degrees - a far more satisfactory procedure in view of the haphazard nature of grade examinations and corrections amongst the Brothers in Australia as against the universal recognition of University degrees. As far as I can judge Bro. Barron, who had limited intellectual attainments himself, had a certain amount of reservation about University studies and Brothers studying at Universities. His insistence on the letter of the law likewise made it difficult for such Brothers to fit in attendance at night classes at Universities with the proper fulfilment of prescribed spiritual exercises. My criticism may be unfounded as right through Bro. Barron's long control of the Order, there was a steady trickle of Brothers securing degrees. An entry in the minutes of the 1910 Educational Committee shows another aspect:

"A letter evoked a strong feeling of indignation by its ill-considered and unwarrantable strictures on the Brothers' 'Programme of Studies' and its impertinent and groundless criticism of the neglect of the Bro. Provincial in organizing and providing for the University Studies of the Brothers in Melbourne. The writer stupidly ignored the fact that for years the Bro. Provincial has been most solicitous for these very studies, has without interruption year after year, of his own initiative arranged for classes in Melbourne, secured the best teachers that could be got and paid fees amounting often to over £100 a year on behalf of Brothers preparing for University Examinations." 30

While the observations are confined above to Victoria, it should be kept in mind that over a third of the Congregation's resources and manpower in Australia was concentrated in Victoria where at the time and for quite a considerable period later the Brothers' schools had a much greater struggle to gain acceptance of their worth, faced as they were with hard competition from State High Schools and long established schools like Melbourne Grammar and Scots College. The Queensland State High Schools, excepting Brisbane State High after

1926, in no way could match their Victorian counterparts. The Queensland Grammar Schools excepting perhaps B.G.S. could in no way be compared with the Victorian Public Schools. Furthermore, Brothers were readily transferred from Victoria to Queensland. In many ways Victoria was the intellectual centre of the Brothers until at least 1920.

Bro. B.D.Crawford in his thesis on teacher-training amongst the Brothers pays much attention to the limitations of the "Grades" System.<sup>31</sup> In spite of mounting opposition within the Order, Bro. Barron virtually retained the "Grades" System up till 1929, thus depriving almost two generations of Australian Brothers of full academic preparation at University level.

Along much the same lines, Bro. Barron tended to avoid the appointment of degreed men as Superiors. No Brother with a degree as far as I can see was appointed Superior under Bro. Barron to our Queensland schools. Of course the policy he had followed up till 1929 made such appointments difficult because of the scarcity of Brothers with degrees.

The other disappointing aspect of Bro. Barron's administration was his failure to ensure that every Brother in training completed an adequate course in the Scholasticate before being sent out to teach. Because of the chronic shortage of Brothers associated with numbers leaving the Order and with haphazard postulating, Brother Barron repeatedly sent Brothers out to teach in the schools, particularly after his policy of expansion had serious repercussions with the closing of the supply of Brothers from Ireland virtually after 1916. In the 1920's, far too many Brothers, with inadequate formation, in spite of the fact that satisfactory facilities for formation were

available at Strathfield, were sent to schools, particularly outside of Victoria where registration requirements were stringent. Thus Queensland schools were often being controlled by men of limited attainments but in tune with Bro. Barron's policies and staffed in many instances by Brothers, not adequately trained. The Irish Brothers teaching in Australia had been strict and had used corporal punishment by means of the 'approved leather strap' often but justly. The new generation of Australian Brothers often lacking the training of their former masters used the strap far too frequently and at times, with very little appreciation of other means of motivation available.

Bro. Mark McCarthy who acted as a foil to Bro. Barron was, like the former Minister for External Affairs, Richard Casey, removed in 1920 from the area of most effective criticism to the more remote "Upper House" or "House of Lords" viz. in the case of the Brothers, the General Council in Ireland. Complete stagnation could have followed after that date, excepting for the advent of Bro. Ignatius Hickey to the Provincial Council

#### 4b. The Break-through

Bro. Ignatius Hickey (1863-1927) had shared the Intermediate Classes with Bro. Barron in the O'Connell Schools. By the turn of the century, he was showing marked administrative and teaching ability as Superior in Waterford and it was no surprise that in 1910 he became a member of the Board of Examiners of the Brothers' Schools in Ireland and England. He was thus in a position to come into close contact with significant educational changes and experiments taking place in Great Britain at the time. He was sent to Australia in 1920 as Consultor to see if he could help stimulate progress there.

Bro. Hickey was a vital man, a restless Celt who apparently had

become somewhat involved in the troubled Irish political scene after 1916 and who was removed to an area less affected by Irish nationalism. Bart Kennedy, "a well known Daily Mail correspondent and author" indicates the immediate impact Bro. Hickey had on men:

"He was a tall man with a strong and rather stern face and deep-set blue eyes. The dominant expression of this monk's face was indomitability. He had the steady look in the eyes and the set of the head of the absolutely brave man... In life one meets very, very few really interesting men. And this monk was one of them. He might have organized and led a revolution. A fine, deep-browed, strong-faced, indomitable man. A man with the suggestion of the terrible within him. And still a man spiritual and calm." <sup>1</sup>

Unlike his Provincial, who was a capable administrator so far as the day-to-day matters were concerned Bro. Hickey was a man of broad outlook, who quickly grasped the fundamental cause for lack of progress in Australia - viz. insufficient Brothers. He was able to persuade Bro. Barron to establish a Juniorate so as to encourage boys at a younger age to enter the Congregation and to give some training in the discipline of the Religious life. Bro. Hickey himself took over the work of the Postulator and in his first year of work, 1923, secured thirty boys for the Juniorate.<sup>2</sup> The following year, numbers were more than doubled. He dramatically focussed the attention of all Brothers on postulating. Numbers in the Houses of Formation increased four fold in a matter of only a few years. But many trainees left during or after training. However, this was to be expected with the younger age for entry. The net gains meant that the Order was able to staff its schools satisfactorily after 1930.

To meet the necessary expansion in the Juniorate buildings, Bro. Hickey organized the "Self Denial Days" in the schools, tuck-shop days and other means of raising money.<sup>3\*</sup> In other words the

pupils themselves in all Queensland Brothers' Schools as well as elsewhere were directly involved in the provision of facilities for their teachers, thus creating greater interest amongst the boys themselves in the Brothers' lives. The Australian Brothers gave Bro. Hickey full authority when they elected him Provincial in 1925. He immediately put the Juniorate boys on to securing Intermediate standard, the first necessary step in abolishing the "Grades". He secured additional property at Strathfield for the erection of a proper Practising School. Although Bro. Hickey was dead before St. Patrick's College, Strathfield, was erected at a cost of £20,700 and opened in 1928, it arose simply out of Bro. Hickey's foresight and energy.<sup>4</sup> The Victorian Inspector, J.A. Seitz, wrote of St.

Patrick's in 1929:

"Very good accommodation is now provided for the needs of the students; the conditions for training as far as buildings and surroundings are concerned are excellent and in the Inspectors' experience they are unsurpassed... The new practising school contains five class rooms, a sixth class room is especially equipped for demonstration purposes, and has a small gallery for students at the rear of the class. The furniture in all the rooms is modern, and there is very good equipment for teaching all subjects of the Primary Curriculum. The attendance is at present 120 pupils." <sup>5</sup>

Bro. Hickey had translated his interest in postulating and training into very practical results. Another aspect of his attempt to up-date the Order's apostolate was his interest in more practical aspects of the curriculum. Articles in CBCRS from Bro. Hickey long before he came to Australia had examined the work of Bro. Dominic Burke and had strongly advocated more practical courses in Secondary schools especially by way of the study of science and manual arts.<sup>6</sup> Largely after 1925 in Queensland, was some real provision made in country schools like Toowoomba, Bundaberg, etc.<sup>7</sup> for practical work

in science.

In the lists of foundations after 1925, a new phase of the Brothers' work is evident:

January	1925	South Melbourne Technical College*
January	1925	Balmain Technical School
January	1926	Rozelle Technical School
February	1930	Abbotsford Technical School*
January	1931	Paddington Technical School
February	1937	Rockhampton Technical Schgol
February	1938	Goulburn Technical School <sup>8</sup> *

Bro. Hickey provided the stimulus towards the inclusion of Technical subjects up to Intermediate level, particularly in schools in more industrialized areas. In proposals regarding St. Brendan's College, Yeppoon, he had strongly advocated the inclusion of Technical subjects and agricultural courses in the Boarding School curriculum.<sup>9</sup>\*

Unfortunately, because of factors which will be discussed in the next chapter, St. Brendan's was not opened till 1940. If it had opened under the guidance of Bro. Hickey, a new approach there would have been followed in other Brothers' schools in the state. It was only as late as 1937 that the Brothers attempted any Technical work in Queensland at Rockhampton, an attempt which would prove their only failure and that, a dismal one, in technical education. This failure will be examined in Chapter 6.

It was during Bro. Hickey's period as Provincial and shortly afterwards that tremendous interest is manifest in the Province over the professional qualifications of the Brothers. Bro. Hickey was partly responsible for this but it seemed to have its strongest support at grass-root level. Because their attention had been called so dramatically to the need for active postulating the Brothers looked more critically at other aspects of their work. In the 1925 Chapter



the Bro. Assistant from Ireland, Bro. Pius Noonan, who would become Superior-General from 1930 till 1947 "emphasised the desirability of the programme of studies for Australian Brothers leading to a University Course."<sup>10</sup> The 1926 Educational Committee recommended that "a Director of Studies be appointed to aid and direct Brothers in their studies, set and correct their Examinations, issue Certificates of proficiency and reports to the Provincial Council on all matters pertaining to the Education of the Brothers."<sup>11</sup> In the 1928 Education Committee, a new voice was heard - that of Bro. Gabriel Purton who at Adelaide earlier and then at Nudgee had proved himself a most powerful Educationalist.

Apparently mainly through his influence, it was recommended that "an earnest effort be made to have the Juniorate registered as a secondary school" and that an Intermediate Pass should be compulsory for admission to the Novitiate. This was the first step towards the abolition of the "Grades". The move was questioned by the Provincial, Bro. J. Barron.<sup>12</sup> In the 1930 Provincial Chapter, effective steps were implemented by men like Bros. Hanrahan, Purton, Breen, Kearney and Jordon to abolish the "Grades" completely. As a result of these moves and under the influence of the new and scholarly Provincial, Bro. Hanrahan, by the 1935 Chapter, Brothers had gained 1 M.A., 7 B.A's., 1 B.Sc., 2 Dip.Eds., from 1930 to 1935 as well as having 36 Under-graduates and 60 with Matriculation. 100 Brothers and trainees were in that year preparing for Matriculation.<sup>13</sup> In the same year, Bro. E. Breen was appointed Director of Studies to co-ordinate, stimulate and encourage the Brothers' studies.

Men like Bros. Purton and Kearney who were both then prominent because of their work at Nudgee and Terrace were largely responsible for these very important changes within the Order. In the 1928 Education Committee, it had been agreed that a "magazine of studies be published bi-annually" for the benefit of the Australian Brothers.<sup>14</sup> Bro. G. Purton, M.A., became the first editor of "Our Studies" first published from Nudgee in 1929. Over the years, this publication has been a vital force in moulding the thinking of the Brothers. They have been free to forward articles of educational moment to the "Our Studies" whose Editors ( Bro. Purton, M.A., Bro. Rooney, M.A., and now Bro. C. Davey, M.A., a brother of the present Principal of Gregory Terrace) have been left free to publish whatever they consider helpful to the Brothers. No other Province of the Brothers throughout the world has been so far successful in producing such a publication, and very few educational bodies - University, Departmental or otherwise - can boast of an intra-mural publication of the force of the "Our Studies", the quality of its editorial comments and the interest and variety of its articles. In passing it is of interest to the present thesis that the 1931 Educational Committee carried the motion that "it expresses its satisfaction with the scheme of studies for Brothers already in operation in Queensland, directing Brothers towards University Examinations and hopes that this scheme will be extended as soon as possible to the whole of Australia."

Bro. Hickey resigned in 1927 and died shortly afterwards. Many of his changes had been too rapidly introduced and in many ways too autocratically imposed.<sup>15</sup> Nevertheless, Bro. J.A. Kearney makes the following point on Bro. Hickey's policy:

"He had shown that the scope of our operation in Australasia would increase a hundredfold if only we first insisted on colossal development at the centre instead of casual and timorous ventures on the rim." 16

The Brothers gladly welcomed the return of Bro. Barron as Provincial. He followed Bro. Hickey's ideas but with more caution. In 1930, Bro. Hanrahan, the first Australasian Provincial, took over control. While he tended to favour a similar type of Superior as appointed by Bro. Barron and much the same type of administration, he was "able to combine the judicial poise of Bro. Jerome (Barron) and the bold enterprise of Bro. Ignatius (Hickey)." 17 He paid particular attention to the Brothers' studies and his first step naturally enough in view of the 1930 Provincial Chapter was to insist on Postulants securing their Matriculation before entering the Novitiate as far as possible, and to ensure the full period of training in the Scholasticate. All younger Brothers were expected to undertake University studies or Technical courses, as part-time students, when out teaching in the schools.

Bro. Hanrahan had a detailed knowledge of and a grasp of significant trends in education both in Australia and overseas. He served on many Catholic Education Conferences and "he had won a prominent place in the Catholic Educational World." 18 Probably his greatest contribution to Australian Catholic Education was his paper read at the Catholic Education Congress in 1936 on 'A Definite Syllabus of Religious Instruction with Regional Variation.' 19 While that Congress in its decision to form a Catholic Taxpayer's Association had significant political results 20 the ideas proposed, particularly on teaching of Christian Doctrine, have had profound effects on Australian Catholic Education, culminating at the present time in the

production of a series of Australian Catholic Catechisms, regarded by many as the best of their kind in the world. The Congress also demonstrated that the Christian Brothers were the recognized leaders in Catholic education in Australia.<sup>21</sup>

However, between Bro. Hanrahan, the theorist, and Bro. Hanrahan, the administrator, a distinct gap existed. One would normally have expected a greater degree of experimentation evident in the Brothers' schools after 1930, under his leadership. The most disappointing aspect is that, while significant changes took place elsewhere in the Brothers' schools, the only new aspect to their Queensland work was the Agricultural College at Abergowrie opened in 1934.

Before looking at the further spread of the Brothers' schools in Queensland between 1915 and 1950 and any further developments in those schools a few details on the general pattern of Queensland education should be given, to help put their contribution to the educational life of the State into better perspective.

#### 4d. "James, the Builder" and Queensland Education.

Bro. Hickey, and to an extent, Bro. Hanrahan, would surely be contenders within their sphere of influence to Hook's "Event-making" men. Sir James Duhig, D.D., Archbishop of Brisbane, 1917-1965, would likewise fit into such a category. By 1919, the three main metropolitan sees in Australia were occupied by three old boys of the Christian Brothers - Dr. M. Kelly in Sydney, Dr. D. Mannix in Melbourne and Dr. Duhig in Brisbane. All three actively supported the Brothers' work.

Even while Co-adjutor to Dr. Dunne, Dr. Duhig, had been able to secure Brothers for the urgently needed Catholic Boys' School on the

south side of Brisbane. When opened in 1915, nearly 300 boys were in attendance, the largest number of first day pupils in any Brothers' school so far founded in Australia. Many of these boys came from State Schools. As Dr. Dunne became older, he became more cautious. Necessary Catholic churches and schools had not been actively provided to meet Brisbane's growth. Vocations had not been actively encouraged. Dr. Duhig simply had to build but he found it difficult because he still had to secure Dr. Dunne's permission.

As early as April 18, 1901, some negotiations had taken place on the establishment of the Brothers at South Brisbane on the site of the old St. Killian's.<sup>1</sup> No foundation resulted. Bro. Barron sums up the whole picture and stresses the significance of Dr. Duhig

"During twenty years there had been some indefinite desultory talk about establishing the Brothers in South Brisbane. Passage money was sent home but minor disagreements over conditions arose. The issue became dead for 7 odd years."<sup>2</sup> "When the Provincial was in Brisbane (1912) the Co-adjutor Archbishop was very anxious that something should be done for South Brisbane but after interviewing the old Archbishop it was felt that nothing could be done as long as he lived."<sup>3</sup> "In 1914, Dr. Duhig again became active in introducing the Brothers into Brisbane. He asked the Bro. Provincial not to ask for any conditions or guarantees as the old Archbishop would agree to none and that he (Dr. Duhig) would see that the Brothers were adequately supported and that when the old man died, we would get any terms we wanted."<sup>4</sup>

Shortly after South Brisbane School became established, Dr. Dunne died, an extremely wealthy man with his diocese poor in the churches, schools and institutions considered necessary for any Australian diocese. In 1875, Dr. Dunne had strongly opposed the introduction of the Christian Brothers to the Brisbane diocese; when he died he left a substantial sum to these very men - an eloquent testimony to his regard based on more personal acquaintance with the Brothers.

"The Archbishop left £90,000 - £15,000 to St. Stephens and two-thirds of the remainder to the Sisters of Mercy, one-third to the Christian Brothers for education in Queensland.

The Brother Provincial with the concurrence of the Brothers Consultors and some other experienced Brothers asked the Archbishop to take control of our share of the bequest and administer it as he saw fit. He was very grateful and assured us that the money would be spent as we thought best and would not be touched till instructions regarding it came from the Holy See. In the course of the year, the Bishop agreed to advance money for class room and music rooms at Nudgee and a residence at South Brisbane (viz. £17,000 and £9,000 resp.). At the end of the year the decision from Rome gave £54,000 to the Archbishop, £20,000 to the Sisters of Mercy and £15,000 to us. During the year, the Provincial was assured by the Archbishop that no matter how Rome decided we would get £30,000."<sup>5</sup>

The Nudgee Annalist makes the further point that the Archbishop expressed disappointment over the fact that he received no offer of assistance from the Sisters of Mercy, whom he considered favourably placed financially.<sup>6</sup> The Annalist states that the Archbishop used this money for classroom extensions (including science laboratories) at Terrace, the additions at Nudgee and South Brisbane, as well as additions to the Ipswich residence and the purchase of land for the Bundaberg School.

About this time, Dr. Duhig reversed Dr. Dunne's policy of confining the scope of Catholic Education in the Brisbane Archdiocese to only two orders - the Sisters of Mercy and the Christian Brothers. While no new teaching order of men, either priests or brothers, were introduced into Queensland until 1928, Dr. Duhig accelerated a trend introduced in 1916 as regards Orders of women after the attitude adopted by the Mercy Order over Dr. Dunne's will.<sup>7\*</sup> Between November 1915 and 1930, ten different Orders of women had established schools in the Archdiocese of Brisbane. Two other Orders opened

schools later, one in 1952 and the second in 1963.<sup>8</sup> These Orders of women in many instances spread to other Queensland dioceses after becoming established in Brisbane excepting the Sisters of St. Joseph and the Presentation Sisters established in Rockhampton about 1900. More to the point here, Orders of men opened schools in Queensland in the following years (I include for later reference other relevant statistics).

<u>Order.</u>	<u>First School in Qld.</u>	<u>No. Schools 1964.</u>	<u>Pupils</u>	<u>Sec. Pupils</u>	<u>Teaching Religious.</u>
Christian Bros.	1875	27	10,164	5,191	162
Marist Bros.	1928	5	2,394	1,297	51
Missionaries of the Sacred Heart	1931	1	380	355	19
Augustinian Fathers	1947	1	842	451	12
Oblate Fathers	1954	1	376	194	9
De La Salle Brothers	1955	1	612	400	10
Franciscan Fathers	1956	1	600	310	10

As far as I can judge, the Christian Brothers as a whole have welcomed the introduction of other teaching orders of men into Queensland. They have been unable to staff their existing schools as they would have desired and at the same time, undertake new foundations. Their only disappointment has been that other Orders have not matched their own expansion in the State since 1928 and helped more to meet the genuine desire of most Catholic parents to have their sons taught in properly staffed Catholic schools, in spite of the cost involved.

While Dr. Duhig and under his leadership, other Bishops in Queensland have provided large numbers of new Churches, hospitals, homes for the aged, and charitable institutions, they have not neglected other important aspects of the Church's development especially the establishment of a Regional Seminary at Banyo and two University Colleges at St. Lucia. However, in all cases, their main energy has gone into the provision of Catholic schools. The following figures give some idea of the Queensland effort in comparison with the total Catholic Educational effort in Australia.

Table 8. Catholic Education Statistics, 1964.

	Schools	Primary Pupils	Secondary Pupils	Total	Catholic Population	
Queensland	358	51,285	17,923	69,181	369,862	
Australia	2,039	337,739	133,880	471,619	2,592,806	10

This means that while Queensland's Catholic population is 14.2% of the whole Catholic population of Australia, yet it educates 14.7% of those educated in Catholic Schools of the Commonwealth and at secondary level 13.9%. (It concedes to other states a Gr. 7 which is regarded as primary in Queensland but as secondary in the other states).

Dr. Duhig particularly has on many occasions focussed the attention of his flock on problems of State or national importance. He has at times been a hard critic of State education but on the whole, has appreciated the contribution made by the State and Churches other than his own to the State's development by way of education provided. Even as early as 1915, he was able to use the opening of the Laidley Convent to highlight the inequalities of educational opportunity existing between city and country areas.



"Surely the children of country districts were entitled to receive an education as good as those of the cities. Unhappily the children of country districts of Queensland were handicapped in this respect. In the cities and larger towns they had high schools and grammar schools, while frequently they had in the country to depend upon a small provisional school."<sup>11</sup>

At that particular time, the people of the Lockyer Valley were pressing for a District High School and in a fairly regular Friday feature on "The Schools", the 'Courier' makes reference to the feeling that higher education should spread as being "acute in the more progressive of our country districts" like the Lockyer Valley. The Minister's attitude is reported in the same article that where there was a guarantee of at least 20 intending pupils above 5th class from the 200 pupils already existing from which high school pupils could be obtained, there should be no difficulty in providing a high school top.<sup>12</sup>

The Brothers' schools had already pointed the way to the State on the need for a wider provision of secondary education than it was doing by means of State-endowed secondary schools. These schools had demonstrated that this could be done within the limited finances and staff available to the state especially by means of the "secondary tops". By widening the application of the scholarship, these schools had acted as powerful stimulus to Church leaders, other than Catholic, to set up their own schools especially in view of the questioning in such men's minds at the end of World War I. The type of questions facing such men were : How can such a catastrophe be avoided in the future? What can be done to stem the forces leading to moral decadence in the society of the 1920's? Is a purely secular system of schools with a fillip of a half hour's religious instruction per week really adequate? The response of

these Churches after 1920 was fairly significant at secondary level although it was largely confined to upper classes of society.

In a long letter to the Minister of Education, the Headmaster of the Townsville School in 1920 discusses many of the difficulties of his school such as the sharing of the 51 State Scholarships obtained in 1920 in Townsville between B.G.S., Townsville C.B.C., "Mt. Carmel", Charters Towers, Townsville Tech., the Townsville Convent, St. Anne's School, and All Souls, Charters Towers. He then makes the point about class distinction in Church Schools. While there may be some justification in his comments as regards the Anglican and Protestant Schools as catering for the better off sections, they would certainly not be applicable to the Brothers' Schools. Furthermore, I would not agree that the Grammar Schools had been available to all classes of society.

"I believe in the Grammar Schools and rejoice in their blend of all classes and all religions. We are now undoubtedly "up against" a serious difficulty in the development of denominational schools, which are at any rate, so far as the Church of England Schools are concerned run as "class schools" to avoid the contamination of those awful state schools - this is the kind of way they talk (I think the impelling force with parents is rather snobbery than religion)." <sup>13</sup>

In the next chapter I have given a fairly complete table of figures of secondary pupils in Queensland Schools. One is immediately disappointed in the complete stagnation after 1929 as far as the Grammar Schools are concerned. The State's record is not much better. Add to this, the numbers in the Church schools including Catholic Schools and one can see that the total numbers in Queensland being educated at Secondary level is disappointingly low.

The position becomes even worse when secondary courses

available are examined. While underlying assumptions in the natural sciences were being challenged and while new avenues were being explored in the microcosmic world of the atom, the prescriptions of Physics and Chemistry at Junior and Senior level in Queensland were not significantly changed between 1920 and 1950 and likewise in spite of the great advances made in Mathematical method, historical approach and the whole scope of organized knowledge, the Queensland syllabus for secondary schools underwent very little change.

Why should both these trends have persisted for so long in Queensland? Here I suggest only a few possible lines of enquiry as I do not consider that the scope of this present thesis requires any complete analysis. The Scholarship system was based on a fairly delicate compromise and was unique in Australia as far as State aid was concerned. The Catholics were not as urgent as they were in other States for such aid and State politicians were not prepared to disturb the status quo. I would refer the reader to the figures in Chapter 6 on finance of the Brothers' Schools where, in country areas particularly, the tuition fees received under the Scholarship scheme accounted in many instances for more than half the total income available. The grave difficulties experienced in the 1930's by the Brothers when the Scholarship was restricted is indicative of its financial importance.

The period likewise embraces the almost unbroken Labor Rule in the State. Any single party in power over a long period will tend to be conservative. This was probably more so the case with the successive Labor Governments of Queensland in educational matters

because of two factors. Firstly many of the Labor members entered Parliament through the ranks of the Trade Union Movement. While many of these members proved very capable Ministers, quite often they lacked the formal education to appreciate changes of educational moment that were occurring elsewhere. Ministers of Education, Inspectors and even Directors of Education usually had had most experience with primary classes. In one of his reports<sup>14\*</sup> the Minister of Education, Hardacre, more or less repudiated any responsibility by the Department in the matter of secondary and University education. In the main centres of Brisbane, Rockhampton, Toowoomba, Townsville and Ipswich etc., the High School formed only a department of the local Technical College and in general over the long period between 1914 and 1950, the Principal of the Technical College who was responsible for continuation classes, apprentices and adult education was likewise responsible for State secondary education - a most unsatisfactory arrangement, on any score. But still as far as many Labor politicians were concerned quite adequate as their own interests would be towards the more practical aspects of education. Even the phrase "Post Primary Studies" which has persisted in Queensland until 1965, militates against any clear concept of secondary education.

The various limitations on the spread of satisfactory High Schools are connected with conservatism inherent in the long Labor Rule. A second factor was also in operation. The Moore Government which was non-Labor in 1930 changed the operation of the Scholarship. Those opposing the change saw in it an attack on the Denominational schools and an effort to stimulate the High Schools which were regarded quite often as inferior to the

Grammar Schools and the better organized Church Schools. The Government was disastrously defeated in 1932 and Labor returned under Forgan-Smith. The Scholarship was restored to its 1929 position. How decisive the Scholarship changes were in the defeat of the Moore Government is difficult to assess. My point here is that the myth or otherwise of the high electoral potential of the scholarship issue persisted. The status quo was maintained until 1963 on the scholarship.

The University of Queensland, through its Senate, controlled the contents of syllabus at both Senior and Junior level up until 1963. While this year (1965), the Senate control over even the Seniors appears to have been lost, in point of fact, the favoured position of University staffs on subject committees appears to me at this stage to indicate the continued dominance of the University over trends in secondary education in Queensland. So far, this University control has probably been the greatest single factor militating against necessary changes in Secondary education in Queensland. One factor has been the divorce of teacher training from the University and then, as far as I see it, the late development of and very poor standards prevailing in the Education Department at the University itself.

This then was the setting of the Brothers' work in Queensland during the period, 1915-1950. Within the Order itself, the factors like over-extension of the resources and the conservation of Bro. Barron led to initial difficulty. Then followed the work of Bro. Hickey who focussed the attention of Brothers on fundamental needs. By 1930, forces within the Order had been

marshalled so as to enable the Order to move gradually towards a greater participation in secondary education.

In the next two Chapters will be examined the expansion of the Order during their period and the precise changes made within their Queensland schools.

REFERENCES.4a. Introductory.

1. Congregation Statistics supplied to all communities, May, 1965.
2. See figures given in Chapter 6.
3. Greening, Bro. W.G., "Mannix Thesis in Education", Melbourne Education Studies, 1964. See also his Second Year B. Ed. Thesis on "The Origins of St. Kevin's Central School, 1918" (Melbourne University, 1962).
4. C.B.E.R. 1914 "Corpus Christi Procession at Nudgee", p. 181. 10,000 people were present at the first Procession in 1913, at which 6,000 marched. These included the Nudgee Cadet Corps, pupils of Christian Brothers' schools, Past Brothers' Football Club and other Catholic groups. The Old Boys who carried the canopy were F. McDonnell, H.D. Macrossan, J. Fihelly, P. Masterton.
5. "Sub-Junior Examination Association of Christian Brothers of Queensland." Minutes etc. The first meeting held in 1921, constitution etc. adopted July 2, 1922.
6. L.B.B. These letters reveal the steadfast character of the man.
7. See remarks in Chapter 2 on the Townsville Foundation.
8. Life of Bro. Barron, op.cit. p.460

4b. Below Capacity.

1. B.F. p.156
2. Life of Bro. Barron CBER, 1950, p.463
3. B.F. p.163
4. ibid p.165
5. ibid p.191
6. ibid p.200
7. ibid p.224
8. ibid p.262
9. ibid p.268
10. L.B.B. 22.10.1918
11. B.F. p.189
12. ibid
13. e.g. Bro. X. Butler, after a successful term in charge of C.B.C. Toowoomba, was in poor health. He was then appointed postulator.

14. L.B.B. January, 1912.
15. B.K. p.235
16. B.K. p.277
17. B.K. p.284
18. About 10 Irish Brothers came after that date, 2 to start the Deaf and Dumb School at Castle Hill and a few for health reasons.
19. June 1899.
20. Anchen - "Frank Tate and His Work for Education" (A.C.E.R. Melbourne 1956), see p.66-70, particularly.
21. B.F. p.188
22. ibid p.161-163.
23. Minutes of the Teachers and School Registration Board.  
10-9-1906 (Copy S.A.)
24. B.F. p.188
25. "Life of Bro. Barron" op. cit p.470
26. B.K. p.194
27. "Life of Bro. Mark McCarthy" 1865-1956 CBER 1957.  
(These remarks came from Bro. A. Kearney) p.218
28. "Life of Bro. Michael Benignus Hanrahan" CBER 1955 p.219.
29. Minutes of Meetings of Educational Committee Nov.17, 1906  
On further examination, this was made to apply only to primary teachers.
30. Minutes 27.12.1910
31. Crawford, Bro. B.D. "A Teacher Training Programme in Theory and Practice" (M.Ed. Thesis, University of Sydney, 1964)  
Ch.9 onwards.

