

AN ANALYSIS OF THE PRIMARY TEACHER EDUCATION
OF THE SISTERS OF MERCY, THE CHRISTIAN BROTHERS,
AND THEIR LAY TEACHERS IN QUEENSLAND
FROM 1859 TO 1979

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Doctor of Philosophy of the University of Queensland.

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To my mother and late father, and to
my friend, Mr. N. Varghese, recently retired Lecturer in
the Department of Education at the University of Queensland.

“(Catholic schools were) . . . to become the very best. Give them (referring to the young teachers) a good preparation . . . that will also meet the qualifications and degrees demanded by the State. Supply their needs generously, particularly with regard to books, that they may also afterwards be conversant with the advances made in their field and thus offer to youth a rich and solid harvest of learning. This was in conformity with the Catholic idea.”

Pope Pius XII, Apostolic Exhortation to the International Convention of Teaching Sisters, 1951, Fogarty, R. “The Development of Catholic Teacher Training in Australia I”, Forum of Education, Vol. XXIII, No. 1, March, 1964, p.25.

ABSTRACT

This research is concerned with determining the nature of, and assessing, the primary teacher education of the Sisters of Mercy, the Christian Brothers, and the lay teachers employed in their primary schools in Queensland from 1859 to 1979. It is not concerned with the overseas and interstate Australian Catholic and State institutions which provided teacher training for some of the Sisters of Mercy and lay teachers, or with other religious orders and their lay teachers. It is concerned with the interstate institutions of the Christian Brothers, which trained its student Brothers for Queensland schools.

The Sisters of Mercy were the first religious order to enter Queensland, and remained the largest religious order from its arrival to the present. They pioneered pupil-teacher training in the Catholic education system, and, in 1955, introduced the earliest professional Catholic teacher training at the newly established McAuley College. They accepted female religious from other orders, and male and female lay students. The College developed to the stage where it is presently the only Catholic Teachers' College in Queensland. The Christian Brothers were the first male religious order to enter Queensland after the French Assumptionists departed, and remained the largest male religious order from its arrival to the present. After establishing Xavier College in 1971 for the teacher training of its members in Queensland, the Christian Brothers were eventually compelled to affiliate with the Sisters of Mercy at McAuley Teachers' College in 1978. Catholic primary education in Queensland and the Sisters of Mercy, the Christian Brothers, and their supporting lay teachers, are practically synonymous, with even the introduction of other religious teaching orders into Queensland after 1915 failing to break this domination. The Sisters of Mercy, and to a lesser extent, the Sisters of St. Joseph, the Good Samaritans and the Presentation Sisters, were largely responsible for most of the primary education provided in Queensland's Catholic schools from 1916 to 1970, and a significant part of the secondary education for girls. This corresponded with secondary education for boys, and a significant part of the primary education for boys over 8 years of age, being largely undertaken by the Christian Brothers, and to a lesser extent, by the Marist Brothers. This involvement by the Sisters of Mercy and the Christian Brothers is characterised by the existence of certain distinct similarities and differences between the two orders.

The thesis is divided into three parts – the period from Queensland’s political separation from New South Wales in 1859 to the establishment of the first State Teachers’ College in Queensland in 1914; the period from 1915 to the establishment of the first Catholic Teachers’ College in Queensland in 1955; and the period from 1956 to 1979.

This research emphasises several dominant themes. Firstly, the nature, direction and momentum of the education policies adopted for the Catholic system in Queensland depended upon the influence of successive individuals within the Sisters of Mercy and the Christian Brothers, and, more significantly, within the Catholic episcopal hierarchy with Bishop Quinn and Archbishops Dunne and Duhig. Secondly, the acceptance of State standards by the Catholic system resulted in close contacts being maintained between the Catholic and State education systems. These contacts were further cemented by the State Teachers’ Colleges training most lay teachers for Queensland’s Catholic primary schools from 1915 to 1979, and the State and Catholic Teachers’ Colleges experiencing separate but similar developments from 1955 to 1979. Thirdly, distinct periods and patterns of challenge, response, adaption, conflict, frustration, compromise, change, retrogression, progress and stagnation were clearly evident from 1859 to 1979, and affected Catholic primary teacher education, both directly and indirectly. In most instances, these periods and patterns were connected to the prevailing economic situation in Queensland, and to the attitude of political leaders and the community towards education. Fourthly, within the framework of the Catholic education system being constantly reorganised to counter the increasing student numbers, the Sisters of Mercy and the Christian Brothers established their primary schools rapidly and extensively. Their teacher training prior to 1955, and that of their lay teachers, combined with the curriculum and teaching methods in the schools, and the quality of some lay teachers, left much to be desired, despite State inspection, Scholarship Examination results, and other measures, confirming that their primary schools had achieved a working efficiency. These standards were improved with the professional teacher training provided at the State and Catholic Teachers’ Colleges. Fifthly, although serious attempts were made to regard the State and Catholic Teachers’ Colleges as institutions with their own identities, their own requirements, and their own unique purposes for existence, there remained a sense of the ad hoc about most developments in teacher education. Finally, expansion in

teacher education in Queensland did not conclude with the granting of autonomy to the State and Catholic Teachers' Colleges in 1972. In many ways, autonomy intensified expansion. However, there was a difference in the situations before and after 1972. Most of the conditions leading to expansion evolved either gradually or dramatically before 1972 – the increasing demand for secondary education; the perceived need by State and non-State authorities and the community for better educated and trained teachers resulting in the change from teacher training to teacher education; the imposition of higher entry requirements and increased length of training at the Teachers' Colleges; Commonwealth and Queensland Government recognition through various Reports and Committees that teacher education was tertiary education and required financing, facilities, control and review accordingly.

The future of Catholic primary teacher education in Queensland involves careful planning to determine whether it either continues to expand into fields other than teacher education, that is, becomes multi-vocational, or consolidates and improves the existing system. Both alternatives present immediate and long-term problems, and will certainly be influenced by the dramatic increase in lay administrators, lay teachers and students in Catholic primary schools, the equally dramatic decline in the involvement and numerical strength of the religious orders, and the serious commitment of the Commonwealth and Queensland Governments.

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I wish to express my appreciation to all those who assisted in this research, particularly Archbishop F. Rush and Father Dr. T. Boland of the Archdiocese of Brisbane; Mr. J. L. Finger and Mr. G. Logan of the Information and Publications Branch of the Queensland Department of Education; Sister Dr. Rosa MacGinley of the Presentation Sisters; Brother L. V. Larkin, Deputy Provincial, and Brothers P. C. McCarthy and N. T. Landener of the Christian Brothers'; Sisters Dr. Francis O'Donoghue, Katherine O'Brien, Mary Julius Christ, Mary Dorgan, Abina Looney, and Kath Burke, Superior-General, all of the Sisters of Mercy; Mr. T. Fitzsimon, Executive Officer of the Brisbane Catholic Education Office; the staff at the Fryer Memorial Library at the University of Queensland, the Queensland State Archives, and the Brisbane Archdiocesan Archives; Dr. M. C. Grassie, Reader in Education at the University of Queensland; Professor W. J. Campbell, Head of the Education Department at the University of Queensland; Mrs. Jenny Harris, proofreader and typist; Dr. N. Holland, Senior Lecturer in Education at McAuley College of Teacher Education; and Dr. T. Watson, Lecturer in Education at the University of Queensland, for supervising.

The work as presented in this thesis is, to the best of my knowledge and belief, original except as acknowledged in the text. I hereby declare that I have not submitted this material either in whole or in part, for a degree at this or any other institution.

Barry J. Purcell

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INTRODUCTION

The original intention was to compare the teacher training adopted by all Catholic religious orders in Queensland under the different episcopates of Bishop Quinn, and Archbishops Dunne, Duhig, O'Donnell and Rush, from political separation in 1859 to 1979. The historical perspective employed would emphasise origins, changes, and significant developments.

For several reasons, this intention was abandoned in preference to a detailed analysis of two religious orders, the Sisters of Mercy and the Christian Brothers, and the lay teachers they employed, and only in the primary education system, over the same period. Firstly, the research of all religious orders over such an extensive period would have been an immense task, with the distinct possibility that only a general, uncritical, disjointed, fragmented and repetitive narrative would result. Secondly, this immensity would have been complicated by the scarcity and inaccessibility of primary source material on all religious orders, with much being dispersed in the various religious communities throughout Australia, and much having been misplaced, or deliberately or unintentionally destroyed. The former comment was demonstrated by the religious orders and the Catholic hierarchy being totally preoccupied with their apostolates from their introduction to Australia, and consequently, the archival tradition of recording, storing, and maintaining invaluable historical documents was considered relatively unimportant. The latter comment was confirmed by Archbishop Dunne in his Letterbooks frequently rebuking the religious teachers for destroying the historical records of schools in their zeal for tidiness, and by much of the historical material assembled in the ceilings of "Wynberg", the Archbishop's residence, during Archbishop Duhig's episcopate being severely damaged by the climatic elements. Thirdly, no corresponding comprehensive study of Catholic primary teacher education in Queensland has previously been attempted. Specific, relevant and detailed comments on Catholic primary teacher education are contained in research on the development and achievements of the Sisters of Mercy in Queensland by Sister Xaverius O'Donoghue in Beyond Our Dreams and by Sister Y. M. McLay in A Critical Appreciation of the Education System of the Sisters of Mercy, All Hallows' Congregation, Queensland. Similar comments are contained on the Christian Brothers' by Brother V. A. Levander in The History of Christian Brothers' Colleges in Tropical Queensland

and by Brother P. F. Connole in The Christian Brothers in Secondary Education in Queensland, 1875–1965. Only indirect references are contained on Catholic primary teacher education in research on the development of other religious orders in Queensland by Sister M. E. R. MacGinley in A Place of Springs – The Story of the Queensland Presentation Sisters, 1900–1960, by Sister P. E. Fitzwalter in Benedictinism Encountered in Australian Education, and by Sister D. Birchley in Only Love Survives – The Story of the Sisters of the Good Samaritans in Queensland, 1900–1980. Brief and isolated comments on Catholic primary teacher education are included in the wider historical research by Mr. V. L. Gray in Catholicism in Queensland – fifty years of progress, by Cardinal P. F. Moran in History of the Catholic Church in Australia, and by Father T. Boland in The Queensland Immigration Society; in the biographies of Catholics who have achieved prominence in Queensland by Sister E. M. O’Donoghue in Mother Vincent Whitty and by Sister Y. M. McLay in James Quinn – First Catholic Bishop of Brisbane; and in the educational research by Mr. N. Anderson in History of Teacher Training in Queensland, by Sister Xaverius O’Donoghue in The Development of Church Schools in Queensland, and by Brother R. Fogarty in Catholic Education in Australia, 1806–1950. None of these published or unpublished dissertations provide relevant material beyond the mid-1960’s.

As the nature and direction of Catholic education in Queensland is changing so extensively and so rapidly, it is essential that Catholic historiography be revitalised, and the momentum maintained.

1.

CHAPTER I

THE PERIOD FROM POLITICAL SEPARATION FROM NEW

SOUTH WALES IN 1859 TO THE ESTABLISHMENT OF THE

FIRST STATE TEACHERS' COLLEGE IN QUEENSLAND

IN 1914

THE EXPANSION AND TRAINING OF THE SISTERS OF MERCY AND
THE TRAINING OF THEIR LAY TEACHERS

Queensland's Catholic education system began from humble origins, as evidenced by Sydney's Archbishop Polding's comment after visiting the Moreton Bay Colony in 1843.

“We have no school yet, and very little prospect seemingly of soon getting one, owing, it is said, to the difficulty experienced in getting a schoolmaster and mistress to reside here.”(1)

The education system was a heritage from New South Wales and based partly on Lord Stanley's Irish National System, that is, a system providing for combined secular and separate religious instruction. Queensland was declared a separate colony from New South Wales on the 10th. December, 1859 and the Queensland Parliament's 1860 Education Act was a response to the problem of providing an efficient primary education system for a scattered population of different religious denominations in a new colony without seriously antagonising those denominations. The Act provided a Board of General Education, which had the authority to establish and administer primary schools vested in the Board. The Board paid the salaries of teachers in non-vested schools, the majority of which were established and administered by religious denominations. By stipulating certain conditions for the payment of these salaries, the Board of General Education exercised close supervision over the non-vested schools.(2)

The period from the arrival of the Sisters of Mercy in Queensland in 1861 to 1879 was marked by a planned policy of either establishing new Catholic schools or assuming control of non-vested Catholic primary schools from lay teachers. However, the initial foundations were characterised by not only a shortage of Sisters, but a shortage of trained and experienced teaching Sisters. The first primary school in Queensland established by the Sisters of Mercy was at St. Stephen's in Elizabeth Street, Brisbane in 1861. This school had been in existence since 1845 under a succession of lay teachers. From 1848, it had been subsidised by the New South Wales Denominational Board of Education, and by 1859, its student population had increased from 50 to 200.(3) In 1859, the Denominational Board ceased to exist in Queensland, and

(1) Moran, P. F. History of the Catholic Church in Australasia Sydney, Oceania Publishing Co. Ltd., 1895, Volume II, page 593.

(2) See Appendix A.

(3) Wyeth, E. R. Education in Queensland – a history of education in Queensland and in the Moreton Bay District of New South Wales, Melbourne, Australian Council of Educational Research, 1955, pages 49 and 56.

financial assistance ceased. The Sisters replaced a Master and Mistress, who were qualified teachers, paid by the Board of General Education according to their rank, and who were probably husband and wife. Older children were assisting as monitors.(4)

Mother Vincent Whitty was the Superior of the first group of 6 Sisters to enter Queensland, and she was the only one to possess a Teaching Certificate, with the others knowing “nothing of schools.”(5)(6)

Mother Vincent was educated by Miss Finn of Hardwick Place, Dublin, which was a highly regarded educational institution. After a solid secondary education, Mother Vincent obtained a Second Class Teaching Certificate under Irish National Board regulations in 1842, one year after her profession. Mother Vincent had

“... for a great number of years, superintended the Baggot Street schools and, under judicious management, these schools became distinguished for the efficiency of their organisation, and the satisfactory nature of the results of the system of Teaching adopted by her.”(7)

Apart from Mother Vincent, there were two other professed Sisters, both in their early twenties. One was from Baggot Street, while the other, Sister Catherine Morgan, was recruited at three hours notice from Hull, England. Neither Sister had primary school teaching experience. One young novice with musical and singing ability and two postulants – all lacking secondary

- (4) Letter, Mother Vincent Whitty to Reverend Mother, Baggot Street, 13th. May, 1860. Copy of original from the Dublin Archives in the Sisters of Mercy Archives, Bardonia.
- (5) Letter, Mother Vincent Whitty to Reverend Mother, Baggot Street, 9th. June, 1861. Copy of original from the Dublin Archives in the Sisters of Mercy Archives, Bardonia.
- (6) This Teaching Certificate is in the Sisters of Mercy Archives, Bardonia. The names of the other Sisters are not in these Archives or in the list of teachers paid by the Board of General Education in Votes and Proceedings, Queensland Legislative Assembly, 1867 to 1881.
- (7) Testimonial with Teaching Certificate from the Dublin National Education Office, 3rd. October, 1865, Sisters of Mercy Archives, Bardonia.
In the 1840's, Baggot Street was the first religious females Teachers' College in Ireland training Sisters of Mercy, members of other religious orders, and females destined to teach in Government schools. Consequently, it was accredited by the Government.
“Your old school in Baggot Street maintains its creditable reputation. Indeed, I would venture to say that at present it is one of the best elementary schools in Europe.”
Letter, Sir Patrick Keenan, Chief Commissioner of Education in Ireland, to Mother Vincent Whitty, Sisters of Mercy Archives, Bardonia.
The Normal Training Schools of the Irish National Board in Dublin and other cities in Ireland provided their student teachers with 20 weeks training a year through lectures and practice lessons. Emphasis was on the practical rather than the theoretical aspects of teaching.

education and teacher training – completed the group. Of the two postulants, one returned to Ireland, while the other became Mother Bridget Conlan.(8)(9)

On the 1st. November, 1863, the Sisters of Mercy established All Hallows', while St. Patrick's in Fortitude Valley was taken over in 1861 or 1862.(10) This school had been established by a lay teacher in 1858. By 1864, the Sisters of Mercy had

“... nearly 600 children divided between four schools.”(11)

Because of the shortage of Sisters, they were only able to establish two schools between 1864 and 1872 – St. Vincent's Orphanage School in 1866, and St. Anne's Industrial School in 1868.(12) This shortage of Sisters forced Bishop Quinn to employ female lay teachers in receipt of salaries from the Board of General Education and selected male lay teachers in specialised subjects such as art, German, gymnastics, choral singing, and speech. The eminent musician, Mr. Otto Linden, was employed to teach singing.

THE NUMBER OF LAY TEACHERS IN SISTERS OF MERCY PRIMARY SCHOOLS

IN 1869

Sisters of Mercy primary schools	Number of lay teachers	Average Student attendance
St. Stephen's, Elizabeth Street.	5	133
St. Patrick's, Fortitude Valley.	2	164
St. Mary's, Ipswich.	2	281
These figures did not represent the total number of lay teachers, but only those who had recognised teaching qualifications, and who were therefore eligible for payment from the Board of General Education.		

(13)

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- (8) The names of the Sisters provided in the shipping list included Miss Whitty, Miss Moloney, Miss Morgan, Miss Conlan, Miss McDermott, and Miss McAuliffe. Moreton Bay Courier, 11th. May, 1861, page 2.
- (9) Letters, Mother Vincent Whitty to Reverend Mother, Baggot Street, 7th. December, 1860; 13th. May, 1861; 18th. February, 1863. Copy of originals from the Dublin Archives in the Sisters of Mercy Archives, Bardon.
Letter, Mother Vincent Whitty to Mother Joseph, Hull, 24th. March, 1861. Copy of original from the Dublin Archives in the Sisters of Mercy Archives, Bardon.
- (10) Conlan, Mother Bridget, Reminiscences, circa 1925, handwritten manuscript in Sisters of Mercy Archives, Bardon, indicated 1861. A note, written by Mother Patrick Potter, indicated 1862, Sisters of Mercy Archives, Bardon.
- (11) Letter, Mother Vincent Whitty to Reverend Mother, Baggot Street, 17th. February, 1864. Copy of original from the Dublin Archives in the Sisters of Mercy Archives, Bardon.
- (12) Report on Orphan Schools, Votes and Proceedings, Queensland Legislative Assembly, 1867, Volume II, page 9.
- (13) Report of the Board of General Education, 1869, Votes and Proceedings, Queensland Legislative Assembly, 1870, page 723.