#### 4c. Break Through

1. From "The Green Sphinx" first published 1905 and quoted in "Life of Bro. P.J. Hickey" CBER 1928, p.368.
2. ibid p.391
3. For "S.D.D.", all boys were encouraged to give some of their pocket money towards the Juniorate, especially the new Strathfield Chapel, built at a cost of £16,000 in 1925, and paid for well before 1930 by the contributions of the Brothers' boys (Record Sections, S.A.)
4. The former Practising School at Burwood opened in 1910 was over two miles from the Training College. The new school was far more convenient and suitable.



5. Report of the Victorian Inspectors 1929 (S.A.). The School has grown to become the largest Brothers' School in Australia.
  6. Articles: "Brother Burke - A Retrospect" CBER, 1906, p.109.  
"Manual Instruction in Secondary Schools" CBER, 1913, p.169.
  7. H.A. Toowoomba.
  8. C.B.O.S., 1952, p.26. Schools marked \* were converted completely into Techs., in line with the Victorian Syllabus.
  9. L.B.H. to Dr. Hayes, 23-2-1926. "I have written to W.Palmer (Architect for St. Brendan's) on the subject of manual instruction and art rooms - very important sections of our future work ---- The subject of agriculture must not be omitted and I have in mind a section of the ground with soil deep enough above shingle or gravel, suitable for experimental plots."
  10. "Minutes of Provincial Chapters", 1925 (S.A.).
  11. "Minutes of Educational Committees", 1926 (S.A.).
  12. "Minutes of Educational Committees", 1928 (S.A.).
  13. "Minutes of Provincial Chapters", 1935 (S.A.).
  14. "Minutes of Educational Committees", 1928 (S.A.).
  15. See "Life of Bro. Barron", op.cit p.472.
  16. "Life of Bro. Hanrahan" p.380
  17. ibid p.383.
  18. ibid p.331. He was Catholic representative on the Bursary Endowment Board for N.S.W. from 1926 onwards. His writings include the following articles - "The Effectiveness of Religious Teaching" (CBER, 1924); "The Teaching of the Catechism" (Australian Catholic Record Vols. I, II p.21, III p.21, IV p.31) article in Acta Congressus Catechisticae Internationalis, M.C.M.L. (Vatican Press, 1953, p.452-6).
  19. Catholic Advocate Press, 1937, p.103.
  20. See C.B.O.S., Oct. 1937 "The Education Question in Australia".
  21. See Report of First National Catholic Education Conference of Catholic School Inspectors, Adelaide, 1936. Also articles by Bro. Hanrahan on teaching of Christian Doctrine and by Bro. R.B. Hanley, "Catholic Technical Schools of Australia", "Australian Catholic Education Conference" p.315 (Nov. 1935).
- 4d. "James the Builder" and Queensland Education.
1. LBT (to Bro. Barron) 18.4.1901
  2. B.F. p.237
  3. ibid p.226
  4. ibid p.254
  5. ibid p.260

6. N.C.A. Entry for 1917.
7. I am surprised that both Sisters M.Xaverius O'Donohue and Sr.Anne McLay both ignore this aspect of Dr.Duhig's introduction of other teaching orders, in their works on the Mercy Order.
8. C.Y.B. 1964-1965, p.289-318
9. ibid. The de la Salle Brothers opened in Roma in 1932 and withdrew in 1942.
10. ibid.
11. "Courier" 15-7-1912.
12. "Dourier" 6-9-1912.
13. Rowland in Hexham, Minister for Education 3.8.1920. (Grammar School Files, Q.S.A.)
14. Q.E.D.R. 1915, p.10. The Minister for Public Instruction maintained that it was the sole responsibility of the University to supervise Secondary Education in the State.

CHAPTER 5.STEADY PROGRESS 1915 - 1950.5a. Its Extent.

The Brothers' schools continued to make steady progress in Queensland during this period in spite of such difficulties as the over-expansion up to 1914, the closing of the supply line of Brothers from Ireland and the necessary curtailment of training of the younger Brothers in the 1920's. Brothers' schools in country areas began to play a more significant part in community affairs. At primary level, most Brothers' schools joined with State primary schools in sporting competitions while at secondary level, similar competitions grew up between State High Schools, Grammar Schools and the Brothers' schools. In football, particularly, the teams from Brothers' schools proved formidable opponents to those from other schools. Nudgee and to a lesser extent, Terrace, did well in G.P.S. competitions. Examination results in general continued to be satisfactory.

From the point of view of public importance was the increasing number of Brothers' Old Boys in prominent public positions. After 1925, the judiciary seemed to have been a special preserve for Brothers' Old Boys. They were likewise prominent in medicine, the Civil Service and law and were beginning to fill important positions in all walks of life. In any town of reasonable size, a Past Brothers' Football Club was established by 1935. A vigorous Christian Brothers' Old Boys' Association flourished throughout Queensland. Increasing numbers of Old Boy Priests were working amongst the Catholics of the State.

Continual pressure for new openings by Brothers was applied to the Provincial Council during this period by Catholic leaders. This was to be expected in light of the Brothers' past performances and the prominent position of their Old Boys in Church and State. This has been a consistent phenomena from the 1920's to the present day. In Queensland, besides applications for Brothers to staff the schools where they actually have been established, requests have been made for them to open at Cairns, Longreach, Bowen, Rosalie, Red Hill, Roma, Toowoomba with a boarding school, Enoggera, Bulimba, Charleville, Gladstone and Greenslopes.<sup>1</sup> In some instances, other Teaching Orders have been able to open in such centres after the Christian Brothers were unable to provide staff.

Actually, the Brothers did open in eight centres between 1915 and 1950. This represents a slight fall-off in the rate of expansion - 8 openings in 35 years as against 12 in the previous 40 years. However, such openings as well as expansion in their existing schools imposed tremendous strain on resources in manpower and money. Of course, expansion and development up till 1950 cannot be compared with what has occurred from 1950 onwards. As a result of their solid achievements up to 1950, the Brothers have become, to a large extent, prisoners of their own success to-day, in this present era of rapid expansion and ever increasing demand for accommodation. In spite of the best will in the world, they have not been able to cope with the demand and often they have to witness the angry frustration of Catholic parents forced to send their sons onto non-Catholic schools.

Already, in Chapter 2, a fairly definite pattern in the manner of foundation and early development has been established. The

Schools opened during the period, 1915-1950, followed a similar pattern. A genuine need was felt by Priests and Bishops for a Brothers' schools in that the Catholic population had reached a satisfactory level to support such a school and there was an evident drift of Catholic boys to State Schools. The relevant figures on these foundations are indicated in the following table.

Table 9.            Foundations, 1915 - 1950.

	Date	Town Population	Convent School Foundation.
South Brisbane	1915	160,000	1889
Bundaberg	1919	10,000	1872
Albion Heights	1928	250,000	1889
Mackay	1929	9,120	1871
Abergowrie	1934	10,250 <sup>2</sup>	1915
Indooroopilly	1938	320,000	1928
Yeppoon	1940	34,696 <sup>3</sup>	1916
Ingham	1949	4,790	1915

While a pattern, very similar to that outlined in Chapter 2, is evident, every new opening has its unique elements. In the following few pages, some attempt will be made to isolate such elements and in so doing, new facets of the Brothers' continuing response to the challenge of a mixed society for Catholics will emerge. At the present time, when vast sums of public money are being literally poured into State-sponsored forms of education at primary, secondary and tertiary levels, one can easily lose sight of the immense difficulties experienced by educational bodies which receive little or no State assistance in providing educational facilities. Even at the present time when the finances available to such a body as the Christian Brothers are far more plentiful than ever before, it should be remembered that every additional class-room provided, playground sealed, oval levelled, library opened etc. represent tremendous sacrifices by the parents and arduous efforts by the staff.

Catholic parents on finding that their children are denied the opportunity of a Catholic education are often hostile that such a position has arisen. An examination of some of the difficulties encountered by a Teaching Order and by the particular Catholic community in founding a school is quite pertinent to the present situation. One point that is often evident in such foundations is the lack of co-ordination in the Catholic educational set-up. The difficulty arises out of the fact that the parish is the unit of administration within the Church and that each diocese is autonomous. Catholic schools, and this is particularly the case with Brothers' schools, often cater for several parishes while Catholic Educational problems extend beyond any single diocese. It is only as recent as 1964 that any serious attempt at co-ordination has been undertaken anywhere in Queensland and so far only at diocesan level.

In spite of such limitations within Catholic Education, which have become more apparent since 1950, and of serious difficulties within the Order itself as indicated in Chapter 4, the Brothers' schools did continue to progress in Queensland and in the particular period here under review, a further eight schools were established - no mean achievement in itself. The manner of their foundation is next examined.

#### 5b. Further Foundations 1915-1950.

1. South Brisbane, 1915. As already pointed out, from a Catholic point of view there was an urgent need for a Catholic Boys' School in the area. But firm commitments elsewhere and hesitation on the part of Dr. Dunne caused the establishment of the school to be delayed. It was finally Dr. Duhig's influence and initiative

which caused the school to be opened. Dr. Duhig followed the procedure he had used in the case of Townsville and contacted personally the Superior General in Ireland. Brothers were guaranteed for 1915.<sup>1</sup> Dr. Duhig, as a progressive young prelate, seemed particularly anxious to ensure that the school buildings should be the best possible. Dr. Dunne gave £3,000 towards the school erected at a cost of £7,000.<sup>2</sup> The diocese became responsible for the liquidation of the debt and for general maintenance. One difficulty arose over the residence. In 1914, Brother Barron wrote to Dr. Duhig insisting on a separate residence for the Brothers. "The place is too far from Gregory Terrace and the double journey would impose too great a strain on the Brothers." The Brothers resided for a time in a private house till their residence was built in 1918.

The school opened after Easter, 1915, with an enrolment of 270 boys.<sup>3</sup> By May 1915, there were nearly 300 boys on the roll including 20 boys in the Sub-Junior class. These lads studied English, Latin, French, Algebra and Euclid.<sup>4</sup> From the report of the Departmental Inspector we can gain some idea of the background of the staff. His remarks verify observations previously made on the type of training given as well as the fact that the Australian Brothers were becoming increasingly important. The Inspector notes elsewhere that Bro. Brennan was in charge of the highest class in the school, i.e. the Sub-Junior class.

Brother Hogan Head Teacher, trained at Merino and registered as a Secondary School Teacher by the Registration Board of Victoria. During his 34 years of experience as a teacher he has opened seven schools, St. James' Brisbane, North Melbourne College, St. Mary's West Melbourne, St. George's Carlton,

St. Joseph's Abbotsford, St. Mary's in Sydney and St. Laurence's South Brisbane.

Brother Brennan trained in Strathfield, N.S.W. He is a matriculated student of the Melbourne University and is now taking a Science Course with the Queensland University. He is registered as a primary teacher of Victoria but is able to teach Latin, French, English and Maths.

Brother Doran trained in Petersham. Nine years' experience in Queensland.

Brother O'Connell trained at Merino. Honours in Junior, Middle and Senior Irish Intermediate. Qualified to teach English, Latin, French, Gaelic, Science and Maths.

Mr. Deane trained at St. James' as a Pupil Teacher!<sup>5</sup>

One unfortunate aspect of St. Laurence's earlier development was that it was kept subordinate to Terrace and in spite of the fact that its Junior class was sometimes as high as 50, it was not permitted to take Senior boys. Thus a promising student like James Mahoney spent most of his school life at St. Laurence's passed his Junior, and then went on to Terrace for his Senior. He later became a Rhodes Scholar and is now Professor of French at the Queensland University. St. Laurence's was a member of the Schools Association which became known as the G.P.S. in the 1930's but was not able to continue in the Association because of its lack of Senior pupils. Just when it began to develop up to Senior, the Second World War broke out and in 1942, the school was taken over by the Australian Army. A small number of boys were able to be retained at Greenslopes. It was really only in the late 1940's that the school began to develop fully.

2. Bundaberg 1919. In 1914 when Dr. Duhig had secured definite assurance of Brothers for South Brisbane he made application for Brothers for Bundaberg and Rosalie.<sup>6</sup> Even as early as 1904 "the people of the then poor town of Bundaberg were anxious to



get the Christian Brothers. Money was left by or given by a Mr. Duffy for that purpose. Later Mr. McNaughton gave £500.<sup>7</sup> Apparently at one stage Mr. McNaughton had promised to pay all the necessary money to have the Brothers at Bundaberg but the Parish Priest declined this offer. When Dr. Duhig became Archbishop in 1917 he renewed his request for Brothers for the town.<sup>8</sup> Brother Barron was prepared to open Bundaberg in 1919 as it was really a long standing commitment.

However, the Archbishop was in a delicate position. While Fr. Minnagh fulfilled his priestly duties, he had apparently shown more civic enterprise as Mayor of Bundaberg, and a great deal more commercial initiative than pastoral care of his people.

"Fr. Minnagh acquired all the property around where the school and house are now situated. Before he left Bundaberg, the Archbishop gave him £1,100 for the house and the strip of land at the back. A picture theatre and some houses were built by Fr. Minnagh on the remaining portion of the property and those he sold for some thousands. Had all the land been kept for school purposes the Brothers now would have a magnificent playground."<sup>9</sup>

The house referred to had been "Oakhampton House" which originally had been a private Grammar School. Such schools seemed to have been responsible for a considerable amount of higher education in the colony between 1870 and 1900, before they disappeared from the educational scene.

By May, 1919, there were 132 boys in the school with 16 pupils in the Secondary department. Brother Hogan was again the Principal of the school. Brother Hogan's letter of application for approval points to a standard approach in the Brothers' schools.

"This new establishment is now conducted on the same lines as our schools at Gregory Terrace, Brisbane, St. Laurence's, South Brisbane, Rockhampton, Townsville and other places in Queensland. Brother Reidy who is in charge of the Secondary Department, for years past has been engaged in Secondary work in the State and has been eminently successful. Last year he sent up 28 lads from Nudgee College for University Examinations and all were credited with a pass. His experience as a teacher extends to Ipswich, Toowoomba, Sydney and to several of our schools in Ireland."

Brother Hogan notes the qualifications of Brother Molloy who was also on the staff. "He had taught in Ireland, Bristol and New York. He had passed the six years' secondary course in Ireland, the different Maths and Science examinations in connection with South Kensington, London, as well as passing his first year B.A. at the National University, Dublin." <sup>10</sup>.

A few aspects of the Bundaberg school's subsequent development disappoint, and I shall return again to this foundation.

3. Albion Heights, 1928. For reasons explained above, the Brothers in Australia experienced grave difficulties over staffing existing schools in the early 1920's and between 1920 and 1927, only seven new foundations were made, none of which was in Queensland. By 1928, the postulating of Brother Hickey had borne good results, and a far more plentiful supply of Brothers was becoming available. During that period Dr. Duhig had proved persistent in his requests for foundations. In 1920, he renewed application for Brothers for Rosalie<sup>11</sup> but at the time his own extensive building programme had left him short of money and no foundation was possible. Request for Rosalie and also for Red Hill was made again in 1922 and both were promised for 1926.<sup>12</sup> The site at Red Hill proved difficult to finalize and so in 1926, the Archbishop decided on Woollowin and promised the Brothers the

school, when ready.

"Negotiations for the purchase of the property fell through and His Grace then transferred the foundation to Clayfield (or Albion). Here he secured a property of some two acres with a one-storey house which would serve as a residence for 4 or 5 Brothers." <sup>13</sup>

Dr. Duhig felt that the boys on the north side needed another school away from the city.<sup>14</sup> The Albion site provided a beautiful setting for a school. From 1928 onwards, and more especially in his declining years, Dr. Duhig seemed to have had a special predilection for this school more than for any other of the numerous buildings for which he was responsible. Between 1959 and 1961 he contributed over £60,000 through the purchase of "Whytecliffe" and the surrounding land towards the development of the school which has followed very rapidly since that date.

The choice of Brother P. O'Driscoll as first Superior was a fortunate one. St.Columban's seemed to have generated early a very intense bond between pupil and master and in its comparatively short history has produced a significant number of prominent Old Boys in spite of the fact that like St.Laurence's it never received the same consideration as regards staff as Nudgee and Terrace did over the years, and that so soon after its opening, the difficult Depression years militated against its favourable development.

4. Mackay 1929. The Mackay foundation is treated at greater length because all letters relating to its foundation have been preserved and more especially because this foundation reflects better than any other the Brothers have made the great difficulties which can be encountered in actually founding an independent school and the tremendous triumph that the eventual opening represents. The Mackay school is also interesting as a

comparison with that of Bundaberg. The setting for both schools were so similar. Bundaberg CBC opened ten years earlier than Mackay CBC; the town itself was a larger town. Yet while not entering into tedious details, I saw reflected in the Annals of both schools disappointing progress on the one hand at Bundaberg and yet substantial achievement at Mackay. The question arises here as to the type of community in which the Brothers have proved most effective. I shall return to this part in my conclusion.

Both Bundaberg and Mackay had similar reasons for their original foundation - river, port, cattle and later cane. By 1891 Bundaberg had a population of 3,892 people while Mackay's population was 3,597. For a variety of reasons - some economical and other<sup>s</sup> political - Bundaberg had enjoyed the faster rate of growth, as indicated in the following figures.

Table 10. Rate of Growth of Bundaberg and Mackay.

	1891	1901	1911	1921	1933	1947	1954	1961
Bundaberg	3,982	5,200	8,728	10,070	11,466	15,926	19,951	22,799
Mackay	3,597	4,091	6,135	6,397	10,665	13,486	14,762	16,809

However, a large number of Catholics (Irish first, then Italians and Maltese) settled around Mackay. Bundaberg has a smaller Catholic population. The early priests there, Frs. Beucas and Mulcahy, proved far more zealous pastors than did some of the priests at Bundaberg. If anything one would have expected the Brothers to have been established at Mackay about the same time as they were at Bundaberg. The fact that Dr. Duhig so strongly supported Bundaberg's foundation may be partly the reason.

The first application for Brothers was made by the Parish Priest of Mackay, Fr. Mulcahy, to Bro. Barron in January, 1915, in which he alludes to the visit of his Bishop, Dr. Shiel, who had

commented on the large number of boys at the convent. Brother Barron declined but said he would reconsider the position in 1919.<sup>15</sup> Natural forces such as the cyclone and floods, prevented any foundation in 1920.<sup>16</sup> Fr. Mulcahy then renewed his request in 1924 and makes explicit the usual type of reason so often referred to in this thesis as to why pastors wanted Brothers in a particular area.

"You promised us Brothers for 1925. I wonder if the promise still holds good. We need the Brothers very badly. There are a large number of our Catholic boys going to the State School. The reason is the usual one - boys require a man over them." <sup>17</sup>

However, the Bishop of Rockhampton had waited five years for a boarding school at Yeppoon and as the Congregation at that period could not supply staff for more than one opening in a year the Bishop had decided that the Yeppoon College should take precedence as the Sisters (at Mackay) were very efficient." <sup>18</sup>.

Foundations elsewhere then followed while at the same time much effort and staff were being absorbed in the establishment of Technical Departments under Brother Hickey's impetus after 1925. Fr. Mulcahy still persisted and showed that there were 97 boys in the Mackay Convent, 47 at South Mackay Convent and 54 at State Schools in Mackay. He considered that "Fr. Murtagh of Marian would send his older boys into a Catholic school in the town" and pointed out that "Mackay's population of 7,000 had about one third Catholic."<sup>19</sup> He urged that the Brothers should come immediately and occupy the old presbytery as temporary residence and use the old club rooms as a temporary school. From what has been indicated in Chapter 2, it was only natural that such a suggestion was turned down and the priest was promised Brothers

as soon as he could provide adequate facilities.<sup>20</sup>

The next difficulty encountered was a very common one in many proposed openings in that the Bishop refused to allow any increase in debt. Fr. Mulcahy guaranteed that buildings would be ready by 1928.<sup>21</sup> Nothing further happened and in June, 1927, Bro. Barron wrote requesting the pastor to state precisely what he intended to do as he had to judge on requests for Brothers elsewhere.<sup>22</sup> The Bishop was unwilling to allow any start on any building towards the end of the year because of the "wet season". A start would be made by May, 1928.<sup>23</sup> Bro. Barron had already advised the pastor on the type of school building required and in general, this seemed to have been the usual procedure before 1940.

"Follow those of a small but modern State school in your district. Five rooms will be required, four for general work and one for secondary teaching. 30ft. by 24 ft. or 25ft. wide are suitable dimensions. The lighting should be mainly from the east or from the south and the arrangement should be such that this light should be on the children's left. Verandahs on the North and West would seem to be essential in your climate."<sup>24</sup>

The buildings were finally under way by 1929 and in May, Mgr. Mulcahy<sup>25</sup> strongly favoured that the Brothers should commence work in July - an unusual procedure as the Brothers in general commenced a new opening in January. He gave a three-fold reason:-

1. Keep faith with the people of Mackay. Otherwise their interest will flag.
2. Request the Apostolic Delegate who will be visiting to open the school. "If the Brothers are not there for the opening, it would be like staging "Hamlet" without a Prince of Denmark."
3. Collection. "The sugar season will be in full swing and there will be plenty of money about. Besides weather conditions are more likely to be favourable than in the summer months. We had to postpone the blessing of the foundation stone for three weeks on account of the weather."<sup>26</sup>

The last reason was the one uppermost in the priest's mind as the money collected was so very important. However, the school was not finally opened until September, 1929, because of building delays.

So far the more obvious aspects of the foundation have been followed from the wealth of source material available.<sup>27</sup> But, some assessment of the subtler but less tangible forces at work should be considered. Typical, I think, of any foundation of a Catholic school or major extensions of such a school are the words "Agony and Ecstasy". This can well be illustrated in the case of Mackay. First the agony of a Fr. Mulcahy, desirous of giving the Catholic boys of his district an adequate Catholic education. Then, the agony of a Bro. Barron wanting to assist but prevented because of inadequate manpower. The agony of the Catholic people of Mackay forced to find the initial capital, the interest payments, the money to liquidate the debt, then the money for the Brothers' support, maintenance, repairs and extensions, and finally after 1953 the wages of the secular masters. The agony of the men's committee - 47 originally under the chairmanship of C. Bagley, to assist in planning, organizing art unions, fetes and appeals.<sup>28</sup> (The school would finally cost £3,800 and residence £4,450. £700 had been raised prior to the laying of the foundation stone. £465 at the opening and a further £1,301 from functions.<sup>29</sup> The rest had to be raised by bank loans.) The women of the parish too had to assist with the functions.

Then the ecstasy of the Catholic people on that opening day, September 22, 1929, when their Bishop, Dr. Shiel, so clearly stated the purpose of Catholic education,<sup>30</sup> in the presence of

Dr. Duhig and Dr. Heavey, Bishop of Cairns, and a large gathering of Catholic people. Their joy, too, at having another Religious community in their midst. The satisfaction of the Brothers that a new avenue should be opened up for the exercise of their zeal for souls. Even the joy of "the committee of ladies looking after the petty furnishings",<sup>31</sup> that the Brothers' residence should look so well. Then there would be the joy of Brothers, boys and pupils alike when the first old boy of the school Dr. W. Smith<sup>32</sup> would be raised to the priesthood and the satisfaction in 1964 when at last having been permitted to form a Senior class, a member of that class<sup>33</sup> should win an Open Scholarship.

After Mackay, the Brothers founded further north. The next foundation reflects the greater variety of educational work being attempted throughout the Province. Earlier, I had said that the 1936 Catholic Education Congress at Adelaide had reflected the leadership of the Christian Brothers in education. This is the case on account of their results as well illustrated in their Queensland schools, the extent of their work by 1936 as well as its variety.

5. Abergowrie 1934. In all States of the Commonwealth, the Brothers control ordinary day schools and boarding schools as is the case in Queensland. The training colleges of the Brothers are situated in N.S.W. and Victoria. In N.S.W. again, the Brothers conduct special schools for the Deaf and Dumb and the Blind while in Victoria, they have three complete Technical Schools and two orphanages with a hostel in Melbourne for working boys who have left the orphanages. A small but quite interesting Area School to cater for Catholic boys in a rural district has proved successful at Cygnet in Tasmania while in Western Australia, a comprehensive



land settlement scheme at Tardun and Bindoon have been undertaken by the Brothers in conjunction with the State Government for migrant boys.

The Agricultural College at Abergowrie and the Hostel at Gympie for country boys have been the only differences from the usual pattern of the<sup>IR</sup> work in this state. The Hostel which developed in conjunction with the Gympie Parish in 1948 was changed in character in 1956 by additional facilities and numbers of pupils and manner of operation to the more conventional type of boarding school.

The Agricultural College was the brainchild of the Dr.T.B. Maguire, shortly after he was appointed to the newly created Diocese of Townsville. In October, 1932, he asked for Brothers for an orphanage and agricultural college which he was thinking of establishing in the northern part of his diocese near Ingham. He had secured 600 to 700 acres for the purpose.<sup>34</sup> By 1933 Bro. Benedict Doran was selected as Superior and spent the last months of the year studying farming and the management of cattle at Gatton Agricultural College and Woodlawn College (conducted by the Marist Fathers).<sup>35</sup>

The Bishop contended that forms of farming other than cane growing could flourish in North Queensland and that the agricultural wealth of the Tropics was varied but was not being exploited. He envisaged that boys from the land trained in cane farming but more especially in other forms of farming as well as in animal husbandry would help give variety to primary production methods in the Tropics. The College he wished to found would not be set in a stable population needing the ordinary educational facilities. He was prepared to expend his energy and considerable resources in an effort to

establish an Agricultural College in a thinly populated region.

The application to establish the college was granted by the Government in 1932 during the worst period of the Depression.

"The utilisation of all the potentialities of the tropics was the Bishops' solution to economic recessions."<sup>36\*</sup>

The ideas of the Bishop were sound, and the work done by Bro. Doran and then Bro. Cryan and their staffs was effective. However Abergowrie was too remote at first, being 25 miles from the nearest railway station at Ingham in a district easily cut off by floods and then not closely settled. In the 1950's, cane assignment was granted to the area and since that time, Abergowrie College had shown considerable development. But the initial years were difficult in the extreme as the boarding facilities were not good because of the very restricted finances of the Townsville Diocese. Furthermore, farmers with over fifty years of reasonable success at cane production behind them were not readily convinced of the need for different approaches and for that matter only the more enlightened could see any need for special training in farming for their sons. It is only since the war, that the C.S.I.R.O., research branches of different primary industries, and state agricultural departments, have made real impact on spreading the need for greater scientific approach to primary production in Queensland.

In many instances, when a boy from a country area was sent away to board, it was more for the purpose of giving the boy an opportunity to get away from the land. Within the limitations of the Queensland syllabus, agricultural and crafts subjects were only provided up to Junior standard. This made it difficult for

the Brothers to attract the boys on to Senior and it also made it difficult for them to decide on the type of approach necessary in an Agricultural College. All these factors had a limiting effect on the development of Abergowrie. Below are listed numbers up to 1950.

Table 11. Development of Abergowrie Agricultural College.

	Nos.	Sec.	S/ship	S.Jun.	Jun.	Post Jun.	Jun.Passes	Bro.
1936	41	13	6	7	2	5	1	3
1937	49	29	14	15	6	8	4	3
1941	54	26	6	12	14	-	11	4
1942	44	19	6	13	6	-	11	3
1946	66	33	12	20	13	-	10	4
1947	48	27	10	12	15	-	-	4
1951	49	17	14	8	9	-	6	3

(N.B. In 1941 for example there were 10 non-Catholics in the school).

In more recent years, Abergowrie has extended its scope to prepare students fully to Senior. A significant number of its pupils from Senior have gone on to Agricultural Science and allied studies. The present professor of chemical veterinary medicine at the Queensland University, Professor P. English, is an Old Boy of the school. Since 1962, a large scale building programme has been in operation to provide boarding facilities for 160 secondary students. The College is unique in Queensland as an Agricultural College sponsored by an independent body.

6. Indooroopilly 1938. Nudgee Junior was a natural development from Nudgee College itself. One of the main problems concerned with the actual discipline and proper management of any boarding school, is the relations of the younger boarders to those who are in their adolescence and whose interests and outlook are markedly different. From its very beginnings Nudgee had always been essentially a boarding school with never more than 10% of its enrolment as day boys. It seemed to have had always a

considerable number of younger boarders.

Table 12. Numbers at Nudgee College 1921-1937.

Year	Primary	Secondary	Total.
1921	90	203	293
1922	84	146	230
1926	61	149	210
1927	75	173	248
1931	17	211	228
1932	22	144	166
1936	93	173	266
1937	90	191	281

Numbers fell significantly in 1932-1934 until the appointment of Bro. O'Neill who had a marked capacity for increasing numbers and considerable ability for erecting buildings.<sup>37</sup> With the lifting of the worst effects of the Depression and the reinstatement of the Scholarship system, increasing numbers, including many younger boys, were being attracted to Nudgee, in spite of the increase in numbers at Downlands College, Toowoomba, established in 1931. Bro. O'Neill was able to secure an ideal site of 24 acres at £6,000 from Dr. Duhig.<sup>38</sup> The building cost £45,000 and in July 1938, 45 boarders from Nudgee Senior took up residence there.<sup>39</sup> The Junior school, going from Grade 1 to Grade 7, was intended to take day boys as well as boarders. In 1940, the Queensland Chapter of the Institute of Architects awarded the building the best ecclesiastical or institutional building constructed in the state during the previous five years period.<sup>40</sup> Nudgee Junior has meant that increased facilities have been available at Nudgee College for secondary pupils. For example in 1941, Nudgee Junior had 114 enrolled, while Nudgee College had an enrolment of 247.

7. Yeppoon 1940. Yeppoon's foundation illustrates the immense difficulty faced by the Congregation in establishing a separate foundation. This explains why most foundations have been the

responsibility of parishes or dioceses.