The Sisters assumed control of the non-vested Catholic primary schools in Toowoomba and Rockhampton from lay teachers in 1873, Warwick in 1874 and Dalby in 1877.(14) In 1875, the Sisters established a primary school at Stanthorpe, and assumed control of the parochial school at Gympie in 1879. These schools were only able to exist with the employment of qualified and unqualified female lay teachers.(15)

The establishment of Catholic primary schools by the Sisters of Mercy rapidly increased from 1880 to 1903, and at no stage did a decline, slowing down, or total cessation of this trend occur. This rapid expansion revealed diversity in location and the numerical strength of each community, and was facilitated by two distinctive features. Firstly, the central administration adopted by the Sisters of Mercy in Queensland resulted in greater mobility and ease of placement. This would have been impossible from small independent communities spread throughout Queensland. Secondly, the Sisters of Mercy was a diocesan order, that is, it was virtually autonomous within each province. Consequently, the movement of members from one diocese to another was less frequent than in other religious orders. Although members were recruited from overseas, links with overseas communities became tenuous and emphasis was placed on local recruitment.(16)

THE EDUCATIONAL SITUATION OF THE SISTERS OF MERCY IN 1904

Congregation	Foundation Year	Superior	Number in Community
All Hallows', Brisbane.	1861	Reverend Mother Mary Patrick Potter	107
St. James's, Ipswich.	1863	Sister Mary Joseph Murphy	10

(14) Conlan, *op. cit.*, pages 37, 38, 42, 57.

Letter, Bishop Quinn to Inspector Mr. R. McDonnell, 6th. August, 1873, Brisbane Archdiocesan Archives.

Report of the Inspector of the Board of General Education, Votes and Proceedings, Queensland Legislative Assembly, 1875, Volume II, page 349.

Letter, Bishop Quinn to Father McDonough, 23rd. March, 1875, Brisbane Archdiocesan Archives.

Letter, Bishop Quinn to Father D. Byrne, 4th. March, 1878, Brisbane Archdiocesan Archives.

(15) Conlan, *op. cit.*, pages 44 and 46.

Letters, Bishop Quinn to Dr. Cani, 2nd. February, 1875 and 16th. March, 1879, Brisbane Archdiocesan Archives.

(16) The Sisters of Mercy was not exclusively a teaching order, but was also involved in medical care at the Mater Misericordiae Hospital and orphanage care at Nudgee.

Congregation	Foundation Year	Superior	Number in Community
St. Vincent's, Nudgee.	1866	Mother Mary Bridget Conlan	21
St. Anne's, Brisbane.	1868	Sister Mary Columba Griffin	12
St. Saviour's, Toowoomba.	1873	Sister Mary Benignus Stritch	12
Our Lady of Lourdes, Warwick.	1874	Sister Mary Kevin O'Brien	10
St. Joseph's, Stanthorpe.	1875	Sister Mary Emeria Kellaheer	5
St. Columba's, Dalby.	1877	Sister Mary Agatha Mahon	7
St. Malachy's, Gympie.	1879	Sister Mary Rose Callaghan	12
St. Joseph's, Helidon.	1880	Sister Mary Evangelist Kearney	5
St. Michael's, Maryborough.	1880	Sister Mary Borgia Byrne	9
St. John's, Roma.	1881	Sister Mary de Pazzi Glynn	6
Holy Cross, Lutwyche.	1889	Sister Mary Malachy Gracey	14
St. Joseph's, Kangaroo Point.	1889	Sister Josephine Bates	7
Sacred Heart, Sandgate.	1893	Sister Mary Lawrentia Boylan	8
St. Mary's, Bundaberg.	1897	Sister Mary Ignatius Clarkin	8
Star of the Sea, Southport.	1901	Sister Gabriel Casey	6
St. Mary's, Beaudesert.	1901	Sister Winifred Trotman	6
Mount St. Mary's, Toowong.	1903	Sister Mary Dominic Keegan	7
Convent of Annunciation, Red Hill.	1903	Sister Mary Theela Kellaheer	9

(17)

(17) Gray, V. L. Catholicism in Queensland – fifty years of progress
Brisbane, Roberts and Russell, 1910, page 94.

The Sisters established primary schools in Brisbane and in large and small country towns south of the Tropic of Capricorn only at the insistence and direction of Bishop Quinn. The Sisters never acted independently. Quinn in turn relied on the personal guarantee from the local clergy that there were enough Catholic children in these areas to warrant the establishment of a school. By 1893, the Sisters of Mercy had 6,254 girls being taught by 222 Sisters and 90 pupil-teachers in their primary schools.(18)

Mother Vincent Whitty regarded teacher training as important, and her letters to Ireland from the very first letter written on the boat en-route to Queensland, repeatedly requested certified teachers from Ireland and England, and an experienced and qualified Sister to train the uncertified Sisters.(19)(20) Bishop Quinn's brother, Dr. Andrew Quinn, parish priest of Athy in Ireland, sent two postulants of the Sisters of Mercy to Queensland in 1862. Both were experienced primary teachers.(21) In 1871, Quinn unsuccessfully attempted to recruit volunteer religious teachers in Europe, but did entice Mother Vincent Whitty to Ireland and England to recruit religious teachers.(22) Mother Vincent was impressed with the excellent teacher training undertaken at St. John's College in Tralee, Ireland, and in the course of five years, 13 Sisters of Mercy were trained and despatched from this College to Queensland. Mother Vincent also recruited Sisters from Newtownforbes in Ireland. These recruiting arrangements continued during Mother Vincent's lifetime. All these Sisters had Teaching Certificates, and classification and testimonial papers from the Irish National Board of Education. In England, Mother Vincent was provided with some English and Scottish Sisters of

(18) Australian Catholic Directory, 1893, pages 131–132, Brisbane Archdiocesan Archives. Brisbane Courier, 15th. December, 1894.

(19) Copies of the original letters of Mother Vincent from the Dublin Archives are in the Sisters of Mercy Archives, Bardon.

(20) When Bishop Quinn planned to connect the Sisters of Mercy schools to the State schools whereby the Sisters would be required to undertake examinations to qualify, Mother Vincent indicated she had neither the time nor inclination to supervise this teacher training. O'Donoghue, E. M. Beyond Our Dreams, Brisbane, Jacaranda Press, 1961, page 20.

(21) Letter, Mother Vincent Whitty to Reverend Mother, Baggot Street, 17th. April, 1863. Copy of original from the Dublin Archives in the Sisters of Mercy Archives, Bardon.

(22) Letters, Bishop Quinn to Father Dunne, 15th. June, 1870 and 26th. March, 1871, Brisbane Archdiocesan Archives.

Letter, Bishop Quinn to the Bishop of Belfast, 5th. August, 1870, Brisbane Archdiocesan Archives. In 1867, Quinn had failed to recruit the Sisters of Charity to Queensland.

Letter, Bishop Quinn to the Very Reverend Superior-General of the Lazarists, 19th. January, 1867, Brisbane Archdiocesan Archives.

Mercy who had received their teacher training under Mother Liguori Gibson in Liverpool, and Sister Mary of St. Phillip Lescher of the Notre Dame Training College at Mount Pleasant in Liverpool.(23) All these Sisters had Teaching Certificates, and classification and testimonial papers from the English Privy Council of Education. This 1871 recruiting campaign enlisted 30 Sisters of Mercy to Queensland.(24) Ten of these were inexperienced teachers and they supplemented staff in existing schools or convents, while the remaining 20, who were experienced teachers, were employed in the establishment of new schools.(25) By 1880, Ireland and England had despatched over

“ . . . sixty professed nuns and candidates, (but this) large number . . . is quickly absorbed by our schools.”(26)(27)

These Sisters from Ireland and England were strengthened by Australian vocations, which, from 1881 to 1901, increased, but were not sufficient to counter the increasing staffing commitments.(28)(29)

The Episcopal Letterbooks of Bishop Quinn indicated that the training of religious and lay pupil-teachers was being undertaken at St. Vincent’s Convent, Nudgee and All Hallows’ Convent prior to the granting of approval by the Queensland Government in 1875. Mother Vincent Whitty had stressed to Quinn repeatedly that the shortage of trained religious and lay

- (23) Letter, Sister Mary of St. Phillip Lescher to Mother Vincent Whitty, 7th. October, 1871, Sisters of Mercy Archives, Bardon.
- (24) Letter, Mother Mary Bridget to Mother Vincent Whitty, 13th. February, 1871, Sisters of Mercy Archives, Bardon.
- (25) Conlan, op. cit., pages 33, 37, 38.
Letter, Bishop Quinn to Dr. A. Quinn, 16th. April, 1873, Brisbane Archdiocesan Archives.
Letter, Bishop Quinn to Bishop Delany, 10th. June, 1873, Brisbane Archdiocesan Archives.
- (26) Letter, Bishop Quinn to the Secretary of the Sacred Congregation for the Propagation of the Faith, 1880, Sisters of Mercy Archives, Bardon.
- (27) Professed Sisters of Mercy who volunteered for Queensland were permitted to transfer the dowry they had paid on entering the religious order.
Letter, Sister Mary Gabriel to Mother Vincent Whitty, August, 1871, Sisters of Mercy Archives, Bardon.
- (28) O’Donoghue, op. cit., page 39.
- (29) On his recruiting campaigns, Quinn had also attempted to secure male lay teachers from Europe.
Letters, Bishop Quinn to Mr. John Barrett and Mr. Maurice Maier, August, 1871, Brisbane Archdiocesan Archives.
Report of Bishop Quinn to Propaganda, 1861–1871, page 7, Copy in the Sisters of Mercy Archives, Bardon.
“St. Joseph’s College, Nudgee, Foundation and History”, Golden Jubilee of St. Joseph’s College, Nudgee, 1891–1941, page 34, Aquinas Library, Brisbane.
Evidence of Mr. J. W. Long to Royal Commission on Education, 1875, Votes and Proceedings, Queensland Legislative Assembly, 1875, Volume II, page 209.

teachers would only be overcome if positive steps were taken to introduce various local teacher training programmes.

In addition to permitting pupil-teachers to board at St. Anne's Industrial School, Bishop Quinn initiated a special teacher training school in the early 1870's for religious and lay students at Nudgee, which utilised the orphanage as a practising school.(30) Pupil-teachers were accepted at 14 years and students were accepted at 17 years, while lay pupil-teachers already teaching in Catholic parochial schools in Brisbane were also accepted. The Sisters provided their novices with a three year religious education course, during which those who desired to become teachers were given preliminary teacher training.(31) The Sisters assembled these groups on Saturday to discuss the theory and practice of education, with emphasis on the best methods of class management.(32)(33) These students studied for the pupil-teacher and classifying examinations, and became either State school teachers, religious teachers, or lay teachers in Catholic schools.(34) This training scheme was the same as the pupil-teacher system in the State schools. The Catholic parochial schools were training pupil-teachers for the State schools, possibly in return for the admission of pupil-teachers from Catholic schools to State Examinations.

Pupil-teachers were trained at All Hallows' School for the Teacher Examinations by Mr. Jerome William Long, who had trained under the Board of Education in Ireland, and had received a First Class Teaching Certificate.(35) Mr. Long had emigrated to Queensland in 1870 and was head teacher of St. James's non-vested school for boys in Fortitude Valley. In his

(30) Bishop Quinn to Cardinal Barnabo, Report on the Diocese of Brisbane, 1861–1871, pages 4 and 5, printed copy, Sisters of Mercy Archives, Bardon.

(31) This was confirmed in an interview in October, 1979 with Sister Mary Sylvester of the Sisters of Mercy, who was a student under this teacher training scheme at Nudgee, and who is now in retirement at "Emmaus", Nudgee.

(32) Fogarty, R. Catholic Education in Australia, 1806–1950, Melbourne University Press, 1959, Volume II, page 432.

(33) "Tyr Owen" (Father James Breen), Sketch of Life and Labours of the Right Reverend Dr. O'Quinn, First Bishop of Brisbane, Brisbane Australian Office, 1881.

(34) Quinn, J. (Bishop), Report to Propaganda, 1871, Copy in the Brisbane Archdiocesan Archives.

(35) Letter, Mr. Long to the Board of General Education, 5th. July, 1871, Queensland State Archives.

evidence to the Royal Commission on Education in 1874, Mr. Long stated

“I act as the training master to the uncertified or untrained nuns. I give them the benefit of my experience as a primary school teacher, and lessons on the improved methods of imparting instruction.”(36)(37)

Mr. Long trained the novices and pupil-teachers for three hours on Saturday and two hours on Wednesday evenings, advising them how to teach and to organise a school.(38) Mr. Long was highly regarded as indicated by the Inspectors’ Reports of the Board of General Education.(39)

“(Long) 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.”(40)

By 1873, Mr. Long was also using St. James’s as a model school for the training of lay teachers for Catholic non-vested boys’ schools.(41)

The determination of Bishop Quinn and Mother Vincent to provide higher standard teacher training and to counter the accusation that only

“Music and Painting excelled in the (Sisters’) schools,”(42)

was demonstrated by Quinn’s memorandum.

“The Sisters of Mercy have endeavoured to make the course of studies laid down for the young ladies of All Hallows’ Convent School as solid and extensive and at the same time as practically useful as possible. With this end in view, they have selected as School Mistresses for All Hallows’ School those among their own community who have studied the

(36) Queensland Legislative Council Journal, 1875, Volume I, page 628, Queensland State Archives.

(37) At the 1874 Royal Commission on Education, Mr. Long recommended that the Irish teacher training system be adopted, whereby pupil-teachers spent two years in model schools, then taught as assistant teachers for two or three years, then spent five or six months undertaking higher education and teaching practice at the Central Model School in Dublin. This recommendation evoked no comment from the Commissioners. Queensland Legislative Council Journal, 1875, Volume I, page 633, Queensland State Archives.

(38) Votes and Proceedings, Queensland Legislative Assembly, 1875, Volume II, pages 207–208.

(39) Evidence of Inspector Mr. Randal McDonnell to the 1874 Royal Commission on Education and the Report of Mr. J. Anderson, Under-Secretary, Votes and Proceedings, Queensland Legislative Assembly, 1875, page 154.

(40) Appended note by Inspector Mr. R. McDonnell, Letter, Mr. Long to the Board of General Education, 17th. December, 1873, Queensland State Archives.

(41) Letter, Mr. Long to the Board of General Education, 19th. September, 1873, Queensland State Archives.

(42) Conlan, op. cit., page 48.

Irish National and English Privy Council Systems of Education and have adopted and continue to adopt under the ablest advice they can procure all modern improvements which come within their reach.

They require those of their pupils who go through the full course of studies prescribed to undergo examination periodically till they obtain a Teachers' Certificate. The examinations are conducted under the direction of the Head Inspector of the Board of General Education. The Sisters regard the Teachers' Certificate as the best proof that can be given of their pupils' success in the useful branches of education. They also regard it as advantageous to the pupils as it qualifies them to take charge of a school under the Board of Education should they hereafter find themselves called upon to do so. Music, Languages, Needlework, Drawing, and Dancing are carefully cultivated.”(43)

Mother Vincent Whitty appointed Boulogne-reared Sister Mary Claver and Sister Mary Antonia Kendrick, who was educated at Liege and Cologne. Both were specialists at French and German. These two Sisters, and other highly qualified Sisters, prepared the pupil-teachers for First and Second Class Teaching Certificate Examinations.(44)

In 1875, the Queensland Government granted a concession to Bishop Quinn permitting religious and lay teachers to be trained in Catholic schools as pupil-teachers and to undertake classification examinations on equal terms with State school pupil-teachers.(45) This concession enabled the Catholic hierarchy to continue and extend the pupil-teacher system to its fullest extent. Reports of the Board of General Education to its conclusion in 1876, and the Episcopal Letterbooks of Bishop Quinn and Archbishops Dunne and Duhig indicated that the training of religious and lay pupil-teachers in the Sisters of Mercy primary schools began in 1866 and continued until 1953.(46)

From 1875, while the novices and pupil-teachers received their training at All Hallows' under Mr. Long and the other Sisters, other novices and pupil-teachers were trained in branch

(43) Bishop Quinn to Sister Mary Bridget Conlan, Letterbook, 1867, Brisbane Archdiocesan Archives.

The significant parts of this memorandum were repeated in Bishop Quinn's Letterbook, 12th. January, 1876, Brisbane Archdiocesan Archives.

(44) Archbishop Dunne, Home Mail, 3rd. December, 1899, Brisbane Archdiocesan Archives.

(45) In 1880, an unexplained anomaly was imposed on the Catholic system by the Queensland Government. This required pupil-teachers in Catholic schools to gain 60 per cent in the Teachers' Examinations as against 50 per cent required by the pupil-teachers in State schools.

(46) Duncombe, Mother Mary Damian, Memorandum re the Status of Teachers in Catholic Schools, private manuscript prepared for Coadjutor Archbishop P. M. O'Donnell, September, 1961, mimeographed copy, Sisters of Mercy Archives, Bardonia.

convents and schools under a Sister who was supposed to possess a Teaching Certificate. Most Sisters ignored this Department of Public Instruction requirement, and the qualification was possessed by very few Sisters.(47) These branch schools were characterised by large student enrolments, workable teacher/student ratios, and student composition varying from girls' and infants' only to co-education.

THE NUMBER OF RELIGIOUS, LAY PUPIL-TEACHERS AND STUDENTS IN THE
SISTERS OF MERCY PRIMARY SCHOOLS IN 1909

Sisters of Mercy primary schools in 1909	Number of religious and lay teachers in 1909	Number of students in 1909
Brisbane, St. Stephen's, Elizabeth Street (Girls')	Sisters of Mercy and pupil-teachers: 10	320
Infants'	Sisters of Mercy and pupil-teachers: 5	180
		} total 500
Brisbane, St. Patrick's, Ivory Street (Girls')	Sisters of Mercy: 8	330
Infants'	Sisters of Mercy: 7	378
		} total 708
Brisbane, St. Brigid's, Red Hill (Girls' and Infants')	Sisters of Mercy and pupil-teachers: 12	425
Brisbane, St. Mary's, South Brisbane (Girls' and Infants')	Sisters of Mercy and pupil-teachers: 12	273
Brisbane, St. Joseph's, Kangaroo Point (Girls' and Infants')	Sisters of Mercy and pupil-teachers: 10	409
Brisbane, Holy Cross, Lutwyche (Girls' and Infants')	Sisters of Mercy and pupil-teachers: 6	292
Bundaberg (Girls' and Infants')	Sisters of Mercy and pupil-teachers: 8	334
Dalby (Girls' and Infants')	Sisters of Mercy and pupil-teachers: 7	171
Gympie (Girls' and Infants')	Sisters of Mercy and pupil-teachers: 11	476

(47) Letter, Bishop Quinn to Bishop Murray, 18th. September, 1875, Brisbane Archdiocesan Archives.

Sisters of Mercy primary schools in 1909	Number of religious and lay teachers in 1909	Number of students in 1909
Helidon (mixed)	Sisters of Mercy and pupil-teachers: 3	64
Ipswich (Girls' and Infants')	Sisters of Mercy and pupil-teachers: 10	328
Maryborough (Girls' and Infants')	Sisters of Mercy and pupil-teachers: 11	352
Nudgee (mixed)	Sisters of Mercy and pupil-teachers: 10	242 186 } total 428
Infants	Sisters of Mercy and pupil-teachers: 7	
Roma (Girls' and Infants')	Sisters of Mercy and pupil-teachers: 4	129
Toowong (Girls' and Infants')	Sisters of Mercy (number unrecorded) and pupil-teachers: 1	110
Monkland (Girls' and Infants')	Sisters of Mercy and pupil-teachers: number unrecorded	280
Stanthorpe (Girls' and Infants')	Sisters of Mercy and pupil-teachers: 4	120
Toowoomba (Girls' and Infants')	Sisters of Mercy and pupil-teachers: 9	290
Mort Estate, Toowoomba (Girls' and Infants')	Sisters of Mercy and pupil-teachers: number unrecorded	180
Warwick (Girls' and Infants')	Sisters of Mercy and pupil-teachers: 10	292
Lutwyche (Girls' and Infants')	Sisters of Mercy and pupil-teachers: 6	350
Sandgate (Girls' and Infants')	Sisters of Mercy and pupil-teachers: 4	150
Southport (Girls' and Infants')	Sisters of Mercy and pupil-teachers: 5	150
Rosalie (Girls' and Infants')	Sisters of Mercy and pupil-teachers: number unrecorded	175

Sisters of Mercy primary schools in 1909	Number of religious and lay teachers in 1909	Number of students in 1909
Beauesert (Girls' and Infants')	Sisters of Mercy and pupil-teachers: 5	100

(48)

These pupil-teachers in the Sisters of Mercy schools would have experienced difficulty with the Teacher Examinations, because they emphasised academic subjects at an advanced level, particularly in mathematics and foreign languages. The principles of teaching and school management were of an abstract nature, while the surviving textbooks were difficult to read and comprehend. The subjects experienced little or no change from year to year. Students were also affected by the abstract teaching methods and a corresponding lack of integration and correlation in their subjects.(49)

TEACHER EXAMINATION REQUIREMENTS FOR 1866

Class	Subject	Details	Textbooks
Third	Grammar	punctuation, paraphrasing, parsing, analysis of sentences	National School Grammar, Morrell's Analysis of Sentences, McLeod's Grammar
	Geography	General and descriptive	Sullivan's Introduction to Geography, Hughes' General Geography
	Arithmetic	as far as decimal fractions	National School Arithmetic, Colenso's Arithmetic
	Art of Teaching	organisation, discipline and instruction of schools	Dawe's Suggestive Hints
	Reading		National School Reading Book for First to Third Grade
Second	Grammar	punctuation, paraphrasing, composition, parsing, derivation, analysis of sentences	Latham's English Grammar, Morrell's Analysis of Sentences, Sullivan's Dictionary of Derivations

(48) Gray, *op. cit.*, page 94.

Gray's total number of students in Sisters of Mercy primary schools was 7,086 in 1909, while a 1911 Report (author unknown) in the Brisbane Archdiocesan Archives indicates that the number was 6,728 in 1910. Although discrepancies can genuinely occur with researchers, it is highly likely that a natural decrease of 358 students occurred from 1909 to 1910.

This 1911 Report is cited on page 105 of this thesis.

(49) Burke, K. M. All Hallows' Curriculum, First Fifty Years, 1861–1911, Unpublished research project in Education, University of Queensland, 1960, page 35ff.

Class	Subject	Details	Textbooks
	Geography	physical, descriptive	Hughes' Physical Geography, Hughes' Manual of Geography, Sullivan's Geography Generalised
	Arithmetic	as far as cube root and duodecimals, elementary mensuration	Tate's Arithmetic, de Morgan's Arithmetic, Colenso's Arithmetic, McGauley's Arithmetic
	School Management	organisation, discipline, and instruction of schools in greater detail, a knowledge of the educational systems presently prevailing in Europe and America	Dawe's Suggestive Hints, Dunn's Principles of Teaching, Young's Infant School Manual
	Reading	prose and poetry from the Literary Class Book, or biographical sketches	
	Writing	specimens of letter writing and copy-setting in three hands	
	Algebra	as far as, and including quadratic equations, but omitting Surd	Colenso's Algebra, Part I
	Geometry	the first three books of Euclid's Elements	Pott's Euclid
	History	Greece (to the Conquest of Corinth), Rome (to the beginning of the Second Century), England (to the beginning of the Fifteenth Century)	
	Latin	Caesar (De Bello Gallico); Sallust (Jugurthine War); Virgil; Aeneid Books I, II, III	
	<u>Note:</u> Latin with History, and Algebra were alternate subjects, that is, if Latin and History were selected, Algebra and Geometry were not required, and vice versa.		
First	Grammar		Latham's Grammar, Hunter's Grammar
	Geography	physical, political, commercial, popular astronomy, mathematical geography	Hughes' Manual of Geography, Hughes' Physical Geography, Sullivan's Geography Generalised, Tate's Popular Astronomy
	Arithmetic	the whole theory and practice	Tate's Arithmetic, de Morgan's Arithmetic, Thompson's Arithmetic, Cornwall's Arithmetic

Class	Subject	Details	Textbooks
	Reading	prose and poetry (Milton, Shakespeare and other standard authors)	
	Writing	specimens of copy-setting and letter writing	
	Principles of Teaching	including a knowledge of the nature of the human mind	Morrell's Psychology
<u>Alternate Subjects:</u> Two must be selected in addition to the above			
	English Language and Literature	a critical knowledge of the language and a thorough acquaintance with its history to the end of the last century	Latham's English Language, Craik's Literature and Language in Literature, Chamber's Encyclopaedia
	History	Greece (to the Conquest of Corinth), Rome (to the beginning of the Second Century), England (to the beginning of the Fifteenth Century)	Smith's History of Greece, Liddell's Rome, Creasy on the Constitution
	Latin	Virgil's Aeneid (first four books), Sallust (Casilinarian Conspiracy), Cicero's Offices, and to write a Latin essay	
	Greek	Herodotus (Books I, II), Gospel of St. John, Iliad (Books I, II)	
	French or German	ability to translate from an English author into	
	Algebra	to cube equations, including proportion and the binomial theorem	Wood's Algebra by Lund
	Geometry	first form books of Euclid's Elements with problems	Pott's Euclid
	Higher Mathematics	including trigonometry	

(50)(51)

(50) Report of the Board of General Education, 1866, Votes and Proceedings, Queensland Legislative Assembly, 1867, page 784.

(51) See Appendix B.

Bishop Quinn and Mother Vincent continued to employ the pupil-teachers in the schools, because they provided an inexpensive source of lay teachers for the Catholic education system while preparing for the Department of Public Instruction Examinations, and awaiting recruitment to the State primary schools. It was evident that these pupil-teachers were being trained for the Teachers' Examinations as a substitute for the Junior and Senior University Examinations.(52) For example, St. Vincent's Training School, Nudgee had

“ . . . about thirteen young teachers (being) prepared for examinations in music, bookkeeping, shorthand, etc., and for positions in State Schools.”(53)

In marked contrast, the Board of General Education and its successor, the Department of Public Instruction, were attempting to eliminate their dependence on the pupil-teacher system by encouraging students to progress to Grade VI, and by desiring as early as 1875, that their pupil-teachers attend the Normal School for a year after their four-year pupil-teacher training.(54)

After the 1874 Royal Education Commission emphasised the importance of correlating the Secondary school curriculum with the University, the Sisters of Mercy began preparing select pupil-teachers for the Sydney University Junior Public Examination. The first student was available in 1879.(55) This practice was extended to the Melbourne University Public Examinations, and would have provided an excellent opportunity for improving the educational opportunities of the pupil-teachers.(56) However, Archbishop Dunne intervened and forbade the schools from permitting pupil-teachers to undertake these University Examinations.(57) It was not until the University of Queensland was established in 1910 that “select” Catholic schools with large numbers of pupil-teachers not employed in the schools were able to enter their older

(52) With the establishment of secondary schools, the pupil-teacher system became confined to those actually training to teach in the schools, while the other type of student continued on to a secondary course or the commercial examinations.

(53) The Age, 5th. January, 1914, page 5.

(54) The Age, 14th. February, 1914, page 10.

(55) All Hallows' was the first Catholic school to present girls for the Senior University Junior Public Examination, as their counterparts in Victoria and New South Wales did not undertake this preparation until the 1880's.

Fogarty, *op. cit.*, page 380.

(56) The Age, 16th. December, 1899, page 24.

(57) Archbishop Dunne forbade Sister Mary Vincent Donovan to enter students from St. Saviour's, Toowoomba, for the Sydney Junior Examination, even after two pupil-teachers from St. Mary's, South Brisbane, had been presented in 1892 for the Sydney Junior Examination.

The Age, 3rd. December, 1892.

students for the Queensland Junior and Senior Examinations.(58)

Bishop Quinn and Archbishop Dunne supported the pupil-teacher system in the Sisters of Mercy primary schools because it provided detailed practical teaching, and consequently produced better teachers with industry, thoroughness, solid teaching methods and class control. The pupil-teacher was also able to determine by practice whether the teaching profession suited her and whether she possessed the necessary dedication. The pupil-teacher system provided teachers for rural schools where lay teachers were unprepared to teach because of isolation. The system also motivated head teachers to assist the pupil-teachers through their examinations. However, its primary attraction was its inexpensiveness, and its success in producing docile, servile teachers. The opponents of the pupil-teacher system in the Sisters of Mercy primary schools emphasised

“ . . . the most simple rudiments . . . taught mechanically by the pupil-teachers but beyond these very little is ever taught.”(59)

The pupil-teachers were taught before school at 8.15 a.m. and after 4 p.m. with a 30 minute lunch break daily, and were expected to teach large classes, maintain order, and impose corporal punishment under the direction of a classified teacher. They were to devote 2 to 3 hours each evening preparing the following day's work and studying for the pupil-teacher examinations. The work of these pupil-teachers was assessed every month by the head teacher and the percentages obtained by the classes were recorded in a workbook in bright red ink. Periodically, model lessons were provided by the head teacher or an assistant, where the pupil-teachers were required to observe without notetaking or making criticism. Periodically, the pupil-teachers gave criticism lessons before a panel of assistant teachers for comment. The pupil-teachers depended on the skill and conscientiousness of their head teachers, with any defects in the system being reproduced in their training. The State District Inspector examined the students' class work annually and assessed teaching ability and progress. No advance notification of his arrival was provided. Sport was not regarded as part of the curriculum and was only permitted after school

(58) The Sisters of Mercy primary schools also prepared students for the public music examinations of Trinity College, London, and the University of Queensland Australian Music Board examinations initiated after 1911.

The Age, 21st. November, 1914, page 12.

(59) The Australian, 21st. December, 1881.

hours. The meagre salary of the pupil-teacher made it difficult to accept a position any distance from home.(60) This teacher training system was the same in the State primary schools.(61)(62)

There was an excellent reason for this dependence on the pupil-teacher system and the almost 50 years delay before the Sisters of Mercy in Queensland could equal the Teachers' College established by the Sisters of Mercy in Melbourne in 1907 by establishing their own Teachers' College in Queensland.

“Always trying to satisfy priests and parishes in fresh demands for schools and staff, we (the Sisters of Mercy) had put nothing by for our own training until the Holy See put the pressure on for a fair deal for the Novices. Some clergy seem to believe that fully trained nuns are found under mushrooms, and while they understand that it is right and just that there should be a clergy education fund, they react in shock and dismay to the very notion of helping to train the staffs for their schools, who also attend to vestments, altars, choirs, and what not.”(63)

The Sisters relied on several other either deliberately planned or totally unintentional measures to gain teachers for their schools. Firstly, several Catholic schools had regular classes of students studying full-time for the Teachers' Examinations, and not acting as pupil-teachers in the schools.(64) These were expected to remain with the Sisters on the successful completion of their Teachers' Examinations. All Hallows' was the largest school that entered such candidates. In 1866, St. Patrick's, Fortitude Valley, had several successful candidates.(65) In 1878, St. James's, Ipswich had 11 successful candidates.(66) In 1918, St. Brigid's, Red Hill had 7 successful candidates.(67) Secondly, several former students of the Sisters of Mercy, particularly

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- (60) Copy of Circular Registration, 1877–1878, Bishop Quinn's Letterbook, page 433, Brisbane Archdiocesan Archives.
Report of the Board of General Education, 1872, Votes and Proceedings, Queensland Legislative Assembly, 1873, page 976.
Evidence of Mr. J. S. Kerr to Royal Commission, 1874, Votes and Proceedings, Queensland Legislative Assembly, 1875, Volume I, page 177.
- (61) Hanger, T. Sixty Years in Queensland Schools, Sydney, Wentworth Books, 1963, pages 1, 10, 11.
The evidence provided in all Royal Commissions and Select Education Committees in Queensland prior to 1914 confirmed this comment.
- (62) Votes and Proceedings, Queensland Legislative Assembly, 1870, page 727.
- (63) O'Donoghue, op. cit., page 165.
- (64) Published prize lists for the Sisters of Mercy primary schools confirmed that students were being trained full-time in their schools for the Teachers' Examinations.
The Age, 19th. December, 1914, pages 1 and 7.
The Age, 26th. December, 1914, page 11.
- (65) Report of the Board of General Education, 1866, Votes and Proceedings, Queensland Legislative Assembly, 1867, page 202.
- (66) The Australian, 21st. February, 1878, pages 183–184.
- (67) The Age, 14th. December, 1918, page 1.

from All Hallows' and St. Vincent's, Nudgee, although untrained and uncertified, provided voluntary assistance at St. Stephen's school, St. Mary's, Ipswich and St. Patrick's, Fortitude Valley, as monitors.(68) This assistance consisted of undertaking routine non-teaching duties and supervision of students in non-teaching situations. Some of these volunteers remained in the primary schools until they were 23 years old.(69) Mother Vincent Whitty commented

“She never before saw such girls – working for nothing but A.M.D.G.”(70)

However, the Board of General Education regarded these monitors as an undesirable and temporary expedient and demanded their dismissal.(71) In 1863, three of these volunteers were at St. Stephen's school. Two of these, namely, Lucy Bridgeman and Kate Reordan eventually entered the Sisters of Mercy, while Mary Terese O'Mara joined the Sisters of St. Joseph. Kate Reordan had been a pupil-teacher at All Hallows', and had become head teacher at St. Saviour's school in Toowoomba, when Dunne, the successor to Bishop Quinn, was parish priest. Reordan remained at St. Saviour's, with the assistance of two lay teachers, Lizzie Parker and Marion Wallace, until the Sisters of Mercy arrived in 1873, and then she entered the Sisters of Mercy, becoming Sister Mary Celestine.(72) Thirdly, several lay teachers actually became Sisters of Mercy.(73) For example, in 1875, Miss M. J. St. Ledger, foundation lay teacher at the

- (68) Report of the Board of General Education, 1866, Votes and Proceedings, Queensland Legislative Assembly, 1867, pages 200, 202, 204.
 Evidence of Mr. R. Macdonnell to the Royal Commission, 1874, Votes and Proceedings, Queensland Legislative Assembly, 1875, Volume II, page 154.
 Evidence of Mr. T. McIntyre to the Royal Commission, 1874, Votes and Proceedings, Queensland Legislative Assembly, 1875, Volume II, page 200.
 Evidence of Mr. J. G. Anderson to the Royal Commission, 1874, Votes and Proceedings, Queensland Legislative Assembly, 1875, Volume II, page 66.
 Evidence of Mr. D. Ewart to the Royal Commission, 1874, Votes and Proceedings, Queensland Legislative Assembly, 1875, Volume II, page 196.
Votes and Proceedings, Queensland Legislative Assembly, 1876, pages 840–841.
 Conlan, op. cit., page 52.
Report to Propaganda of Bishop Quinn, 1871, page 5, Copy in Sisters of Mercy Archives, Bardon.
- (69) All Hallows' School Register, 1871–1879, Sisters of Mercy Archives, Bardon.
- (70) Conlan, op. cit., page 52.
- (71) Report of the Board of General Education, 1873, Votes and Proceedings, Queensland Legislative Assembly, 1874, page 324.
 Report of the Board of General Education, 1877, Votes and Proceedings, Queensland Legislative Assembly, 1878, page 1091.
- (72) O'Donoghue, op. cit., pages 24, 88, 131, 208 and 236.
- (73) Letter, Father Stephen McDonough of Warwick to Mother Bridget Conlan, 1873, Sisters of Mercy Archives, Bardon.

Stanthorpe Catholic school, entered the Sisters of Mercy as Sister Mary Livinius. In 1911, Miss Ann Galvin, the assistant teacher at the Goondiwindi Catholic school entered the Sisters of Mercy as Sister Mary St. Joseph. In 1917, at St. Cecilia's school, Hamilton, 6 lay teachers entered the Sisters of Mercy becoming Sisters Teresina, Alpheus, Barnabas, Sylvester M. (Carmody), Aquin (O'Brien), and Dolours. The sister of Dr. Mayne, the benefactor of the University of Queensland, a former student at All Hallows', also entered the Sisters of Mercy.(74)

In 1877, an All Hallows' student as young as 17 years, with 7 years of music tuition, announced her willingness to go to the Gympie Catholic school as a Sister of Mercy.(75) Other Sisters of Mercy had pupil-teacher training in the State system. For example, Sister Mary Ignatia was born at Charlton near Toowoomba and attended the Gowrie Estate State School, now the Charlton State School. When she reached the higher grades, her parents sent her to St. Saviour Convent school, Toowoomba to complete her education. She became a pupil-teacher on the staff, passed the annual State pupil-teacher examinations, and was classified in 1911. She entered the Queensland State Education Department and was appointed an assistant teacher at Woodford, Flagstone Creek and Glenvale in Toowoomba. From Glenvale, she entered the Sisters of Mercy in 1918, as her elder sister, Sister Mary Marcelline, had done in 1911. After teaching at Holy Cross, Wooloowin and other Brisbane Catholic primary schools, she taught at Cunnamulla and Dalby. Returning to Brisbane, she taught Scholarship classes until 1962 at Toowong, Red Hill, Rosalie, Gordon Park, Wynnum and Kangaroo Point. She died in Brisbane in 1981.(76)

Catherine Reardon was born in Ireland in 1849, and arrived in the colony in 1854. Reardon became a pupil-teacher for five years under Mrs. Mary White at All Hallows' School and finally entered the Sisters of Mercy. Reardon taught in Toowoomba where she was head teacher from 1870 to 1873 and at St. Stephen's. In 1877, State Inspector Mr. D. Ewart commented that Reardon was promoted in classification and as acting head teacher was patient and sensible, and conducted the school efficiently. Her discipline was good, and efficient, while the proficiency of

(74) O'Donoghue, E. M. The Development of Church Schools in Queensland, Dip. Ed. thesis, University of Queensland, 1940, page 43.

(75) Letter, Bishop Quinn to Dr. Cani, 28th. March, 1879, Brisbane Archdiocesan Archives.

(76) This was confirmed in a personal interview in September, 1981, with Mrs. Darcy of Toowoomba, the surviving sister of Sister Mary Ignatia.

her Fourth Grade students was fair. They averaged 71 per cent. In an 1878 State Inspector's Report, Reardon's class was described as satisfactory, with good progress being made in mechanical work.(77) State Inspector Mr. R. G. Anderson described the teaching ability of a Lucy Lalor in the following terms.

“(She) . . . left the (State) service in December, 1876 to become a nun (a Sister of Mercy). Had she remained in the service she would ere this have been recommended for the position of first Assistant in a State school, her attainments, status and success as a teacher warranting such promotion.”(78)

Bishop Quinn conceived and directed the policy of the Sisters of Mercy and their supporting lay teachers establishing primary schools rapidly and extensively throughout Queensland. Quinn considered this policy more important than providing adequate professional College teacher training for these teachers, and improving and continuing their education as they taught in the schools. Quinn left the overall teacher training to the Sisters, and especially to Mother Vincent Whitty, and despite her efforts, the training was haphazardly organised, fragmented, lacking direction, and totally oriented towards hastily producing teachers by various means for the fulfilment of Quinn's educational policies.