The first move towards establishing a boarding school at Yeppoon was made by Dr. Shiel shortly after Mt.Carmel had become a boarding establishment. However, at that time Bro. Barron was not interested in such a school in Central Queensland "with Nudgee on one side and now Charters Towers on the other"<sup>41</sup> Interest was renewed in 1920, but the Provincial Chapter of 1920 had passed a resolution "forbidding all further expansion in the Province for at least five years."<sup>42</sup> Brothers were promised for 1925. So Dr. Shiel went ahead and effected the transfer of the deeds of "Copland", Yeppoon which had been purchased by Dr. Duhig.<sup>43</sup> The Provincial secured the requisite permission from Rome according to new decrees, to incur the necessary debt, in 1923.<sup>44</sup> The Provincial wanted Dr. Shiel to raise the finance on which the Brothers would pay a moderate interest, suggested at 4% and make the capital repayments.<sup>45</sup> Plans were drawn up and an attractive architect's impression of the proposed buildings, very similar to Nudgee College, appeared in the local press in early 1925.<sup>46</sup> Neither the Congregation nor the Bishop could raise the necessary finance. The Brothers proposed that a Brother Collector (first, Bro. J. Hogan and then Bro. H.Crowley) should canvass the diocese for support.<sup>47</sup> As drought was then seriously affecting the West, the Bishop would not permit the collection and so the foundation lapsed.

Shortly after this the Bishop introduced to his diocese the Vincentian Fathers who conducted the well known St. Stanislaus College at Bathurst. While they were to engage in parish work, Dr. Shiel at the same time offered them considerable property for

the establishment of a boarding school. The Depression caused all postponement of the boarding school. The Vincentians did not make any move after 1935 towards establishing such a school. The newly appointed Bishop, Dr. Hayes, renewed interest in Yeppoon in 1938,<sup>48</sup> but the 1925 plans were rejected by the Provincial, Br. Hanrahan, as "too elaborate and costly."<sup>49</sup> The Bishop next endorsed the Congregation's request to Rome to borrow £23,000, agreed to transfer the deeds of "Copland" to the Brothers and the proceeds of the properties offered to the Vincentian Fathers, to permit a collection by the Brothers throughout the diocese from Easter 1939, to the end of that year and to provide a chaplain while the Brothers were to be ready to open no later than 1939.<sup>50</sup>

Considerable difficulty was experienced over finance as the Congregation's Bank (the Wales) was heavily committed to farmers and graziers and the AMP Society to the Conversion Loan.<sup>51</sup> The estimates on the plans were £50,000<sup>52</sup> which was beyond the Congregation's resources at the time. It was decided to build only the first portion, estimated to cost £20,000. The AMP Society having required specifications delayed several months before refusing outright to advance any loan. An Old Boy of the Brothers in another company was instrumental in securing the loan but not before Bro. Hanrahan had taken out an Insurance Policy of £9,000 with a premium of £350 a year. Money was also raised from the Wales Bank in Rockhampton on mortgages of deeds of C.B.C. Rockhampton loaned pro temp. to the Congregation by the diocese of Rockhampton.

The foundation stone was laid in October, 1939. While finance, and later wartime shortages restricted the scope of the building

"Brothers and boys of Rockhampton were responsible for a good deal of work for the success of the new undertaking. This work was continued until the end of 1940 by working bees of voluntary labourers from the Old Boys of Rockhampton who travelled to St. Brendan's each Sunday under the direction of Bro. F. Webster. Nearly 100 men of all classes took part in this laudable work." 53

The school was unfortunate in the lack of supervision and poor planning and construction by the architects and builder. It stands to the discredit of the Congregation itself which had had continual experience of building construction in Australia for nearly 70 years at the time, that the completed building was far below standard, even if the original moneys had been restricted. In spite of the initial difficulties, St. Brendan's College, Yeppoon was able to attract over 40 boarders from different parts of Central Queensland at its opening in 1940. 54

St. Brendan's had the further difficulty so soon after it began operation of being so near the coast and above the "Brisbane Line" in 1942 when the Japanese invasion seemed so imminent. Nevertheless, the school has gained in reputation and influence since 1944 and has been able to meet such a long established school as Rockhampton Grammar on equal terms in every aspect of a school's activity.

8. Ingham 1949. Between the opening of Yeppoon in 1940 and Ingham, 1949, only three new foundations were made by the Brothers in all Australasia. The war years were partly the cause but the deeper reason was associated with the appointment of a new Provincial, Bro. L. Mackey, and under him a new Council in 1943. Bro. Mackey had to face an immediate crisis over shortages of lay teachers in Brothers' schools because of the War, defections of a large number of Brothers, partly as a result of the unsettled

war conditions and partly as a result of the type of Community leader (legalistic as Superior of the community and lacking leadership and adequate control as Headmaster of the school) appointed in the late 1930's by Bro. Hanrahan and his council. This was the main weakness in the administration of both Bros. Barron and Hanrahan. Bro. Mackey determined on a policy of adequate staffing of schools, improved qualification of Brothers and greater attention to the work of the schools. He also created the precedence of a more enlightened type of local Superior - a trend continued by later Provincials to the present time.

Bro. Mackey was strongly opposed to the Ingham opening. The entry in the Book of Foundations for 1948 in the Ingham foundation was as follows:-

"Fr. O'Meara, P.P., Ingham, requested that a community of Brothers be sent for the opening of the school year, 1949. As this venture was a missionary one, mainly for Italians in the district, it was agreed to open a secondary and primary school, in January, 1949." 55

The numbers of Catholic boys available in this area may have warranted a Brothers' school in view of the closely settled area and the large Italian population which is nominally Catholic. However, the Italians themselves in their own country have had very little contact with much formal education, particularly that sponsored by the Catholic Church. They likewise have not been used to large scale financial support of the Church, so different from the Irish-Australian Catholics in most parts of Australia. The Parish Priest had in point of fact personally interviewed his former class-mate, then Superior-General of the Congregation, Bro. P.Noonan, when he was on a holiday in Ireland and requested a



Community of Brothers for Ingham. At a time when when Bro. Mackey still wished to restrict openings, he was forced, by his higher Superior, to supply three Brothers for Ingham instead of to more populous areas where Catholic Boys' Schools were urgently needed.

While numbers have steadily increased from 117 in 1951 to just over 200 in 1965 it has been difficult to build up secondary classes. It has likewise been difficult to provide proper school and residence because of limited finance. Nevertheless, the attitude of the people has undergone a considerable change and the Catholics of the district now give the school far more active support as time has gone on. Unlike many other Brothers' schools, the Cardinal Gilroy School, Ingham, has had one great advantage - abundant land which has been developed, mainly by the manual work of the Brothers on the staff, into fine ovals and sports fields. The opening at Ingham has likewise proved of considerable importance to the smoother functioning of Abergowrie College.

#### 5c. The Brothers and Their Supporters.

The significance of two observations made in the above section could be overlooked. Firstly, while St. Brendan's College, Yeppoon, was established for those Catholic boys of Central Queensland, who did not have readily available opportunities for a Catholic education, yet large numbers of Old Boys in Rockhampton, whose sons would most likely attend C.B.C. Rockhampton, vigorously supported the new venture by their attendance at working bees in 1939 and 1940. Their work contributed materially to the foundation of that school which had heavy odds against its initial success. Working bees of Old Boys and parents in every Brothers' school in Queensland has

been one of the main reasons why such schools have been able to function efficiently on limited finance. Of equal importance have been the services rendered by Old Boys and parents who as craftsmen or professional men have provided their services at a nominal charge. Furthermore in many country centres of Queensland Old Boys in the Railway have contributed a few shillings from their fortnightly pay to help defray the holiday expenses of the Brothers. In these and other ways, a strong bond between Brothers and Old Boys has been forged over the years. In passing, it is interesting to note that certain manifestations of the existence of such a bond like the holiday donation have been confined to Queensland itself.

In the second place, mention was made in connection with Ingham of the manual work done by the Brothers themselves. They have readily taken part in working bees at the school. They have largely been responsible for school maintenance, and at times, if finance has not been available, for school cleaning. Obviously moneys received have been able to be used more effectively for educational purposes than has been the case in government schools.

Their presence at the school itself has had other advantages. Elaborate Parent-Teacher's Associations have not been necessary to ensure understanding between parents and staff on the role of the school. Their schools likewise have had a permanent existence. Unlike so many other schools which cease to exist as the "Alma Mater" by 3.30p.m., there are always staff members at a Brothers' school. Boys are able to use sporting facilities, school libraries and class-rooms for study on week-ends, thus affording the Brothers many favourable opportunities for contact with his pupils away from the more formal atmosphere of the classroom.

Not bound down by Union awards or family responsibilities, the Brother can likewise avail of such times for coaching weaker pupils.

In the Mackay opening, specific mention of Men's and Ladies' Committees was made. During this period, 1915-1950, most Brothers' schools in Queensland began to enjoy the support of well-organized and dedicated Parents and Friends' Committees. Usually the Ladies' Committee has been the most effective section. The mothers of pupils have enjoyed working for the Brothers by organizing functions, catering and even in such ways as mending the Brothers' 'clothes'.<sup>1</sup>

In both Chapter 2 and this Chapter, the necessity of a reasonable population able to support a Brothers' school has been stressed. The experience of the de la Salle Brothers at Roma emphasizes this point. They opened a school there in 1932, similar to the type opened by the Christian Brothers in country centres. Roma at the time appeared to be on the verge of important development associated with oil. By 1933, there were 105 boys on the roll with 20 in the Secondary. But following the disappointing results of oil drilling and the transfer of some Catholic families from the town, numbers fell to 75 in 1936 and only 40 in 1940. The Parish was unable to support both a Brothers' school and a convent and so the school was closed in 1941.<sup>2</sup>

In this period, many new trends and significant changes occurred in the Brothers' schools in Queensland. These will be examined in the next chapter as well as an estimate made on their response to the particular difficulty of the period, viz. the general lack of progress - even stagnation - of education in the State.

REFERENCES5a. It's Extent.

1. See B.F. Red Hill, 1926 (p.306), Cairns (p.309), Charleville and Roma, 1929 (p.317), Longreach, 1935 (p.341) - see also letters in R.D.A., Greenslopes, 1939 (p.362), Bulimba, Bowen, 1957 (p.412), Enoggera, 1962 (p.435), Toowoomba, 1900 (see L.L.B.), then in 1929 after the Diocese of Toowoomba had been established.
2. Hinchbrook Shire Population
3. Rockhampton Population

5b. Further Foundations, 1915 - 1960.

1. B.F. p.237
2. L.B.B., 6-3-1914.
3. The School Register does not show from what school the boys came. Nevertheless, from conversations from some first-day pupils, it appears a number of boys came from State Schools.
4. W. Gipp's Report to Education Department on application of C.B.C., South Brisbane for approval as a secondary school 6-5-1915 (Q.S.A.).
5. ibid
6. B.F. p.254.
7. H.A. Bundaberg (entry, 1919). The offer was made by a W. McNaughton, a successful pastoralist of the Burnett Valley to Bro. Barrett (See L.L.B. 17-4-1911). The initial request for Brothers came in 8-9-1904 (See L.L.B.). The Parish Priest, Fr. Minnagh, was told that there would be a delay of at least five years.
8. B.F. p.258.
9. H.A. Bundaberg.
10. Bro. J. Hogan to Education Department 15-5-1919. (Q.S.A.). See also J. Taylor's Report, 27-5-1919 (Q.S.A.).
11. B.F. p.278
12. B.F. p.289
13. B.F. p.306. The Marist Brothers opened much later at Ashgrove rather than at Red Hill.
14. H.A. Albion.
15. L.B.B. 15-1-1915.
16. L.B.B. (Reply to telegram) 28-4-1921.
17. Fr. Mulcahy to Bro. Barron 19-5-1924.
18. L.B.B. 24-5-1924.

19. L.B.B. 9-5-1925.
20. L.B.B. 17-9-1925 (quoted above).
- 21, L.B.B. 17-11-1926.
22. L.B.B. 22-6-1927.
23. L.B.B. 29-6-1927.
24. L.B.B. 18-8-1925. He offered no suggestion for the provision of science facilities.
25. He had been named firstly Dean, then Monsignor during the protracted negotiations.
26. L.B.B. 7-6-1929.
27. All letters have been copied into H.A. Mackay. Letters were also available from R.D.A., Mackay Presbytery, files of the "Mackay Mercury" on education and Mackay High School Register.
28. Called originally after Sunday night devotions, 9-8-1925.
29. Mackay "Mercury" 23-9-1929.
30. As for 28.
31. From Mgr. Mulcahy's letter 30-8-1929.
32. Ordained 1939.
33. G.Kibby, Open Scholarship Winner, 1964.
34. B.F. p.324. The idea of an orphanage was dropped very early in negotiations.
35. B.F. p.326
36. Levander, Bro. V.A., "The History of the Christian Brothers' Colleges in Tropical Queensland." (B.Ed. Thesis, University of Queensland, 1955) p.127.  
I have freely quoted from this thesis, based in this on articles by Dr. Maguire in the Townsville News, the Diocesan Monthly Paper, in 1933. At the opening, the Bishop stated that the College aims at providing trained men competent to develop the land, to be mentally alert, handy for all needs in metal, leather and woodwork and with a knowledge of accountancy sufficient to carry on their farming as a business. Catholic Leader, 2-8-1934.  
See also C.B.O.S, October 1938, "Townsville and What I saw", giving impressions of Abergowrie's development by 1937.
37. When in charge at Gympie, he reorganized the whole boarding establishment and built up numbers of boarders from 40 to 96 in one year.
38. B.F. p.340
39. B.F. p.347. See also C.B.O.S., October 1939 "Nudgee's New Preparatory School" p.9.
40. B.F. p.360.

41. L.B.B. 4-1-1916.
42. L.B.B. 10-1-1920.
43. Dr. Duhig to Dr. Shiel 6-4-1922 (R.D.A.).
44. L.B.H. 1-1-1924.
45. L.B.B. 13-9-1924.
46. Rockhampton "Morning Bulletin" 14-3-1925.
47. L.B.H. 33-2-1926, 18-3-1926.
48. Letter to Bro. Hanrahan 6-6-1938 (R.D.A.).
49. L.B.H. 24-6-1938. The original plan had been drawn up by Hocking and Palmer of Rockhampton. The Congregation's architect, Hennessy and Hennessy, Sydney, were engaged to revise the plans.
50. L.B.Ha. 26-5-1938. See also Draft of the Agreement, 9-6-1938. (R.D.A.).
51. L.B.Ha 21-11-1938.
52. L.B. Ha 27-1-1939.
53. HA. Rockhampton.
54. HA. Yeppoon.
55. B.F. p.380. A State High School at Ingham was opened shortly afterwards.

5c. In Review.

1. My mother was secretary of the Toowoomba C.B. Ladies' Committee for over 25 years. I had plenty of opportunity to see the evident pleasure the members took in their work.
2. Aloysius, Bro. "de la Salle Brothers in Australia" (1956) p.71.

CHAPTER 6.The Nature of the Brothers' Work, 1915-1950.6a. Quantitative Aspects.

Tradition continued to play an important part within the Province during this period. But as already indicated, significant changes did occur, particularly in Queensland. Changes are easy for the Congregation to make. The Brothers are not hampered by departmental red-tape; they can quickly adapt their system to new needs mainly because of the very personal nature of their organization. As we have seen, Brothers at various times have anticipated educational needs and established necessary changes. Bro. Dominic Burke in Ireland had been one such Brother. In Australia, Bro. Ignatius Hickey was another who was responsible for far reaching changes. His position as Provincial made it possible for him to make such changes so readily.

In Queensland, a number of Brothers with real understanding of educational needs for the Catholic community were influencing trends in the 1920's and 1930's but possibly at a less dramatic rate than did Bro. Hickey. Men like Bros. G.Purton, K. O'Donoghue, K.O'Neill, A.Kearney, P.Tierney, B.Attridge, G.Kilmartin, P.O'Driscoll and others were responsible in various centres for achieving a very sound blend of the traditional aspects of the Brothers' approach and more recent trends in education. Such men were largely responsible for the flourishing condition of the Old Boys' Association. Because of their labours, the Brothers' Schools were able to produce many prominent Old Boys who have contributed substantially to Australia's continuing development. Their schools continued to give witness to

the importance of a thoroughly Christian education; their pupils were made aware of both natural and supernatural values, which was not always the case in many other schools at the time.

Before looking at actual numbers in their schools, I would like to point out that of all the Brothers I have singled out above as leaders in educational change amongst the Brothers in Queensland, only one, viz Bro. Kearney, was trained in Ireland - a further indication of the process of "Australization of the Province" which had been fully achieved by 1943 when Bro. I.L. Mackey became Provincial.

By 1950, the Brothers were responsible for 19 schools in Queensland as against 85 throughout Australasia. The numbers of pupils etc. in their Queensland schools were as follows:-

Table 13. Pupils and Staff in Brothers' Schools <sup>1</sup>  
in Queensland, 1921-1950.

Year.	No. of Schools	Pupils	Secondary Pupils	Brothers	Lay Teachers.
1921	13	2,888	723	69	5
1922	13	2,763	638	62	11
1926	13	2,848	569	65	7
1927	13	3,126	658	68	7
1931	15	3,769	1,189	89	11
1932	15	3,463	919	91	7
1936	16	4,005	957	99	8
1937	16	4,094	1,038	101	13
1941	18	4,002	1,078	106	10
1942	18	3,212	898	97	7
1946	18	4,371	1,304	115	8
1947	18	4,292	1,188	111	8
1951	19	5,136	1,287	125	3

From the figures, we note a decline in secondary pupils from 1921 to 1931 as a result of the period of good employment. 1931 is an unusual year. The restrictions on the numbers of scholarships affected the finances of the communities but increased the numbers of secondary boys at school excepting at Nudgee. No fees were requested excepting at the boarding schools. In this period, the Brothers'



schools did well at sport and study because of the larger numbers in the secondary classes. 1925 was a peak year for births and consequently about 12 years later (1937) a fairly significant increase in school enrolment is obvious. At the same time, the numbers going on for secondary work are back to their 25% of the gross enrolment as in 1921. 1942 numbers are down because most of the Brothers' schools were situated in the fertile coastal strip where there was then danger of Japanese invasion. A significant fall-off in secondary numbers in 1947 is associated with the over-employment position of the post-war boom. In Part C similar figures from 1951 to 1964 reveal an almost relentless upsurge of numbers from 5,136 (with 1,287 secondary) to 10,164 (with 5,191 secondary) in 1964.

These figures are in line with the state's figures.<sup>2\*</sup>

Table 14. Pupils and Staff in Departmental Schools of Queensland, 1911-1951.

Year	Schools	High Schools	Top Sec. Schools	Total Pupils	Sec. Pupils	Teachers	Secondary Teachers
1911	1254	6	2	70,194	610	2,733	-
1916	1479	6	8	84,968	548	4,050	61
1921	1625	11	9	128,225	1,039	4,173	135
1926	1698	13	5	108,526	1,666	4,277	99
1931	1730	14	3	116,097	3,178	4,134	100
1936	1716	14	14	118,483	3,347	4,281	106
1938	1676	15	15	113,842	3,727	4,376	110
1941	1660	17	16	110,839	4,412	4,458	-
1946	1540	18	17	112,572	4,799	4,447	200
1951	1565	20	19	142,705	5,588	4,985	263

From 1931 onwards, Departmental returns have put together the pupils in such schools as Gympie High School which was an Intermediate School (Grs. VII and VIII) as well as a High School. The High Schools listed were often departments of the local Technical Colleges.

All secondary schools in Queensland after 1915 were, to a large extent, dependent for their numbers on the Scholarship. The charge levelled against the Scholarship system that it restricted the

numbers going on for secondary education in Queensland is probably valid. But in the Brothers' schools where the Scholarship Tuition Fees were so important to the financial situation and where there was every incentive and desire to bring as many boys on past the Scholarship, two things should be kept in mind. Generally, one of the best teachers available taught the scholarship class and the Brothers secured better-than-state average in passes. Still large numbers of boys who passed their Scholarship left school without going on for Sub-Junior. The very year, 1931, when scholarships were not readily available was the year that the Brothers on a percentage basis had the highest numbers in their secondary classes (about 32%). There was not much work available after Gr. 8 because of the Depression.

Probably the Department and likewise the Brothers and other educationalists could have done more to encourage a greater number to go on for secondary work. But I think that too much blame should not be attached to the Department or to the Scholarship system in the matter. The evidence of the experience of an independent body of teachers handling pupils with a similar type of background to those in State school indicates that other causes, such as the lack of secondary industries and the educational standards of the parents themselves, were more decisive in this matter.

The net result of all this should not be overlooked at present as the first group of secondary pupils who did not work under the scholarship system move through the schools and at a period when secondary education is regarded as the right of all, and not the privilege of the more intellectually endowed. Two whole generations have been allowed to grow up in Queensland with very little formal

education but yet having had to face the frustrations of the Depression era and the tribulations of the Second World War. If secondary education is important to a man's full development and judging from the efforts made to-day in that direction it must be, then a "lost generation" is filling responsible positions in industry, commerce, politics, etc. These are the leaders of our society of the 1960's with its tremendously complex social and moral problems.

However, while numbers in the secondary in the Brothers' schools remained fairly stationary on a percentage basis, many changes did occur in approach and especially in the enhanced image of the Brothers' schools in the public estimation.

6b. 1915-1930 "Go it Brothers!" <sup>1</sup>

As early as 1912, a representative committee of Old Boys of different Brothers' schools had welcomed Dr. Duhig when he came as Co-adjutor Archbishop of Brisbane from Rockhampton.<sup>2</sup> A similar type of committee had sponsored public meetings in various centres for the visiting Irish delegation on the question of Home Rule in 1911.<sup>3</sup> But such organizations did not develop significantly after that date because of the First World War. After the return of the Anzacs from overseas and with the increased numbers of younger Old Boys who had been able to secure a secondary education because of the qualifying nature of the scholarship after 1915, the Brothers' Old Boys Association began to flourish.

Probably the most tangible demonstration of the strength of this Association, particularly in Brisbane, was the Annual Communion and Communion Breakfast of the Christian Brothers' Old Boys. In their schools the week before the Annual Communion, special spiritual retreats were given and then on the Sunday itself, in St. Stephen's

Cathedral as many as 3,000 Old Boys attended Mass and received Communion. This was followed by a special Communion Breakfast in the City Hall. The idea spread from Brisbane to other capital cities like Sydney and Melbourne.<sup>4\*</sup> It also spread to other cities in Queensland.

In the 1934 Annual Report of the recently opened Mackay school the Superior noted that

"A great effort had been made for some time before Sunday, August 5, to have a General Holy Communion of Old Boys of the Christian Brothers' Colleges to synchronize with the memorable similar function in Brisbane, where a record number of approximately 2,000 received Holy Communion. The local gathering, where some very old and very young ex-pupils fraternised was numerically and representatively very successful. Ex-pupils from schools far and wide filed into a crowded church." <sup>5</sup>

The movement remained very vigorous until 1937. However, after that date, in Brisbane, and in many other centres, strong opposition was expressed by some influential parish priests. The Brothers themselves quietly withdrew their support so as to avoid any possible unpleasantness in the matter. The opposition arose partly out of financial considerations in the loss of a sizable portion in the particular Sunday collection. It also arose out of the concept of the parish as being the unit of Catholic life and as far as possible all Catholic activity should be confined within the Parish itself.

This same sort of opposition is reflected in the strained relations that have, in a few instances, arisen between parish authorities and the Brothers over necessary finance for their schools when such schools have been the joint responsibility of the Parish and the Brothers. The other consideration on the parish as the unit of Catholic life has been a difficult one, for the Brothers. During the period, all their schools catered for boys from many

parishes. To-day, a school like St.Columban's, Albion, educates boys from over thirty parishes.

The Old Boys' Association was also responsible for Brothers' Balls which have been consistently organized since the 1920's in many centres. Even in Mackay opened in 1929, the first Brothers' Ball was held on July 31, 1930.<sup>6\*</sup> Probably of much more significance from a public point of view was the formation of the Past Brothers' Football Clubs, in many centres in the 1920's. For example, in March, 1925, at Bundaberg, an Old Boy's Football Team was formed with Patron - Fr.Baldwin, P.P.; President - Br.Miller; and Secretary - J.Stohfeld.<sup>7</sup> The Past Brothers' Football Clubs have survived in many larger centres. For my part, I have even seen a Brothers' team wearing the traditional Blue and White jumper and composed of natives playing in the Palm Island Football competition. Again, I remember the bitter opposition to Dr. Roper's decision as Bishop of Toowoomba to disband the Past Brothers' Football Club in Toowoomba in 1938. One difficulty with such football clubs has been the fact that they often played a large percentage of players who were not old boys of the Brothers. Furthermore, drinking by club members has at times reflected on the good name of the Brothers themselves.

It has been only in Queensland that Past Brothers' Football Clubs have been widely formed and the Old Boys' movement so vigorous. There are possibly three reasons for this - Dr. Duhig's active support of the Old Boy's Association, the spread of the Brothers' schools into key centres within the State and the large number of Old Boys, particularly from Nudgee in such centres, able to organize such clubs. Nudgee Old Boys particularly have built up an almost unique Old Boy's Association to the extent that Annual

Reunions of different branches of Nudgee Old Boys were held in 1964 in most Queensland centres as well as in centres in other states and overseas. The effect of the Brothers' Football Clubs in particular and the effective participation of the Brothers' schools in different Primary and Secondary Schools' Associations in their various sporting and other activities have tended to break down barriers that could have arisen on religious grounds and the separation of Catholic children into their own schools. It has likewise made the name of the Brothers' schools widely known and in general, respected in Queensland.

6c. The Scholarship and the Depression Years.

The Scholarship system as pointed out in Chapter 3 was extended to approved secondary schools and then made qualifying, largely through the influence of the Brothers' schools. Until 1938, numbers of scholarships granted per school are available. The proportions of Scholarship holders would have been maintained after that date.

Table 15. Government Scholarship Holders, 1916-1938.

Year	Grammar Schools	High Schools	Other Schools	Catholic Schools	Brothers Schools	Secondary Pupils in Bros. Schools.
1916	894	133	333	-	201	-
1921	1,326	1,001	1,216	855	500	723
1926	1,446	689	1,304	846	498	569
1931	1,429	1,034	1,637	1,030	550	1,189
1936	1,081	2,468	2,314	1,408	674	957
1938	1,163	2,896	2,665	1,635	766	1,005

From these figures can be seen the relative stagnation of the Grammar School after the 1921 period, and particularly following the Depression period. Outside the Grammar Schools and High Schools, both Government sponsored ventures, the Brothers' Schools were able to make immediate use of the Scholarship system. The significant rise

in Scholarship to Convent Schools in the 1930's should also be evident. Excluding the Depression Years, we find the relationship between scholarship-holders to secondary pupils in Brothers' schools as 69.5% (1920), 88% (1929), 70.1% (1936) and 76% (1938). A fair estimate then would suggest that three-quarters of the boys in the secondary classes in Brothers' schools were scholarship holders. This trend would have been sustained until Departmental policy was changed around 1955 when a much greater percentage of candidates were granted scholarships. From 1955 to 1963, from my own experience in Queensland schools particularly as Bursar responsible for Scholarship claims, I would estimate that just over 90% of the Brothers' secondary pupils were scholarship holders.

The Scholarship has been very important to the financial position of most Brothers' communities. I am unable to present complete totals to cover the whole period under discussion. I give a fairly comprehensive breakdown of the financial position in as many houses as figures are available as these reveal the differences in approach to the vital question of financing their work.

Table 16. Statistics of the Brothers' Schools, 1926-1947.

School	Year	Bros.	Lay Masters	Enrolment	Sec.	S/ship Holders	School Fees	S/ship Fees	Extras	Total
Terrace	1926	6	-	179	140	123	£1,128	£1,316	£1,711	£4,156
	1932	7	2	241	159	80	£1,352	£993	£54	£2,399
	1947	11	-	524	285	-	£2,837	£3,034	£605	£6,476
South Brisbane	1926	6	-	303	52	48	£899	£469	£319	£1,653
	1932	8	-	376	110	38	£965	£520	£146	£1,431
	1947	8	-	393	70	-	£1,760	£711	£645	£3,036
St. James	1926	3	-	459	17	-	£718	-	£50	£768
	1932	1	-	360	35	-	£374	-	£10	£384
	1947	2	-	273	10	-	£695	£63	£100	£858
Bundaberg	1926	4	-	115	12	27	£529	£207	£135	£871
	1932	4	-	185	24	6	£743	£126	£235	£1,104
	1947	5	-	171	22	-	£729	£265	£240	£1,234
Charters Towers	1926	6	-	181	44	41	£7,735	£500	£554	£8,789
	1932	6	-	139	71	22	£4,998	£391	£270	£5,659
	1947	6	-	161	62	-	£9,053	*	£845	£9,898
Gympie	1926	5	-	142	28	16	£356	*	£610	£965
	1932	4	-	153	18	3	£392	£34	£401	£827
	1947	5	-	165	29	-	£970	£220	£539	£1,739
Albion	1932	7	-	213	52	21	£664	£254	£82	£1,000
Ipswich	1926	5	1	310	40	36	£1,165	*	£420	£1,585
	1932	7	-	350	79	53	£922	£833	£195	£1,940
	1947	7	1	251	48	-	£1,060	£536	£491	£2,087



School	Year	Bros.	Lay Masters	Enrolment	Sec.	S/ship Holders	School Fees	S/ship Fees	Extras	Total
Maryborough	1926	4	1	122	14	14	£426	£160	£365	£991
	1932	4	1	126	25	7	£385	£99	£278	£722
	1947	5	-	155	30	-	£513	£220	£467	£1,200
Nudgee	1926	5	2	210	149	79	£14,232	*	£1,138	£15,370
	1932	7	2	166	144	58	£11,512	*	£555	£12,067
	1947	8	2	308	265	-	£20,690	*	£2,100	£22,690
Rockhampton	1926	5	-	244	27	27	£987	*	£323	£1,310
	1932	7	-	301	56	22	£671	£270	£794	£1,735
	1947	8	-	291	45	-	£1,052	£472	£1,017	£2,541
Toowoomba	1926	6	-	338	53	49	£641	£527	£380	£1,548
	1933	8	-	371	69	26	£748	£320	£669	£1,737
	1947	9	-	348	57	-	£1,051	£607	£865	£2,523
Townsville	1926	4	-	120	19	9	£535	£123	£410	£1,068
	1933	6	-	176	15	1	£651	£20	£339	£1,000
	1947	6	1	267	62	-	£1,036	£618	£479	£2,133
Warwick.	1926	4	-	127	39	29	£622	*	£782	£1,404
	1933	5	1	133	36	23	£525	*	£400	£925
	1947	5	-	141	21	-	£720	£263	£90	£1,073
Mackay	1932	5	*	173	26	7	£480	*	£361	£841
	1947	6	-	208	34	-	£1,218	£345	£264	£1,827
Yeppoon	1947	7	-	173	77	-	£9,645	£725	£800	£11,160.