(77) Register of Female Teachers, 1860–1903, Queensland State Archives.

The Register of Teachers, 1860–1903, Queensland State Archives, included information on male and female teachers:

- : date of birth
- : nationality
- : religious denomination
- : date of admission to service
- : date of resignation from service
- : professional training (location, duration, standard)
- : previous employment
- : miscellaneous facts
- : name of wife
- : wife's attainments
- : wife's experience
- : number of children and ages
- : Inspector's comments (authority, date, appointment, school, rank, date, salary, skill in teaching, discipline, proficiency of students, organisation of school)
- : general information
- : testimonials relating to abilities, attainments, and successes.

(78) Non-Vested Schools, Outward Files, 23rd. April, 1877, Queensland State Archives.

THE EXPANSION AND TRAINING OF THE CHRISTIAN BROTHERS
AND THE TRAINING OF THEIR LAY TEACHERS

In 1861, Bishop Quinn recruited the teaching priests, the French Assumptionists, Fathers F. Hedeborough and Tissot to Queensland to provide primary education for Catholic boys. In 1866, the French Assumptionist, Father Brun established a boys' school at St. Mary's, Ipswich. The school failed because it was conducted like the French Academies and was so inflexible that it could not adjust to local requirements. Brun also missed the community life of his order and consequently returned to France. Catholic lay teachers assumed control of the school. The Christian Brothers entered Queensland from Melbourne in 1875, which coincided with the remaining three Assumptionists, Tissot, Brun and Polycarp returning to France. This had followed the arrival in Melbourne in 1868 of four Christian Brothers from Dublin, Ireland – Ambrose Treacy, Fursey Bodkin, Barnabas Lynch and Joseph Nolan – and the opening of the first Christian Brothers' school in Melbourne on the 29th. January, 1871. The success of this venture in Victoria prompted Dean Tissot, the parish priest of Maryborough, to invite the Christian Brothers to Queensland in 1874.

“(At Maryborough) there is a fine farm . . . beautifully situated close to a reserve on the banks of the River Mary.”(79)

Bishop Quinn was also interested in the Christian Brothers establishing schools in Brisbane, which resulted in Brother Treacy sending Brother Joseph Barrett to visit Brisbane and Maryborough, and to interview Bishop Quinn.(80) Brother J. Barrett reported

“. . . the prospects are good.”(81)

The first community of Brother Joseph Barrett as Superior, and Brothers Brendan Nugent and Peter Nunan, assumed residence in a rented house in Gipps Street on the 20th. April, 1875 and began teaching in July, 1875, in the classroom attached to St. Stephen's Cathedral, in which Sister Mel Mayne of the Sisters of Mercy, had cared for the boys. This was

(79) Maher, L. R. The first hundred years, 1875–1975, the Christian Brothers in Queensland, Brisbane, Henry Mullins Publishing, 1975, Introduction.

(80) Brother Treacy had been Principal of Carlow Christian Brothers' School in Ireland, and had studied the classics in Ireland, and French at Athy. “Life of Brother Treacy”, Christian Brothers' Educational Record, 1913, pages 31–32, Christian Brothers' Provincialate, Indooroopilly.

(81) Maher, op. cit., page 1.

only a temporary arrangement, as a permanent school and residence was completed at Gregory Terrace by 1880.(82) Brother J. Barrett was the only member of the first community who was a qualified and experienced teacher. Brother Barrett, aged 35 years, had received an advanced post-primary education at the Limerick Christian Brothers' school, followed by academic studies under Dr. Quinn at St. Laurence O'Toole's University School, Dublin, and at the Catholic University under John Henry Newman. Brother Barrett spoke French fluently, and had trained the young Brothers in the Novitiate.(83)

The educational expansion of the Christian Brothers from 1875 to 1915 in Queensland was similar to that of the Sisters of Mercy in its rapidity and dispersion, and was strongly bolstered by three factors. Firstly, the Christian Brothers had to quickly and effectively assume responsibility for the primary education of boys because the Queensland Government had imposed restrictions on the intake of boys into the Sisters of Mercy primary schools.

“In the non-vested schools, boys on attaining 8 years were not to remain with the girls and infants but were to attend a boys' school.”(84)(85)

Secondly, in all the Australian foundations, the Superior-Generals of the Christian Brothers insisted, in the terms of agreement, on the independence of the Brothers. The original agreement made by Brother Hoare, Superior-General, with Dr. Goold, Bishop of Melbourne on the first foundation in Melbourne in 1868, contained the principle of autonomy and was typical of all the subsequent covenants made with the Australian Bishops.

“The Brothers be allowed the free exercise of their rule – and be subject to their own Superior General in Ireland – or to one of the Brothers as his representative in the Colony under the title of Provincial.”

The founder, Edmund Rice, had very early seen the value of autonomy for the order. He

(82) Letter, Brother J. Barrett to the Superior-General, 19th. September, 1875, Copy of original, Christian Brothers' Provincialate, Indooroopilly.

(83) “Life of Brother Barrett”, Christian Brothers' Educational Record, 1922, page 187, Christian Brothers' Provincialate, Indooroopilly.

(84) Memorandum to the Dalby head teacher, 25th. July, 1877, Non-vested Schools, Outward Files, Queensland State Archives.

(85) However, in many instances, the Sisters of Mercy ignored this memorandum, particularly in Townsville where the boys remained until the completion of their primary education at 12 years.

“In all the (Sisters of Mercy) schools, boys (were) taught up to ten to eleven years, when they (were) transferred to the boys' schools.”

The Australian, 24th. December, 1881.

realised how advantageous it would be that the Institute be organised under a Superior-General, as he had been informed by his friend, Dr. Murray, then Coadjutor-Archbishop of Dublin, was the case with the De La Salle Brothers. Rice applied for Papal approval and, rather surprisingly, Pope Pius VII gave this approval in 1820 although the order then had only 22 professed Brothers.(86) This resulted in the only male religious teaching order in Queensland after 1875 enjoying complete independence from the demands, restrictions and impositions of Bishop Quinn and Archbishop Dunne.(87) Thirdly, Brother J. Barrett, Superior of the Christian Brothers in Queensland in 1893, was reasonably successful in his constant recruiting appeals to Ireland for Brothers through emphasising the efforts of the Sisters of Mercy and the importance of a male religious teaching order to act as their counterparts.

“But for the work of the Sisters of Mercy, it is to be feared that Catholicity – at least Catholic education would be but a shadow in this colony.”(88)

These overseas recruits were reinforced by the novices produced by the formal visitation procedures adopted by the Provincial, Brother Barron, and the Novice Master, Brother N. Ryan in all Australian Christian Brothers' schools after 1906. For example, in 1907, 17 Australians entered the Christian Brothers.(89) The supply of recruits both locally and overseas depended on the personal impact of the individual Christian Brother on his boys, and the genuinely Irish-Catholic milieu in which the Brothers' work was undertaken. However, during these formative years, the availability of trained manpower remained a grave problem for the Christian

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- (86) The Episcopal Council at Maynooth Seminary, Ireland in 1875, consisting of the Irish Bishops, published 367 Synodical Regulations, of which five, if implemented, would have reversed this principle of autonomy granted in 1820. What prompted the Bishops to pass these five regulations, aimed at the Brothers' organisation, has not been published. They acted, no doubt, for a variety of reasons – certain weaknesses within the religious order; the strongly national spirit fostered in the schools, which was not altogether in keeping with the more conservative attitude of many Irish Bishops towards the British Government; and a failure by the Bishops to realise the precise nature of the Christian Brothers' work. Some or all of these factors might have influenced their actions. An appeal was made to Rome against the regulations and Rome upheld the appeal.
Connole, P. F. “Independence – Its Origins and Challenge for the Australian Brothers”, Christian Brothers' Our Studies, September, 1965, pages 59–60, Christian Brothers' Provincialate, Indooroopilly.
- (87) History of the Christian Brothers' Institute, Volume I, (No date attached), pages 33–39, Christian Brothers' Provincialate, Indooroopilly.
- (88) Barrett, J. (Brother) “Queensland”, Christian Brothers' Educational Record, 1894, page 180, Christian Brothers' Provincialate, Indooroopilly.
- (89) Connole, P. F. “Strathfield Revisited”, Christian Brothers' Our Studies, September, 1963, page 67, Christian Brothers' Provincialate, Indooroopilly.

Brothers. At the urgent request of the local clergy for the establishment of new schools in Brisbane and the large provincial towns in Queensland, Brother Barron, the Provincial Superior, overcommitted himself. Zeal for the spiritual welfare of Catholic boys impelled him. In 1912, Brother Barron wrote

“We were never so hard pressed in my experience, and instead of taking new work it would be a relief to us to relinquish some of what we are engaged in.”(90)

THE EDUCATIONAL SITUATION OF THE CHRISTIAN BROTHERS IN 1904

Congregation	Foundation Year	Superior	Number in Community
St. Joseph's, Gregory Terrace, Brisbane	1875	Brother Moroney	7
Sacred Heart College, Maryborough	1888	Brother Kelly	3
St. Joseph's, Nudgee, Brisbane	1891	Brother Duggan	12
St. Edmund's, Ipswich	1892	Brother Butler	4
St. James's, Fortitude Valley, Brisbane	1893	Brother Moroney	5
St. Joseph's, Rockhampton	1894	Brother Cotter	3
St. Mary's Toowoomba	1899	Brother Hurley	4
Mt. Carmel, Charters Towers	1902	Brother Ryan	3
Little Flower, Gympie	1904	Brother Murphy	9

(91)

The Christian Brothers established Our Lady's Mount, Toowoomba in 1911; St. Joseph's, Warwick in 1912; and St. Laurence's, South Brisbane in 1915.(92) By 1893, the Christian

(90) Letter, Brother Barron to Monsignor O'Haran, 1912, Letters of Brother Barron, Christian Brothers' Provincialate, Indooroopilly.

(91) Catholic Leader, 27th. April–3rd. May, 1975, Christian Brothers' Centenary Special. Hanrahan, M. B. (Brother) “Ab Origine”, Christian Brothers' Our Studies, October, 1952, page 16, Christian Brothers' Provincialate, Indooroopilly.

(92) The untroubled process of assimilation of the Christian Brothers into Queensland society is illustrated by a sampling of their schools established in particular periods: St. Joseph's, Gregory Terrace in 1875 – an inner city area near working class suburbs; Nudgee in 1891 – reflecting both a wider service with the boarding school, and an adaptability that followed social changes as some Catholics improved their economic position; Rockhampton in 1894 and Toowoomba in 1899 – large country towns with wealthy Catholics in small minority.

Brothers were educating 1,260 boys out of a total of 8,000 Catholic boys of primary school age.(93)

The Christian Brothers who were responsible for this early educational expansion in Queensland received their teacher training in Ireland, where each Christian Brothers' community trained its own members. They were taught reading, writing, mensuration and geography by senior Brothers, who conducted demonstration lessons in the Normal Schools. This was a pupil-teacher system. From February, 1874, the Christian Brothers used Belvedere House in Dublin

“ . . . for the regular training of the Novices in the principles and methods of teaching.”(94)

However, prior to 1880, the Christian Brothers in Ireland were not fully committed to any large scale participation in organised and regulated teacher training and studies. The challenge implied in the 1875 Maynooth Decrees caused a critical reassessment of basic trends within the order at the General Chapter meeting in 1880. The highly educated Brother R. A. Maxwell was elected Superior-General and implemented significant educational reforms.(95) Firstly, in 1883, the Christian Brothers transferred their Teachers' College from Belvedere House to Merino in Dublin.(96)

“The Training College was equipped for everything necessary to secure for the young members of the Order a thorough knowledge of all that their profession demanded.”(97)

Secondly, an Educational Committee was established to advise the Superior-General on all educational matters, such as changes in teacher training, school curriculum, and educational publications, and generally to stimulate the professional interests of the Brothers. Its thinking

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- (93) Barrett, J. (Brother), “Queensland”, Christian Brothers' Educational Record, 1893, page 479, Christian Brothers' Provincialate, Indooroopilly.
Australian Catholic Directory, 1893, pages 131–132, Brisbane Archdiocesan Archives.
Brisbane Courier, 15th. December, 1894.
- (94) History of the Christian Brothers' Institute, Volume III, (no date attached), page 435, Christian Brothers' Provincialate, Indooroopilly.
- (95) “Life of Brother Maxwell”, Christian Brothers' Educational Record, 1905, page 92, Christian Brothers' Provincialate, Indooroopilly.
- (96) Letter, Brother Barron, Provincial to Mr. Frank Tate, Chairman of the Victorian Registration Board, 1906, Letters of Brother Barron, Christian Brothers' Provincialate, Indooroopilly.
- (97) History of the Christian Brothers' Institute, Volume III, page 438, Christian Brothers' Provincialate, Indooroopilly.

was largely influenced by a prominent educator, Brother Dominic Burke, who was responsible for annually publishing the Educational Record from 1887, a periodical containing articles on various aspects of the Christian Brothers' history, educational methods and principles, biographies of the Brothers', and recent developments in education. Thirdly, a comprehensive Programme of Studies was also produced which in the preface of the 1890 edition stressed to the Brothers that

“as the range of knowledge, expected in educators of youth, is very extensive, it is of the utmost importance that method and thoroughness should be guiding principles from the very beginning of their course.”(98)

The programme detailed 7 grades with 8 sections divided roughly into Religion (Doctrine, Bible and Philosophy), Education and Psychology, English, Mathematics, Latin and/or Modern Languages, the Natural Sciences and History. Some of the grades contained variations on these sections. The range of subject matter was admirably suited to the type of background required for the practising teacher, and, in general, was not as detailed as first year University courses. The Brothers were required to undertake written examinations every 6 months, complete Fourth Grade before undertaking University matriculation examinations, and complete Fifth Grade before proceeding to University courses.(99) The approach was effective. The younger Brothers were sent to centres like O'Connell St., Dublin, Limerick and Cork where University Colleges were established and where learned Brothers, like Brother O'Connor, were responsible for tutoring the young Brothers. Within a few years, the Brothers had outstanding success at Intermediate examinations. The Irish Times of the 3rd. June, 1902 maintained

“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.”(100)

(98) Programme of Studies, 1890, for use of the Brothers of the Christian Schools, 1891, preface, Christian Brothers' Provincialate, Indooroopilly.

(99) Ibid., page 7.

(100) Connole, P. F. “Educating the Christian Brothers in Australia – An Historical Survey”, Christian Brothers' Our Studies, May 1969, page 58, Christian Brothers' Provincialate, Indooroopilly.

Between 1890 and 1915, 165 Christian Brothers were sent from Ireland to Australia, with 56 going to Queensland. Most of these Brothers reached Australia after final profession and were products of the “grades”, while many had also passed First or Second Year Arts of the Royal University.(101)

By 1897, Educational Committees, consisting of the Provincial Council and four elected members, were functioning in Australia. The Programme of Studies from Ireland was accepted in 1897 with a few changes, and attempts were made to organise special classes in Science, Mathematics and Languages for the younger Brothers in major centres. In 1901, Brothers who had passed Third Grade were permitted to prepare for the Matriculation Examination. Younger Brothers also were sent to those communities where senior Brothers tutored them in their Grades. Frequently, classes were arranged under lecturers from the nearest University College.(102)

While one of the earlier Brothers to join the Christian Brothers in Australia, Brother James Ambrose Fitzgerald, a boarder from Gregory Terrace, proved quite successful in the “grades” between 1895 to 1903 before completing a brilliant University course (and there were other Brothers like him), the “grades” were not really successful. In Australia it was impossible to concentrate the younger Brothers in a few centres where effective tutoring was available. In Ireland no great emphasis was placed on sport, but it was important in the apostolate of the Australian Brother. This meant less time for the Brother to study. Also, Australia never had in its way of life anything like the peat fires of Ireland in the long winter evenings for informal study and group reading. Study for the Australian Brother during the summer holidays was different, with the heat of the sun. Finally, there were not always sufficient Brothers available to act as examiners of the various grades.

The inadequacies of the grades was quickly realised, but the Provincial, Brother Barron, 1902–1930 (except for 1925–1927), was never prepared to provide any real

(101) Ibid.

(102) Brother L. Lynch, Superior of Rockhampton from 1902 to 1906, could speak six languages, and he assisted the younger Brothers in the communities with Greek.
 Connole, P. F. The Christian Brothers in Secondary Education in Queensland, 1875–1965, M. A. thesis, University of Queensland, 1965, page 131.

alternative. The Minutes of a 1910 Educational Committee included

“a letter addressed to a member of the Committee by a Brother, which evoked a strong feeling of indignation by its ill-considered and unwarranted strictures on the Brothers’ Programme of Studies and its impertinent and groundless criticism of the neglect of the Brother Provincial in organising and providing for the University studies of the Brothers in Melbourne. The writer stupidly ignores the fact that for years the Brother Provincial has been most solicitous for these very studies, had 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.”(103)

The teacher training system provided at Merino in Dublin was adopted at Strathfield in Sydney from 1910. Strathfield became the teacher training centre for the Australian Christian Brothers. This followed pressure by the Victorian Government over the registration of teachers after 1906. The novice was usually 17 to 22 years old. For two years, he received lectures on the theory and practice of education from the Master of Method, who also supervised the practice teaching. When in charge of his own class, he was under the observation and direction of a senior Brother who visited the class and continued the teacher training. The Christian Brothers were determined to establish a high standard teacher training system.

“A Brother shall not be permitted to temporary, much less to perpetual vows, who does not possess a sufficiency of religious and secular knowledge, and the necessary qualifications for the proper training of his pupils.”(104)

Several Christian Brothers who entered Queensland from Ireland after 1880, namely, Duggan, Mullen, O’Hagen, Cotter, Furlong and Hurley, advocated improvements in this teacher training at Strathfield, ranging from the inclusion of academic subjects, to higher entry standards, to increased length of training in the theoretical and practical aspects of teaching.(105) Overall, the early teacher training of the Christian Brothers, both in Ireland and Australia, emphasised firm discipline, solid class preparation, religion and examination results, but not much emphasis on teaching methods. This remained unchanged even when Australian Christian

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- (103) Minutes of Educational Committees, 1910, Christian Brothers’ Provincialate, Indooroopilly.
 (104) Letter, Brother Barron, Provincial to Mr. Frank Tate, Chairman of the Victorian Registration Board, 1906, Letters of Brother Barron, Christian Brothers’ Provincialate, Indooroopilly.
 (105) Connole, P. F. “Educating the Christian Brothers in Australia – An Historical Survey”, Christian Brothers’ Our Studies, May, 1969, page 58, Christian Brothers’ Provincialate, Indooroopilly.

Brothers began to appear in increasing numbers in Queensland schools, or even when very academically inclined Christian Brothers demanded reform in teacher training and the undertaking of University studies. One such reformer was Brother Ambrose Fitzgerald, who began his Arts degree in Melbourne in 1903. By 1906, he had secured his Arts degree and two years later he obtained his Master's degree in Modern Languages, thus becoming the first Christian Brother in Australia to obtain the Master's degree. He was also one of the first to qualify for the Science degree. Brother Kevin O'Donoghue, who joined the Christian Brothers from Perth in 1893, indicated that he was strongly influenced by Fitzgerald's example to undertake an Arts degree, and not rely on mere basic teacher training. Several other Brothers gained University degrees in this period and attributed their additional studies to the example and success of Fitzgerald both as a student and as a teacher.(106)(107)

The Christian Brothers did not employ as many lay teachers in their primary schools as the Sisters of Mercy employed in their schools. The Christian Brothers tended to employ experienced and trained male lay teachers such as Mr. J. W. Long, the first Class I, Division I teacher in Queensland, at St. James's, Fortitude Valley; Mr. J. M. Stocker at St. Joseph's, Rockhampton in 1894; and Mr. Dean at St. Laurence's, South Brisbane in 1915.(108) Lay pupil-teachers were not employed by the Christian Brothers in their primary schools, because of the availability of trained Brothers from Strathfield, trained male teachers from either overseas or interstate, and male pupil-teacher graduates with teaching experience from the Normal School in Brisbane.(109)

(106) *Ibid.*, pages 60–61.

(107) In marked contrast, the Sisters of Mercy throughout Australia in this period lacked the influence or educational developments of Sisters with University degrees. It was not until the late 1930's that a few Sisters began to undertake University study.

(108) Murphy, G. K. D., "Teacher Training in Retrospect", Queensland Department of Education Reports, 1958, page 12.
Connole, P. F. "Educating the Christian Brothers in Australia – An Historical Survey", Christian Brothers' Our Studies, May, 1969, page 59, Christian Brothers' Provincialate, Indooroopilly.

(109) "Life of Brother Maxwell", Christian Brothers' Educational Record, 1905, page 93, Christian Brothers' Provincialate, Indooroopilly.

In marked contrast to the Sisters of Mercy, the Christian Brothers were independent of Quinn's impositions, and were more enlightened and more professional in their approach to training and educating the Brothers. Under the direction of highly educated Brothers, they organised a comprehensive programme for the order involving secondary education to matriculation standard, supervision of teaching in the schools while undertaking additional studies, and University education for those demonstrating academic ability. This preliminary organisation culminated in the establishment of a Teachers' College designed to provide professional teacher training for the Brothers.

THE NORMAL SCHOOL TRAINING OF LAY TEACHERS

In 1863, the Normal School was established near the present junction of Adelaide and Edward Streets.(110) It was the first institution in Queensland specifically designated for teacher training, and was established because of the advantages which

“ . . . must accrue from an institution the principal object of which is to train and instruct in their profession the persons who are to be entrusted with the education of the rising generations throughout the colony.”(111)

This new school and the Central School comprised the Normal School, with the former being for boys and the latter being for girls and infants. During its first year, it had an enrolment of over 1,000 students, with an average daily attendance of 413.(112) The first teacher was Mr. John Rendall, who had been head teacher at Drayton near Toowoomba, the second National school in Queensland, and then at the first Central School. Mr. Rendall administered the boys' school, while Miss Margaret Berry administered the girls' school. Mr. Rendall held the position of head teacher until his death in 1873, when he was replaced by Mr. James Semple Kerr.

Because of the shortage of trained Sisters and Brothers, the Sisters of Mercy and the Christian Brothers had no alternative but to employ lay teachers trained at the Normal School. The lack of reliable statistics makes it difficult to ascertain the actual numbers, but the Sisters of Mercy relied much more heavily than the Christian Brothers for such teachers.(113)

The Normal School functioned for only a brief period in accordance with its name, as from 1874 it became a large and efficient State school training a large number of pupil-teachers

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- (110) “Normal” was an abused term, and derived from “norm”, implying in an educational sense an institution where the standards of education were demonstrated at their best. Such an institution required an associated practice school, which was a “model” school.
- (111) Report of the Queensland Board of General Education, 1862, Queensland Legislative Council Journal, 1863, page 5.
- (112) Queensland Legislative Council Journal, 1864, paper 12, page 9. To reconcile the difference between enrolment and average, it must be noted that there was absolutely no compulsory primary education in the 1860's, and therefore, the statistics are creditable.
- (113) From 1861, applicants for appointment as teachers by the Board of General Education in State and non-State primary schools who had gained their teacher training qualifications outside Queensland were required to undertake a preliminary examination and to spend a month at the Central School. This was on the site of the present Anzac Square. Applicants who failed the examination were permitted to attempt the examination again to qualify as certified teachers after a probationary period.
Letterbook of the Secretary of the Queensland Board of General Education, 1861, 61/117, 61/130, Queensland State Archives.

in the same way as other schools. This retrograde change in its function resulted from the blatant indifference and unenlightened attitude of the Queensland Government and the Board of General Education towards reforms and innovations which were occurring interstate and overseas, and their opposition to

“the system of paying candidates for simply allowing themselves to be taught . . . (because) . . . so long as trained masters can be obtained from the United Kingdom at considerably less cost than would be entailed by training . . . at the expense of the State . . . (and) a supplementary course of training uninterrupted by the duties of the common school room.”(114)

The Government also had sufficient pupil-teachers to make alternative and better teacher training methods unnecessary.

From 1875 to 1914, the Normal School maintained a reputation for high standards and thoroughness in both general education and teacher training.(115) It had qualified teachers and provided education to upper primary or Grade VI so successfully that it continually attracted students from other schools seeking State scholarships to the Grammar schools.(116)(117) This prompted Mr. Kerr to describe the Normal School’s reputation at the 1901 Teachers’ Conference, as

“ . . . a menace to country and suburban schools.”(118)

Students at the Normal School were of three kinds – pupil-teachers, assistant teachers, and candidates for appointment. The second and third kinds were temporary.(119) Assistant teachers were teachers already in service who wished to pass the examinations necessary for

(114) Report of the Queensland Board of General Education, 1874, Queensland Legislative Council Journal, 1875, pages 6 and 16.

(115) Queensland Parliamentary Papers, 1921, Volume I, page 675.

(116) Taking 1894 as a representative year, students from the Normal School gained 14 of the 39 Scholarships available to Queensland boys, Brisbane Courier, 20th. January, 1894. In 1901, of the 1,025 students enrolled at the Normal School, 821 or 80.1 per cent, came from parts of Brisbane which had their own primary school.

(117) The distribution of students over the grades was much more heavily weighted at the top than was the usual pattern. In 1899, 24 per cent of its students were in Grade IV, 27 per cent in Grade V, and 10 per cent in Grade VI. Scholarship candidates normally sat for the Examination during Grade V. Grade VI consisted of students who wished to complete their primary education before seeking employment or who wished to be selected by the Principal as pupil-teachers.

Queensland Parliamentary Debates, 1899, Number 83, page 855.

(118) Queensland Education Journal, 1901, Volume VI, page 191.

(119) Report of the Queensland Board of General Education, 1872, Queensland Legislative Council Journal, 1873, page 979.

either classification or, if the teachers were classified, for promotion to a higher class. They reported for training each afternoon after school had been dismissed, and spent 1½ hours daily in these classes. It is difficult to determine whether these classes were voluntary or compulsory, but, as the Training Master, Mr. Kerr, complained that some candidates regarded the Normal School training

“more an imposition than a privilege,”(120)

it would seem that there was an element of compulsion and that the teachers resented the encroachment on their free time. Classes for assistant teachers were conducted only in 1872 and 1873. The existence of these classes was unusual, as it was always the practice in Queensland State and non-State schools that teachers seeking higher classification should, after their first appointment, prepare for the appropriate examinations in their own time, and generally at their own expense. The candidates for appointment were

“stray adult applicants for admission who present themselves from time to time.”(121)

They were instructed in grammar, geography, and arithmetic. Eighty-eight attended the Normal School, of whom 46 graduated. Since there were 221 pupil-teachers in 1874 – an average of 55 pupil-teachers a year for the four year course – the candidates for appointment were regarded as a useful, but not a major source of teachers to State and non-State primary schools.

Not all pupil-teachers trained at the Normal School. Pupil-teachers also existed at other Brisbane schools. In 1874, the Normal School had 22 pupil-teachers, with 21 pupil-teachers distributed among the schools at Bowen Bridge, Eagle Farm, Fortitude Valley, South Brisbane, Bulimba and Oxley. Thus, half the pupil-teachers in Brisbane were actually at the Normal School, while those from Oxley (now Sherwood), which was 6 miles from the city, and Eagle Farm, which was 4 miles, and Bulimba, would not have attended. The others attended the Normal School daily.(122) The Training Master conducted classes each morning before school, but as numbers

(120) Report of the Training Master, 1872, Queensland Legislative Council Journal, 1873, pages 1018–1019.

(121) Report of the Inspector-General, 1876, Queensland Legislative Council Journal, 1877, Volume II, page 275.

(122) Report of the Queensland Board of General Education, 1874, Queensland Legislative Council Journal, 1875, Volume II, pages 924–926.

increased, half the pupil-teachers were taken in the morning, the other half in the afternoon. During the week, they spent from 7 to 9 hours with him, and studied reading, grammar, arithmetic, geography, history, music, Euclid, algebra, with drawing and drill being taught by special instructors on Saturday mornings.(123)(124) The instruction was provided outside school hours, with the pupil-teacher having arduous teaching and non-teaching duties. If the pupil-teacher attended the Normal School from another school, he had to arrange travelling time. The pupil-teacher was not a supernumerary on the staff, but a paid employee of the Board of General Education, responsible for a class and dependent for promotion on a satisfactory report from the District Inspector. As the pupil-teachers reported to the head teachers at their own schools at 7.30 a.m. daily, the duration of their working day was long. They were frequently left in charge of classes without adequate supervision from the head teachers.(125) The Queensland Teachers' Union described this pupil-teacher system as "child slavery".(126)

The complete self-satisfaction and indifference of the Queensland Government towards persistent pressure from observers with overseas and interstate comparative experience continued

(123) Report of the Acting Inspector-General, 1874, Queensland Legislative Council Journal, 1875, Volume II, page 931.

Votes and Proceedings, Queensland Legislative Assembly, 1891, Volume III, page 858.

(124) Mr. James Platt was a Training Master at the Normal School. He attended St. Peter's National School, Oldham, Lancashire until he was 13 years of age. After working in a cotton factory until he was 16 years, he became a pupil-teacher at St. Peter's. This training was reduced from five to four years because of accelerated examination progress. He attended the Training College, Cheltenham, Gloucestershire, after gaining a Queen's Scholarship in 1859. The death of an older brother and adverse financial circumstances curtailed his College career. He taught successfully for two years at the Austerlands village school before leaving England in 1862 with a Third Class, Second Division Certificate. He taught at St. John's Church of England Boys' School in Queensland. Education, Miscellaneous Letter, Mr. Platt to Inspector Mr. McDonnell, 30th. January, 1864, Queensland State Archives.

(125) Report of the Queensland Board of General Education, 1871, Queensland Legislative Council Journal, 1872, page 10.

The Chief Inspector, Mr. D. Ewart, believed that the workload of the pupil-teachers at the Normal School was excessive, because they were assigned the lower grades, which had the largest classes.

Queensland Parliamentary Papers, 1902, Volume I, page 664.

For example, at the Normal School in 1899, all the boys in the first three Grades and more than half in Grade IV were taught by pupil-teachers – two aged 15 years controlled 56 and 57 students each, and three other pupil-teacher classes numbered over 70 each.

Queensland Parliamentary Debates, 1899, Number 83, pages 855, 943.

(126) Queensland Education Journal, October, 1900.

in 1875 when the Board of General Education concluded that the training of pupil-teachers

“could probably be given equally well by the principal teachers of the several schools.”(127)

Consequently, the Training Master was appointed an Inspector, his former position abolished, and pupil-teacher training left to individual head teachers.(128) The Board of General Education also rejected the recommendation by Training Master Platt that this training should be extended from four to five years with the inclusion of physical science, Latin, trigonometry, psychology, and the principles of common school education

“ . . . to the great advantage of the children they have to handle.”(129)

Unquestionably, the attitude of the Queensland Government towards the Normal School with its pupil-teacher system was that it countered a need and served a purpose by providing

“ . . . a supply of fairly competent teachers (for both State and non-State primary schools) during a difficult period.”(130)

For all intents and purposes, the teachers and training appeared to counter the educational requirements of the Queensland community in that period, and consequently, the teachers and their training either remained the same after 1875 as before, or were merely an extension of ideas and policies pursued in the preceding period.

(127) Report of the Queensland Board of General Education, 1875, Queensland Legislative Council Journal, 1876, page 6.

(128) Anderson, N. History of Teacher Training in Queensland, M. Ed. thesis, University of Queensland, 1960, page 516.

(129) Report of the Queensland Board of General Education, 1874, Queensland Legislative Council Journal, 1875, page 78.

(130) Mackie, A. “The Training of Teachers”, Report of the Twelfth Meeting of the Australian Association for the Advancement of Science, Brisbane, 1909, page 713.

THE CURRICULUM IN THE SISTERS OF MERCY AND CHRISTIAN BROTHERS'
PRIMARY SCHOOLS

State aid from 1859 to 1880 meant that the non-vested and vested primary schools in Queensland adopted the same curriculum. After the termination of State aid in 1880, the Catholic hierarchy, through the primary schools conducted by the Sisters of Mercy and the Christian Brothers, had a unique opportunity to operate outside the restrictions of the bureaucratic State system, but it opted for a pragmatic subservience, its curriculum differing little from that established by the State.

The Queensland Government had a limited or non-existent interest in the curriculum, and delegated this responsibility to senior professional officials. They supported a curriculum which was difficult for young children of less than 13 years of age to undertake; the imposition of a curriculum by unsuitable teaching methods involving the memorisation and rote learning of traditional subjects, lengthy periods of the school day being devoted to detailed and abstract work, the use of advanced textbooks, and little or no time in the school day being devoted to non-academic pursuits; and the assumption that girls were not capable of undertaking several abstract parts of the curriculum. These undesirable aspects were maintained by strongly resisting change and reform, and enforcing the "status quo" through the external Scholarship Examination and the regular inspections of schools by State Inspectors.

The 1860 Education Act did not specify the primary curriculum. This was published in the Queensland Government Gazette, and emphasised the traditional subjects, the "three R's", and particularly English language and grammar. It also specified the approved books for each class, while the Table of Minimum Attainments indicated the amount of work required in each grade. The teacher was

". . . not merely to instruct the children, but also to train them to habits of punctuality, regularity, cleanliness, and orderly behaviour. He should also pay attention to their manners, language, and demeanour . . . (while the teaching methods were) . . . not the mere cramming of a child's memory, but the training and development of his intellectual faculties."(131)

It also recommended a daily routine commencing at 8.45 a.m. and concluding at 4 p.m., with a 2 hour recess from noon for dinner and recreation. The pre-1875 primary curriculum was

(131) Queensland Government Gazette, 4th. February, 1861, Queensland State Archives.

different in some sections for boys and girls at the upper levels. For example, the subjects taught to Grade IV included reading, analysis, history, arithmetic, algebra, grammar, parsing, geography, writing, geometry, mental arithmetic, drawing, singing, and composition for the boys, with the same subjects, except history, algebra, geometry, and composition, for the girls. In the subjects common to the Grade IV girls and boys, the girls devoted less time to the subjects than the boys, and devoted the balance to home task, needlework, derivation, scripture, natural history, transcription, common objects, mutual questioning and reciting verses. Some boys received instruction in Latin, French and German.(132) Some girls received instruction in French, drawing, and instrumental music. The boys devoted 3 hours 35 minutes to arithmetic and algebra, while the girls devoted 1 hour 20 minutes. The boys devoted 3 hours 45 minutes to grammar and parsing, while the girls devoted 2 hours 5 minutes.(133)

Although the Sisters of Mercy adopted the State curriculum, at All Hallows', St. Stephen's and St. Patrick's in Brisbane, and at St. James's in Ipswich, they included singing, music, needlework, character training and religious knowledge with the traditional subjects.(134) (135) This was gradually expanded at All Hallows' to include lace-making, modelling in wax, woodcarving and illuminated art work, painting in water colours or oil, drawing in crayon or pencil, French, German, and, after 1889, Latin.(136) Because of this social rather than vocational emphasis, All Hallows' was supported by both Catholics and non-Catholics. Of the 333 girls admitted to All Hallows' from 1890 to 1896, 129, or 38.7 per cent, were Protestants and 10, or 3.0 per cent, were Jews.(137) Minor alterations to the State curriculum also occurred in Catholic schools conducted by lay teachers. For example, the Warwick Catholic school was

(132) These foreign languages were taught to boys at the Dalby vested Catholic primary school. Report of the Queensland Board of General Education, 1866, Votes and Proceedings, Queensland Legislative Assembly, 1867.

(133) Reports of the Queensland Board of General Education, Votes and Proceedings, Queensland Legislative Assembly, 1864 to 1874.

(134) Reports of the Queensland Board of General Education, Votes and Proceedings, Queensland Legislative Assembly, 1864 to 1875.

(135) The Sisters of Mercy Archives at Bardon contain copies of the State Inspectors' Reports of the Department of Education from the 1940's only. However, extracts from the State Inspectors' Reports during Archbishop Dunne's administration from 1882–1911 are contained in his Letterbooks, Brisbane Archdiocesan Archives.

(136) O'Donoghue, E. M. Beyond Our Dreams, pages 34–35.

(137) All Hallows' School Register, 1890–1897, Sisters of Mercy Archives, Bardon. From 1897, the religion of the student was rarely stated.

severely criticised in 1872 for

“a soi-disant teaching of French at extra hours and a mixing up of music lessons with school work.”(138)

The Catholic schools also followed the State in teaching method changes. For example, the 1872 Report of the Board of General Education commented that the Pestalozzian “object lesson”, which had already been adopted by State schools, was not being taught at St. Patrick’s Infant School in Fortitude Valley, Brisbane.(139) The 1873 Report commented that this same school had acquired

“an excellent stock of privately supplied material for object lessons.”(140)

Similar reports on the successful adoption of the “object lesson” occurred for St. Stephen’s and the Catholic schools in Ipswich and Warwick.(141)(142) The only significant difference between the Catholic and State schools was that the Catholic schools emphasised class teaching because of the State Inspectors’ practice of examining according to grades. The majority of Catholic schools had an infants section and four grades, while some had a fifth grade.(143) Although some vested schools had a sixth grade, the Catholic schools did not adopt this practice and preferred to divide the grades, particularly the fourth grade, into upper and lower.(144)(145)

Generally, there was no discussion of the curriculum and teaching methods.(146)

However, a rare occasion occurred when Mr. Douglas stated in the Legislative Assembly on the 22nd. August, 1865, that the primary schools should not

(138) Votes and Proceedings, Queensland Legislative Assembly, 1873, page 963.

(139) Report of the Queensland Board of General Education, 1872, Votes and Proceedings, Queensland Legislative Assembly, 1873.

(140) Report of the Queensland Board of General Education, 1873, Votes and Proceedings, Queensland Legislative Assembly, 1874.