Excepting at Nudgee, Charters Towers and Yeppoon, the Brothers maintained themselves and their schools on a shoe-string budget. Terrace's finances have to be reckoned together with those of St. James where all wages as well as the living expenses of the St. James' staff were paid from Terrace's funds. Included in some school's extras is the stipend paid annually by the parishes but in general, all schools had to rely on school fees, scholarships and functions, Art Unions and the Annual Concert when allowed by parish authorities. In a few instances as in the 1933 figure for Toowoomba the results of special efforts or appeal (in the Toowoomba case, the W. Rankin Charity Sweep organized by a local businessman) are included and this accounts for some variation. In most country schools, maintenance of buildings and Council rates as well as major extensions were parish responsibilities. In very few instances, has there been a greater excess income over expenditure in any actual year of more than £100 in all balance sheets examined. Out of the incomes listed, necessary moneys for the support of the Training Colleges and other Provincial expenses such as hospital bills of infirm Brothers had to be forwarded to Strathfield.

The breakdown of school enrolment would appear to indicate that numbers were almost stationary in spite of the rise in State numbers. This is partly offset in the case of certain provincial centres by other factors. Here it should be borne in mind that in many such centres there were no great rises in population over the period. From 1933 to 1947, for example, the growths were Bundaberg 11,466 to 15,926; Gympie 7,749 to 8,413; Maryborough 11,415 to 14,395; Toowoomba 30,047 to 35,194; and Mackay 10,665 to 13,486. But growth in a town's population is not as significant for a Brothers' school

as the rate of births approximately eleven years earlier, and if anything birth rates may not have been as rapid between 1925 to 1936 as between 1914 to 1925. In many centres likewise, lower grades were progressively dropped and the boys were retained at the Convent. Nevertheless, one could have expected more progress and increase in numbers. This comes back to the point already made that following the period of enterprise up to 1914 the rate of progress was not quite as rapid. However, the shock of the Moore Government's move on the scholarship dispelled any sense of complacency. The changes in the Scholarship under the Moore Government were largely associated with the poor standards in the State High Schools.

The State High Schools had attracted 1,000 Scholarship holders in 1921 and while there was a progressive rise in Scholarship holders in all other schools e.g. in the Grammar School from 1,326 in 1921 to 1,834 in 1929 and in the approved schools including the Brothers' schools (885 in 1921 to 1,905 in 1929) there was a steady fall in Scholarship holders in State High Schools as shown per year: 1,001, 877, 803, 787, 753, 689, 826, 795 and 796. In a town like Charters Towers for example where a number of alternate forms of education were available, the local High School hardly attracted any scholarship holders over the whole period. Something had to be done to attract the more intelligent type of student to the High Schools if standards in such schools were to improve. In the entry for 1930 in the Rockhampton Annals, the Superior indicates the method adopted by the Government.

"At the Breaking-up Function held in December and presided over by Mr. Justice Brennan it was announced that all of our boys who passed the State Scholarship Examination would receive free tuition in our secondary school. This move was necessary in view of the Government's intention of giving

only 1,000 A Grade Scholarships for which fees would be paid and an unlimited number of B Grade Scholarships for which no payment was made but the holder would be entitled to a free place in the State High School.

Actually there were only 500 A Grade Scholarships to be awarded.

The move was strongly opposed by Dr. Duhig in Maryborough and Dr. Byrne, Bishop of Toowoomba, in September, 1930. R.M. King, the Minister for Education, in reply at the opening of the Ashgrove State School, maintained that "not a single pupil was being prejudiced in obtaining a secondary education."<sup>1</sup> He denied Dr. Duhig's charge that "the reduction contemplated in the Scholarship was for the purpose of bolstering up State High Schools." He went on to point out that as the Department had to look after 170,000 pupils and as Treasury Funds had been cut back for educational purposes only 500 scholarship winners would be entitled to full benefits. He then added that

the rest could attend the High Schools. Those High Schools were well equipped and well staffed and fully competent to give the very best secondary education. In only one city of Queensland there might be injustice viz. Maryborough but there were Grammar Schools and approved Secondary Schools.

About the same time, it was announced that there would be a reduction in the living allowances and that "railway concessions would be restricted to those who passed the departmental qualifying examination."<sup>2</sup>

The change was strongly opposed by all Independent Schools, the Grammar Schools as far as they were able, many Church leaders and a fairly representative cross-section of the community. For example G. O'Keefe, Headmaster of All Souls, writing on behalf of fourteen Northern Independent schools attacked the reduction as it was based on an unfair monopoly by the High Schools and that if

the State were not prepared to assist in some measure the boarding schools which had proved a valuable ally to its progress, it should face the expense and trouble of providing hostels for country pupils.<sup>3</sup> The Grammar Schools which had grown up out of the Scholarship system were probably the ones most affected by the reduction - the Maryborough Grammar Schools did not survive the Depression - yet tied as they were to Government inspection and support, their leaders were not in a position to speak out independently. Under the nom-de-plume, "Grammar School Headmaster", one such leader made the point that in spite of the fancy courses (a reference to a remark in a previous letter on the choice of general, commercial, trade and domestic courses) available at the High Schools, parents still sent their children on to the Grammar Schools because of their traditions and better morale, their teachers able to concentrate on the subjects they liked and not spread over a variety of courses, the fuller athletic life available, the better discipline and the better supervision by the masters.<sup>5</sup>

Probably the strongest protests of all came through the Brothers, who had been most instrumental in establishing the Scholarship in its qualifying form. A public meeting was called in Brisbane by the Christian Brothers' Old Boy's Association in early October. The hall was packed by 500 men and there was an overflow of 1,000. Resolutions were passed condemning the action of the Government but the feeling of the meeting was probably best expressed from the back of the hall. "Even if conditions are not good, it's low down to take it out on the children."<sup>6</sup> Furthermore, Bro. J.A. Kearney, M.A., Principal of Terrace, through Old Boys in the Treasury and the Education

Department was able to secure the precise amounts of moneys available for education grants and was able to show that the Scholarship in its 1929 form could be made available to all who qualified if there was a small overall reduction in the tuition fees and allowances granted.<sup>7\*</sup>

All House Annals of the Brothers at the time make reference to the results of the reduction. "The curtailment of the Scholarship together with the unemployment meant a big loss of revenue to the Community" (Maryborough Annals). In Rockhampton where 4 boys passed the A Grade Scholarship and 18 the B.Grade, Dr. D.P.O'Brien gave £100 to pay the fees of the B Grade Scholarship holders.<sup>8\*</sup> During March, the diocese of Rockhampton made an effort to set up a fund to reimburse Catholic Schools for B Grade Scholarships. The Moore Government persisted in its reduction of the scholarship and as far as I can judge committed political suicide in its efforts, the High Schools did not noticeably improve and the status quo was restored by the Labour Government.

However, the Brothers in Queensland subjected to the ideas of Bro. Hickey between 1925-1927, shaken by the changes in the Scholarship and then with a man of broad vision, Bro. Hanrahan, at their head, did attempt to modify their approach. In 1931 commercial subjects were re-established at Rockhampton and Dr. D.P.O'Brien gave £50 to purchase typewriters and equipment for commercial subjects. Hinged tables for typewriters were erected in one of the rooms, at the expense of the parish.<sup>9</sup> The Superior at Maryborough noted in 1932 that a number of boys who sat for Junior in 1931 would only return to school on condition they were

taught commercial subjects. The Hibernians donated 15 guineas towards "a refitted typewriter".<sup>10</sup> Small commercial classes were formed in most other country centres during this period while the more advanced boys at St. James' who did not wish to proceed onto Terrace followed a full commercial course. Efforts were apparently made to establish a night school for Catholic students wishing to study accountancy along the lines of a similar school at C.B.C., East Melbourne, established in 1935, but the move did not prove successful at St. James'.

With the increased numbers in the secondary school, owing to the Depression, it was only natural for the Brothers in many centres to attempt to set up Senior classes. In Rockhampton in 1932 the Sub-Senior Class was re-established with 12 pupils; in 1933 7 out of 9 passed Senior; in 1934 3 out of 5; in 1935 0 out of 3 and after that the Senior classes lapsed.<sup>11</sup> In 1933 at Maryborough, three boys went on for Sub-Senior but by 1934, the Superior notes:-

The attempt to organize and teach a senior class was abandoned when during the first week it was found that only one student presented himself. Moreover the Sub-Superior (Br. B. Costello, now on the staff at C.B.C. Shorncliffe) could not cope with the work in addition to the Junior and his own University studies.<sup>12</sup>

In 1936, nine boys gained extension scholarships at Mackay. As a result

At the beginning of the year, a Sub-Senior class was formed but, after a short time, it was disbanded. This was due to the fact that the desire for positions caused all but one to seek work. The original number doing Sub-Senior was 6. Of these, 3 went to Mt. Carmel, two studied for the Public Service and 1 was successful in securing a position with a chemist.<sup>13</sup>

While the numbers of boys in Secondary classes in the Brothers' school was high according to State standards, very few schools were able to sustain Senior classes. This was also common to

the State High Schools.<sup>14\*</sup> Efforts like the 1920 Senior class at Warwick were certainly not common in country areas. All 6 boys passed their Senior. One became a Bishop, another the leading spokesman of the Brothers in Queensland, three hold responsible Government positions as Government Architect, Forestry Inspector, and Government Draughtsman.<sup>15</sup> Below are listed the number of boys studying Senior during the selected years.

Table 17. Senior Students in Brothers' Schools, 1921-1951.

Year.	Nos.	No. of Schools with Senior Classes	Terrace Nos.	Nudgee Nos.	
1921	34	5	5	19	
1922	41	6	8	16	
1926	23	4	7	10	
1927	29	4	9	16	
1931	62	5	27	20	
1932	92	7	26	19	
1936	51	7	12	20	
1937	57	6	20	18	
1941	80	7	23	33	
1942	59	9	5	30	
1946	151	11	54	47	
1947	150	11	51	43	
1951	126	11	46	41	16*

To return to another aspect of the Depression. When the Labour Government came back into office in 1932 Mr. Vince Gair, an Old Boy of C.B.C. Rockhampton, was able to assist through his influence, with the Minister for Labour,. Through that Department, a number of Brothers' schools were able to secure relief workers for a number of valuable projects, the most outstanding being the levelling of the "Gair Oval" at C.B.C. South Brisbane on a most difficult cliff site.<sup>17</sup> From all the above considerations, it can be seen that on the whole the Depression period proved one of their best years for the Brothers. On the other hand, many other schools like the Grammar Schools and the less established Anglican Schools



experienced grave difficulties. About the same time, changes of perhaps lesser moment but, as far as the pupils themselves were concerned, of considerable importance were taking place in the Brothers' schools.

Very early in the Brothers' work in Queensland, their Speech Night had followed the very sensible course of an Annual Concert with a short time given to the Annual Report, which was expected to be short and factual, some pertinent but brief comments by the Bishop or local Parish Priest and then the distribution of prizes. This procedure proved popular and we note in passing that as new schools developed throughout Queensland this plan was continued. The High Schools likewise followed this approach rather than the more formal Speech Night of the Grammar Schools. During the 1930's particularly, these Annual Concerts in the Brothers' schools were very attractive and had the added advantage that at Primary level at least, items were usually arranged to include every boy in the school. Class singing as well as participation in local Eisteddfau was popular in the period.

About this period, various schools introduced colour competition at the Annual Sports, Swimming Carnivals and in the football and cricket competitions held for the boys who were not able to gain representation in school teams. This made participation in the Sports far more interesting as well as causing competition to become keener. In general, we note a greater influence of the Australian Brothers at all levels of school life.

The most important development of this period was the changes in the Christian Brothers' Sub Junior Examination Committee in 1930.<sup>18</sup> It formed part of a general revision of methods following the

Depression. Committees of Brothers were formed to supervise syllabus at Sub Junior level as well as arrange for external examinations for all Brothers' schools. Brothers from one community would move to other communities to act as supervisors. Results and places in the State were published in early January. In my own Sub Junior class at C.B.C. Toowoomba in 1940, the class looked forward to the examination and worked with purpose for the examination. About the same time, a Sub Scholarship Examination Committee and a Sub Senior Committee were formed along the same lines. Such arrangements were necessary in the particular type of set-up in the Brothers' schools as the Superior was normally teaching in school all day and could not supervise or examine classes. Inspection of the different schools of the Brothers throughout the whole of Australia was the responsibility of the four Consultors - an impossible task. These different class committees were then a means to cover a major weakness that has persisted throughout the Brothers' schools even to the present, viz. virtually no inspection of classes above Grade 6. This lack of inspection at present, in view of the large number of secular masters, as well as the general complexity of school organization, is the greatest weakness in their schools.

Before passing on to examine other aspects of the changes occurring, it is well worth noting certain aspects of the Sub Junior Examination. Results were published under the different schools in the "Catholic Leader" each year in early January. Lists of boys who secured highest aggregate marks were also published. It is interesting to note that Nudgee dominated the honours lists from 1921 to 1929, Terrace from 1929 to 1933 and from 1934 to 1944

honours more equally distributed with Terrace and Nudgee always prominent. From 1945 till 1951, Nudgee and to a lesser extent Terrace predominated. Both these schools over the years have received very capable teachers at the lower secondary level as indeed at more advanced levels, the type of preferential treatment on staff by Provincial Councils already noted.

In line with the effort at diversification, an effort was made at introducing technical subjects into the curriculum at Rockhampton in 1937.

"A two storey building containing four classrooms with annexes was built by Dr. P.O'Brien. Two of the lower rooms were equipped completely for Technical work. The machinery provided included a circular saw, a band saw, a planing machine, a sanding machine, a wood lathe a metal lathe, a jig-saw, a G.I. roller, a metal guillotine, braces and a number of complete sets of tools. A printing press and a varied assortment of type, a paper guillotine, stapler and smaller accessories for printing were housed in a small room on the top floor. A black-smith's forge and complete set of tools were housed in a separate building; reasonably well equipped Chemistry room and Physics room occupied the two main rooms on the top floor of the building. The whole building and equipment were provided by Dr. O'Brien so that the Catholic youth of Rockhampton would have the benefits of Technical Education." 19

From notes given to the Bishop, Dr. Hayes, by Bro. E.H. Sandys, Principal of Rockhampton, it was envisaged that boys from Grade VII would receive some training in technical subjects. For the Junior, it was proposed that the boys study Woodwork, Sheet Metalwork, Trade Drawing, Physics, Chemistry, as well as Maths. and English. The first group of subjects was termed pre-vocational "because the boys were given the opportunity of ascertaining if they were capable of entering trades later."<sup>20</sup> The idea of Technical Education

had been raised at the Catholic Educational Congress in 1936 at Adelaide in a special paper read by Bro. Hanley,<sup>21</sup> but more so because the Department had recently framed regulation "to permit children to take Technical subjects in the State Scholarship Examination in place of either History or Geography."<sup>22</sup> Technical Courses were also available at Junior level. Special advice as regards equipment was forwarded from Melbourne by Bro. A.B.Hanley.<sup>23</sup> Unfortunately, his advice was followed and the equipment provided was not altogether suitable for the Queensland needs.<sup>24</sup>\*

The Tech. met with very limited success. In the first year that boys were presented from Rockhampton, only one A pass was given to all Woodwork candidates in all Queensland. This discouraged full support of the venture by the other Brothers and many of the parents in Rockhampton. It was also difficult for the Brothers teaching Technical Subjects to be freed from other class-work as no extra Brother was sent for Tech. work and as only a fraction of the classes wanted to do Technical subjects. Furthermore, it was the feeling of many Brothers that a boy on leaving school with a general pass in Junior could find employment, even as an apprentice, more readily than a boy who had followed a Technical course. For my part, I have found that boys who have a pass in Junior, even a reasonably good one, based mainly on Technical subjects are often regarded as intellectually inferior by employers because of their choice of such subjects. Moreover, woodwork and metalwork have only limited relevance to a number of trades and in general, employers of prospective apprentices prefer the boy with a good academic background as the one most likely to complete his apprenticeship. Numbers wanting Technical subjects

at Rockhampton were never great. In 1955, it was decided to close the Tech. completely. The summary of Bro. Gyger, then Principal of Rockhampton, is masterful and is quoted in full in view of the fact that a room at Mackay was fully set up for Technical subjects by the Parish but no Tech. subject was ever taught there and that there have been ideas at various times mooted of making St. James a central Catholic Technical School in Brisbane.<sup>25</sup> Bro. Gyger wrote:

"A great source of worry has been the situation with regards to Technical Education at the College. Apparently the whole scheme has been a "white elephant" and the matter has been allowed to drift along, nobody showing any practical concern. Bro. M. Adams has this year been doing woodwork with a number of Sub Junior boys, more as a token of goodwill than with any specific purpose. The Brother Provincial, on being questioned on the matter, expressed his definite disapproval of technical work being taught in a school which is academic in nature. This sums up the attitude of the Higher Authorities towards Technical Education in the school here over the several years that have elapsed.

The Brother Provincial said that he would send a fully qualified tech. man to do the necessary work on condition that the academic work finished at the Junior standard. His Lordship, Bishop Tynan, disapproved." <sup>26</sup>

Bro. Gyger with the co-operation of Mr. Golding, Principal of Rockhampton Technical College and Mr. Black, then Government Inspector, made arrangements for the twelve boys to attend the Technical College for Woodwork, Metalwork and Trade Drawing three half days a week. A similar arrangement prevails at present at Mackay also.

The recovery of the Order from its 1920 position had been accelerated on the whole by the Depression and the changes of the 1930's in the Brothers' schools in Queensland. The early war years saw further advantageous moves only to be followed by most difficult years from 1942 to 1946.

6d. The War And Its Aftermath.

About the time of the outbreak of the World War II Dr. Duhig offered the Brothers the full title to the property at Albion if they took over the debt of £8,000.<sup>1</sup> Money was raised from Nudgee and from the City Mutual. This meant that the Brothers had complete control and responsibility for four schools in Brisbane. Since that time, Dr. Duhig has given the full title of South Brisbane and St. James, the first in 1950 and the second in 1964.<sup>2</sup> In these and many other ways, Dr. Duhig proved himself the strongest supporter of the Brothers' work in Australia. The Brothers have welcomed such an arrangement and in all cases, the progress of these schools has been most marked since the Brothers have assumed control in marked contrast with the development of Shorncliffe which has languished under dual control.

Very serious difficulty occurred over other "take-over" bids. At one stage, early in the Pacific war, strong moves for the use of the Strathfield Training College as Macarthur's Headquarters were averted through the exertions of Frank Forde, Minister of the Army, and the turn in tide of war after Kokoda and the Coral Sea Battle. However, most of Queensland schools opened late in 1942 and enrolment was low. The military took over Charters Towers, Indooroopilly and South Brisbane.<sup>3</sup>

In the Towers, the Brothers were able to rent a couple of old hotels but enrolment fell from 160 in 1941 to only 75 in 1942. Numbers rose to 150 by 1946. The Brothers were able to secure a couple of large houses at Greenslopes and thus maintained St. Laurence's existence. Numbers in 1941 were 321 with 92 in the

secondary; these fell to 147 with 81 secondary pupils in 1942 but had picked up to 350 by 1946. Indooroopilly boarders were moved to Mt.Tamborine. Numbers were maintained at a constant 114, but rose to 172 in 1946. The War Years militated against boys going for Senior. However all the schools survived. In the immediate Post War Years, the unprecedented full employment available caused a slight fall off in numbers in Secondary classes. Rationing and restrictions on building materials made expansion difficult.

A more serious challenge in the form of a "take-over" was made by the Bishops of Australia along lines similar to those of the Maynooth troubles in Ireland, 1875. In 1943, the "Apostolic Delegate advised the Brother Provincial that the privilege confirmed by the Holy See in 1880 of freedom of examination in secular subjects applied only to the schools that were the property of the Brothers."<sup>4</sup> Following an appeal by the Superior General, the privilege as stated in the 1880 settlement was fully confirmed by the Holy See.<sup>5</sup> The reasons for such a move so far have in no way been made public but I would regard it as part of the influence of the newly appointed Archbishop of Sydney, Dr.N.Gilroy, who has favoured a fairly rigid episcopal control over many aspects of Catholic Action. Cause may have been given by the significant number of finally professed Brothers who left the Order about this period for reasons already indicated. The loss of these Brothers and the difficulties of securing the services of suitable secular masters because of the War meant that from 1942 to 1945, a number of Brothers who were in the Scholasticate had to be sent out to the schools before the completion of their training. They were sent to either Sydney or Melbourne, as far as possible, and a special Brother was appointed to assist them.

After 1945, Bro. Mackey, the Provincial, refused to open schools until existing schools had been satisfactorily staffed. This accounts for the fact that in all Queensland only three secular masters were employed in 1951 by the Brothers, as a result of his efforts.

As early as 1912, the Nudgee College Cadet Corps was chosen to represent Queensland in Melbourne. About that time, "the Brothers in Melbourne, Sydney and Queensland underwent a course of military training and took out certificates enabling them to drill the Junior Cadets in the schools."<sup>6</sup> However, Cadet Corps as we know them to-day did not become popular in the Brothers' schools until the 1940's. As far as I can gather, the Cadet Corps formed at C.B.C. Toowoomba in 1940 was the first effort at reviving the movement.<sup>7</sup> Terrace and Nudgee started cadets shortly afterwards. Apparently, Dr. Duhig strongly urged all Brothers' schools in his diocese to establish Cadet Corps. St. Laurence's and Ipswich both formed Air Training Cadets, the others formed Army Cadets Corps while Terrace also established Air Training Cadets in the 1950's. Nearly all Brothers' schools in Queensland had established Cadet Corps by 1956. And just as the High Schools followed the Brothers in their style of Annual Speech Nights, so they likewise followed them in the matter of Cadets which had long been a feature of most G.P.S. Schools but became popular with even the longer established High Schools only after they had become a feature of the Brothers' schools in the 1940's and 1950's.

The period, 1915-1950, coincided then with many interesting developments within the Province especially by way of a faster rate of growth in the number of Brothers in training and of a vastly improved professional outlook amongst the Brothers themselves.



The Brothers in Queensland maintained steady progress, diversified many aspects of their approach, successfully pioneered an Agricultural College in the far north of the State, gained increasing public recognition for their schools while at the same <sup>time</sup> record<sup>ed</sup> the only failure of the Brothers anywhere in the Province of integrating technical subjects into the secondary schools. The State High Schools did increase in numbers but in general remained the very poor relatives of the more technical sections of State Post-Primary education. The Grammar Schools and many of the Church Schools based on high fees for their finances gradually recovered from the effects of the Depression or passed from the Educational scene. In general, the Brothers' schools most successfully met the challenge of this period viz. factors leading to stagnation at secondary level. More important to this thesis, they continued to give a vigorous testimony to the importance of schools based on the denominational principle and bore witness to the ability of such schools to educate the whole man to fulfil his obligations as a citizen of this world while keeping his eternal destiny ever before his eyes.

In 1950 the Australian Brothers had passed the initial stage of their development and had begun to look outward to the Mission fields of the Pacific. In that year, the Brothers established a Teacher Training College for native teachers at Vu Vu near Rabaul - the beginnings of a small but significant movement in New Guinea. Already, three Christian Brothers, natives of New Guinea, are teaching in mission schools. The Vice-President of the new constituted New Guinea Legislative Council, a native, was a teacher from Vu Vu Training College.

The Brothers after 1950 together with other educationalists,

both State and Independent, have had to face the challenge of expansion in secondary education and the updating of courses. The nature of their response will be my main preoccupation in the final section of this thesis.

### REFERENCES.

#### 6a. Quantitative Aspects

1. The figures listed throughout the rest of the Thesis on the Queensland Brothers' schools have been abstracted from the Brothers' Examiners' Reports filed since 1921 (S.A.). In general, I have tabled figures for every five year period with two years taken together to check variations i.e. 1921-1922, 1926-1927, etc. The figures are only reasonably accurate because of entries being often made as estimates by Examiners.
2. Q.E.D.R's do not always distinguish between the status of the Schools or the pupil. High Schools like that at Gympie catered for Intermediate pupils (i.e. those in Grades 7 and 8).

#### 6b. "Go it Brothers!"

1. A title of a book by Alice G. Christ, personally known to the writer, on the Brothers' School at Toowoomba.
2. Quoted above.
3. Nudgee and Toowoomba House Annals both contain detailed reports of the visit of this delegation to various schools.
4. Over 2,000 past pupils of the Christian Brothers' schools took part in the Annual Holy Communion at St. Stephen's Cathedral on Sunday, Aug. 5, 1934, and about 1,200 were present at the subsequent breakfast at the City Hall. (Catholic Leader, 9-8-1934). In 1938, Retreats were given at 5 centres to 800 men and at Mass 3,800 Old Boys received Communion (4-8-1935), over 4,000 in Sydney (1-9-1935), 3,000 in Melbourne (8-12-1935) CBER, 1935, p.403 et.seq.
5. H.A. Mackay, entry 1934.
6. ibid. A centre like Mackay would have considerable numbers of Nudgee and Mt.Carmel Old Boys in the town.
7. H.A. Bundaberg. Entry 1925.

#### 6c. The Scholarship and the Depression Years.

1. Courier 29-9-1930.
2. ibid 25-9-1930.
3. ibid 15-10-1930.

4. ibid 3-10-1930.
5. ibid 15-10-1930.
6. ibid 3-10-1930.
7. Article in Telegraph, October 1930. Information supplied to me in an interview by Bro. Kearney before his death in 1963.
8. Dr. P.O'Brien, M.D., was an Old Boy of the Brothers in Ireland and one of their strongest supporters over the years.
9. H.A. Rockhampton.
10. H.A. Maryborough
11. H.A. Rockhampton
12. H.A. Maryborough
13. H.A. Mackay
14. Below are listed details of Mackay District. These follow classes in the area through to senior.

Year.	Gr. 8	Gr.10.	Gr.12.
1933-1935	-	14	1
1935-1937	-	21	0
1939-1943	90	55	2
1949-1953	183	57	16
1959-1963	390	209	51

Such figures (supplied by kind favour of the Headmaster of Mackay High School) indicate the late development of interest in higher studies in Queensland.

15. Facts on the 1920 Senior class at C.B.C. Warwick from a member of the class, Br.J.S. Campbell.
16. Speaking at the Terrace Prize Giving in 1927, Bro. J.A. Kearney maintained that the reason for "the return for higher study of only a small percentage of those who pass the Junior University Examination was economic". Moreover, parents not knowing nor ignorant of the value of higher education too quickly succumb to the importunity of youth, even when there is no need for immediate financial assistance from the child." CBER, 1927, p.282.
17. In 1933, £, 1943 was expended on 34 playgrounds of Independent Schools etc. See Q.P.D. Vol. CLXIV, p.1578. See also H.A. South Brisbane, Albion, Maryborough, Rockhampton and Toowoomba for work done.
18. 'Minutes of Meetings' C.B. Sub Junior Examination
19. H.A. Rockhampton
20. Bro. E.H. Sandys to Bishop 31-12-1936 (R.D.A.).
21. Quoted above.
22. Bro. Sandys to Bishop 31.12.1936 (R.D.A.).
23. L.B. HA 1.1.1937.
24. Letter from Bro. Webster, now Principal of C.B. Technical College,

Abbotsford, Victoria and first Brother in charge of the Rockhampton Tech. He makes the above points and gives much of the reason for lack of success as discussed in the Thesis.

25. See article, "Dr.Duhig looks ahead", C.B.O.S., Oct.1938, where he was planning to sponsor a technical and commercial school at St.James' in 1938.

26. H.A. Rockhampton, Entry, 1955.

27. *ibid.*

6d. The War and its Aftermath.

1. B.F. p.353.

2. £17,000 was the amount requested by Dr.Duhig for South Brisbane, H.A. S.Brisbane.

3. B.F. p.360

4. B.F. p.367.

5. *ibid* p.368

6. B.F. p.226

7. The members had to secure their own uniforms. A volunteer instructor was responsible for training. Courses for N.C.O's were provided by A.R.A. the following Christmas. H.A.Toowoomba.

PART C.

THE UPSURGE OF SECONDARY EDUCATION,

1951 - 1965.

CHAPTER 7.RAPID EXPANSION.7a. Continuing Challenge.

By 1945, men the whole world over were appalled by the wastage and destruction of war. They were even more deeply disturbed by the implications behind such new developments as atomic power, automation and the emergence of many new Afro-Asian nations. Naturally enough, they have turned to education as one of the positive powers at their command to use these new developments wisely. When a substantial measure of Post-War recovery had been achieved by 1950, leaders at all levels of society have examined critically all educational institutions. Teachers have been expected to possess considerable academic qualifications and a very thorough training in method and subject content. Parents likewise have expected much from the schools they have chosen for their children's education. This has been particularly the case as regards Catholic parents in Australia.

The majority of Australian Catholic parents in this Space Age received their formal education in Catholic schools. In Queensland particularly, the vastly improved economic and social position of Catholics has largely been the outcome of the better standards and opportunities available to Catholic students until 1950 in Catholic schools than were available to the community as a whole in the Departmental schools. But this advantage has brought its own problem at present. Catholic parents have significantly changed in outlook to those of a few generations ago. They are far better educated. That education enables most of them to distinguish

clearly between what is fundamental in their faith and what is the result of the personal outlook of a particular priest or bishop. Their attachment to their faith is deep but intelligent. They do not give blind loyalty to everything labelled "Catholic". And consequently in a period of insistence on the importance of education, Catholic parents have demanded educational excellence from their schools as well as high standards and professional competence from the teachers in Catholic schools.

Because the Christian Brothers form such an educational body, a great deal is expected of them to-day by the general public and especially by Catholic parents. Until 1950, in Queensland, they were the recognized leaders in Catholic education and they presented a very good image before the general public. Today, subjected to almost intolerable strain on manpower and resources, they are still expected to remain leaders in Queensland education. During this period, the Department has been able to call on what would appear to the Brothers, almost unlimited reserves of finance to expand the number of its schools, particularly at secondary level, to improve the facilities in such schools and to provide highly qualified teachers for such schools. Their own position before the War with the Catholic population automatically loyal to everything "Catholic" and the State educational service below standard has changed. But this is only the smaller part of the problem.

The number of children of school age has substantially risen since 1950. This rise has created a tremendous problem for the State in its effort to provide improved educational facilities. The pressure on Catholic resources has been much greater. The

birth rate amongst Catholics has been higher than the general state level,<sup>1</sup> and the gain by Post-War Immigration has likewise been higher. And yet, Catholics in general and certainly Catholic leaders still maintain their objective of every Catholic in a Catholic school.

In the past, Catholics have received a good grounding in their religion both at home and at school, with the result that they have in general endeavoured to live Christian lives. This has become increasingly difficult in a world that has largely repudiated all Christian standards and whose leaders openly advocate "situation ethics" as the norm of conduct.<sup>2</sup> Naturally enough, as they experience the difficulties of fulfilling their own vocation as Christian parents, they have been very conscious of the need for a thoroughly good Catholic education for their children. As a result, while the Church's precept on the duty of Catholic children being "sent to Catholic schools"<sup>3</sup> has been quietly pushed into the background by Church leaders, the demand for a Catholic education for their children has been greatly intensified by Catholic parents. This has been difficult to provide on account of a twofold reason.

Because of rising costs, personnel shortage and ever-increasing demands, sufficient class-room accommodation in Catholic schools has not always been able to be provided. Even where class-rooms and other facilities have been provided, the task of inculcating Christian values is becoming increasingly difficult because the neo-pagan atmosphere militates against such efforts. The Brothers in their schools in Queensland share these problems in common with all other Catholic schools.



The previous three chapters would have indicated that the Brothers had gained leadership in Catholic Education well before World War II. The Province had experienced particular difficulties during the War. However, after 1943, under the leadership of Bro. L. Mackey, most difficulties were overcome and a new spirit infused into the Congregation in Australia. Until 1950, he had restricted openings and had thus afforded the Brothers a chance to consolidate their position. The years since 1950 have been marked by ever-increasing demands for Brothers for new openings. At the same time, enrolment in many existing schools has often more than doubled. The Brothers could easily have become prisoners of their own success. Their schools could easily have earned the charge of being "educational slums", a charge levelled against many Catholic schools at present.<sup>4</sup> Yet this has not been the case.

This chapter deals with the Brothers' response to the challenge of the increasing demand for higher professional standards as teachers and for more Brothers' schools and improved facilities in existing schools. It also completes the discussion of new openings treated particularly in Chapters 2 and 5. This has been the period of greatest expansion of the Brothers' schools for during the years 1952 and 1966, they will have established eight new openings. In the same period, the number of boys being educated in the schools has risen from 5,000 in 1950 to over 11,000 in 1965 with a significant proportional increase in secondary pupils.

Indeed, this period has so far proved the most challenging for the Brothers in their Queensland schools while trends indicate that the present decade will yet prove by far their most successful

period of endeavour in Queensland and indeed elsewhere in Australia and in the Pacific. In the final chapters, the reader should gain some insight into the forces marshalling at present within the Province which may yet thrust the Brothers forward as the most advanced educationalists in the Commonwealth. The present chapter aims at assessing the more tangible aspects of their response to the needs of the present time.

#### 7b. Changes within the Province.

The consolidation and re-organization of the Brothers' schools, a greater emphasis on studies and many necessary changes in routine such as the introduction of wireless and then T.V. into the communities and the permission to holiday with one's family at regular intervals have given the Australian Brothers a greater confidence to face the difficulties of the present time. Bro. Mackey, Provincial from 1943 to 1953, initiated most of these trends. Significantly enough, the periods of greatest renewal within the Order have occurred shortly after changes in the Provincial Council. It is to be hoped that the Province will never again have to endure a long period of government by a Provincial as it did under Bro. Barron. The most obvious sign of renewal under Bro. Mackey has been increased numbers of Brothers. During his control, numbers rose as follows:-

Table 18. Increase in Brothers in Australia, 1945-1952.

Year	Numbers	Year	Numbers.
1945	652	1949	718
1946	655	1950	749
1947	676	1951	766
1948	708	1952	803 1.

At this stage, the Australian Province was divided into two Provinces because of the large numbers of Brothers and of the

administrative problem involved in examining schools spread from Tardun in Western Australia, Cygnet in Tasmania, Dunedin in New Zealand, Abergowrie in Queensland and onto Manus Island in the South West Pacific. At Easter, 1953 the Queensland schools were included in the Northern Province which embraced New Guinea, Queensland, New South Wales and New Zealand.<sup>2\*</sup> This Province included 578 Brothers working in 50 communities in 1953. Thus the problems of a State like Queensland were more easily able to be kept sight of by the Provincial Council than formerly. In point of fact, so advantageous has the division into two Provinces been that many Brothers in Queensland at present would like to see Queensland made an autonomous unit for the better development of schools in this state. This has arisen, partly out of the fact that the rationalization of the Catholic schools in the Sydney Archdiocese and the demands on the schools in New South Wales arising from the Wyndham scheme have received far greater attention from the Provincial Council which meets in Sydney than have problems associated with changes in the Queensland education syllabus since 1963. Furthermore, so far, the numbers of postulants from Queensland have been greater than those from New South Wales.

Besides more attention to the provision of better administration, the leaders of the Congregation seemed to have anticipated the demands by Catholic parents for higher qualifications and better training of teachers in Catholic schools. Probably, the most significant changes since the War within the Australian Provinces have been the large scale development of the Houses of Formation. Just before World War II, the Brothers had moved the first

department away from Strathfield when the Novitiate or Training College for First Year Trainees was opened at Minto in 1937. It was wisely planned and has proved quite adequate for its purpose up to the present. When the Provinces were divided in 1953, the Southern Province possessed no training colleges whatsoever and naturally enough, greatest development has occurred in Victoria. However, as the following figures reveal, large sums of moneys have been expended in the Northern Province in the provision of training facilities.

Table 19. Capital Expenditure on Training Colleges, 1952-1963.

Northern Province.

St. Enda's Juniorate, Strathfield (Secondary Boarders to Matriculation)	£160,000
Mt. Sion College, Mulgoa (Second Year Trainees)	£80,000
Scholasticate, Strathfield (Third Year Trainees)	£60,000
School of Teaching Method, Strathfield (Practice School for Third Year Trainees)	£30,000
	£330,000

Southern Province.

Edmund Rice Juniorate, Bundoora (Secondary Boarders to Matriculation and Second Year Trainees)	£300,000
Mater Dei Novitiate, Lower Plenty (First Year Trainees)	£110,000
St. Joseph's College, Box Hill (Third Year Trainees)	£50,000
St. Leo's College, Box Hill (which includes School of Teaching Method)	£130,000
	£590,000 3

Improvements in plants and furnishings and further extensions since 1963 means that in the past decade the Congregation has had

to find nearly one million pounds for the expansion of its training system. It has received no outside assistance from dioceses or parishes.

Not only have the training facilities been improved but the quality of training raised. In 1957, a Roman document was received in both Provinces requesting the Provincials to institute a Second Year of Novitiate, and to provide for an intensive period of training before Brothers would make their final vows, as well as providing for a Second Novitiate or a period of renewal for Brothers between the ages of 35 and 40.<sup>4</sup> Immediately the first request was complied with by means of a Second Year of Formation, intermediate between the strictly religious formation of the Novitiate and the professional formation of the Scholasticate, the scope of the latter I have outlined in Chapter 1. The former residence of John Cox at Mulgoa was purchased and refitted as Mt. Sion College for this purpose.<sup>5</sup> For Brothers about to make Final Vows, a special six weeks of semi-retreat are provided each year at Mulgoa. No doubt, the scope of this period will be widened and its length increased to embrace specific preparation of the Brother for teaching in secondary classes. So far, the Second Novitiate for the more advanced in years has not been provided. It will probably be established in Rome to cater for Brothers from all over the world. At present, the Brothers in the 35 to 40 year age group are expected to make a Thirty Days' Retreat.

Another recent addition to the training method has been the provision of special religious courses for selected Brothers overseas. Since 1958, at least two Brothers per year have been to Rome to

attend courses at the "Jesu Magister College" in Rome which was established for Religious Brothers and which offers courses in philosophy and theology. The Brothers are given three years or more overseas and are encouraged to attend special summer courses in Catechesis in Belgium, language courses in Paris, and biblical studies in Jerusalem. So far, these Brothers are just beginning to make their first real impact on the Brothers in Australia. I was privileged to attend some of the seminars held at Newman College, Melbourne University, in December, 1964 for Religious Brothers. The theme of the school was the Pascal Mystery - its significance for the Brother and his pupils. The Brother-lecturers had attended the above courses in Rome and Belgium.

Under Bro. Mackey, a Studentdate was set up for Brothers attending full time University courses. In general, about one third of each group entering the Third Year of Training have attended full time University courses. Brothers who have been teaching a number of years have likewise been afforded opportunity to attend the Studentdate. Greater encouragement has likewise been given to Brothers to attend Universities part time as well as to follow such courses as Diplomas of Music, Art and Engineering. A great deal of freedom has been left to the individual Brother to follow the type of course which he considers most suitable. By 1957, such provisions began to bear fruits in University qualifications and honours gained by Brothers each year. That year in the Northern Province, for example, Brothers gained 1 M.Sc., 1 M.A., 12 B.A's., 2 A Mus.A., and 2 Dip. Ed., while in 1958, 2 M.A's., 1 M.Ed., 7 B.Sc's., 2 B.Agr.S., 12 B.A's.<sup>6</sup> To date, five Brothers have

been awarded their Ph.D. for research in science and literature.

However, many Brothers have been disappointed at the real benefits accruing to the Province from their Studendate. There has been a significant fall-off of Brothers attending full time courses at the University. In 1964, for instance, four such Brothers including 3 Brothers with their B.Sc's declined to make Final Vows. This problem is not confined to the Brothers alone but to all Teaching Orders and is associated with the sudden change of atmosphere from the strict routine prevailing in the Houses of Formation to the informal routine at the University. Likewise, Brothers who commence their teaching early seem to acquire greater facility in teaching method and class control than do those who start after University courses. Changes in the Studendate are expected in 1966.

Indicative of the quality of training given in the Brothers' Training Colleges is the fact that in 1958, the Training Colleges of the Northern Province were recognized as colleges at which Commonwealth Government Scholarships for tertiary education may be taken out. This means that the Strathfield Complex is "the first Teachers' Training College outside the State Teachers' Colleges to gain such recognition."<sup>7</sup>

As we have seen, this preoccupation with better professional and religious formation began in the early 1930's and owed much of its early inspiration to Bro. G.Purton. Over the years, this trend has been intensified. In more recent years, Brothers have attended in large numbers courses sponsored by the Science Teachers' Association in the various states, the Australian College of

Education, A.N.Z.A.S.<sup>A</sup> and other important meetings to which they themselves have contributed by papers and lectures. Furthermore, last year in three states, Christian Brothers were honoured by the award of the best Science Teacher of the Year, Bro. Slattery, B.Sc. in Queensland, Bro. Smith, B.Sc. in South Australia and Bro. McKenna, M.Sc., Ph.D. in Western Australia. Bro. McKenna serves on the Commonwealth Commission which determines the allocation of grants for science laboratories and equipment. A further indication of this trend was the recent Seminar of Administration organized in August, 1965, for the Brothers.<sup>8</sup> Brothers' spokesmen have served as Catholic representatives on all major education committees in Queensland over the years such as the Board of Post Primary Studies, the new Board for Senior Studies and radio and television advisory committees for school broadcasts. They have been active members of learned societies in various centres. Largely through the inspiration of Bro. Landaner and other Brothers, the Catholic Science Teachers' Association came into being and has provided invaluable assistance since 1950 to Religious Sisters forced to teach science in Convent Secondary schools without much previous background in the subject.

Along with these changes in training of the young Brothers and in the attitudes of Brothers in general has gone colossal expansion which is next examined. The word "colossal" is carefully chosen in view of the fact that such expansion has been carried out by the Brothers almost unaided by parishes or dioceses except in the case of new foundations. The local Superior particularly has had to attend to plans, secure loans and organize methods of



fund raising, of course at all times, with the assistance and support of his Brothers and the backing and work of Parents and Old Boys.

7c. The Era of Expansion.

In 1954, the Annalist of the Congregation notes "the first considerable expansion to the Queensland Houses since the War with additions at Terrace and Nudgee."<sup>1</sup> Since that date, in every Brothers' school in Queensland, large scale additions have taken place. These additions have fulfilled usually a threefold purpose, viz. the provision of better science facilities,<sup>2</sup> which has been given considerable impetus since Commonwealth grants have become available since 1964,<sup>3</sup> the building of extra class-rooms and the improvement of the living conditions of the Brothers, which in some instances were sub-standard. The most ambitious programme of expansion is that recently begun at Nudgee at an extended cost of over one million pounds by the time its fourth stage is completed. It aims at providing increased boarding facilities to cater for over 600 secondary boarders as well as 300 day students.<sup>4</sup> One of the most impressive additions to any school in Queensland has been to Terrace with its new Senior school opened in 1964.<sup>5</sup> Probably the most difficult building programme has been at Yeppoon where facilities provided in 1940 proved inadequate and where a fire in 1959 destroyed a dormitory block.<sup>6</sup> From my stay at Yeppoon in 1964, I would regard the facilities now available, particularly in view of the new chapel recently commenced, as first class. The greatest rate of expansion so far has taken place at St.Columban's, Albion, since 1961.<sup>7</sup>

The willingness to undertake such projects which would have been impossible for the Brothers before 1947 and the ability to secure

the necessary loans are indicative of the improved economic position of the Catholic population, a point referred to in many places in this thesis. The schemes themselves have resulted in all cases from the initiative of the local Superior. In two instances at Terrace and Nudgee, expansion has been financed by Planned Giving Schemes initiated by the schools; others by extensive Art Unions sponsored by the schools at Albion and St. James'. Fetes, working bees and functions organized by Parents and Friends have likewise assisted in most schools. In many country schools, Parishes able to command considerable finance through Planned Giving Schemes have provided new schools like C.B.C, Dalby and Southport at an initial cost of over £120,000 or extensive additions as in the case of C.B.C., Rockhampton costing ~~280,000~~ £80,000

One feature in all this large scale development could easily be overlooked. The "Agony and Ecstasy" idea developed in Chapter 5 on the Mackay opening is more applicable than ever to all these extensions and to all these openings. A pound is twenty shillings of hard effort when raised on a voluntary basis and not as part of general revenues from the State. Furthermore, the pupils themselves receive valuable experience in organization and community effort at fete time and most pupils from Brothers' schools leave school more worldly-wise than their counter-parts in State Schools as a result of their experience in selling raffle tickets and raising money at fete time. No doubt, as a result of the religious formation given, they likewise are more heavenly-wise than their fellows in other schools. In many instances, they have to secure employment on week-ends or after school to help raise moneys for school fees or for books and uniforms. Both parents and boys learn the value of

education because they have to pay the price, not high but exacting enough for such an education.

To return to the material improvements themselves. In 1960, the Old Boys' Association at Townsville bought 18 acres of land at Aitkenvale at a cost of £16,000.<sup>8</sup> While the land will eventually become the site of a new school to meet the rapid expansion of Townsville it was originally intended as playing fields for the Brothers' schools in Townsville. Shortly after this, a similar trend is elsewhere apparent. In 1962, Terrace secured 38 acres at a cost of £12,500 at Tennyson where five ovals and other facilities have been provided; Albion secured 18 acres at a cost of ~~£4,800~~ at Virginia while the 40 acres purchased by St. Laurence's, South Brisbane at a cost of £11,000 at Runcorn are now being prepared for five ovals.<sup>9</sup> In country centres like Maryborough and Bundaberg the schools have secured necessary sports fields. All this emphasizes the improved financial conditions of the schools. This improvement has arisen in part with the progressive drop in the qualifying standards of the Scholarship after 1958 and then with the payment of an £18 tuition fee for every pupil above Gr.7 by the Government since 1963.<sup>10</sup> The scholarship and its adaptation after 1962 have been very important to the efficiency of the Brothers' schools ever since 1915. The provision of sports fields mentioned above reflects that the increasing interest of Brothers' schools after 1930 on the value of well organized games for all pupils has not waned.

This expansion, however, has not been concerned only with the provision of classrooms, sports fields etc. but has been largely

associated with the provision of greater opportunity for more advanced courses in all Brothers' schools. The difficulties of the years up to 1947 in attracting boys onto higher studies have largely disappeared. By 1950, all the <sup>Brisbane</sup> Brothers' schools excepting St. James had senior classes. The trend spread to those country centres where no senior class was provided. Through the initiative of the local Superiors at both Mackay and Bundaberg together with the backing of the Bishop of Rockhampton both these schools were permitted to form Senior classes in 1963.<sup>11</sup> Only C.B.C., Maryborough, Ingham, Toowoomba South, Rockhampton North, Townsville West and schools opened since 1960 do not have Senior classes at present.

The extent of the Brothers' efforts at expansion is evident from the following figures which immediately reveal a vast upsurge in numbers, an ever-increasing trend towards secondary work and a growing demand for Senior.

Table 20. Pupils and Staff in Brothers' Schools, 1951-1964.

Year	No. of Schools	Pupils	Secondary	Senior Pupils	Brothers	Lay Staff
1951	19	5,136	1,287	132	125	3
1952	20	5,585	1,369	147	134	3
1953	21	5,833	1,546	151	142	4
1954	21	6,211	1,713	175	142	6
1955	21	6,397	1,771	164	141	8
1956	22	7,040	2,001	233	146	10
1957	22	7,152	2,126	316	146	15
1958	23	7,785	2,280	301	150	23
1959	23	8,055	2,478	350	148	31
1960	24	8,461	2,706	302	151	39
1961	24	9,079	3,187	312	150	47
1962	25	9,345	3,464	418	151	63
1963	26	9,644	3,646	483	158	67
1964	27	10,164	5,191	552	162	80

It appears that there will be an increasing movement towards secondary education on the part of the Brothers. The old idea of

"secondary tops" is fast being modified. With the idea now accepted at all levels of society that every child should receive some form of secondary education, it is more profitable at this stage to examine what is happening at higher secondary levels. The Brothers' schools which in general are catering for a similar group as the State High Schools have had a far better record than the Departmental Schools on the matter of boys proceeding from the primary onto Junior and from Junior onto Senior. A similar trend to that noted by Bro. D. Healy, present Provincial of the Northern Province, for N.S.W. Schools is now operating in Queensland. On the new approach to secondary education in N.S.W. he wrote:

"Recently Dr. Wyndham expressed delight that whereas he was anticipating that 33% of those who began the Scheme in 1962 would complete the four-year course in 1965. Now it appears that 44% will do so. It is interesting to note that in the same period 75% of pupils of the Christian Brothers' Schools in N.S.W. will complete the course." <sup>12</sup>

I give a complete breakdown of numbers in the various schools themselves as they help to give some idea on the sizes of secondary classes as well as the particular outlook on secondary education in the district catered for by the school.

Table 21. Numbers of Pupils going onto higher studies in Brothers' Schools, 1951-1964.

School	1951 - 1953		1954 - 1956		1957 - 1959		1960 - 1962		1963 - 1964		
	Gr.8	Gr.10	Gr.8	Gr.10	Gr.8	Gr.10	Gr.8	Gr.10	Gr.8	Gr.10	
Abergowie	14	13	5	16	10	17	26	8	26	36	20
Albion	58	37	7	42	18	69	38	12	95	102	35
Terrace	61	111	55	138	78	94	136	77	112	161	101
St. James	57	*	*	*	*	53	26	*	60	49	*
S. Brisbane	73	45	13	80	41	108	105	36	119	160	79
Bundaberg	21	15	*	12	*	25	12	*	33	20	5
C. Towers	26	18	6	32	14	29	29	17	48	59	29
Gympie	26	21	4	34	5	31	34	19	30	50	18
Ingham	18	12	*	11	*	14	6	*	29	14	*
Ipswich	28	17	3	17	6	39	31	6	52	55	23
Ipswich	32	22	*	17	*	41	21	*	55	38	10
Mackay	12	8	1	8	3	21	16	6	34	30	7
Warwick	29	34	17	35	19	38	40	22	50	57	29
Yeppoon	*	17	7	27	9	49	28	7	69	71	24
Shornecliffe						19	12	*	28	22	*
Toowoomba Sth						58	33	17	61	52	33
Toowoomba	43	38	4	27	16	58	33	17	61	52	33
Townsville	53	31	4	26	6	41	39	15	54	39	15
T'ville West			2	*	*	27	*	*	44	29	*
Rockhampton	49	25	8	26	8	54	45	11	55	40	36
Rockhampton North						26	13	*	36	28	*
Maryborough	16	11	*	22	*	29	23	*	44	27	*
Mt. Isa									33	17	*
Nudgee	47	71	41	81	60	51	89	71	45	117	81
<b>Total</b>	<b>663</b>	<b>546</b>	<b>164</b>	<b>651</b>	<b>301</b>	<b>933</b>	<b>802</b>	<b>312</b>	<b>1212</b>	<b>1273</b>	<b>553</b>
<b>Departmental</b>	<b>9230</b>	<b>2919</b>	<b>493</b>	<b>3961</b>	<b>951</b>	<b>15307</b>	<b>6961</b>	<b>11440</b>	<b>25608</b>	<b>14946</b>	<b>3430</b>

In studying the above figures, it should be kept in mind that certain schools like Nudgee and Terrace received a number of pupils after Gr. 8 from other schools, in the case of Terrace from St. James' particularly. The same is true of the country boarding schools. In certain country centres, like Maryborough and Ingham, boys on the completion of their Junior in many instances have completed their Senior at a Catholic Boarding School, usually one conducted by the Christian Brothers, or have attended the local High School. The figures, allowing for some variations, are valid, particularly from Gr.10 to Gr.12. Some attention should be given to the figures in the last column, to certain country schools. If such schools cannot build up sufficient numbers at Gr.8 level to ensure numbers for at least two classes after that grade, such schools will be seriously hampered in implementing the spirit of the new approach to secondary studies in Queensland. From Gr.9 to Gr.10 it will be necessary to provide at least two streams in all schools. It is an injustice to expect the less-gifted academically to attempt the more difficult course. Even at Senior level, greater attention will have to be paid in all Brothers' schools to the fact that Senior is now expected to fulfil many purposes with entry to the University as one of its lesser functions. A greater variety of courses will have to be provided at Senior level. However, my main point here is that the Brothers have achieved far more success than most other educationalists in the State in bringing their pupils onto higher studies in spite of their limited resources and consequently, restricted courses. On the second issue raised on the provision of wider courses, the matter is at present under consideration

and it is to be hoped that some solution will be found.

The figures given in Table 20 indicate that the basis of the Brothers' expansion has not been so much in increased numbers of Brothers but in the rapid growth of lay teachers on the staffs of many Brothers' schools. The significance of this trend from the point of view of the Brothers' approach to education will be discussed in Chapter 8. Two aspects are examined here. In most of these schools, the lay masters are paid according to the scale of salaries determined by the Assistant Masters' Association and approved by the Queensland Arbitration Court. Such awards are comparable with and in some particulars, better than the corresponding awards for those employed by the Department of Education. However, no provision is made for superannuation under such awards. Consequently as a method of attracting a satisfactory type of secular master to the Brothers' schools<sup>14</sup> the Congregation in conjunction with the City Mutual Co. established an insurance fund and a superannuation scheme in 1962. All lay teachers and other employees of the Brothers are insured under the scheme and all are free to contribute either 2½% or 5% of their gross salaries towards superannuation benefits. The Congregation pays approximately £1 weekly per employee under the scheme to cover insurance.<sup>15</sup>

All this expansion, the employment of secular masters and the provision of better opportunities of studies etc. for the Brothers cost money. Such finance does not come from the State except for Tuition Fees and now Commonwealth Grants for Science. In the main, it comes from the pockets of Catholic parents. In the following figures listed below, it should be kept in mind that they are



actually lower than the exact amounts of moneys available to the Brothers because Balance Sheets as presented annually on December 15 do not show expenses undertaken by the Parishes, as for example the £80,000 improvements nearing completing at C.B.C., Rockhampton.

Table 22. Finance of the Brothers' Schools, 1956-1964.<sup>16</sup>

Year	School Fees	Government Tuition Fees.	Extras	Total	Boarding Fees.
1956	£37,060	£37,046	£29,425	£103,531	£116,600
1964	£149,995	£66,884	£44,272	£261,151	£167,562

The extras noted above include the results of Parents and Friends' activities, fetes, tuck shop profits and the profits from the sale of requisites. The moneys received from the Government has been very important in the past and still obviously makes the difference between prohibitive fees for many Catholic families and the finance necessary for the functional operation of the schools. There has been an increasing emphasis on fees. In some Queensland centres even as late as 1960, such fees were often only nominal as for example at C.B.C. Gympie in 1957 where the average fee was only £6 per year.

As would be expected from the past conflicts within the Order over fees, scales of fees are still a troublesome point within the Congregation in Queensland. Unfortunately, I have not available all rates of fees but the ones given below are typical of the ranges of fees being paid in Brothers' schools at present. Fees as listed are comprehensive; in very few Brothers' schools are extras charged for science, gymnastics etc. Of course, for special coaching in tennis, swimming and individual lessons in music, special fees would be charged. The secondary

fee does not include the Tuition Fee from the Government but the actual fee paid by parents.

Table 23. School Fees per term in Brothers' Schools, 1965.

<u>School</u>	<u>Average Primary Fee.</u>	<u>Average Secondary Fee.</u>
Ingham	£5	£2
Mt. Isa	£6	£5
St. James'	£5.10.-	£5.10.-
Townsville West	£8	£5.10.-
Townsville	£8	£5.10.-
Southport	£7	£7
Rockhampton North	£5.10.-	£4.10.-
Rockhampton	£5.10.-	£4.10.-
Bundaberg	£4	£4
Toowoomba South	£4.10.-	£5
Toowoomba	£4.10.-	£5
Nudgee College	£18	£20
Terrace	£15	£14
(recently changed to)	£20	£18
Albion	£14	£13.10.-
South Brisbane	£12	£10.10. - 17

The greatest anomaly on the scale of fees appears between the country and the city schools. In this matter, it should be remembered that most country schools receive some assistance from Parishes on maintenance and the payment of secular masters. Parents realize that their pledges under Parish Planned Giving Schemes provide directly for part of their son's education in the country but not in the city and so they can judge accordingly. The following figures illustrate this point on how finances have been organized in the various schools.

Table 24. Break-down of Moneys in Brothers' Schools, 1964.

School	School Fees	Government Tuition Fees	Wages to Secular Masters	Assistance by Parishes towards wages.	Assistance by Parishes towards other expenses	Extras.
Ingham	£1,780	£1,140	-	-	£400	£458
Mt. Isa	£2,150	£1,140	£1,000	£800	-	£120
St. James	£6,640	£5,052	£4,661	-	-	-
Rockhampton North	£2,378	£1,818	£3,250	£2,167	-	-
Bundaberg	£4,310	£1,950	£2,292	£1,261	-	£440
Toowoomba South	£3,042	£1,686	£1,900	£950	£600	£100
Rockhampton South	£4,518	£3,817	£3,852	£2,311	£500	£980
Brisbane	£33,000	£11,600	£20,050	-	-	£4,900
Albion	£23,705	£8,750	£13,050	-	£2,000	£7,730

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Having considered areas of expansion and the methods of financing such expansion I turn to another aspect of this era of rapid expansion in the Brothers' Schools, viz. the various new foundations. Each new foundation as already pointed out particularly in Chapters 3 and 5 represents an achievement in itself and each foundation throws light on the Brothers' approach to educational needs. The eight foundations including Clairveaux College, Mt. Gravatt, to be opened in 1966, are next examined.

#### 7d. New Foundations.

Indicative of the regard of the Church leaders for the work of the Brothers has been the large number of schools they have been requested to open. As far as they have been able, they have responded to such requests. This has been especially the case in Queensland. In the details of foundations, we see the already

familiar pattern studied in previous foundations as well as many new features.

Table 25. New Foundations, 1951-1966

<u>Foundation</u>	<u>Date</u>	<u>Town Population</u>	<u>Convent School.</u>
Shorncliffe	1952	16,889 <sup>1</sup>	1893
Currajong	1952	37,700	1936
Toowoomba South	1956	45,900	1917
Rockhampton North	1958	43,400	1900
Mt. Isa	1960	13,358	1932
Dalby	1963	7,850	1887
Southport	1964	37,700 <sup>2</sup>	1901
(Mt. Gravatt)	1966	-	1955

1. Shorncliffe, 1952.

After a period of consolidation from 1945 throughout Australia, the Brothers were anxious for some new foundations after 1950. The last foundation made in Brisbane had been in 1938 and it was keenly felt amongst the Brothers in Queensland that the Brothers should open again in Brisbane. A noticeable drift away of the Catholic youth of the Sandgate area to State Schools had been evident and a real need existed for a Boys' School in the area. Fees at Nudgee were often too high for parents in the area, which had received a large number of unskilled workers in the Depression period because of the low rentals. Many workers in the 1950's still relied on unskilled work like that available at the Northgate Cannery. The Parish Priest of Sandgate, Fr. O'Rourke, was aware of these factors as well as the difficulty of the Sisters in coping with the older lads. He wanted to arrest the drift to State Schools and to provide an incentive to his Catholic youth through education to become part of the professional and skilled work force. The Parish Priest opened negotiations in March, 1951 and most surprisingly received an assurance of Brothers for January, 1952.<sup>3</sup>

In 1947, Fr. Power who had been Parish Priest at Sandgate for over forty years had left money in his will for a Brothers' school there. This formed the nucleus for the purchase of an old Mansion on five acres of land, the former bayside residence of the Governor of Queensland. However, Fr. O'Rourke's finances were limited. He received no support from Dr. Duhig who strongly opposed the site selected. Dr. Duhig considered that it should be used as a Catholic convalescent home. But the strong-willed Fr. O'Rourke was able to prevail. The school opened in 1952 with 191 boys including 22 in the Secondary. By 1956, seven boys were presented for Senior. Numbers had reached 500 by 1959.