(141) Report of the Queensland Board of General Education, 1875, Votes and Proceedings, Queensland Legislative Assembly, 1876, page 840 (St. Stephen’s) and page 854 (Ipswich).

(142) Report of the Queensland Board of General Education, 1877, Votes and Proceedings, Queensland Legislative Assembly, 1878, Volume I, page 1080 (Warwick).

(143) Reports of the Queensland Board of General Education, Votes and Proceedings, Queensland Legislative Assembly, 1864 to 1875.

(144) The opening of the Grammar and secondary schools gradually eliminated the sixth grade. In the Sisters of Mercy primary schools, the older girls were undertaking pupil-teacher examination work, even if they were not actually teaching.

(145) Report of the Queensland Board of General Education, 1869, Votes and Proceedings, Queensland Legislative Assembly, 1870, page 731.

(146) Report of the Queensland Board of General Education, 1866, Votes and Proceedings, Queensland Legislative Assembly, 1867, page 6.

“ . . . go in for teaching of mathematics and foreign languages, as its duty was to provide instruction in the three ‘R’s’.”(147)

Changes in the primary curriculum were implemented slowly, and usually as a result of external pressure. For example, industrialists disputed the assertion of the Chief State Inspector, Mr. D. Ewart, that

“we teach in our elementary schools the elements of a liberal education, on which can be built any further educational structure that can be named.”(148)

They claimed that the curriculum oriented students towards white-collar occupations, and was causing the collapse of the apprenticeship system. They demanded that the curriculum be broadened, so that manual as well as intellectual skills might be developed. Others demanded a greater local emphasis. They believed it was absurd that students should be taught more of the watershed of the Ganges River in India than of the Brisbane River.(149) The temperance organisations demanded “temperance instruction”, while the Protestant Churches demanded the introduction of scripture lessons. The 1891 University Commission devoted part of its report to primary education, in which it recommended that the syllabus be extended to include industrial and freehand drawing, mensuration, and cookery for girls, and that the kindergarten system be introduced in the infant schools.(150) An additional document, signed by three commissioners, was openly utilitarian in demanding the adoption of a vocation-oriented curriculum, which would include both manual and agricultural training.(151) With a lack of overall planning, the Department of Public Instruction gradually capitulated to most of these pressures as they gathered momentum as demonstrated by Mr. Ewart opposing the introduction of manual training for boys.

“ . . . an apt boy will acquire a fair technical education and learn to make many things, if he is given the use of a few tools and the run of the backyard.”(152)

However, drawing, drill, classes on morals and manners, temperance lessons, and a few Saturday morning manual training and cookery classes at the Brisbane Technical College were haphazardly grafted on to the existing primary curriculum.

(147) Queensland Parliamentary Debates, 1865, page 521.

(148) Brisbane Courier, 3rd. July, 1895.

(149) Brisbane Courier, 22nd. January, 1894.

(150) Votes and Proceedings, Queensland Legislative Assembly, 1891, Volume III, page 826.

(151) Votes and Proceedings, Queensland Legislative Assembly, 1891, Volume III, page 833.

(152) Votes and Proceedings, Queensland Legislative Assembly, 1894, Volume II, page 613.

The Board of General Education was reluctant to discuss curriculum development with head teachers and merely imported educational ideas and simply adapted these to the Queensland situation, while resisting innovation and emphasising continuity in curriculum and teaching methods.(153) The only major changes occurred in 1869 when the British and Foreign School Society's elementary school books, in particular the Outlines of English History, were introduced into Queensland's primary schools on the recommendation of Inspector Mr. McDonnell, and, in 1870, when the Board of General Education announced that drawing was to be compulsory in all vested and non-vested primary schools after primary schools in Toowoomba had requested its introduction.(154)(155) The Board stated that it was

“ . . . disposed to encourage the cultivation of art in schools where it does not occupy the time or place of the indispensable elementary instruction.”(156)

This recommendation was not actually adopted until 1890.(157) It was adopted by the Sisters of Mercy in 1874, as the reports for both St. Stephen's and Ipswich schools indicated that drawing was taught in that year.(158)

“ . . . the Sisters opened the New Year with the extra subject.”(159)

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- (153) Letterbook of the Inspector-General, 70/374, 14th. September, 1870, Queensland State Archives.
Letterbook of the Secretary of the Queensland Board of General Education, entries between 16th. June, 1870 and 17th. May, 1871, Queensland State Archives.
 Report of the Queensland Board of General Education, 1871, Votes and Proceedings, Queensland Legislative Assembly, 1872, page 4.
 Report of the Queensland Board of General Education, 1873, Votes and Proceedings, Queensland Legislative Assembly, 1874, page 21.
Letterbook of the Secretary of the Queensland Board of General Education, 1873, 73/1005, 1011, 13th. August, 1873, Queensland State Archives.
Minute Book, 107/1, 13th. April, 1874, Queensland State Archives.
Letterbook of the Secretary of the Queensland Board of General Education, 1874, 74/1032, 3rd. October, 1874, Queensland State Archives.
- (154) Letterbook of the Inspector-General, 75/2, 17th. June, 1868, Queensland State Archives.
- (155) Letterbook of the Secretary of the Queensland Board of General Education, 1870, 70/70, 5th. April, 1870, Queensland State Archives.
- (156) Letterbook of the Secretary of the Queensland Board of General Education, 1870, 70/50, 30th. March, 1870, Queensland State Archives.
- (157) Report of the Director-General of Education, 1950, page 4, Queensland State Archives.
- (158) It is doubtful whether drawing would have posed difficulties for the Sisters of Mercy, as a large group of Sisters recruited in Ireland had studied drawing, sculpture, painting, music, and languages daily en-route to Queensland with Bishop Quinn in 1872.
Letter, Bishop Quinn to “Very Dear Child”, 8th. August, 1872, Brisbane Archdiocesan Archives.
 Conlan, *op. cit.*, page 36.
- (159) Report of the Director-General of Education, 1950, page 24, Queensland State Archives.

Although the 1875 Education Act provided for the inclusion of reading, object lessons, writing, arithmetic, elementary mechanics, history, geography, grammar, drill and gymnastics, vocal music, and needlework in the primary curriculum, even Mr. Ewart admitted that

“the method (had) come to be exalted above the purpose.”(160)(161)

However, the restriction of the Scholarship Examination to English grammar and composition, arithmetic, and geography, combined with the emphasis of the Department of Public Instruction and its State Inspectors on the traditional subjects, resulted in a narrow, essentially intellectual syllabus, rather than a practical syllabus.

As the 1875 Education Act insisted on the use of the Irish National Reading Books, a problem was posed for Archbishop Dunne when the London publishers, Burns and Oates, wrote to him indicating that the Australian Bishops were contemplating adopting the Granville Reading Books for the different Australian dioceses. Dunne replied

“As to using the series in our Catholic schools, I don’t know how that could well be effected. We have Government Inspection of those schools, and I do not see how this inspection, reporting, etc. could be well done if we had so different a series of textbooks from the State schools. Again, our school children occasionally present themselves as candidates at examinations for Pupil-Teachership, and in such cases the great difference of textbooks might prove awkward. The Irish National schoolbooks have been, for years, in use in the State and denominational schools here.”(162)

However, by 1886, the Irish National Reading Books had been replaced by the Collins Australian Reading Books.(163) This resulted from the 1874 Royal Education Commission, which concluded that the Irish National Reading Books were not applicable to the Queensland scene.(164) In 1892, Nelson’s Royal Readers and Blackie’s Century Readers were introduced, one for class use, the other for sight reading. This action followed complaints by State Inspectors that students who could apparently read the set books could not sightread unfamiliar sections of comparable difficulty, indicating that they memorised the reading books.(165)

(160) Votes and Proceedings, Queensland Legislative Assembly, 1892, Volume II, page 649.

(161) Queensland Official Year Book, 1901, page 311.

(162) Archbishop Dunne’s Letterbook, 1884, Brisbane Archdiocesan Archives.

(163) Letter to the Editor from a “Catholic Layman”, The Australian, 3rd. July, 1886, pages 14–15.

(164) Votes and Proceedings, Queensland Legislative Assembly, 1875, Volume II, page 114, Clause IX.

(165) Votes and Proceedings, Queensland Legislative Assembly, 1892, Volume II, page 601.

The primary curriculum was revised in 1890 and 1898. These revisions might have been responses to the constant criticism of the abstract academic primary curriculum by individual State Inspectors, the press and the 1887 Royal Commission.(166) The 1890 curriculum revision made drawing compulsory, arithmetic less abstract and more relevant, and replaced the “object lessons” with “conversational lessons”, whereby subjects such as first aid, natural science, conduct, manners, temperance, mechanics for boys, and household science for girls could be undertaken.(167)(168) In 1898, on the recommendation of the Under-Secretary, Mr. J. G. Anderson, and the Chief Inspector, Mr. D. Ewart, the curriculum of the highest two primary grades, Grades V and VI, was extended to include science, Euclid, Algebra, the study of an English classic, and more British history. This curriculum revision was not really applicable to the primary schools of the Sisters of Mercy and the Christian Brothers as very few Grade V’s existed in this period, because Archbishop Dunne preferred the religious and lay teachers to concentrate on Grade IV.(169) However, Mr. Ewart attempted to reassure teachers in State and non-State primary schools.

“Teachers should make certain that they have good work to show in the ordinary subjects and they may trust to be forgiven if they have not got through or even to their Euclid and Algebra.”(170)

Mr. Anderson and Mr. Ewart boasted that the new primary curriculum was almost equal to that of the New South Wales Superior Schools, and that this had been achieved at only the cost of the additional textbooks.

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- (166) Reports of individual State Inspectors, 1881–1887, Queensland Board of General Education, Queensland State Archives.
The Australian, 8th. March, 1884, pages 12–13.
Wide Bay News, 21st. December, 1881.
The Australian, 31st. December, 1881, page 16.
Civil Service Commission First Progress Report, pages 277–290, Minutes of evidence, Votes and Proceedings, Queensland Legislative Assembly, 1888, Volume I, pages 421–529.
- (167) State Inspector Mr. J. G. Anderson, like most State Inspectors, criticised “object lessons” for being frequently taught without the actual object or picture being displayed.
 Report of Mr. J. G. Anderson, 1874, Votes and Proceedings, Queensland Legislative Assembly, 1875, Volume II, page 19.
- (168) Derivation, composition and domestic science were being taught at the Stanthorpe Catholic primary school before the 1890 curriculum revision.
The Australian, 5th. June, 1886, page 14.
- (169) Letter, Archbishop Dunne to Sister Mary Cataldus, 25th. October, 1888, Brisbane Archdiocesan Archives.
- (170) Votes and Proceedings, Queensland Legislative Assembly, 1900, Volume II, page 54.

“The farce of these extra subjects becomes broader when the manner of putting it on the boards and playing it out is considered. Science without apparatus; teachers (females) who know little more than their pupils on these subjects, and knew nothing of them when they were asked to teach them; Mathematics beginning with a six months course in definitions, and so on with screams until the curtain falls.(171)

Mr. Ewart’s spurious rationalisation revealed the accuracy of this comment.

“With regard to history and literature, a little shifting of the point of view is all that is needed by the teachers. Most teachers, let us hope, have a hobby in science, over the wide range open to them, which it will be more a pleasure than a labour for them to teach . . . Our teachers are well able for the elementary mathematics called for, and should enjoy teaching it. I except, of course, our women, who have never yet been trained by us to face geometry and algebra; but I should not like to think of our girls as exempted from the cultivation of these subjects . . . and I feel that if some of our able women lead the way into mathematics, the imperious dictates of fashion will bring a large following.”(172)(173)

Despite the minor curriculum changes, the curriculum remained a master rather than an aid for the teachers. Fulfilling a set of difficult requirements, displaying no self-initiative, and being totally dependent on directions, rules and precedent, was demanded rather than a genuine concern for and understanding of the students and their educational and personal development.

(171) Queensland Educational Journal, May, 1899.

(172) Votes and Proceedings, 1898, Queensland Legislative Assembly, Volume I, page 918.

(173) Female teachers in State primary schools, who had not studied Euclid and algebra as pupil-teachers, attended special classes to learn how to teach these new subjects. No such courses were provided by the Department of Public Instruction for the Sisters of Mercy, the Christian Brothers, or the lay teachers in their schools.

EDUCATIONAL STANDARDS IN THE SISTERS OF MERCY AND
CHRISTIAN BROTHERS' PRIMARY SCHOOLS

A. THE ROLE OF BISHOP QUINN AND ARCHBISHOP DUNNE

From 1860 to 1872, Bishop Quinn raised no public objections to the role and policies of the Queensland Government towards the Catholic education system. However, following a public meeting in 1873, Bishop Quinn forwarded a petition from Catholics in Brisbane to the Legislative Assembly, reiterating the determination to retain control of Catholic schools, and assuring the Queensland Government that Catholics were

“prepared to afford every facility to the State of satisfying itself that a sufficient time is devoted to exclusively secular instruction, and that such instruction is up to the required standard.”(174)

In 1882, Quinn informed the Minister for Public Instruction that the 1875 Act had resulted in no ill-feeling and that Catholics and Protestants were entered in a “friendly contest” (purely on academic standards and examination results).(175)

State financial support to Catholic schools and State inspection of Catholic schools continued for five years after the passing of the 1875 Act. As this five year term ended, Quinn requested that State inspection be continued in Catholic schools.(176) His request was granted.(177) According to Quinn, apart from the scholastic advantages, inspection by an external authority would

“give the public an opportunity of judging the merits of our schools.”(178)

Quinn’s role in the educational standard debate was simply that if and when Catholic schools were recognised as being as efficient as State schools, they would have a better claim to equal

(174) Votes and Proceedings, Queensland Legislative Assembly, 1873, page 987.

(175) The Australian, 7th. January, 1882.

Conlan, op. cit., page 47.

(176) Letter, Bishop Quinn to Mr. Palmer, Minister for Public Instruction, 31st. December, 1880, Brisbane Archdiocesan Archives.

(177) Brisbane Courier, 6th. January, 1881, page 3.

(178) Official communication, Bishop Quinn to the Colonial Secretary, Catholic Standard, May, 1881, page 68.

recognition and, therefore, an equitable share in the State educational expenditure.(179) This attitude was publicly expressed by Quinn in Brisbane in 1880.

“We must not assume that all our schools are better than any other schools. We should be satisfied if the schools on the whole be equal, as to secular education, to the public schools. Now I believe that the periodical reports of the inspectors of this colony will prove that the secular education imparted in our schools is as good as that imparted in the State schools. Moreover, in the schools under our nuns, there are a great many elements of training in addition to secular education . . . Talking of our boy’s schools, there are items of evidence which show that they cannot be considered inferior to the State schools. Some few years ago, a certain number of scholarships in the Brisbane Grammar School were offered for competition, and about two-thirds, I believe, were taken by boys belonging to our schools, though the number sent in was not half that sent in by the State schools.”(180)

However, some members of the Sisters of Mercy, the Christian Brothers, and the clergy opposed State inspection on principle, while others argued that because Catholics had provided capable teachers and satisfactory courses in schools, they could surely provide their own Inspectors. These dissidents also argued that State inspection might involve changes in textbooks and teaching methods. Quinn ignored this minority opposition group and continued to support State inspection.

“(The State Inspectors) provided assistance and satisfaction . . . were spoken of by Catholic teachers, without a single exception, especially by the nuns . . . in terms of praise and thankfulness.”(181)

After the 1880 enactment of the 1875 Education Act, Quinn commented that Catholics in Queensland would not renew their demand for State aid immediately, but would

“try what a ten years’ effort would produce, and see whether Parliament would not lend a favourable ear to their claims.”(182)

This attitude by Catholics that they could develop and acquire educational standards comparable to those in State primary schools intensified the demand for “payment by results”. In theory,

(179) This comment was expressed by Cardinal Moran in an address to a State school teachers’ conference, and in the presence of Governor Rawson, in 1905.

Freeman’s Journal, 9th. April, 1905.

(180) O’Donoghue, E. M. The Development of Church Schools in Queensland, pages 18–19.

(181) Letter, Bishop Quinn to Mr. Palmer, Minister for Public Instruction, 23rd. March, 1881, Brisbane Archdiocesan Archives.

The Australian, 26th. March, 1881, page 15.

(182) Speech of Bishop Quinn, foundation of new Catholic school (no name included), Brisbane Courier, 5th. January, 1881.

Queensland's Catholic education system repudiated "payment by results", but, in practice, employed a similar system which became known as "promotion by results".(183)

Archbishop Dunne also supported State inspection because it would prevent Catholic primary schools from adopting and practising

"mamby-pamby pious little nursery things."(184)

Dunne strongly espoused the assertive and confident role of Catholic education, while

"The Inspectors are the same for all schools – State and Catholic – the textbooks, schedules, conventional figures, subjects, etc. are exactly the same. The working of the two sets of schools is, without exception, on the same lines."(185)

"Some few years ago, when State aid was withdrawn from denominational schools, one of the most eminent of Queensland's statesmen prophesied that all the then existing such schools would quickly perish. The prophet-statesman believed that the Catholics would make some little stand, but they also would in a short time go out of existence, and a few years would see the State schools the only primary ones in Queensland. Dr. Dunne said that this forecast did not seem to be on the way to fulfilment. The gage thrown down by the secularist statesmen had been intrepidly taken up by the Catholics of the colony . . . The challenge covered two elements; first, the instruction and training given, even in purely secular subjects; and second, the material buildings.

. . . several years since, the late Bishop of Brisbane, when speaking to his priests, often said, that the only way in which the Catholics could meet the State, in its hostility to Catholic education, was by having their schools superior to those of the Government. When Dr. Quinn so spoke, such a "meeting" seemed impossible. But it was now being realised every day. The instruction and training, as he had been saying, is, at present, better in the Catholic schools. The buildings and appliances . . . will soon far surpass those of any Australian Government."(186)

To achieve these educational standards, Dunne vigorously pursued the restoration of State aid to Catholic primary schools.

"Give us, for our schools, our share of the public money, to which we contribute as well as you; and we shall be only too glad to meet you before any examiners in the world."(187)

(183) Editorial, The Australian, 9th. August, 1879, page 984.

(184) Letter, Father Dunne to Mr. David Dunne, 12th. July, 1875, Brisbane Archdiocesan Archives.

(185) Letter, Archbishop Dunne to Cardinal Moran, 30th. July, 1887, Brisbane Archdiocesan Archives.

(186) Sermon of Archbishop Dunne, foundation of new boys' school at Ipswich, The Australian, 9th. June, 1888, page 10.

(187) Speech of Archbishop Dunne, final school day at Gregory Terrace, The Australian, 22nd. December, 1888.