The site has proved inadequate for the purposes of the school. The fact that the school is largely dependent on parish support and has received pupils from outside the parish has caused complications, especially since a new Parish Priest has been appointed. The whole position has proved unsatisfactory. In July, 1965, the school severed connections with the Parish as far as support is concerned. There is hope that the new Archbishop of Brisbane will help to establish a large regional school for the Brothers on part of a 270 acre site owned by the Church and only two miles from the school.

## 2. Currajong, 1952.

Practically the same type of considerations determined the establishment of a school at Currajong (Townsville North) in 1952 as was outlined in the case of Shorncliffe. As the diocese's resources were considerably straitened in 1951, the school erected was very disappointing according to accepted standards. The

Brothers teaching at Currajong have resided at the residence attached to the existing school on Stanton Hill. The school opened with 122 boys and remained primary in character till 1960. In 1962, the first class of 29 was presented for Junior. Facilities in the school have been greatly improved since the establishment, in 1962, of a Catholic Educational Committee consisting of the Bishops, some priests, representatives of the Teaching Orders and a large number of leading Catholics. A third Brothers' school is envisaged in Townsville in 1967 with a certain amount of re-organization of the present two schools.

### 3. St. Joseph's, Toowoomba, 1956.

Toowoomba has always had a large Catholic population and as a result of pressure of numbers on St. Mary's, C.B.C., it was decided to open a Brothers' school in another part of the town. A certain amount of drift to the State Schools in the suburbs more remote from the existing Brothers' school was also a determining factor. Because the St. Mary's residence was unable to accommodate very many more Brothers, it was decided to establish both separate school and residence. The Catholic resources at Toowoomba were far more adequate than those of Townsville and far better facilities were provided. Although the school and residence were not ready for the school year because heavy rains had delayed building, temporary classrooms were used. The school opened with 140 boys and by 1964 had 300 boys with 96 boys in the secondary classes. Under a Commonwealth Grant for science, the Diocese has been able to provide new science facilities costing £25,000 opened in July, 1965. The site of the school had been originally secured by Dr. Dunne when

Parish Priest of Toowoomba. Negotiations for this school had been initiated in 1953.

4. North Rockhampton, 1958.

The new schools at Townsville, Toowoomba and Rockhampton were all the result of the strong initiative of the respective Bishops. The letter of Dr. Tynan, requesting Brothers for a new school for Rockhampton reveals the reasons why a special effort was made by the Provincial to provide a staff as quickly as possible. In December 7, 1956, he wrote:

"It has become necessary for me to write to you to earnestly request you for a community of Brothers for a new school in Rockhampton.....The grand and almost spectacular success of Bro. Gyger and his community in Rockhampton during the past two years has brought about a transformation here. Applications for admission are so many that by 1958 no more boys may be accepted in either the primary or secondary division. The secondary division is rapidly approaching capacity in each class.

There are many Catholic boys on the North-side of the river - where the population is now as great as that of the South-side - who are going to the State primary and High Schools. It has been apparent for some years that a new school would be needed for boys of the North-side parishes and in anticipation of one, a suitable site was secured about 3 years ago. It is here that I hope to build.

Although a full community of Brothers for both primary and secondary would be desirable, I would be happy to have an assurance of 2 or 3 Brothers for a start in primary in 1958. They can be accommodated at the Brothers' House here and could be given a car to bring them to school each day." 4\*

The request was declined, until 1960 or 1961, because of the extension of training to include a second year of Novitiate.<sup>5</sup> In reply, the Bishop noted:

"It is of interest to know that I have written Testimonial letters for 30 boys who have entered your Training School during the past ten years." 6

Besides indicating the effective religious formation imparted in the four schools of his Diocese, this point of the Bishop seemed to have been most influential in determining the fact that the necessary

Brothers were found to staff St.Stanislaus, North Rockhampton by 1958 instead of 1960. The school opened with 93 boys in 1958. By 1960, its first class of 14 boys was presented for Junior. Many of the boys securing Extension Scholarships in Junior have gone on for Senior at C.B.C., Rockhampton.

In the three centres where a second Brothers' school has been established, we note that between the coming of the Brothers to each town and the settling up of a second day school, boarding facilities were provided for Catholic boys in the area. The figures on town sizes and school numbers indicate roughly when a second Catholic Boys' school is likely to be established in other provincial centres of Queensland. The figures also indicate a sharp rise in combined school population when the second school has been established indicating that some drift to State schools had been operating.

Table 26. Statistics on Provincial Centres where a second Brothers' School has been established.

<u>Year</u>	<u>Town Population</u>	<u>First C.B.C. Enrolment.</u>	<u>Second C.B.C. Enrolment.</u>
		<u>Townsville.</u>	
1933	25,876	176	-
1947	34,109	267	-
1951	38,209	255	-
1952	39,066	217	122
1954	40,471	220	200
1961	51,143	380	358
		<u>Toowoomba</u>	
1933	30,047	371	-
1947	35,194	348	-
1954	43,149	448	-
1955	44,262	481	-
1956	45,900	426	140
1961	50,134	524	261



Table 26. Statistics on Provincial Centres where a second Brothers' School has been established.

<u>Year</u>	<u>Town Population</u>	<u>First C.B.C. Enrolment.</u>	<u>Second C.B.C. Enrolment.</u>
	<u>Rockhampton.</u>		
1933	29,369	310	-
1947	34,988	291	-
1954	40,670	328	-
1957	42,891	391	-
1958	43,400	367	93
1961	44,128	347	194

5. Mt.Isa, 1960.

When the Parish Priest of Mt.Isa, Fr. Dwyer, became aware of the changing composition of Mt.Isa, he applied for a Brothers' school in 1955. Up to that time, Isa was a mining-camp town where single men or married working men living away from their families pre-dominated over families living in the Isa. The Mine Co. was beginning to provide many social amenities and was beginning to replace the married-couples' tents with attractive homes and gardens.<sup>7\*</sup> A fairly large Catholic population was beginning to develop in the town.

It was hoped that the Mines Co. would assist substantially in the erection of a Catholic Boys' School and rather elaborate plans were prepared in Townsville in 1957 at the request of the Bishop. About that time, the Company defined its position on the amount of assistance it would give to various organizations - considerable and generous but nothing like what had been anticipated as regards a Catholic school. Finance for other urgently needed Catholic buildings at Isa had to be found at the time and the whole idea of a boys' school could have been shelved. The newly appointed Parish Priest, Fr.Gard, took the initiative and with the assistance

of a local builder, was able to provide a functional school and monastery by 1960. The Mines Co. assisted in the provision of ovals and playground facilities.

The school opened with 176 boys and by 1962, its first Junior class contained 17 boys. The school will always experience a certain amount of difficulty in higher secondary classes because of the desire of many parents who are able to afford boarding schools for their sons, to send such boys away from the town with its peculiar spirit and isolation.

#### 6. Dalby, 1963.

Shortly after the Bishop of Toowoomba, Dr. Brennan, had secured a second Brothers' school for Toowoomba, he requested a Brothers' school for Dalby in 1957.<sup>8</sup> Dalby had a good tradition of Catholic faith as well as possessing a number of Catholics on farms nearby. The application was favourably received and a block of land secured. The site was not considered suitable by the Provincial Council and so another block of land - approximately 30 acres - was secured. While the Bishop encouraged the project, three problems were experienced, viz.

1. structural problems over the depth of soil in the area
2. financial difficulties in securing credit
3. the difficulties of the Parish Priest, not well and advanced in years, in organizing the whole scheme.

Fortunately, a vigorous men's committee was formed and given the blessing of the Pastor, the committee brought the project to completion at a cost of over £100,000 by 1963. In 1964, the building was included in the Queensland's Architect's Award. The school opened with 121 boys and in 1964, its first Junior class contained 17 members.

7. Southport, 1964.

Probably the background to the Southport foundation is the most unusual in all the Brothers' experience in Queensland. Over a long period of time, efforts had been made by the Catholics on the Gold Coast to have a Catholic Boys' school in the area. Southport seemed the best position for such a school as already it had become the educational centre of the Gold Coast, while its population embraced a third of those living on the Gold Coast. The Southport parish under the control of the Vincentian Fathers and containing many permanent Catholic families reflected sound Catholic life. The financial resources of the Parish based on a well-supported Planned Giving Scheme and implemented by an Art Union were in a satisfactory position. A vigorous men's committee under Dr. T. Gaven had plans well in hand for a school by 1961, when Dr. Duhig visited the parish in November. The Book of Foundations brings out the unusual aspects of the Southport opening:

"Archbishop Duhig sprang a surprise by announcing at Saint Laurence's College Speech Night that the Brothers would be opening at Southport. Interviewed by the Second Consultor, he repeated his intention and declared he would finance the building and he had a block of land. This was not suitable, it was found; and another might be bought instead. The situation was delicate for the Vincentians conduct the Parish and the Marist Brothers wanted to go there. However, His Grace was quite definite when the Third Consultor interviewed him about it being the Christian Brothers who would go to Southport, that he would cut off a section of the Vincentian Parish to attach the school to the diocesan clergy and that he would pay for the building himself. There was no date mentioned." 9

Faced with the aging Archbishop's determination, all concerned decided to go ahead as he wished although the Brothers were then trying to restrict numbers of foundations. A wonderful site of over 40 acres of Crown Land was obtained on a perpetual lease;

the full resources of the Parish and the energy of the men's committee were finally brought to bear by July, 1963. The school and monastery which I would regard as the most serviceable plant controlled by the Brothers in Queensland were ready for the school year 1964. 138 boys attended the school in 1964. Numbers are expected to expand as quickly as teachers and class-rooms can be provided.

#### 8. Mt.Gravatt, 1966.

It is hoped that after the Mt.Gravatt foundation, a period of consolidation will be permitted for a few years so as to give the various schools a chance to pay more attention to staff problems and certain aspects of syllabus approach. In 1961, application was made for a Brothers' school at Mt.Gravatt which has become a rapidly expanding suburban area of Brisbane. "The Parish had sufficient land for a school and monastery. Primarily to express appreciation to His Grace, for his generosity at Albion, the Council decided to accept after 1966."<sup>10</sup> Dr. Duhig between 1959 and 1961 had expended £60,000 in the purchase of 'Whytecliffe' and adjacent land for the necessary expansion of Albion. In a letter to the Provincial, Dr. Duhig explained that the money had been intended as a personal gift in appreciation of the work done by the Christian Brothers for Catholic education in Queensland.<sup>11</sup> The Dr.Duhig Science Hall at Albion was opened in 1962 by the Governor of Queensland in the presence of Dr.Duhig and Clairveaux College, Mt. Gravatt, is being built as a memorial to Dr.Duhig, the first Old Boy of the Brothers in Australia to have become a Bishop.

In the sections dealing with new foundations, I have indicated how soon after opening the various schools are easily

recognized as Christian Brothers' schools with their own distinctive spirit and approach to education. In all instances, the Brothers of the various staffs in new foundations have established the very personal bond between teacher and pupil and Brother and parent. They have come to grips with educational requirements of the community they have entered. Fortunately, in nearly every instance, that community has united to provide adequate facilities. Bro. Hickey who had a very sound grasp of educational standards and requirements bluntly refused in 1925 to send his Brothers to Mackay to teach in the old hall as requested by the Parish Priest. I quote some of his observations addressed to the Bishop and the Parish Priest as being typical of what they the Brothers have expected at each new foundation and of what they had attempted to accomplish in each of the 28 schools they have controlled since 1875. He wrote to the Bishop in 1925:

"The hall for school purposes is not suitable even with the additions which the Dean proposes to erect.---- More must be done to establish the confidence of the people to enlist their immediate co-operation in the undertaking, to get back the large number of Catholic boys from the State schools and to convince the people that we are out for the immediate handling of the education question, primary and secondary alike, in an efficient and serious manner." 12

Bro. Hickey expected a great deal to result from the "efficient and serious manner" in which the Brothers would handle the education needs of the Catholic boys in Mackay. He indicates this in a letter he wrote to the Parish Priest of Mackay on the same day:

"We believe that we will transform the whole educational outlook of the town by convincing the people from the very beginning that we are out for the very best results. This can be done by an up-to-date school and apparatus. They will take the right inspiration from what they see. A hall would act as a cold douche on the people's expectations and it would take many years to undo the first weakness." 13

Fortunately, the Brothers in nearly every instance were provided with this right atmosphere especially in the most recent foundations. While Bro. Hickey expected his Brothers to effect "a transformation" in the educational outlook of the Catholic section of the town, I have shown that the Brothers' schools possess the potential at least of a much wider transformation, their schools becoming "the city set on the mountain", the light to other schools. I would agree with Bro. Hickey that their schools did transform the outlook of the Catholic people of Queensland. Where other Catholic schools under the control of other Orders have followed into various parts of Queensland, they have come to adopt more and more of the style of approach operating in the schools of the Christian Brothers.

In the next chapter, the more qualitative aspects of the Brothers' effort in this Sputnik Age will be examined. The final chapter will attempt to estimate the extent and value of their work not only in this period but over their ninety years of educational endeavour in Queensland.

### References.

#### Chapter 7. Rapid Expansion.

##### 7a. Continuing Challenge.

1. Unfortunately, no figures directly available from the Bureau of Statistics. However by percentages listed at Census, a significant rise in birth rates and migration gain amongst the Catholic section has taken place. For Australia as a whole, Catholics were 22.9% of the population in 1954 and had risen to 24.7% in 1961 while in Queensland the position has been 24.0% in 1954 and 24.7% in 1961.
2. Goethe declared in the 19th Century: "Whatever is, is moral": More recently a book like "Soundings" (ed. A.R.Vidler - Cambridge Uni. Press, 1962) clearly holds that fornication is not universally and intrinsically evil but depends on circumstances. See editorial "New Morality" C.B.O.S., May, 1965.

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3. See Fogarty, Bro. R. op.cit Vol II p.309-310 for his discussion of this ecclesiastical legislation for Primary Schools and Vol.II p.478-479 for the attitudes of Catholics towards the need for Catholic schools.
4. See Barcan Alan, "State Aid in Retrospect" Dissent, Spring 1964 Vol. 4. No. 3. In this article, he outlines the difficulties many Catholic schools face in maintaining reasonable standards (p.19). Two recent copies of "The Bulletin" (4/9/65) and (11/9/1965) make this specific charge.

7b. Changes within the Province.

1. B.F. In 1945, there were 433 Perpetually professed Brothers, 179 Temporary professed and 40 novices. In 1951 there were 733 Brothers and 33 novices. The figures of Table 18 and the above figures are taken from entries in B.F.
2. A vice-Province for New Zealand was set up in May, 1959.
3. Strathfield Records Section.
4. B.F. p.412
5. B.F. p.414
6. B.F. p.412, p.414.
7. B.F. p.414
8. It consisted of four sessions of one hour each and Bro. Superiors and their Deputies were greatly assisted by the addresses and discussions. "Speakers were Mr.B. Mayne, Inspector of Metropolitan High Schools, Mr. T. Kean, Departmental Headmaster and Mr. E.Walsh, Maths. Subject-Master. "Newsletter", St.Mary's Province 20/8/1965.

7c. The Era of Expansion.

1. B.F. p.406.
2. e.g. St.Mary's, C.B.C., Toowoomba, Terrace, Albion, Mackay and South Brisbane.
3. On Sunday, Aug. 1, 1965, three science rooms built at a cost of £25,000 with the assistance of an interim grant of just over £10,000 were opened at St.Joseph's, Toowoomba.
4. "Courier" 24/8/1965 carried full details of the scheme.
5. Opened May 24, 1964, by the Minister for Education. The Senior School cost £180,000 and included Chapel, Library, 4 Science Rooms, 10 class-rooms and administration.
6. H.A. Yeppoon.
7. Improvements costing over £100,000 have been undertaken. I was Bursar at St.Columban's in 1964 and on the staff 1962-1964.

8. I was Bursar at C.B.C. Townsville, at the time and attended all meetings of the Association in connection with the plan.
9. B.F. p.433.
10. Actually £18 per year is now paid for all pupils in Grs. 8,9,10 while £20 per year is paid for all who receive at least 5C's in the Junior Public Examination.
11. All correspondence available, R.D.A.
12. Provincial "Newsletter" 20-8-1965.
13. Figures for the Brothers' schools are taken from Inspectors' Reports and give totals in the classes. Departmental figures supplied as on 1st August, each year.
14. Before the War, secular masters were often not adequately paid and sometimes proved unsatisfactory. Lay teachers are now readily recruited from the Departmental Schools.
15. A teacher in a Brisbane school died in July, 1965. His family are to receive £5,500 in insurance under the scheme.
16. Taken from the House Balance Sheets, finalised in December each year and filed at Strathfield.
17. As supplied by local Superiors to a questionnaire I forwarded to all Queensland Brothers' schools in July, 1965.
18. As above.

7d. New Foundations.

1. Sandgate' s population
2. Gold Coast population
3. Most of the information listed here has been supplied by Bro. F.D.Coffey who was first Principal of Shorncliffe, 1952-1957 and has been on the staff there since 1964. See also B.F. p.393
4. Letter of Dr.Tynan to Bro. Young, Provincial, 7-12-1958 (R.D.A.) The results referred to were 8/8 boys secured their Senior and Commonwealth Scholarships to the University. The Schools also secured the *Mc Donnell* Medal in 1955 and 1956. In 1957, the school had 18 boys in Senior.
5. Letter of Bro. Young (Provincial) 9-1-1957.
6. Letter of Dr.Tynan 14-1-1957.
7. Apparently only galvanised-iron roof and canvas sides, boarded floors made up the original tents. Most of the information given here from Bro. T. Higgins, first Principal, 1960-1962 and Bro. J.S. Mullen, Consultor who made the initial report and negotiations on Mt. Isa in 1957.
8. B.F. p.412.
9. B.K. p.431.
10. B.F. p.430
11. B.F. p.429
12. L.B.H. to Dr.Shiel, 26-7-1925.
13. L.B.H. to Dean Mulcahy 26-7-1925.



CHAPTER 8.THE CHALLENGE OF RENEWAL.8a. The Need for Renewal.

For almost forty years (1915-1954), the Queensland educational pattern remained fairly static with a sound and unimaginative system of primary schools and a limited number of secondary schools. The Scholarship was very important in the pattern. The attention of the pupils was focussed during their latter years of primary schooling on passing the scholarship. For children in Independent Schools, the monetary consideration of a substantial reduction in school fees in the secondary, because of the Tuition Fee under the scholarship was important.<sup>1</sup> For all children of poorer families, the possibility of the Allowance Moneys under the scheme was likewise a very great consideration. For all children, the satisfaction of passing a recognized test was a challenge. The scheme had a great deal to recommend it. However, it tended to restrict the numbers going on for secondary education - a factor which some educationalists would have then favoured. But worse still, the Scholarship year, or Gr. 8 as we know it to-day in Queensland, virtually became a year of revision for children at an age very suited to learning and discovery. It also meant that in some courses like Chemistry, French and Latin the first two years of secondary education became overloaded.

Even before World War II, there was a marked tendency towards the abolition of external examinations especially at primary level. However, the political situation existing in Queensland, as already pointed out, made the abolition of the Scholarship difficult.

Further-more, the failure of the Government up to 1950 to provide sufficient facilities for secondary education made such a move undesirable. In 1951, for example, the State had provided only 20 High Schools and 19 country schools with secondary departments, in which a total of 5,588 pupils were taught. However before the Liberal Government came to power in Queensland, the Gair Labour Government had geared the Department to a rapid expansion of High School facilities, a trend encouraged and intensified by the Nicklin Government. The following figures reveal the comprehensive, and indeed, most satisfactory results of the Department's effort.

Table 27. State Secondary Pupils and Staff, 1951-1965.

Year	High Schools	"Secondary Tops"	Teachers	Secondary Pupils	Total Pupils in State Schools.
1951	20	19	263	5,588	142,705
1954	30	21	678	8,920	161,835
1956	36	34	707	11,479	182,426
1958	39	36	1,062	15,570	199,633
1960	51	49	1,507	24,170	216,662
1962	62	50	1,997	34,448	229,341
1963	74	56	2,214	39,358	251,359
1964	88	70	3,013	64,676	255,211

The State was in a position to discontinue the Scholarship in 1963, because of the improved position in secondary staffs and High School facilities and because of change in attitudes towards State Aid. Following the work of the Board of Post Primary Studies, a newer approach to secondary education was introduced in 1964. Gr. 8 became an experimental year in which pupils were to attempt a wide range of subjects to see the type of course most suited to their ability and taste. In both Grs. 9 and 10, certain "core" subjects were to be studied as well as a number of "elective" subjects. The subjects, as far as I can judge, have been able

to stimulate interest and inquiry, offer a body of useful facts and give valuable training through the greater stress on concepts than previously. The courses up to Gr. 10 standard have proved satisfactory in general while the approach has been a realistic one to the need for updating secondary courses in Queensland, while taking cognizance of the ability of staffs in all types of secondary schools to implement such courses. Further changes will, no doubt, be introduced. It is to be hoped that the necessary changes in higher secondary classes after 1966 will prove as satisfactory.

Such changes and expansion have been difficult for the State. However, it has been even more difficult for the Brothers' schools. As already shown, the basis of the expansion in the Brothers' schools has been the ever-increasing employment of secular masters. The number of Brothers teaching in Queensland has risen only from 134 to 162 between 1951 and 1964 while the number of secular masters has increased from 3 to 80. In certain schools like Albion and South Brisbane, there are more secular masters than Brothers on the staff. Of course, this has entailed a heavy drain on resources. For instance, in 1964, Albion had a total income of £42,180 including a £2,000 donation from the Clayfield Parish as well as profits from Art Unions and Fete. Of this, £6,700 was used for additional class-rooms, £3,100 on interest payment, £4,100 on liquidation of debt and over £13,000 on teachers' salaries.<sup>2</sup> But the problem has gone deeper than financial strain alone.

In their traditions and experience in Australia, the Brothers have little to guide them on the assimilation of lay teachers into their schools. Until 1950, very few lay teachers were employed

in Queensland schools with the possible exception of Nudgee before 1920 and St. James'. Until the 1960's, discussion in a change of time-table, arrangements for concerts, speech nights, sports days and even significant changes in school policy were able to be effected, more or less informally within the Religious Community itself. Quite often an important decision affecting the whole school was reached after a discussion at a meal. All told, this approach proved adequate and satisfactory to all concerned. Over the years then, no suitable methods have developed for full participation of the lay staff in determining school policy as well as in adjusting routine arrangements. Furthermore, the rather superficial annual examination of classes by the Bro. Consultor followed up by external examinations sponsored by various Class committees like the Sub Junior one discussed earlier seemed satisfactory enough over the years. However, it does not appear adequate to-day. The whole administration system which is not sufficient in the light of recent development is rendered even less effective because most school Principals who are also Religious Superiors of the Community, are teaching nearly full time in school.

A further difficulty associated with expansion is the size of classes. As far as possible, the Brothers have tried to provide an opportunity of a Catholic education for all boys whose parents so desire. In many ways in recent years, they have become prisoners of their own success with ever-increasing requests for new openings and a relentless demand for enrolment in existing schools. The majority of Catholic parents want their children in Catholic schools and such a desire does not arise out of obedience to a Church precept

but from a genuine conviction of the importance of such an education. There is a clash then for all local Superiors especially between their desire to provide quality in the education given and opportunity for all Catholic boys applying for admission. One factor at present in determining the size of a class in many such schools is an economic one.

If a lay teacher is in charge of a particular class, that class should be at least able to pay his wages from the fees collected, including Government Tuition Fees in the secondary. A class under the control of a Brother should be able to pay for his support and to provide a surplus to help meet interest payments, liquidation of debt, running expenses including tax for the Houses of Formations and Provincial expenses. With careful budgeting but more usually with luck, something may still remain for future development. Such development will depend on the success or otherwise of Parents and Friends' activities and efforts of Old Boys. The Superior then can determine what he wants to do, work out his economic level and then follow a policy of high fees and smaller numbers in classes or low fees and higher numbers in classes.

Such financial difficulties are further aggravated in certain areas. Firstly, at some schools, a significant number of parents are unable or unwilling to pay the fees charged. Secondly, parish, and to a lesser extent, diocesan authorities have not always given adequate support to Catholic Boys' Schools in Queensland.<sup>3</sup> Where such authorities have been responsible for maintenance and/or payment in part of lay teachers' salaries quite often such Brothers' schools have not been properly maintained. Such a tradition has had long roots in Queensland Church history. When Dr. Dunne, the

future Archbishop of Brisbane, was Parish Priest of Toowoomba, he was responsible for the maintenance of the Catholic non-vested school at Irishtown. The Inspector-General, J.G. Anderson, wrote the following observation on Dr. Dunne's vigilance in the matter:

"I noted that there were no less than nine defective window frames in the front of the building besides others in the gable. A good many of these were closed by first book tablets and the appearance presented was disreputable in the extreme."<sup>4</sup>

In other words, the Parish Priest had provided an opportunity for education without over-much concern about its quality.

The relation of the Brothers with Priests and Bishops has proved harmonious over the past 90 years in Queensland excepting, at times, on the question of finance. Dr. Quinn failed to provide the Brothers with a residence as promised and he also did not deed the land he had promised in 1875.<sup>5</sup> Dr. Dunne failed to pay the interest on the Terrace loan after 1886<sup>6</sup> and once the Brothers were established at St. James' discontinued the promised stipend.<sup>7</sup> For nearly twenty years, in spite of polite but persistent requests by Provincials, the different Bishops of Rockhampton did not pay the Institute for the passage money of three Brothers from Ireland, as agreed. The money was finally paid by Dr. Duhig from a special presentation sent to him by pupils and Old Boys of Terrace when he was named Co-adjutor Archbishop of Brisbane.<sup>8</sup>

This disappointing feature has persisted till very recent times with the position of Teaching Sisters often far worse than the Brothers in the matter of inadequate support by parishes. The most extreme cases so far as the Brothers were concerned have occurred in Maryborough. In the Golden Jubilee Year of 1938, a committee of

men and women was formed to raise funds for long overdue renovations to the school and monastery. When a deputation of men approached the Parish Priest, he insisted that the appeal should end in June, "as the interests of the parishioners would centre in the Brothers' activities to the exclusion of the effort he would require of them when the Brothers' appeal would end." The men protested.

The Pastor then "spoke of the expensiveness of the Christian Brothers in that he had to find £200 a year to give them; and asked the men if they knew that he could turn the Brothers out when he wished and get another Order in to replace them. He needed £300 that year and he must have it. He would not under any circumstance deviate from his decision. Moreover, he would come to the next meeting, invited or not."

"He came to the meeting and insisted that he get £300... The committee agreed to satisfy his demands and the appeal continued henceforth as "The Christian Brothers' Golden Jubilee Appeal" without any public reference from pulpit or press that Church funds were to benefit from what was being collected in the name of the Christian Brothers." 9

£400 was paid finally to the Parish Priest and between £900 to £1,000 were spent on improvements. The appeal itself realized £770 but of this, "donations at the opening of the extension were £150 and amounts raised by the Brothers and boys at two boxing tournaments £40, at a concert £40 and at the Sports Day £30."

The Superior closes his account of the whole sorry episode:

"The appeal as far as the Committee was concerned was only £100 and was really for the Church and the Monsignor." 10

By 1953, a different Superior and a different Parish Priest were responsible for the school at Maryborough but still much the same story:

"The Parish priest has a very strong feeling against the school. This dual control is an obsession with him. There are periods of calm and more often periods of unrest. This year was the worst for the school. He refused to come to our prize distribution and did not send a substitute. It made a bad impression upon all ... His smallness is shown by his refusal to give the usual cheque which about pays for school cleaning. It is time for our higher superiors to make definite arrangements for all repair work to be paid by the parish as is done in parish schools." 11

At Maryborough, both Pastors were advanced in years at the time.

These two examples could both be regarded as extreme. But nevertheless, they are typical enough of the many failures of Parish Priests particularly and of Bishops over the years to fulfil their terms of agreement in the spirit in which such an agreement was made. One difficulty in more recent years has concerned a satisfactory arrangement on the payment of secular masters in country schools. In Toowoomba, for example, the Bishop opposed the raising of fees in the Brothers' schools while at the same time, the Administrator of the Parish was not able to assist in the payment of secular masters. A school such as Ingham has been unable to support the payment of any outside teacher and the Parish cannot assist. The net result has been that schools under the full control of the Congregation like Terrace, South Brisbane and Albion have had to carry larger secular staffs proportionally than schools under dual control. As a consequence, the school fees in the former schools are much higher than those in country areas. Such a method of allocating staff appears unjust.

Allied to the question of staff and rapid expansion has gone a certain amount of deterioration of results in one limited but important area as concerns a schools' public image. Schools such as Nudgee and Terrace up to 1950 were always prominent in the gaining of



Open Scholarships. Other Brothers' schools such as Toowoomba in 1943 with first in Senior often shared in these awards. The Brothers' schools have actually continued to score well in these awards in comparison with the larger number of schools and pupils involved in the Senior Examination. More competition, better teaching and class organization in the State Highs and other factors have made the prominence of Brothers' schools in University awards very difficult. In some schools (not Brothers' schools) special select classes of students with high intelligence ratings have received preferential teaching in their secondary courses and are able to gain high passes in Senior and naturally enough, University Scholarships. Such a move runs counter to the Brothers' traditions. Furthermore, the Brothers' schools are bringing through a higher number of boys proportionally to Senior than most schools and as they have not been able to offer a wide range of subjects, their results have not always been as satisfactory at top level as some other schools. However, a school like Rockhampton in 1963 had no failures whatever in any Senior subject any boy sat for. A school like Ipswich in 1964 was able to secure an A rate of over 2 per candidate. The position has been more satisfactory at Junior level with schools such as Albion securing 22 Commonwealth Scholarships out of 95 Junior candidates. The overall failure rate reveals very sound teaching at this level as the following tables reveal.

TABLE 2%. A comparison of failure rates between twenty Brothers' schools (in southern Queensland) and the State wide figure of boys.

<u>Subject</u>	<u>1963.</u>		<u>1964</u>		
	<u>C.B.Schools</u>	<u>State</u>	<u>C.B.Schools</u>	<u>State</u>	
English	10.8%	18.6%	9.8%	23.2%	
Latin	8.5	17.3	13.8	17.5	
French	5.9	28.0	6.8	26.9	
Maths A	16.4	21.5	19.3	22.8	
Maths B	12.5	21.2	12.2	24.7	
Chemistry	12.3	26.0	16.7	27.7	
Physics	13.9	23.6	17.4	26.1	
History	20.1	19.1	25.4	20.5	
G.D.Perspective	37.2	23.3	16.9	18.2	
Bookkeeping	15.6	25.0	19.5	27.4	12.

The rapid expansion has possibly affected the quality of results at higher level while the recent changes in secondary courses so far affecting Grs. 8 and 9 have revealed weaknesses at lower levels. The new syllabus provides for such subjects as arts, crafts and musical appreciation. No Brothers' school has so far been able to implement such courses fully. The difficulty is, of course, not confined to their own schools. Some High Schools are not well prepared to handle musical appreciation for example.<sup>13</sup> In general, however, because of limited finance and inadequate staff, the Brothers' schools have not been in a position at all levels of the secondary to provide suitable courses for those boys whose ability and interests do not make it desirable for them to study a fully academic course.

Very closely associated with the problem of class-loads, has been another problem. In an editorial comment in 1961, the Bro. Editor of "Our Studies" asked the question, "Are our standards falling?" He quotes Professor R.D. Andrew, Dean of Medicine at Monash University, in which the Professor maintained that "careful investigation into the failure rate in first-year Medicine at the Melbourne University showed that the students from the State Schools and Non-Catholic private Schools

performed significantly better than those from Catholic Schools." He thought that Catholic schools had been "unfairly penalised" because they laboured "under an intolerable financial burden which denied an opportunity of equality in education." Failure rates he considered was related to the teacher-pupil<sup>ratio</sup> in the three systems of school:

Non-Catholic Private Schools:	1 teacher to 18 pupils.	
State Schools:	1 teacher to 34 pupils.	
Catholic Schools:	1 teacher to 46 pupils.	14.

Although Professor Andrew does not show sufficient detail for the basis of his judgment, limited as it is to only one faculty, his observations are probably valid and would apply generally to the position in Queensland. Since 1950, the teacher-pupil ratio in Brothers' schools in Queensland has been in excess of 1 to 40 and in 1964, stood at 1 to 43. No information is available on the performance of Brothers' Old Boys at the Queensland University.<sup>15</sup> Probably, the number of Old Boy graduates has been in excess of the general state average for schools and more than likely, the performance differed very little from the products of other schools. I would consider that adjustment to and performance at University will be higher in the case of those students whose parents have had a University education. This would be the most decisive factor.

To digress a little, we find that University graduates and professional men amongst the Brothers' Old Boys have been largely doctors, lawyers or chemists. The Celtic respect for the doctor may have had something to do with this position as also the fact that the few professional men amongst Catholics in Queensland's early days were mainly lawyers. Furthermore, until quite recently, entry

into law or pharmacy did not require attendance at a University and this was probably a determining factor for many a talented pupil from a poor family. Today, Brothers' Old Boys are beginning to be found more generally represented in all professions. However, only a very small number are to be found on the teaching staff or research sections of Universities. This probably represents the last stronghold of the "Establishment", if such a word is still valid in the sense used earlier in this thesis.

No doubt, Catholic parents themselves, particularly those who have not attended a University, have been somewhat suspicious of University staff on account of statements emanating from some members of such staffs. The Brothers themselves have not attended Universities as yet in any great numbers as full time students. As part time students, they have often suffered from lecturers assigned to evening classes and they have had no real appreciation of the full impact of a University on a student. However, most sections of the Catholic community and certainly the Brothers themselves are gaining a better understanding of a University. Significant of such a trend was the fact that a Christian Brother, Dr.F.I.McCarthy, was invited to read the paper on methods of adjusting Senior students to University life at the 1965 Conference of the Australian College of Education held in May, 1965 at Brisbane.<sup>16</sup> More Catholics can be expected to take their place on University staffs in the near future and I suspect that a greater clash of opinions will then become evident in most Universities.

At present then the challenge of updating, adaptation and expansion is common to all Queensland schools. The matter is again

further complicated for Catholic schools. The Catholic church is at present in an exciting state of turmoil. While its dogmas and articles of faith are not under attack from without, many of its traditional attitudes are under very critical examination within the Church. The Church is engaged in the vast attempt to update so many of its methods and attitudes so as to make them suitable to the needs of modern man. Renewal is the theme of the present Vatican Council. The result will be that the children in Catholic schools at present will live to see the Church fundamentally the same but in so many of its externals, almost unrecognizable to their grandparents and even their parents. The Catholic schools in Australia will be largely responsible for establishing the climate of opinion amongst Catholics so that the changes and renewal will be understood and intelligently supported by the laity.

This renewal within the Church has not been confined merely to the most tangible demonstration of its presence, viz. the present Vatican Council. It has been gathering strength even since the Pontificate of Pope Leo XIII. And within the Catholic schools, such a renewal of method has been going on. This has been most evident in the rigorous examination of methods of imparting the good news of man's salvation and of forming Christ in the pupils. Even the very early Educational Records contain a number of articles from Australian Brothers on ensuring adequate formation of boys at more advanced levels. From 1929 onwards, the "Our Studies" have reflected most of all the thinking and questing of the Australian Brothers on educational ideas and needs. Articles have appeared in every issue on methods of ensuring better informed Catholic boys

leaving their schools.<sup>17</sup> Bro. Kenny's excellent book for more advanced boys in Catholic schools, "Fortifying Youth" again reflects this trend.<sup>18</sup> For almost a whole generation, Bro. M.B.Hanrahan in season and out of season, pleaded with Catholic leaders to scrap the Catechism approach and to introduce more enlightened methods of Catechesis.<sup>19</sup> Many of his ideas were adopted particularly by the Brothers he trained.

Since World War II, Catholic teachers have become more aware of the need for up-dating methods of Catechesis. They have come more and more under the influence of research workers in this field like the scholars at the "Lumen Vitae" Institute at Brussels and the Jesuit centre at Innsbruck in Austria.<sup>20</sup> This has reached a high peak of enthusiasm with the publication of the series of Australian Catechisms considered by many, the best of their type in the English speaking world.<sup>21</sup> Amongst the Brothers themselves, a significant number are making experiments in this field. However, their efforts at present are largely unco-ordinated and await the formation of a select committee to study trends and to stimulate interest in the new ideas on Catechesis becoming more available every year.

#### 8b. Evidence of Renewal.

In the previous chapter and the present one, I have already indicated many areas where the Brothers are successfully meeting the challenge of renewal. Far better training methods in vastly improved facilities is one significant area. The almost universal appreciation amongst the Brothers for the need for higher qualifications is another. The impact of the Brothers' studying

special courses in Rome and other centres is already strongly in evidence in that area of the Brothers' work they regard as fundamental - their Christian Doctrine period. Their schools have received considerable improvement in such facilities as science and sport. Another area of renewal closely allied to the gaining of higher qualifications has been the necessity of enrichment as regards subject content.

Since the War, greater opportunities have become available for secondary teachers to enrich themselves in subject content and method. This has resulted from the formation or extension of the scope of many learned societies like the Queensland Science Teachers' Association, History Teachers' Association and the Mathematical Association. Excellent services in this matter have been provided by the Catholic Science Teachers' Association, particularly in December, 1963 and 1964 at its Summer School held at St. Columban's College, Albion, which was far superior to the courses provided by the Department on the new syllabus in Gr. 8 and Gr. 9 General Science. The University has sponsored valuable Vacation Schools like the one I attended in August, 1965 on Senior Chemistry. The Congregation has likewise provided mainly through the various Class Associations helpful courses. The Brothers have welcomed such courses and have attended in large numbers. They have assisted as Catholic representatives on different Boards and Syllabus committees.

Of course, all this has not been easy for the individual Brother. For he must determine how he can find adequate time for the proper fulfilment of his religious exercises and for spiritual

reading as well as for preparation and correction of his class work. He also has to find opportunity for general reading, necessary recreation and exercise. One great difficulty exists in his rule which is exacting and was formulated in a period when such demands were not even visualized.

It should be evident from this thesis that the most serious limitations to the Brothers' work have arisen right through their history from shortage of men and money. Naturally enough, in this period of unprecedented expansion, these two aspects of the challenge they face today have received their greatest attention. Factors are working favourably as regards both these limitations.

Church authorities have become aware of the need for a more enlightened approach to methods of financing Catholic schools. Already in the Townsville Diocese, a Catholic Provident Fund has been set up to help finance school buildings and extensions. In this way, necessary improvements to C.B.C., Currajong, have been effected with the minimum of distraction to the teaching efforts of the staff. In both Townsville and Rockhampton Diocese, Catholic Educational Committees have been formed since 1963. In July, 1965, a similar committee was set up in Brisbane to examine the whole question of rationalization of Catholic Schools in the Archdiocese. This Committee is at present engaged in correlating statistics on the position of Catholic schools and the future needs for Catholic Education. From its findings is expected to emerge a system of Regional Catholic Boys' Schools enjoying the combined support of a number of neighbouring parishes. This support not only will be financial but will extend to assistance



in the spiritual and sacramental life of the school by priests from these parishes acting as part-time chaplains to the schools. Bro. J.S. Campbell is a member of this Committee as one of the Teaching Orders' representative. This type of comprehensive approach to finance will help to relieve Superiors and Bursars of much time-consuming effort in fund raising to be devoted to more productive educational work and organization.

Already, the actual moneys available through fees and the activities of Parents and Friends have strengthened considerably the financial position of most schools. Even before the possibility of Commonwealth Science Grants, science and sporting facilities have been improved in most schools since 1951. In the 1960's, some serious effort is being made to provide library facilities. However, in most Brothers' schools in Queensland, there is still a noticeable lack in the matter of a suitable library, adequate reference books, a proper filing system and library staff.

An editorial on this lack entitled "The School Library" appeared in the "Our Studies" in 1962. The Bro. Editor makes the point that invariably the necessary finance has been found for "chapels, elaborately equipped science laboratories, assembly halls, swimming pools" when such facilities have appeared advantageous. He then asks why so few Brothers' schools have fully operative libraries and next advances cogent arguments as to their necessity and value.<sup>1</sup> The editorial caused widespread comment at the time. Since then, considerable improvement in this matter has taken place.

Such limitations as these which arise to a large extent out of

financial considerations will be redeemed to a large extent within the next few years if the attitude of the community as a whole continues to favour Government assistance to independent schools. Already, this issue has played a significant part in a Federal Election (1963) and a State Election (N.S.W., 1965) in favour of political parties advocating some form of State Aid. Even the "Sydney Morning Herald" which has opposed State Aid in any form has at last been prepared to support such a proposal.<sup>2</sup>

On the question of manpower, the Brothers have tackled this problem vigorously since 1962. In 1963, a series of "Workshops" were conducted throughout the Northern Province. These "Workshops" examined ways and means of improving the "public image" of the Brothers and of increasing significantly the number of Postulants. Brothers of all ages and variety of experiences joined in the discussion and projects. And no where was this more evident than in Southern Queensland. Far better means of postulating have been implemented since that date and already, a significant increase in numbers in training have resulted. Numbers of Postulants from Southern Queensland schools have been proportionally higher than elsewhere. Given that such a trend should persist, the Brothers should be favourably placed to remedy staffing deficiencies and to improve the quality of their work in the schools.

Nowhere is the desire amongst the Brothers for educational excellence more manifest than in the pages of the more recent articles in the "Our Studies". In its pages, the value of cadets in the school curriculum has been critically examined with good arguments advanced for and against

their usefulness. Issues such as the "Poet and Morality", methods of discipline, training in the natural virtues, inculcation of correct attitudes to authority and of appreciation of films etc. have been examined. Editorials and comments have been enlightened. Book reviews have proved most helpful.

This publication has provided the best sounding board for the preoccupation of the Brothers in Australia on educational issues at a particular time. No restriction has been imposed on the Editors on what they may include and all Brothers have been encouraged to write frankly on subjects that interest them. The more recent issues show that no complacency exists in Australia amongst the Brothers over standards in their schools. At the same time, it is clearly evident that the Brothers are aware of the valuable traditions established by the Order over the years in the field of educational endeavour and the distinctive Christian character of their work. The same type of trend is also evident in more recent Educational Conferences held biennially. These conferences have been more thorough and more progressive than ones held before 1950. The work of the most recent in August, 1965, will have considerable influence in the next few years in a better integrating of lay teachers into the Brothers' system, improved organization in the schools, better methods of inspection and a more satisfactory system of University studies for the Brothers.

Over the past few years in Queensland and elsewhere, Community libraries have been re-organized. The Brothers now have available an increasing number of periodicals on the Religious life

in the modern world, the kerygmatic approach to Catechesis, research into the Bible, educational topics, scientific and mathematical trends and material on current affairs. The libraries also contain a greater number of books suitable for the Brother as a Religious, a teacher, and an informed member of to-day's society.

Allied to this has been the greater effort made to allow Brothers to pursue their own chosen line of research, professional interests and cultural tastes. Community life has been made more attractive by other means. In general, the type of Superior appointed has been aware of the needs of a modern Religious. The Brothers are allowed to visit their families at regular intervals which was not the case in the past. Both Bro. Barron and Bro. Hanrahan were adverse to such permissions even for what would ordinarily have been granted on compassionate grounds. The use of television and radio, the provision of long-playing records and greater variety in the holiday by the sea all have had their beneficial effect. At the same time, the Brothers have welcomed both into their schools and communities the far reaching changes in the Church's liturgy. In general then there has been a greater strengthening of the corporate life affecting spiritual attitudes and community spirit amongst the Brothers. From the remarks made on the early impact of the Brothers' work in Terrace under Bro. Barrett, a very close connection is held to exist by the present writer <sup>between</sup> the happy and fruitful community life of the Brother and his effectiveness as an Educator of Youth in the schools. Here then is the greatest area of renewal taking place amongst the Brothers.

Probably the most profound changes in the Brothers' schools in more recent times have been associated with a shift in emphasis in

methods of Religious instruction. Far greater appreciation is evident of the Word of God, that "two-edged sword" with the greater use of the Bible in schools. More emphasis is placed on the liturgy, on the Psalms and amongst older boys, on mental prayer. Instead of a great deal of time devoted to Apologetics or methods of defending articles of Catholic belief, more attention is now given to preparing the boys to give witness to their belief in their particular environment. Likewise, a great deal more attention is given to help boys fulfil their vocation as Christian students and in so doing, providing a framework for them to realize their vocation later on. Correct attitudes to a student's immediate environment are encouraged and the Brothers hope that such attitudes will be carried over into University life, National Service, commerce and industry.

The Brothers are more conscious of the worth of student participation in societies like the Sodality of Our Lady, the Legion of Mary, the St. Vincent de Paul Society and the Young Christian Student Movement. Such religious organizations have spread to most Queensland schools in more recent times.<sup>3</sup> Material aid to the Mission is strongly encouraged. St. Laurence's College, for example, should raise over £1,000 in 1965 for the Missions by the voluntary contribution of its pupils.

Never before have parents played such an important part in the Brothers' schools than at present. All their schools have well organized Tuck Shops and in the past few years, working bees of fathers have helped to improve facilities in most schools. At St. Columban's College, Albion, for example, such a work force built a 25 metre pool complete with dressing-sheds, filtration plant and

grandstand in 22 Saturdays in 1962. Their effort represented a saving of £10,000 according to the architects, W.Job and Associates. The recent fete at St. Laurence's in July, 1965, netted £3,400 as a result of the combined efforts of the Parents' Committee, staff and boys. Such an effort has a unifying effect on the school as well as providing the older boys with experience in organizing Sound Lounges, stalls, the Fete dance and assisting in fund raising on chocolate wheels etc. The school Art Union was held shortly before this and realized £900 net, again mainly because of the efforts of the boys. Thus pupils in Brothers' schools are actively involved in financing their own education, a valuable experience for them all.

For one so close to the actual events themselves in the last decade and in many ways, actively engaged in shaping their direction, it is not always easy to see the strength and weaknesses of the Brother's schools. I trust then that the observations made in this Chapter particularly will not be regarded as unwarranted praise or partisan prejudice. This, of course, is a difficulty of any member of an organization in making a critical appraisal of that organization's work over a period of years. In my final Chapter, I would like to give some answer to many of the questions raised throughout this thesis and to commit myself to an estimate of the Brothers' work, especially at secondary level, over the past ninety years.

REFERENCES

Chapter 8. The Challenge of Renewal

8a. The Need for Renewal.

1. In most Brothers' schools, no fees were charged in the Secondary classes for boys who had gained the Scholarship until 1960.
2. From 1964 Balance Sheet, I prepared as Bursar.
3. Quote often, Catholic Girl's School have received direct support from Parish Planned Giving Schemes in Brisbane. Only St. Columban's Albion has received such benefits from such schemes.
4. J.A. Anderson to Under Secretary, 15-6-1877. Non-vested School Files.
5. Letter of Dr. Quinn to Bro. Treacy 10-3-1875 (B.D.A.)
6. See section on establishing Terrace, p.76.
7. B.B.M.
8. H.A. Rockhampton
9. H.A. Maryborough (1938 entry)
10. ibid
11. ibid (1953 entry)
12. Prepared by Christian Brothers' Sub Junior Association.
13. Observation made to me by Bro. D. Smith, A.Mus.A., after a meeting of the High Schools' Music Teachers' Association.
14. C.B.O.S. Sept. 1961. Article "Are Our Standards Falling?" p.13-14.
15. In Schonell Fred J., Roe Ernest, Middleton Ivor G "Promise and Performance" - a study of student progress at University level (University of Qld. Press, Brisbane, 1962), no specific examination is made on the performance of Catholic students. A Ph.D. Thesis has been prepared on this question in Melbourne.
16. Address reprinted in C.B.O.S. September, 1965. See article "Problems of Transition" - From School to University" p.35.
17. The Index of C.B.O.S. 1929-1962 devotes 80 pages out of its total 32 to articles by Brothers on methods of Religious Instruction and training in Christian virtues of the pupils.
18. Kenny, Bro. J.F., "Fortifying Youth" (printed from Melbourne in 1930).
19. Probably his earliest and best known article appeared in Australian Catholic Record, January, 1925, called "The Teaching of Catechism".
20. See particularly, Jungmann, Joseph A, "Handing on the Faith" (Herder and Herder, New York, 1959).
21. See C.B.O.S. articles "Revolution in the Catechism" (Bro. J.A. McGlade, May, 1963), "Continuing the Breakthrough - Australian Catechism, Book 2."

Bro. McGlade as Provincial Consultor has done much to stimulate interest in Catechesis amongst the Brothers while Bro. Gagen at present lectures to Seminarians at the Queensland Regional Seminary on Catechesis.

8b. Evidence of Renewal.

1. C.B.O.S. September, 1962, p.5-11.
2. "Sydney Morning Herald" July 31, 1965.
3. The Sodality of Our Lady was established in many schools in the 1930's. In many schools around 1945, a movement called "Catholic Action" was started but lapsed as it was ill-defined and depended too much on priests from the local parishes whose other duties often caused them to be absent from meetings. To-day, the Y.C.S. and the St.Vincent de Paul Society are the two most popular movements.



C O N C L U S I O N .

CHAPTER 9THE CHRISTIAN SCHOOLS, 1875 - 1965.9a. The Brothers and the State.

The Brothers' work began in Queensland in 1875. That very year, the Queensland Government accepted fully the principle of secular education and withdrew all government moneys from denominational schools, to take full effect after 1880. As pointed out, it was expected that such schools would disappear from the educational scene to be replaced by a unified system of State secular schools. The coming of the Brothers to Queensland was part of the reason why the Church Schools did not disappear. Following an initial period of difficulty and adjustment, these Church Schools survived and became well established by 1900 and in this century have continued to spread. This has been particularly the case with the Catholic Schools. And to-day, these Church schools have become accepted by the community as valuable assets to the State's progress. Furthermore, at present, such schools receive a measure of support from the Government and it seems inevitable that such support will be further extended.

Such a change in public attitude and government policy is partly associated with a better understanding of the compromises necessary in a pluralist society. To deal with such a trend is well beyond the scope of this present thesis. However, emerging from the different chapters of this thesis, should be another aspect of this change during the past ninety years. The Church Schools in general have provided sound educational facilities in the ordinary secular subjects as taught in the Government Schools. At the same time, the products of these schools have, in many instances, become leaders in their chosen avocation and have made valuable contributions

to the State's progress. This has been particularly true of the Brothers' Schools.

Their schools had originated partly as a protest to the English Government's policy on Irish education. Over the National school system, the Brothers in their Christian Schools challenged the whole principle of the rigid separation of the sacred and the secular in learning, inherent in the National system; they rejected outright considerable monetary advantages because they did not believe in such a separation, and because they suspected rightly the intention of Board members on the question of proselytizing. They carried the same attitude over to Australia as has been made abundantly clear from a number of articles in the C.B.E.R's of the 1890's on the role of the Brothers' schools in the Australian society.

Their schools in such a society became, like the earlier Christian Schools in Ireland, schools of protest, against not only a separation of the sacred and the secular in education but the complete suppression of the sacred. In the past ninety years, their schools in Queensland for example, have borne vigorous testimony to the value of a harmonious blend of the sacred and the secular in the curriculum - in that God, the source of all knowledge, Creation's King, can receive His due in the actual details of the time table while Caesar can still be rightly served. Man is capable of living fully and harmoniously both at the supernatural and natural levels. These aspects of education were never allowed to be forgotten by the Brothers' schools in Queensland. Almost invariably, they have been hammered home to parents at Speech Nights, they were duly reported in the public press and they have been translated into the practicalities of school life. Faced by the appalling tragedies of two

World Wars and the resurgent forces of neo-paganism, no responsible leader can feel satisfied with a purely secular principle in education. State leaders particularly are groping towards some satisfactory solution of implementing a greater amount of direct religious teaching in the syllabus of state schools.

In this regard, the Brothers' schools should be able to offer a lead from their ninety years of experience in this matter in Queensland. It is to be hoped that a greater number of Dip.Ed.

students, research students in education, and responsible leaders will visit their schools, so as to gain some experience of the type of education being given. For their part, it is to be hoped that experienced Brothers will serve on more learned societies in the State, on syllabus committees, even some on the faculty of Education within the University itself. Likewise it is to be hoped that they will pay more attention to general educational needs of the community as a whole and from the fruits of their reflection and experience offer prudent suggestions.

A further development of the idea of protest has been the Brothers' service to the progress of the State by their attack on the injustices of the original scholarship system, and the lack of equality in the matter of employment for Catholics. The Queensland Government Scholarship system has remained unique from 1915 till 1964 in the troubled field of state aid to denominational schools in Australia in that Independent Schools have received a substantial measure of aid through the operation of its system. The Brothers were largely responsible for the changes in the system from 1898 till 1915 and its re-introduction in 1932 after the abortive efforts

of the Moore Government to change its scope. In so doing, they made it possible for Catholic leaders to set up more easily a comprehensive system of Catholic schools in all parts of the State where public moneys were never readily available for educational purpose, and where the scattered nature of settlement made the boarding school facilities provided by the Churches so very valuable. In this matter, Brothers' schools at Nudgee, Nudgee Junior, Gympie, Yeppoon, Charters Towers and Abergowrie have made a substantial contribution to the State's progress. To-day in these schools, approximately 1,200 boarders mainly from country centres receive their education.

From their past experience in Ireland and England in preparing boys for satisfactory avenues of employment and in their recognition of the importance of examination results from the Irish Intermediate system, they have materially improved the economic and social position of the Catholic community in Queensland. In so doing, they have helped to lessen the bitterness of sectarianism within the State itself. For it is the opinion of the writer that such seemingly irrational behaviours arising from bigotry, sectarianism, and racial discrimination have deep roots in social and economic inequality. In Queensland, the Irish-Catholic community was literally dragged up out of the slums of Spring Hill and the Southside, the ghettos of Irishtown in Toowoomba and the like, because of the heroic and enlightened efforts of Nuns and Brothers in Catholic schools. Here again, the Brothers' schools blazed the trail for the other Catholic schools to follow. For it was only after 1916 that Catholic Girls' Schools became orientated towards secondary courses.

Furthermore, the Brothers' schools greatly stimulated the Queensland Grammar Schools which had no real rivals in their restricted field of secondary education until the Brothers' schools spread. Those Brothers' schools likewise greatly influenced the entry and spread of the State into secondary education. By their continued progress, they were able to help keep both State Highs and Grammar Schools on their 'educational toes'. At the same time, the Brothers' schools have likewise been stimulated by progressive changes in these other schools. At unofficial level, the Brothers have received much assistance and advice from the State Education Department and at the present time, very many successful lay teachers trained by the Department are entering their schools.

In this matter, possibly sufficient attention has not been paid in the thesis to the number of Old Boys of the Brothers' schools who have entered the State Education Department. These men have brought many of the attitudes of their former teachers into the State schools and helped to lessen the danger of inbreeding in the State system. At present, an increasing number of these Old Boys are holding responsible positions in the Department. Indicative of this was the appointment in July 1965 of four State School Inspectors, three of whom are Old Boys of the Brothers' schools.<sup>1\*</sup>

In this matter then the Brothers have made many valuable contributions to the State. To-day, they continue to do so in their 27 schools scattered throughout the main centres of the State. But while the Brothers would gladly welcome wider recognition of their work for the State, they have been more

conscious of their efforts in other fields. These are next examined.

9b. The Brothers and the Church.

Associated with the establishment of the Brothers' schools in Queensland in 1875 was the attack by the Irish Bishops on the principle of autonomy given to the Order in 1820. On this aspect of independence, I have quoted an estimate from the "Irish Times" of 1902 in which the writer emphasized their freedom from clerical control and where he noted:

"When occasion has demanded they stood against episcopal decisions which jeopardised their free existence and the intentions of their founder. That straight forward and determined policy only made their services more acceptable to the Church of which they are one of the strongest bulwarks."

This has likewise proved the case in Queensland. However, it should be clearly understood, that no conflict as deep-seated or as difficult as arose in Ireland over the Maynooth Decrees after 1875 never occurred in Australia. Certainly in Queensland itself, Church leaders and particularly the three Bishops who filled the metropolitan See of Brisbane, have been active in their support of the Brothers' work. Dr. James Duhig from 1905, as the newly appointed Bishop of Rockhampton, until his death sixty years later as Archbishop of Brisbane proved to be the most influential supporter of the Brothers' work amongst all the Bishops of Australia and indeed, the most highly regarded Old Boy of the Brothers in Queensland. Likewise, the few Parish Priests mentioned as examples of showing positive opposition to the Brothers' work were indeed very exceptional.

However, the Brothers' schools have been limited in their objective of educational excellence because of inadequate finance.

In the particular political situation prevailing over the past 90 years in Australia, the Brothers have been fortunate to receive what measure of Government assistance they did receive in Queensland. On the other hand, they could have received far more assistance from Church leaders than they have received. In this matter, it is well to remember that the Brothers have been <sup>in</sup> a strong position in securing satisfactory conditions in both their schools and residences because, being fully independent, they opened a school when they themselves were prepared to do so. Even in the case of Cardinal Moran over St. Mary's Cathedral School in 1911. Bro. Barron who must deserve much of the credit for securing adequate conditions for his Brothers, was able to effect considerable concessions from the Cardinal before the school received a community of Brothers. Furthermore, local Superiors have been able to discuss inadequacy in finance with the Parish Priest, when such a position has arisen and often through Old Boys who have been leading members of the Parish, place considerable pressure on the Pastor in the matter of improvements to be made. In spite of all this, the Brothers in general have not received adequate and effective financial support for their work from Parish Priests and Bishops.

In this matter, it is well to remember that Brothers have been in a far more favourable position in the matter of finance and living conditions than have been Teaching Sisters. These Sisters have not enjoyed the same degree of independence, and have not the tradition of firm but courteous opposition to Parish Priests in purely practical points of Parish policy, when they have considered such policy as shortsighted or inadequate.



The problem of inadequate finance for schools within the Church has arisen out of the failure of Church authorities to organize Catholic educational funds on a comprehensive basis. Isolated parishes, particularly containing large numbers of recently married couples struggling to pay off their own homes, have often to find the finance for Catholic boys' and girls' schools and a preparatory school, as well as to provide churches and other Catholic facilities. This is the case at present at Mt. Gravatt. The whole approach to Catholic school finance has been allowed to become unrealistic and outmoded. However, signs of a change are evident in the provision of special Catholic Education Committees at Diocesan level. It is to be hoped that schools will be placed on a regional basis. Furthermore, when new schools are built, separate school room and administrative blocks should be provided for girls and boys above Gr.5 while costly facilities such as science rooms, libraries, tuck shops, assembly halls, and playing fields should be shared by the pupils of the Brothers and the Sisters. This has been the case in some Catholic schools in Victoria e.g. at Ringwood.

While the deficiencies in the methods of financing Catholic schools have become painfully obvious since 1960, nevertheless such deficiencies always were present. But educational needs have become more complex and more costly since the War.

Now while the Brothers have not received the full financial support I consider they should have received from Church authorities over the years, the Brothers themselves have contributed substantially to the vigour of the Catholic Church in Queensland. Sunday after Sunday, Catholic churches in every parish in Queensland are crowded at a number of Masses. In most instances, the vast majority of the

Congregation receive Holy Communion and for one familiar with Catholic devotional practices, this aspect of frequent Communion is the touchstone of a virile Catholic life. Unlike other Catholic communities in Italy and elsewhere, these congregations are not predominantly female. Men and women join equally in worship.