Dunne took a more active interest in the educational standards at the school, classroom, teacher and student level in the existing Catholic schools than his predecessor, Quinn, who was more concerned with establishing new schools and making grandiose, general and frequently meaningless comments on the effectiveness of the entire Catholic education system.(188) Dunne was constantly in receipt of the State Inspector's Reports on Catholic primary schools, forwarding them to the local priest for perusal, forwarding his own summaries and comments to the head teachers, making recommendations on the appointment of pupil-teachers to the Department of Public Instruction, and noting the progress of pupil-teachers.(189) For example, on the 13th. February, 1880, Mr. J. G. Anderson, the Under-Secretary in the Department of Public Instruction, forwarded a copy of State Inspector Mr. J. P. Heervey's Report of the 5th. February, 1880, on the mixed non-vested Catholic primary school, Holy Cross, Irishtown, to Dr. Dunne in Toowoomba

“ . . . to press your opinion upon the action which should be taken there in the best interests of the school . . . attendance (was) below the average, the condition of the school as regards order and tone has decidedly improved . . . Leaving out the question of their attainments, none of the pupils admitted to the pupil-teacher examinations seem to be as well qualified as Margaret Coonan. One of the other pupils, Anne Jane Ghee (a member of the Church of England), though only eleven years and ten months old, deserves to be recommended, as having been very useful and well conducted as a monitor, and being desirous of employment as a pupil-teacher, I consider Mary Fahey to be the least competent of the other applicants. I recommend that Miss Margaret Coonan should be appointed at once as pupil-teacher on probation, until the result of the examination in December last has been ascertained. I do not consider Miss Margaret Horrigan, senior pupil-teacher, to be well disposed or morally well qualified for her position.”(190)

In his reply to Mr. Anderson, Archbishop Dunne appeared to be more concerned with the praise given to the Church of England girl, but did recommend Margaret Coonan and Mary Anne Dwyer be appointed pupil-teachers on probation, and Margaret Horrigan be retained. Dunne did admit that

“No candidates from the school passed the recent (pupil-teacher) examination. Among the failures (were Coonan and Dwyer with) 38.3 per cent and 29.9 per cent (respectively) and they were the best.”(191)

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- (188) Reports on Catholic schools, Report of the Secretary for Public Instruction, 1899, Queensland Legislative Council Journal, 1900, Volume II.
 “State of Education in Queensland”, Christian Brothers' Educational Record, 1895, page 195.
- (189) Archbishop Dunne's Letterbooks, passim, Brisbane Archdiocesan Archives.
- (190) Letter, Mr. J. G. Anderson, Under-Secretary, DEpartment of Public Instruction, to Father Dunne, 13th. February, 1880, Brisbane Archdiocesan Archives.
- (191) Letter, Father Dunne to Mr. Anderson, Under-Secretary, Department of Public Instruction, 14th. February, 1880, Brisbane Archdiocesan Archives.

In 1882, Dunne forwarded a copy of the State Inspector's Report to Sister Mary Celestine, head teacher of St. Stephen's.

“(Arithmetic was poor) . . . That is different from what it used to be in the olden times, is it not? And what shocks me more, Grammar is the next lowest, that is, Arithmetic 53.7 per cent and Grammar 54 per cent. Sister Mary Celestine, your two pupil-teachers are simply killing themselves. Where is the flaw? Of course on the whole the report is simply grand.”(192)

In 1884, Dunne wrote to Sister Mary Malachy after the Stanthorpe school had its first State inspection.

“I return to you with many thanks the results of examinations which you kindly let me have for my perusal. Things are very creditable, as indeed are all the other results of your labour that I met in Stanthorpe. Wishing you grace and health to continue such good work for many years, and begging to be kindly remembered to Sister Mary Laurentia, Sister Mary Camillus, and all.”(193)

In 1888, Dunne wrote to Sister Mary Cataldus in Dalby.

“Your note . . . enclosing kindly for my inspection Lizzie Doyle's paper, is here today. Many thanks for letting me see it. The only one's better than it that I have yet seen are one of Minnie Burke's at St. Vincent's, Ed. Murphy's of the same place, and E. Carmichael of South Brisbane.”(194)

Dunne also circulated the high standard State Inspector's Reports when he visited schools, and frequently read them at public functions.(195) Visiting interstate clergy, including Cardinal Moran, were urged by Dunne to read such State Inspector's Reports and visit selected Catholic schools.(196)

Dunne's determination to be actively involved in consolidating and improving the educational standards in Catholic primary schools extended to the supervision of pupil-teachers

(192) Archbishop Dunne's Letterbook, 18th. October, 1882, Brisbane Archdiocesan Archives.

(193) Archbishop Dunne's Letterbook, 1884, Brisbane Archdiocesan Archives.

The State Inspector's Report described Sister Mary Malachy as
“an excellent teacher (with) her students and pupil-teachers
performing well in school.”

(194) Archbishop Dunne's Letterbooks, 1888, Brisbane Archdiocesan Archives.

(195) The Australian, 9th. June, 1888, page 10, contained such a report at the opening of the new boy's school in Ipswich.

(196) Letter, Archbishop Dunne to Mother Mary Borgia, Letterbook, 1898, Brisbane Archdiocesan Archives, indicated that Cardinal Moran and other prelates had read the report on the Maryborough school.

Numerous accounts of these “impositions” were recorded in The Australian and Dunne's Letterbooks.

and students, and the appointment of lay teachers. For example, on the 2nd. March, 1880, Dunne forwarded personal comments on two pupil-teachers to Mr. J. G. Anderson, the Under-Secretary in the Department of Public Instruction, after two vacant teaching positions occurred in the Toowoomba non-vested Catholic primary school.

“Alice Nock and Julia McMahon were examined in 1878 (both failing) and in 1879 (both passing) and in each case Alice Nock made better percentages than Julia McMahon. Nock seems to me stronger and more healthy, and on the other hand, the head teacher and first assistant, consider McMahon more winning, and painstaking with young children. The girls are, under all respects, as far as I know excellent children.”(197)

Dunne also enclosed their academic records and

“asking you (Anderson) to select between them.”(198)

December, 1878	Reading	Pen	Arithmetic	Geography	Grammar	Vocal Music	Total	Percentage
A. Nock	25	26	54	36	87	12	240	45.7
J. McMahon	31	26	44	20	50	11	182	34.6
December, 1879	Reading	Pen	Arithmetic	Geography	Grammar	Vocal Music	Total	Percentage
A. Nock	30	40	66	50	78	24	281	54.9
J. McMahon	32	30	54	55	61	37	269	51.2

(199)

Dunne disregarded the recommendation of the head teacher and first assistant that one of the two vacant positions

“ . . . can be best filled by the appointment of Ann Nolan who in December 1878 passed the candidates exam, and in December 1879, obtained 50.1 per cent . . . (Nolan) has a certain degree of unreliability of temper which will give but little trouble.”(200)

Similarly, in 1881, Kate Keane applied to Mr. J. G. Anderson for the position of head teacher at a provisional school.

(197) Letter, Father Dunne to Mr. Anderson, Under-Secretary, Department of Public Instruction, 2nd. March, 1880, Brisbane Archdiocesan Archives.

(198) Ibid.

(199) Ibid.

(200) Ibid.

“I have been teaching since March, 1874, and in the employment of the Education Office since the 1st. January, 1876. I made my examination last month as pupil-teacher ending second year, am about twenty-one years old, and was born in Helidon, West Moreton.”(201)

Dunne recommended Kate Keane to Anderson.

“I believe Miss Keane will make a good teacher. Her ability to interest the children in the class business, to communicate knowledge, and to keep order appears to me to be of a superior class.”(202)

Even when he was parish priest of Toowoomba, Dunne frequently denounced the pupil-teachers for their lack of diligence and industry and their low examination results, and even set vacation research-test exercises for them.(203)(204) Dunne frequently forwarded tests to selected schools and compared the results, as demonstrated by the 50 word spelling test he forwarded to All Hallows’.

“I have just been in a school where the little girls are very quick and well taught. There, I dropped on a class of tiny ones. I was asked to give them some words in spelling and derivation. I gave them fifty words to spell, and ten words to derive. Three sent in their paper without one mistake in spelling; and the whole class spelled eighty-one per cent. The derivation was a thing they were not used to, and I withdrew it.”(205)(206)

B. THE EDUCATIONAL STANDARDS OF THE SISTERS OF MERCY

The Sisters of Mercy in this period had two clearly defined motives in their schools. Firstly, they were determined to establish goals for colonial students unaccustomed to strenuous academic effort and secondly, they were determined to provide a profession in case of need, and a means of social mobility for the impoverished.

The State Inspectors’ Reports from 1871 clearly indicated that the Sisters of Mercy had developed a reputation as thorough teachers with a tradition of complete dedication, even though

(201) Letter, Miss Keane to Mr. Anderson, Under-Secretary, Department of Public Instruction, 12th. January, 1881, Brisbane Archdiocesan Archives.

(202) Letter, Father Dunne to Mr. Anderson, Under-Secretary, Department of Public Instruction, 12th. January, 1881, Brisbane Archdiocesan Archives.

(203) Father Dunne’s Letterbooks, 1874, 1876, 1877, passim, Brisbane Archdiocesan Archives.

(204) See Appendix C.

(205) Archbishop Dunne’s Letterbook, 18th. June, 1888, Brisbane Archdiocesan Archives. See Appendix D.

(206) All Hallows’ school averaged 74.8 per cent, with one student gaining 94 per cent. Archbishop Dunne’s Letterbook, 18th. June, 1888, Brisbane Archdiocesan Archives.

many Sisters lacked formal teacher training. These Reports confirmed Bishop Quinn's assessment that

“the nuns schools (were) the best training schools in the colony for girls, and those frequenting them (had) advantages – better moral training and a more extensive education.”(207)

The Report of the State Inspector of Public Institutions in 1871 described

“the care bestowed upon the training of children at Nudgee by the Sisters of Mercy as remarkable.”(208)

State Inspector, Mr. D. Ewart, informed the 1874 Royal Commission on Education

“the nun's schools, as a rule, are very efficiently conducted . . . generally . . . on all subjects and (especially) . . . on some particular subjects . . . and they were quite as efficient when they have been long established.”(209)

State Inspector, Mr. J. G. Anderson commented in 1874

“The Sisters of Mercy schools are generally, but not always, inferior to those vested in the Board only in the character of the buildings in which they are held and in the quality of the furniture. They are equally well supplied with material for instruction, and the teachers differ nothing in training and professional ability. Nothing is taught (during school hours, or by the teacher) in these schools which is not also taught in the vested, and all that is taught in the vested is also taught in the non-vested. Under circumstances so nearly the same, the results of the instruction are very much alike, the character of each non-vested school being, as elsewhere, that which is due to the ability, efficiency, skill, and personal qualifications of its teacher.”(210)

In 1874, State Inspector, Mr. T. McIntyre stated that the

“moral tone at the Sisters of Mercy St. James's in Ipswich is excellent.”(211)

The 1875 Report for the Sisters of Mercy's St. Patrick's, Fortitude Valley, stated that the

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- (207) Votes and Proceedings, Queensland Legislative Assembly, 1875, Volume II, pages 253–255. Even after the initial foundation in 1861, the quality teaching of the Sisters of Mercy gained the attention of Dean Rigney.
“The children (at St. Stephen's school) are receiving excellent primary education with the Sisters.”
Letter, Dean Rigney to Mr. A. W. Manning, Colonial Secretary, 26th. July, 1861, Brisbane Archdiocesan Archives.
- (208) Votes and Proceedings, Queensland Legislative Assembly, 1872, page 586.
- (209) Minutes of the Proceedings of the Royal Commission on Education, 1874, Votes and Proceedings, Queensland Legislative Assembly, 1875, Volume II, pages 154 and 196.
- (210) Votes and Proceedings, Queensland Legislative Assembly, 1875, Volume II, pages 19–20.
- (211) Ibid., page 53.

“discipline (in the Girls’ School) was improved but still not strict enough (while) order, discipline and tone (was) remarkably good (in the Infants’ School) . . . (with) the brightness, intelligence and cheerfulness of the little ones (being) quite a distinguishing feature.”(212)

The Report for the Sisters of Mercy’s St. Stephen’s school in 1875 stated that the

“Good order, discipline and moral tone (is) marred by a strong tendency to copy. Otherwise, the bearing and conduct of the girls is pleasing and irreproachable.”(213)

State Inspector Mr. McIntyre commented that the

“general tone (at St. Saviour’s school in Toowoomba in 1876) was good,”(214)

while

“the order and discipline at Our Lady of Lourdes in Warwick was their usual good character.”(215)

St. James’s school in Ipswich was described by State Inspector Mr. J. Platt in 1876 as having

“very good order and good discipline . . . and a refined tone.”(216)

St. Stephen’s school was appraised by State Inspector Mr. D. Ewart in 1878, and had

“Very good discipline, beautiful order, tone all that could be desired . . . (while) the discipline (in the Infants’ School) was not effective owing to faulty routine.”(217)

In 1879, State Inspector Mr. McIntyre described the Sisters of Mercy primary schools in Queensland as

“holding a pretty fair rank when compared with the State schools.”(218)

State Inspector Mr. Macgroarty stated that the average results of the Sisters of Mercy schools in Queensland in 1880

“compared favourably with the best State schools.”(219)

(212) Ibid., page 841.

(213) Votes and Proceedings, Queensland Legislative Assembly, 1876, Volume II, page 840.

(214) Votes and Proceedings, Queensland Legislative Assembly, 1877, Volume II, page 1036.

(215) Ibid., page 1037.

(216) Ibid., page 1057.

(217) Votes and Proceedings, Queensland Legislative Assembly, 1879, page 94.

(218) Report of Inspector Mr. McIntyre, Fourth Report of the Secretary of Public Instruction, 1879, Votes and Proceedings, Queensland Legislative Assembly, 1880.

(219) Votes and Proceedings, Queensland Legislative Assembly, 1881, Volume II, page 63.

Most State Inspector's Reports emphasised

“ . . . the excellent methods of the Convent schools,”(220)

in all subjects, but particularly in the less academic subjects of singing, art and needlework. They emphasised that any prestige lost through deficiencies in one area were regained through school tone and proficiency in other areas. They also concluded that the major drawback to the maintenance of efficiency in these schools was the resignation of many qualified and trained lay teachers to higher salaried positions in State schools.(221)(222)

The Brisbane Courier regularly published the State Inspectors' Reports and the gradings of the State and non-State primary schools.(223) One such Report of all the primary schools in the Brisbane District in 1887 revealed that of the 34 schools assessed, 4 of the 9 Sisters of Mercy schools were ranked in the leading 5, with only 1 in the lowest half – it being nineteenth. This was not an isolated case.

THE 1887 STATE INSPECTORS' REPORT FOR BRISBANE SCHOOLS

Number in Rank	Average per cent on all subjects examined	State or Catholic	Name of School	Nature of School
1.	73.3	Catholic	Wickham Street	Infants
2.	72.9	State	West End	Infants
3.	72.1	Catholic	Elizabeth Street	Infants
4.	71.3	Catholic	Elizabeth Street	Girls
5.	70.7	Catholic	Wickham Street	Girls
6.	70.0	State	Central and Normal	Infants
7.	69.0	Catholic	Nudgee	Infants
8.	68.2	State	Leichhardt Street	Infants
9.	67.4	State	Kelvin Grove	Mixed

(220) Report of the Board of General Education, 1872, Votes and Proceedings, Queensland Legislative Assembly, 1873, page 951.

(221) Evidence of Chief Inspector, Mr. R. McDonnell and Inspector Mr. T. McIntyre, to Royal Commission, 1874, Votes and Proceedings, Queensland Legislative Assembly, 1875, Volume II, page 47.

(222) Conlan, Mother Bridget, Diary, 20th. April, 1877, Sisters of Mercy Archives, Bardon.

(223) Letter, Archbishop Dunne to Cardinal Moran, 2nd. April, 1888, Brisbane Archdiocesan Archives.

Number in Rank	Average per cent on all subjects examined	State or	Name of School	Nature of School
10.	66.4	Catholic	Kangaroo Point	Girls and Infants
11.	64.8	Catholic	South Brisbane	Girls and Infants
12.	64.3	Catholic	Nudgee	Mixed
13.	64.3	State	Woolloongabba	Mixed
14.	64.0	State	Ithaca Creek	Mixed
15.	63.9	State	South Brisbane	Girls and Infants
16.	63.9	State	Fortitude Valley	Boys
17.	63.7	State	Kangaroo Point	Boys
18.	63.7	State	West End	Boys
19.	63.5	Catholic	Red Hill	Girls and Infants
20.	63.3	State	Kangaroo Point	Girls and Infants
21.	63.1	State	Toowong	Mixed
22.	63.0	Catholic	Boundary Street	Boys
23.	63.0	State	Diamantina	Mixed
24.	62.4	State	South Brisbane	Boys
25.	62.4	State	Fortitude Valley	Girls and Infants
26.	61.6	State	Petrie Terrace	Girls and Infants
27.	61.4	State	Petrie Terrace	Boys
28.	61.3	State	Brisbane Central	Girls
29.	60.7	State	Brisbane Central	Boys
30.	60.4	State	Bowen Bridge	Mixed
31.	59.7	State	Leichhardt Street	Girls
32.	59.6	State	West End	Girls
33.	59.4	State	Leichhardt Street	Boys
34.	55.0	Catholic	St. Killian's	Boys

(224)

(224) Report of the Department of Education, 1887, Queensland State Archives.
Brisbane Courier, 30th. July, 1887, page 5.
The Australian, 9th. June, 1888, page 10.

The proficiency of the Sisters of Mercy schools was also reflected in a comparison with the Christian Brothers' schools which was described in an editorial in The Australian in 1882. This stated that All Hallows' school had the highest academic standards among the Catholic schools and surpassed even St. Joseph's Christian Brothers' school at Gregory Terrace.(225) The Sisters of Mercy schools were also more successful than the Christian Brothers' schools in the Scholarship Examination. For example, in 1914, 15 students were successful over 10 schools, while in 1919, 56 students were successful over 20 schools. The Christian Brothers had only 5 and 17 successful Scholarship students in those respective years.(226)

Mother Vincent Whitty was largely responsible for maintaining the efficiency in the Sisters of Mercy schools. She would not permit the State schools to be the sole criterion for educational standards and counteracted the retarding effects of an inbred and isolated education system by undertaking several inspections of schools in Sydney and Melbourne, acquainting herself with the English education system, and discussing overseas educational developments with visitors and Sisters trained overseas. A few years before her death, even Archbishop Dunne, who had been an ardent opponent of the Sisters of Mercy schools, informed her that after visiting 280 schools in England and Paris, her primary schools were

“not surpassed under any administration or in any country on the face of the earth.”(227)(228)

C. THE EDUCATIONAL STANDARDS OF THE CHRISTIAN BROTHERS

The Christian Brothers in this period clearly regarded the Catholic population in Queensland as a submerged section of the Australian population – impoverished, largely

(225) The Australian, 7th. January, 1882.

(226) The Age, 30th. January, 1915, page 3.

The Age, 19th. July, 1919.

(227) Letter, Archbishop Dunne to Mother Vincent Whitty, 2nd. April, 1888, Brisbane Archdiocesan Archives.

(228) Letter, Father Dunne to Sister Mary Mel Mayne, 2nd. June, 1881, Brisbane Archdiocesan Archives.

Queensland Evangelical Standard, 25th. March, 1882.

Archbishop Dunne was referring to educational standards, but he might have been prejudiced by his growing affection for the Sisters of Mercy and All Hallows' school.

“That shrine of all goodness. God bless and keep All Hallows'! I'll never, Deo volente, come away from it again.”