At the same time, the Brothers' schools have contributed large numbers of boys who have been actively encouraged and adequately prepared to go on for the priesthood. As a result the overwhelming numbers of priests working in the different parishes of Queensland are Old Boys of the Christian Brothers' Schools.

Before turning to the last section of the conclusion, and by far the most important, it is worth while pointing out that a Catholic school is not the Catholic Church, but a social institution, like a Catholic Hospital, having its origins and its objectives based on Catholic social principles. It seems strange to the present writer that while social service benefits are readily made available to Catholic Hospitals, Orphanages, Old Peoples' Homes and Convalescent Homes, educational grants are only now beginning to be supplied to Catholic schools.

#### 9c. The Brothers and the Pupils.

While many factors causing the Brothers to come to Queensland and to open in many centres have been traced, it must be remembered that they had one dominant reason for doing these things. They wanted to teach boys the truths of their faith and the wonders of the Universe and to mould their characters in a truly Christian manner. They aimed at giving knowledge-in-depth. This they have done to the best of their ability and within the limits of their resources.

They brought with them old Celtic traditions of learning. While such methods were not immediately successful, however by 1888, under the leadership of men like Bro. Mullen, a particularly close bond has been established between Brother and pupil. This bond has been hard to pin-point but its wholesome nature and strength should have emerged from the pages of this work. The virility of Old Boys' Associations simply reflects the enduring nature of this bond established in the formative years of their pupils. Its elements are many and difficult to isolate. A few are summarised here.

In general, the Brothers have been just in their dealings with their pupils, While at times there may have been too great an emphasis on corporal punishment, nevertheless, the Brothers have tempered correction with a sincere desire for a boy's betterment. Their discipline has been strict - a factor recognized and appreciated by their pupils. Because of good discipline, they have been able to teach more efficiently and this in part accounts for their consistently good results.

The Brothers early in their experience in Queensland came to recognize the necessary place for sport in the curriculum. They have encouraged their pupils to join in sport as far as possible and only substantial medical reasons have been allowed to excuse boys from participating in competition. Such participation has often been regarded by the boys as part of their own contribution to the general good of the school. Valuable social attitudes have been thus quietly inculcated. In the same way, exotic hair styles and outlandish clothes have been disallowed.

School uniforms correctly worn has been the norm.

In an age which has had its quislings and Fifth Columnists, the Brothers' insistence on loyalty to one's parents, one's Faith and one's school has given their pupils a valuable lodestone to take with them into the political, business, professional and sporting areas of their lives, viz. a sense of corporate responsibility and loyalty to one's associates.

In many instances, Brothers have surrendered very promising futures to join the Order. They have brought dedication and enthusiasm channelled by religious obedience to their work. They have given whole heartedly of their time and talents to their pupils, not only in school but after school. They have been able to minimize the need for a complicated administrative set-up to ensure the co-ordination of their work because of their willingness to do so much of the work in their free time. Likewise, they have been prepared to do much of the developmental work in their schools often with the assistance of their pupils and their parents.

Every school day, all pupils are expected to receive three-quarters of an hour's religious instruction. This is the climax of the day for the Brother, his *raison d'être*. During that period, the Brother is able to proclaim the good news of Christ's victory over the forces of evil in the world and to point out the love of God, the magnificance of His Creation and the path his pupils should follow to attain their eternal welfare. At the same time, the Brother is expected to provide useful advice on a choice of a state in life and to train his pupils in habits of politeness and details of etiquette. Question-box answers, group and class discussion on Christian values in mass-media, politics,

entertainment, fashions, social problems, trade unions, hire purchase and even pulp literature etc. all have relevance to the religion periods. Christian principles examined during such a period will often be recalled when they have practical applications in English, History, Economics and even in Science and Maths as well as during the many opportunities which arise in a Brother's relationship with his pupils during ordinary periods.

In this matter of religious formation, it should be remembered that every morning the boys are encouraged to offer all their actions to God for His greater glory and for the spread of His kingdom on earth. Frequently during the day the boys are given opportunity for community prayer. Almost subconsciously, the boys learn that there is no division in life between the natural and the supernatural. To pass from prayer to a study of some complex problem in Physics, for example, is a frequent experience for the more advanced pupils.

I would have liked to have developed more thoroughly the Christian character of the Brothers' work in their Queensland schools. In many places I have drawn attention to different Brothers' pre-occupation with this aspect of their Apostolate. All that can be said is that adaptation, renewal and experiment have gone on in an effort to make the Religious Period as effective as possible. In more recent years, the Brothers have endeavoured to strengthen the impact of their religious training by means of such organizations as the Sodality of Our Lady, the Legion of Mary, the St. Vincent de Paul Society and the Young Christian Students' movement. The last two have been the most popular: they are based

on student group work directed but never dominated by the Religious Assistant. For the more advanced pupils, the opportunity to examine the elements of their student life with their fellows under the guidance of the teacher is a valuable experience.

A very important bearing on Brothers' relation with their pupils has been the spiritual and community life of the Brothers. Their early days in Queensland were marked by over-strictness and lack of adaptation and the Brothers' work had only limited appeal. From what I have been able to gather, mainly from conversation, the community life after that period in Queensland has been very happy for the Brothers. In general, very little evidence of scandal or even indifference to spiritual exercises amongst the Brothers in Queensland reveals a harmonious balance in the Brothers' lives. This factor accounts in large measure for the strong bonds between Brothers and pupils in Queensland. Most promising of all the wholesome trends within the Order at present is this harmonious balance between all aspects of the Brothers' life. Because of this, the Brothers are in a strong position to meet the peculiar challenge of the present time, such as the integration of the increasing number of lay staff into the Brothers' system.

Increasing numbers in lay staff and of pupils have posed very great problems at the present time. Resources are fully strained. Fortunately, a slight levelling off of numbers can be expected. At the same time, the step-up in postulating since 1964 has so far proved very successful. Numbers of Brothers available for the Queensland school should appreciably improve within the next few years. As increasing finance becomes available through Government

grants, blind spots such as lack of adequate library facilities, and suitable courses for the less endowed intellectually of their pupils will be eliminated.

In October, 1964 the "Australian" carried a very critical editorial on the Catholic schools. The editor accused the Catholic schools of being educationally inferior to other schools. In a recent article, "State Aid in Retrospect", Dr. A. Barcan raised the question whether Catholic schools would become educational slums. The past performance and the present position of the Brothers' schools in Queensland would refute such charges. In the very week in which the "Australian" editorial appeared, Bros J. S. Campbell, Principal of Gregory Terrace, indicated at the Terrace Speech Night that all Brothers' schools in Queensland had their Brothers trained in a Training College recognized by the Victorian Registration Board while the large majority of the Assistant Masters and Mistresses had been trained in State Training Colleges. He referred to the performance of one "educationally inferior school" in Queensland, All Hallows, which had gained the first four places in Junior in 1963. Terrace itself had the distinction of having gained four Rhodes Scholars between 1956 and 1964.<sup>2\*</sup>

From evidence of past experience when conditions were particularly difficult and the response, vigorous and effective, and from an appreciation of the ability of the Brothers to renew quickly, the Brothers' schools will not become "educational slums" but continue as schools of first class standards.

Finally, the Brothers' schools have given much light to the education firmament in Queensland. But as yet, that light has not shone forth in all its brilliance. In spite of the difficulties of this age and time, it is to be hoped that the Brothers will take Christ's words as their own. "Even so let your light shine before men, in order that they may see your good works and give glory to your Father in heaven."

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#### REFERENCES

1. U. S. Zagimi (C.B.C. South Brisbane), T. McNamara (C.B.C. Ipswich), P. Briody (C.B.C. Charters Towers).
  2. See "Australian" Editorial, Monday, 26-10-1964. Terrace Speech Night, Festival Hall, Friday, 30-10-1964.
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APPENDIX IResults of Christian Brothers' Schools. 1879-1914. (See Part A).

	1897		1898		1901		1906			1907		
	S	J	S	J	S	J	S	J	CS	S	J	CS
Nudgee	3	12	3	6	3	11	7	19	10	3	14	8
Terrace	1	8	2	11	8		6	10		9	19	
Maryborough		5	4		2		7	3		6	13	
Ipswich	4		4		1	6	3	2		8	4	
Rockhampton			4		-		3	2		2	4	
Toowoomba					5		3	1		5	3	
Charters Towers							4	3		5	6	
Gympie							4	-		3	3	
Townsville												
Warwick												

	1908			1909		1910-1911			1912		1914			
	S	J	CS	S	J	S	J	CS	S	J	CS	S	J	CS
Nudgee	6	16	10	11	6	5	14	9	6	11	4	16	12	5
Terrace	10	8		9	4	6	11	3	11	6	2	18	15	
Maryborough	4	9		5	4	3	4		-	6		6	5	
Ipswich	13	8		8	2	7	4		5	4		7	4	
Rockhampton	2	-		2	2	2	4		8	4		13	9	
Toowoomba	9	5		8	3	-	13		5	3		5	2	
Charters Towers	4	3		12		28	5		8	3		2	12	
Gympie	7	-		8	5	13	4		8	6		14	5	
Townsville									-	1		6	4	
Warwick									3	2		2	2	

S - Senior, J - Junior, C.S. Civil Service.

Results taken from C.B.E.R's. These also contain State Scholarships, Railway Clerkships, Law but <sup>are</sup> not listed here. Nudgee also secured numbers of University Scholarships and other Senior awards. In 1914, Terrace secured its first University Exhibition.

APPENDIX II.Time Table in 5th Class, C.B.C. Toowoomba, 1905.A Division

9 to 9.45	Prayers and Algebra
9.45 to 10.30	Home Lessons
10.30 to 11.	Reading
11 to 12	Arithmetic
12 to 12.30	Religious Instruction
2. to 2.30	Grammar
2.30 to 3	Writing (M, Tu, Th.), Drawing (W. Fr.).
3 to 3.30	Geography and History (alternate)
3.30 to 4	Euclid and Dictation.

B Division

9 to 10	Prayers, Home Lessons, Grammar
10 to 11	Arithmetic
11 to 11.30	Reading
11.30 to 12	Euclid
12 to 12.30	Religious Instruction
2 to 2.30	Algebra
2.30 to 3	Writing, Composition (F)
3. to 3.30	Geography, History (alternate)
3.30 to 4	Geometrical Drawing.

From G. Harrap, District Inspector. 6.11.1905.

Type of approach in Sixth Class ("Commercial Stream") Nudgee, 1905.

Religion Catechism and Bible History as in "Formby".  
 Reading C.B. Book VI & English History, alternately.  
 English (a) Parsing, Analysis, Roots etc.  
 (b) Composition & Dictation.  
 (c) Letter Writing, Copying exercises etc.  
 Algebra Up to Quadratics (for some pupils).  
 Arithmetic As in ordinary work.  
 Euclid Book I to Book II.  
 Geography (a) The countries of the world in detail.  
 (b) Physical as in Mackturbo or similar books.  
 Drawing (a) Freehand  
 (b) Perspective and Geometrical.  
 Book-keeping Double Entry.  
 Shorthand for some pupils only.  
 History George III to present time. Australian History.

From A. S. Kennedy, District Inspector. 10.11.1906.

APPENDIX III.CONGREGATION STATISTICS

at

DEC. 31st, 1964.

	<u>COMMUNITIES</u>	<u>BROTHERS</u>	<u>LAY TEACHERS</u>	<u>PUPILS</u>
IRELAND	101	1,289	897	58,494
AUSTRALIA	110	1,016	411	45,427
AMERICA	34	734	319	22,007
ENGLAND	20	213	348	9,420
INDIA	14	114	301	11,541
SOUTH AFRICA	13	122	71	5,127
CANADA	12	219	145	7,757
NEW ZEALAND	7	63	14	2,542
SOUTH AMERICA	2	23	61	1,309
ROME	1	12	40	690
MARINO GENERALATE		8		
	<u>314</u>	<u>3,913</u>	<u>2,607</u>	<u>164,314</u>

GROWTH OF CONGREGATION

1955	258	2,981	1,401	116,212
1964	314	3,913	2,607	164,314
INCREASE	<u>56</u>	<u>932</u>	<u>1,206</u>	<u>48,102</u>

GROWTH IN U.S.A & CANADA

1955	31	533		15,068
1964	46	953		29,764
INCREASE	<u>15</u>	<u>420</u>		<u>14,696</u>

GROWTH IN AUSTRALIA & NEW ZEALAND

1955	86	827	87	33,110
1964	117	1,079	425	47,969
INCREASE	<u>31</u>	<u>252</u>	<u>338</u>	<u>14,859</u>

QUEENSLAND

	Schhols	Pupils	Sec. Pupils	Brothers	Lay Staff
1955	21	6,397	1,771	141	8
1964	27	10,368	5,587	167	86
1965	27	10,836	6,059	165	91
	<u>        </u>	<u>        </u>	<u>        </u>	<u>        </u>	<u>        </u>
Increase	6	4,441	3,288	24	83
	<u>        </u>	<u>        </u>	<u>        </u>	<u>        </u>	<u>        </u>

These figures are slightly different for Queensland than those given throughout this thesis as I did not have the returns available from Strathfield Records but only from Examiner's Reports, which, as I pointed out earlier, are not necessarily accurate.

Queensland has shown a faster rate of growth in numbers of pupils in schools than have the two Australian Provinces. However, the Queensland schools have benefited less from increased numbers of Brothers although the number of postulants from Queensland has been higher than the Australian figure.

APPENDIX IV.

Type of Reply to Questionnaire sent to all Queensland Schools in July, 1965. Much of the observations made in Chapters 7, 8 comes from these replies.

Questionnaire.

Name of School.	St. Joseph's, Rockhampton.
Total Enrolment.	417
Nos. in Primary.	212
" " Gr. 8	58
" " Gr. 9	62
" " Gr.10	40
" " Gr.11	20
" " Gr.12	25

Average School Fees, Primary- £5.10.0 per term for all primary.

" " " Secondary- £4.10.0 for all secondary.

Subjects taught in Gr.8. English, French, M.A. M.B. Geography, History Science A, B. Geom. Drawing, Art, Music.

Subjects taught in Gr.10. English, Latin, M.A., M.B., History, Geograp. Physics, Chemistry.

Subjects taught in Gr. 12 English, Latin, M.I. M.II, Physics, Chem. History, Logic.

No. of Brothers on Staff 8

No. of Brothers with degrees. 1

No. of Secular Masters on Staff. 4.

No. of " " with degrees. 0.

Religious societies effectively functioning in the School.

St. Vincent de Paul, Apos. Prgyer.

Nos. in Cadet Corps. 90.

Extra-Curricula Activities available to Secondary Boys other than sport, Wireless Club, Orchestra.

Chapel Facilities available. Cathedral is across Road.

Library Facilities available. Senior Lab. 30' by 15' for Gr.11-12.

Moneys from Boarders Fees, 1964 .	-
" " School Fees, 1964	£4518
" " Tuition Fees, (State) 1964.	£3817
" " Donations, Functions, etc.	£980.

Debt, 1964 None.

Interest Payment, 1964 None.

Wages paid to Secular Masters, 1964 £3852

Assistance from Diocese or Parish towards such wages, £2311.4.0.

" " " " " " for other items School Maint.

The School is a Parochial School.

Nos. of Old Boy Priests. 34.

Nos. of Old Boy Bishops. 1.

Nos. of Old Boy Professed Brothers. 7.

Please add what you would consider the most distinctive features of your school.

The ability ~~to take~~ imparted to boys of a country area to take their part in society Catholic and secular with confidence and a sense of responsibility. This is done with an absence of all pretence or assuming of airs.

Names of the most prominent Old Boys of the School.

Archbishop Young, Mr. V. Gair, Mr. Justice Jeffries, Supreme Court,  
Mr. R. J. Hoare, Under Sec . Dept. of Labour, Mr. Hoare M.B.E.  
Dr. J. Gordon, (R.I.P.).

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APPENDIX VChristian Brothers' Training College, Strathfield.Staff List 1965

Principal	: Br. I. S. Mullen, M. A., Dip.Ed. Mace.
Vice Principal	; Br. G. C. Davy, B.A., Dip.Ed. Mace.
Arts & Crafts	: Mr. John Ogburn, A.A.C.I., Dip. Ap. Chem. Mr. R. F. Orr. A.S.T.C. Mr. R. G. England, B.Sc.
Biology	: Br. R. L. Speering, B.Ag., Dip.Ed.
Education & Method	: Br. P. F. Markwell, B.A., B.Ed. Br. B. D. Crawford, B.A., M.Ed. Br. H. C. Harris, M.A., Dip.Ed. Br. J. B. Duffy, B.A., B.Ed.
English & Speech	: Br. G. C. Davy, B.A., Dip.Ed., Mace. : Br. K. L. King, B.A., B.Ed., A.A.S.A., F.T.C.L., A.M.E.B. Br. G. C. Davy, B.A., Dip.Ed. M.A.C.E. Br. H. C. Harris, M.A., Dip.Ed.
French	: Br. B. P. Macrossan, B.A., Dip.Ed., L.R.S. Br. G. C. Davy, B.A., Dip.Ed. etc.
Medieval History	: Br. H. C. Harris, M. A., Dip.Ed.
Music	: Br. P. M. Hancock, B.A.
Latin	: Br. B. P. Macrossan, B.A., Dip.Ed., L.R.S. : Br. G. C. Davy, B.A., Dip.Ed. M.A.C.E. : Br. H. C. Harris, M.A., Dip.Ed.
Mathematics	: Br. F. B. Garvan, B.Sc., Ph.D. Br. K. M. Walsh, B.Sc. Dip.Ed.,
Philosophy	: Br. B. P. Macrossan, B.A., Dip.Ed., L.R.S. Br. B. M. Dynes, M.A., L. R.S. Fr. F. Meecham, S.T.L., M.A. Fr. P. Ryan, Ph.D. Fr. J. Walsh, Ph. D.
Physical Education	: Mr. J. Gurd, D.P.E.
Scripture	: Br. B. M. Dynes, M.A., L.R.S.
Social Studies	: Br. J. B. Duffy, B.A., B.Ed. Br. K. L. King, B.A., B.Ed., A.A.S.A., F.T.C.L., A.M.E.B. Br. H. C. Harris, M.A., Dip.Ed.
School Health	: Br. J. G. Buckley, M.B., B.S.
Practice Teaching	: Br. P. F. Markwell, B.A., B.Ed.
Post College Education:	Br. I. S. Mullen, M.A., Dip.Ed., M.A.C.E.

APPENDIX VICircular on 1965 Education Committee.

St. Mary's Provincialate,  
Strathfield,  
26. 8. 65.

My very dear and dear Brothers,

I have much pleasure in forwarding to you the results of the deliberations of the Provincial Education Committee which met at Mount St. Mary from August 14 to August 18.

The members of the Provincial Council and the Master of Method, Brother Finian Markwell, were present as ex officio members. The elected members were Brothers Stanislaus Campbell, Borgia Duffy, De Lellis Davy, Thaddeus Landener and Xavier Simmons. Brother Xavier had taken the place of Brother Baptist Healy, now transferred to St. Patrick's Province. A telegram was sent to Brother Baptist expressing the appreciation and thanks of our Province for his efficient and painstaking work on the Education Committee over a period of ten years. Before the Conference concluded Brother Baptist had sent a gracious acknowledgment.

Probably because of the successful preliminary conferences in Queensland and N.S.W., this biennial conference of the Education Committee was considered the most fruitful to date. The well prepared reports of the state meetings, the large number of submissions from communities and from individual Brothers, and the reports on various aspects of the development of the Province and its schools made manifest to Conference the intense interest of the Brothers generally in its deliberations. The following made submissions which were gratefully received:

Brothers: A. Doody, G. Hodda, E. Humphreys, T. Landener, C. Walsh, D. Kerr, J. Peart, N. Bird, X. Kelly, C. Mullen, G. Jeffers, M. Byrne, S. Moodie, L. Ellis, M. McKeon, A. Brookes, L. Needham, N. Lennox, T. Morrissey, A. Dowd, M. O'Connor, S. Farrell, R. Pelin, A. Taylor, J. White, A. Lewis, V. Slyney, L. Kelly, G. Flynn, L. Davis, A. Renton, L. Dillon, M. Buckley, G. Gladwin, F. Murphy, M. Hannan, C. Connors, G. Seward, P. Berthelsen, F. Bradstreet, D. Steele, T. Higgins, S. Mousley, E. Boulton, A. Butler, J. Mooney, H. Wright, T. O'Dwyer, C. Sherrin, F. Ziesing, R. Maher, F. Lynch, D. Corney, B. Mahoney, K. Hanley, A. Bent, E. Smith, C. Rutter, E. Barry, H. Reid, R. Bartlett E. Grovenor, P. Leach, C. Hampton, S. Gagen, F. Connole, A. Keenan, P. Bible, D. Smith, D. Gardner, M. Slattery, A. McInerney, B. Grenier, Charles Hill, P. Hannigan, L. Ryan, I. Jackson, F. McCracken, B. Gallagher, E. Trinks, D. Crawford, M. Hancock, C. Davy, P. Macrossan B. Stephenson, A. English, C. Devereux, P. Bible, E. Walker, M. Harding, C. Prottor, G. Whiteman.

Communities:

Queensland: Bundaberg, Yeppoon, St. Laurence's, Townsville, Nudgee,

Shorncliffe, Ipswich, Gympie, St. Joseph's Toowoomba, St. Columban's, St. James, Warwick, Rockhampton, Indooroopilly, Dalby, Abergowrie.

New South Wales: Mount St. Mary, Lewisham, Bondi Beach, Albury, Young, Sutherland, St. Mary's Vuvu, Penrith, St. Mary's Cathedral, Christian Brothers' Primary Classes Association, N.S.W., Christian Brothers' Secondary Classes Association, N.S.W., Christian Brothers' Arts Association, N.S.W.

In all, fifty seven enactments were made or revised; there was revision of the statements on school policy; and the schedule of religious studies (and the appropriate texts) was brought up to date. This material will be collated and printed and forwarded to the communities as soon as possible. I am sending herewith the Provincial's report on the development of the Province and the schools.

Conference expressed appreciation of the work done by the Brother Fourth Consultor, Brother Mark Dynes, and Brother Loyola King in the setting, marking and assessing the examinations and assignments on religious studies of the Brothers. The assignment notes were considered particularly valuable, and I wish to draw to the notice of the Brothers that assignment notes on religious studies are available on application also to Brothers who are not taking the particular courses. Conference was concerned with the urgent need for attention to be given to the teaching methods employed in presenting religion to the upper secondary classes. There is need for special emphasis on class discussions, for example. A committee was appointed to aim at stimulating by seminars and other means the teaching of religion in these classes - a committee for each state: for Queensland, Brothers De Lellis Davy (convener), Maurice Budkley, and Grignion O'Neill; for N.S.W., ~~for N.S.W.~~, Brothers Xavier Simmons (convener), Finian Markwell, and Claver Baumgartner. The Brother Fourth Consultor is to be an ex officio member of both committees.

Discussion on the secular studies of the Brothers and on the training of the young Brothers as teachers, following on the reports of the Brother Second Consultor, highlighted the urgent need for the Brothers to be self-sacrificing and alert in qualifying themselves for the ever demanding work of the classroom by their persevering attention to study.

In all probability during the next few years there will be more and more increase of monetary aid to Catholic Schools, and such entities as the Martin Report could have an impact on our own training college. This would mean that, not only must our buildings be adequate and modern, but the qualifications of our teachers must be high, and our methods of teaching must be in accordance with the latest overseas. Conference suggested that the Brothers generally should be made aware of the excellent work at present being done in the various departments of our training college, and I hope to do this in the near future. In regard to monetary aid mentioned above, it is strongly recommended that all our secondary schools, if they have not already done so, should make application for a Commonwealth Science Grant.



Conference discussed at great length the question of external study schedules of the Brothers and the following recommendations were submitted to the Provincial Council:

- (a) In general, Brothers may not commence external studies during their first year on the mission.
- (b) After their first year on the mission Brothers may begin evening or correspondence studies and continue these studies until they have completed the normal full-time First Year course.
- (c) At this stage they become eligible for selection for full time study at a university or other tertiary institution.
- (d) Those Brothers who are not so selected should continue their course part time: and they may be given some time out of school to complete their degree or other courses.
- (e) Brothers may at any time write to the Br. Provincial for permission to engage in full or part time studies.
- (f) Brothers not actively engaged in teaching are also eligible to be selected, and to apply for, full time or part time studies.
- (g) Preference is to be given for full time study to those Brothers studying for first degrees rather than those working towards higher degrees.

There was considerable discussion on the question of sending Brothers overseas for higher secular studies and for catechetical short term courses. It was pointed out that many scholarships were available on application for such studies. Unanimously, Conference agreed that permission should be sought from the Superior General for selected Brothers to undertake these studies, in all cases the application to be made by the Provincial Council.

Several submissions were read criticizing the set school prayers. The present prescribed prayers were considered by Conference, and there seems no doubt that the main criticisms, namely, that the prayers are too lengthy, not in accordance with present trends in the liturgical renewal, and repetitious, were justified. However, Brothers will realise that I have no authority to allow general experimentation in new forms of schools' prayer. However, for each state committees have been appointed to look into the matter of a possible revision of school prayer. The following Brothers will constitute the Queensland committee: Brothers Flavian Spillane (convener), Savio Gagen, Theodore McSweeney, Declan Smith and Adrian McInerney. The N.S.W. committee is Brothers Columba Davy (convener), Thaddeus Landener, Emilian Humphreys, Camillus Price and Jude White. These Brothers are to survey the current situation in the light of current liturgical developments; to formulate principles which will guide the prescription of classroom prayers; to survey practices and trends in Catholic schools in various dioceses, and evaluate the prayer patterns; and to make suggestions to the Provincial Council on the subject of desirable revisions.

Conference urged that the religious instruction or exhortation of not less than five minutes be faithfully adhered to. It pointed out that this exhortation may be given at any part of the Religious Knowledge period. It must never be omitted. (Act 110).

The work of the Brothers on the committee for investigating the problem of dull and backward children in our schools was warmly commended. The report showed a great deal of time had been spent on meetings of the N.S.W. Department of Education's Syllabus Committee for the Activity Group Curriculum, visits to Opportunity Schools and in experiments at the training college with a view to the possibility of setting up special classes for the dull and backward. The committee will continue its work, and principals of schools are requested to give the members every assistance in their investigations. Incidentally, "dull and backward" is to be understood as the category for boys whose I.Q.'s range between 70 and 90.

Conference gave much time to deliberation on the problem of numbers, staffing and expansion. Principals are directed to see that class loads in primary schools do not exceed 48 - 55. In secondary classes the number should be lower. The staffing ratio of Brothers to lay teachers is, of course, bound up with the subject of vocations. Brothers will be pleased to know that prospects are bright for good numbers in all our houses of formation next year, thanks to the zealous and fruitful work of Brothers Daniel Marzorini and Paulinus Hannigan. However, while commending to the attention of the Brothers the statements on school policy in the new Enactments brochure, I must point out to them that, as members of Conference were made aware, it is not always possible to limit expansion in the matter of new openings. The Provincial Council is acutely cognisant of the staffing difficulties of Brothers Superior, and it is hoped that with better numbers in the training college their burden may soon be able to be lessened. Conference was interested to learn that in the past six years the Provincial Council felt bound to refuse invitations to open schools at: Alexishaven, Gladstone, Enoggera, Wavell Heights, Biloela, Charleville, Murwillumbah, Warriewood, Inverell, Grafton, Campbelltown. All Brothers are asked to devote the month of October to special prayers for vocations. Devotions will readily suggest themselves and school vocation directors should organise each school's effort.

At the request of Conference the Provincial council will make every effort to announce appointments of local superiors by mid-December, and all transfers by the beginning of January. This measure should be of some assistance to superiors in arranging for staffs for the following year. It should also enable Brothers to prepare for future class assignments.

There were some other matters which I can only briefly mention here: It was decided to establish a fund for the supply of teaching aids for our Mission schools, the fund to be administered by Brother Matthias McGrath, Emilian Humphreys and Eymard Grovenor. Conference believed it should be possible to assist native boys in our island schools if boarding schools in Australia and perhaps day schools offered one scholarship annually. An approach is to be made to the Minister for Territories for free travel for scholarship winners.

Brothers in boarding schools were reminded to their obligation to be vigilant in the supervision and in the organisation of the supervision. It was recognised that our boarding schools are understaffed but present shortage of Brothers made it impossible to alleviate this serious deficiency.

The library committee is to continue its work, begun last year, under the chairmanship of the Brother Second Consultor. A meeting of superiors in N.S.W. is to be held during the September holidays to discuss problems associated with the implementation of the Wyndham Scheme. In the light of a survey conducted by Brother Thaddeus Landener on the cadet movement, the Conference, while commending the movement in our schools, decided that the military authorities be asked for more clerical help and specialist equipment in order to maintain interest in their unit by senior boys. Conference also decided to conduct a survey on the impact of sport on the lives of the Brothers. Brother Stanislaus Campbell is in charge of this survey. Brother Gerald Hodda recently conducted ~~recently conducted~~ a survey on school socials. He will forward his findings on application.

Appendices A and B of the Enactments were deleted and instead Brother Columba Davy was asked to recommend in "Our Studies" books, journals and periodicals suitable for community libraries. He will comment on and evaluate what he recommends.

Conference entrusted the task of writing a Teachers' Handbook to Brothers X. Simmons and D. Shanahan. This book is intended primarily for lay teachers in our schools and it will explain in detail the many provisions of our Enactments which also concern them as professional teachers. It will attempt to outline the basic principles of teaching methods employed in our schools as well as provide pertinent information on the lay teacher's role in our administration.

It was recommended that staff meetings should be held at times when all teachers - Brothers and lay - could attend. The entire staff should be aware of all matters involved in school administration.

May I express the gratitude of members of the Provincial Education Committee to all who made this conference so successful, all who sent in submissions, those who carried out surveys, our secretary and assistant secretary and the members of Conference who worked on sub-committees and prepared Enactments or Statements.

May God and His blessed Mother continue to watch over the work entrusted to each of us.

I am, my very dear and dear Brothers,  
Your affectionate Brother,

J. D. HEALY.

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