Letter, Archbishop Dunne to Mother Vincent Whitty, June, 1890, Brisbane Archdiocesan Archives.

uneducated, politically impotent, and lacking opportunity of entry into the public service and professions. The Christian Brothers realised the importance of the Scholarship, Junior and Senior Examinations, and the close adherence to the State curriculum and State educational standards, as the only path to better educational opportunity for Catholics than that available to the general body of Australians.(229)

The Brisbane Courier rarely provided compliments to the Catholic education system, but on three separate occasions in the year of the 1875 State Education Act, it unexplainedly stated, or quoted a prominent Catholic prelate in praising the teaching of the Christian Brothers.

“The Christian Brothers . . . have earned a high reputation as teachers.”(230)

“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 later life, is a matter of general notoriety.”(231)

“Quinn . . . (has) . . . 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.”(232)

The Catholic newspaper, The Australian, continually praised the teaching of the Christian Brothers from 1881 to 1905.

“The success of these religious (Christian) Brothers’ has been gratifying.”(233)

This was part of Archbishop Dunne’s policy of continually drawing attention to the presumed solid educational standards in the Catholic schools despite their financial plight caused by the termination of State aid.

“The public press is blowing me up over what I said concerning our schools being better than the Government ones. They cannot deny it and don’t.”(234)

(229) The Provincial Superior, Brother Barron wrote to the Irish Christian Brothers in Queensland, Duggan, Mullen, O’Hagen, Cotter and Hurley, and the Australian Christian Brothers, Fitzgerald, Tevlin, Kenny and Rankin to insist that they adopt high educational standards in the schools in order to challenge the students at heavily endowed Grammar Schools and exclusive Church schools who had the opportunity to undertake these Examinations. Letters of Brother Barron, 28th. March, 1906, Christian Brothers’ Provincialate, Indooroopilly.

(230) Brisbane Courier, 6th. March, 1875.

(231) Speech of Bishop Quinn, opening of the Christian Brothers’ school, Elizabeth Street, Brisbane Courier, 7th. July, 1875.

(232) Speech of Bishop O’Mahoney of Armidale, Brisbane Courier, 20th. September, 1875.

(233) The Australian, 24th. December, 1881.

(234) O’Donoghue, E. M. Mother Vincent Whitty, Melbourne University Press, 1972, page 44.

Despite these praiseworthy comments, the teaching proficiency of the Christian Brothers in this period is difficult to determine. The State Inspectors' Reports from 1888 to 1915 indicated that their teaching standards were a little higher than average. This would explain the number of students who successfully continued their primary education at Christian Brothers' primary schools to secondary education at St. Joseph's Christian Brothers', Gregory Terrace, and St. Joseph's Christian Brothers', Nudgee, which was established in 1891 as the boarding school of Gregory Terrace.(235) In 1891, these two schools, including the primary school at Gregory Terrace, had 270 students. These students had received sound to solid primary education backgrounds, which was reflected by Nudgee recording no failures in the Sydney Senior Examination, by 30 per cent of the Brisbane boys sitting for the University of Sydney Public Examinations by 1899 being students of the Christian Brothers' schools, and by the end of the decade these Christian Brothers' schools sending their first students to the Universities of Sydney and Melbourne.(236) The sound primary education background was also reflected by the success of the students of the Christian Brothers' secondary schools after 1899 in the Queensland Public Service examinations, where Arithmetic, English, Australian History, shorthand, bookkeeping, "precise writing", Geography, and "English in all its branches" were the compulsory subjects, with Latin being included only on a list of 6 optional subjects, of which one was selected by the student. From 1900 to 1905, 72 positions in the Public Service were gained by primary students of the Christian Brothers, who were taught these advanced subjects by interested Christian Brothers.(237)(238) The Queensland Public Service was one of the first Civil Services whose entry was made dependent on examination and not on patronage.

Brother P. F. Connole, the historian of the Christian Brothers in Queensland, indicated that these examinations highlighted only the successful students and that the majority of students achieved average results. Connole concluded that the teaching proficiency of the

(235) Brisbane Courier, 8th. December, 1891.

Brisbane Courier, 7th. December, 1894.

(236) Brisbane Courier, 9th. December, 1898.

(237) Brisbane Courier, 14th. December, 1894.

Brisbane Courier, 9th. August, 1895.

(238) Connole, P. F. "Educating the Christian Brothers in Australia – An Historical Survey", Christian Brothers' Our Studies, May, 1969, page 59, Christian Brothers' Provincialate, Indooroopilly.

Brothers in this period varied considerably, and was in many instances “patchy”,(239) Connole emphasised that a serious defect in the training of the Christian Brothers was in the area of religious education, which was in marked contrast to that received by the Sisters of Mercy. The more discerning critics of the Christian Brothers primary schools in Queensland complained that religion was rarely taught. This criticism was valid, as the Christian Brothers usually assembled the boys in one location where the local priest attempted to provide religious instruction. Generally, this was irregular and lacked expertise. In some Christian Brothers’ schools such as the Little Flower in Gympie, the boys were sent once a week to the Sisters of Mercy for religious instruction, which was capably taught. This deficiency in religious education teaching might have explained the comment by the Superior of the Christian Brothers’ Sacred Heart School in Maryborough.

“ . . . the local Catholic boys were very wild and did not know what discipline was. Their moral condition was even worse – the boys being considered the greatest larrikins in the town. It was hard to get them to go to Confession.”(240)

D. THE EDUCATIONAL STANDARDS OF THE LAY TEACHERS IN THE SISTERS OF MERCY AND CHRISTIAN BROTHERS’ SCHOOLS

In terms of teacher training, academic qualifications, teaching experience and teaching ability, there was variation among the lay teachers in the Sisters of Mercy and Christian Brothers’ primary schools. A minority lacked even minimal academic competence, while others were capable teachers.

For example, Mr. Fernando Papi, who taught at St. James’s, Fortitude Valley, under Mr. J. W. Long from the 1st. May, 1873 to the 1st. February, 1875, attended the Royal University of Rome for one year, graduating with a Bachelor of Mathematics in 1870. Mr. Papi had gained a Doctorate of Philosophy from the Lyceum of the Pontifical Seminary in Rome on the 23rd. August, 1869. State Inspectors described Mr. Papi as “a satisfactory teacher”. Mr. Frank McDonnell, who taught at Warril Creek in 1869 and 1870 and the Catholic primary

(239) Connole, P. F. The Christian Brothers in Secondary Education in Queensland, 1875–1965, M. A. thesis, University of Queensland, 1965, page 138.

(240) Boland, T. “The Place of the Christian Brothers in Queensland”, Lecture, Banyo Seminary, Brisbane, 1975, page 5.

schools at Redbank in 1871 and Ipswich in 1872, and who was promoted in classification to Class III, Division I in 1876, had no professional teacher training. Mr. McDonnell was to spend 30 years teaching in Queensland State and Catholic primary schools. In 1872, State Inspectors commented that Mr. McDonnell's class was satisfactory, with the students making steady and sound progress. The students were better at intellectual work than mechanical work, and their attendance was regular. Mr. McDonnell's order and discipline was healthy, earnest, and of good tone. Mr. McDonnell was

“thoroughly devoted to his work . . . cheerful, wholesome and effective.”

Mr. John Carroll received his teacher training as a monitor at the Model School in Cork, Ireland, and at the Normal School in Brisbane, where he spent two months. Mr. Carroll taught at the Redbank Plains Catholic primary school from 1868 to 1874, and was promoted to Class III, Division I in 1876. State Inspectors described Mr. Carroll as a fair teacher and a good head teacher, who was capable of administering a larger school. His teaching methods were sufficiently modern and characterised by soundness and thoroughness.(241) Catherine Cloake was born on the 28th. November, 1878, in Brisbane, had received her teacher training as a pupil-teacher in Catholic schools in Brisbane, and had become an assistant teacher at the Kangaroo Point Catholic school. Mary Bailey had been a governess in a private family and became a pupil-teacher in Catholic schools. Dora Wagner was born near Gatton and began teaching for the Sisters of Mercy on the 26th. August, 1901, after receiving her teacher training as a pupil-teacher in the Ivory Street Catholic school in Brisbane. State Inspectors described Cloake, Bailey, and Wagner as highly competent.(242)

However, the acute shortage of such qualified and experienced lay teachers frequently resulted in the Catholic hierarchy employing totally unsatisfactory persons as teachers in its primary schools. This shortage existed as early as 1867, when Father Dunne, Secretary to Bishop Quinn, had exclaimed in exasperation after diligently searching for two lay teachers for Dalby and Toowoomba,

“We have had a complete surfeit of incompetency.”(243)

(241) Register of Male Teachers, 1860–1903, Queensland State Archives.

(242) Register of Female Teachers, 1860–1903, Queensland State Archives.

(243) Father Dunne's Letterbook, November, 1867, Brisbane Archdiocesan Archives.

The satisfied attitude of Father Dunne was expressed when he secured a “good teacher” for Father Tissot, the priest of Maryborough.

“Will you kindly let me know whether there is a good opening for a male Catholic school in Maryborough. What I mean by a good opening is reducible to the following points:—
 (1) Would a Catholic school teacher get forty to eighty pupils? (boys)
 (2) Would there be easily had a sufficiently large building either now in existence or easily enlarged?
 In case you think the school would be a success, I fancy that I could send you a good teacher.”(244)

This shortage of qualified teachers continued until 1911 as reflected in the statement of Brother Barrett, the original founder of Gregory Terrace.

“From 1882 to 1911, Archbishop Dunne found it very difficult to get suitable secular teachers . . .”(245)

The State Inspectors’ Reports from 1875 of the few individual lay teachers in the Christian Brothers’ schools were favourable. In marked contrast, the Reports of the individual lay teachers in the Sisters of Mercy schools confirmed their low educational standards, and their lack of class discipline.(246) Even Catholic parents were critical of some lay teachers in Sisters of Mercy schools, as demonstrated by the letter from a Mr. Timothy Gleeson, with 8 signatures of the more prominent parents attached, to the Board of General Education in 1875, complaining over the teachers in Toowoomba.

“Sir, the undersigned requests you will send them a Teacher that will teach the children no matter what colour, country or breed.”(247)

The problem was so serious that Bishop Quinn intervened and dismissed an incompetent teacher who was teaching the printing trade to boys at St. Vincent’s Orphanage, Nudgee, because

“he (Quinn) considers of great importance . . . the want of progress on the part of the boys.”(248)

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- (244) Letter, Father Dunne to Father Tissot, 18th. July, 1868, Brisbane Archdiocesan Archives.
 (245) Barrett, J. (Brother), Memoirs, Christian Brothers’ Provincialate, Indooroopilly.
 (246) Inspector’s Report on the Warwick Catholic School, Report of the Board of General Education, 1872, Votes and Proceedings, Queensland Legislative Assembly, 1873, page 963. Inspector’s Report on the Gatton Catholic School, Report of the Board of General Education, 1873, Votes and Proceedings, Queensland Legislative Assembly, 1874, page 324. Inspector’s Report on the Sisters of Mercy Schools, 1872, Votes and Proceedings, Queensland Legislative Assembly, 1873, page 324ff.
 (247) Letter, Mr. T. Gleeson to the Board of General Education, 22nd. November, 1875, Queensland State Archives.
 (248) Letter, Mr. James Breen to Mr. Mills of The Australian, 29th. April, 1879, Bishop Quinn’s Letterbooks, Brisbane Archdiocesan Archives.

Selected results in the pupil-teacher examinations reflected the low quality of many pupil-teachers in Catholic schools. For example, Mr. John Tobin was recommended by the Reverend Dr. Cani and in February, 1874, gained 37.9 per cent, with 57/150 for grammar, 56/125 for arithmetic, and 29/100 for geography. In 1876, Inspector Platt stated that Mr. Tobin would never be a teacher worthy of the name. Mr. John Vallely, who had been recommended by Bishop Quinn, and who had trained for a brief period under Mr. J. W. Long at St. James's School, Fortitude Valley, was dismissed by the local patron in 1876 after averaging 21.7 per cent in 1873, 36 per cent in January, 1874, 76 per cent in December, 1874, and 32.6 per cent in 1875. Bishop Quinn recommended Mr. Claudius Gourgoud, who gained only 10 per cent in arithmetic. Mr. Thomas Lonergan and Mr. Charles McGeeven were dismissed in March, 1893 and February, 1894 respectively for failing all examinations. An Inspector's Report in 1893 described Mr. McGeeven as "dull, sleepy, languid, and not hopeful", and his "class teaching as most unfavourable". Miss Bridget Leahy was dismissed in February, 1900 for failing all examinations.(249) These failures were indicative of other low quality pupil-teachers throughout Queensland as demonstrated at the August, 1871 examination, when 25 per cent of all the pupil-teachers failed, with 33 per cent being unlikely to improve with additional training.(250) Of the twenty pupil-teachers admitted to the 1872 Normal School class, 6 did not continue, 5 failed the examinations, and only 9 gained employment.(251)

Many lay teachers in Catholic schools had only very basic education, and many could not even speak or write grammatically. Evidently, the criteria for employment did not extend much beyond basic literacy, the ability to control students, and good conduct when appointed. There was evidence that teaching was occasionally resorted to in Catholic schools by persons who were physically handicapped and incapable of undertaking more active occupations. The State

(249) Register of Male and Female Teachers, 1860–1903, Queensland State Archives.

(250) Letterbook of the Secretary of the Queensland Board of General Education, 1871, 71/711, 732.

(251) Report of the Queensland Board of General Education, 1872, Queensland Legislative Council Journal, 1873, page 6.

Report of the Queensland Board of General Education, 1873, Queensland Legislative Council Journal, 1874, page 5.

Letterbook of the Secretary of the Queensland Board of General Education, 9th. September, 1872, 72/1160.

Letterbook of the Secretary of the Queensland Board of General Education, 13th. September, 1872, 72/1185.

Inspectors cited lameness, deafness, severe bronchial condition, and hand injury for some teachers, and noted their employment was motivated by either sympathy or financial restraint. The State Inspectors' Reports indicated there was a variety of previous occupations by the majority of lay teachers in Queensland's Catholic primary schools, ranging from unskilled, to semi-skilled, to skilled occupations. The State Inspectors constantly commented on their deficiencies with descriptions such as "incompetent"; "too far advanced in years"; "slovenly in person and attire"; "has no system"; "inefficient"; "inexperienced and insufficiently educated"; "unfit for office"; "slovenly and dirty"; and "evasive and unsatisfactory". Teaching was selected as an occupation by a significant number of persons because it was a safe refuge, or a position to regain strength and capital before entering more congenial occupations, or a method of providing economic and social mobility. Many, who originally had no original intention of becoming teachers, merely sat for the pupil-teacher examinations in order to gain a formal qualification.(252) Selected qualifications cited in various applications for teaching positions in Catholic schools supported Bernard Shaw's comment

"Those who can, do
Those who cannot, teach."

They included "well known to Mr. X, Member of the Legislative Assembly"; "an old soldier of Queen Victoria"; "saw service in the Indian Mutiny"; and "served in the Crimean War".(253)

Most comments on the general character, morals, manners, attainments, general qualifications and ability of teachers in this period were not flattering to the profession. Teachers from Catholic schools were dismissed for immorality, misconduct, intemperance, theft, criminal activities, copying at examinations, falsifying school records, forgery to obtain money, suspected complicity in a bank robbery, intercepting letters, inadequate administration and teaching.(254) For example, Mr. John Reynolds had asserted that he attended the Dublin Normal School from January to June in 1846. Mr. Reynolds presented several testimonials of successful teaching, but all of these had the dates changed, while some were altered in other ways. Mr. Reynolds was

(252) Brisbane Courier, 21st. December, 1891.

(253) Register of Male and Female Teachers, 1860–1903, Queensland State Archives.

(254) In an attempt to induce "good" types of persons to become teachers, the Catholic hierarchy offered a minimum salary which could be supplemented by fees and annual gratuities to deserving teachers if their conduct was favourable.

classified and appointed to Catholic schools on the strength of a parchment purporting to be an Irish Teaching Certificate of Class I, Division II, signed Mr. W. H. Newell, Head Inspector, and Mr. J. M. Sweeney, District Inspector, on the 28th. March, 1868. Mr. Reynolds was dismissed on the 10th. November, 1876 after an investigation concluded that he had obtained admission and classification by falsified and forged documents. Reynolds had understated his age by 10 years in order to deceive, had provided two different accounts of his career as a teacher, had falsified his testimonials in the clumsiest manner, while his parchment certificate was simply a genuine form completed in his own handwriting. Mr. Bernard McGauran, who was severely reprimanded and fined £1 for misbehaviour in court, had not included testimonials with his original application to teach in Queensland Catholic schools. Mr. McGauran stated that he had lost or mislaid a certificate of character from Mr. Charley Moore, a former Mayor of Sydney, and a New South Wales Teaching Certificate. Their existence was doubtful. Mr. Thomas Hasham, who had no teacher training, taught in Christian Brothers' schools in Ireland from 1850 to 1862, and in Catholic schools in Brisbane after being recommended by the Earl of Devon. State Inspectors recommended his dismissal because parents lacked confidence in him. Mr. Jacob Schindler was dismissed for drunkenness and cruelty to students, while Mr. John Abercrombie was fined £ 5 in the Ipswich Police Court on the 25th. June, 1878 for cruelty to a student. Mr. John Gordon, was admonished for using undue corporal punishment while drunk on the 31st. August, 1888, was suspended for drunkenness at Coopers Plains, was temporarily dismissed on the 30th. September, 1888, and was finally forced to resign for drunkenness on the 30th. November, 1898. Mr. John Beetham, who lacked teacher training, resigned from a Brisbane Catholic school in 1874 after teaching there for 7 years, and obtained a position in the Customs House in Brisbane. Mr. J. W. Long described Beetham as a feeble teacher, who lacked control.(255)

It would be incorrect to assume that all cases concerned with the misdemeanours of teachers were recorded. It would be equally incorrect, in fact ridiculous, to assume that the Catholic hierarchy, and local clergy dismissed only a few teachers for various misdemeanours. It would be a mistake to generalise about teachers in Catholic primary schools as if they were a

(255) Register of Male Teachers, 1860–1903, Queensland State Archives.

homogeneous group. One must describe them as groups within a group, the size of any group altering according to the variable under consideration. The size of the group which was undesirable on the evidence available was a minority, but it exercised a disproportionate and negative effect on the status of the total profession. This was aggravated by more prominent members of the community expressing conflicting, critical, general opinions on lay teachers than there were prominent individuals who praised lay teachers.

The Queensland Government was aware of the low quality of many lay teachers and pupil-teachers in Catholic primary schools in this period.(256)

“There is evidence that not even the traditional basic subjects are being taught effectively. For example, the teaching of arithmetic is not satisfactory, and in too many Catholic schools the children rarely get beyond counting, or adding and subtracting by ones.”(257)

However, as revealed in a Queensland Government Report, it merely demonstrated its intention to improve the situation rather than implementing actual reforms.

“We are under the impression that it is incumbent . . . to create . . . a higher order of teachers, who, in their turn, should raise the business of education to its proper rank among the other liberal professions.”(258)

These low quality lay teachers and pupil-teachers continued to be employed in Catholic primary schools, and, in fact, increased in number, after 1880. Qualified and experienced teachers would have been reluctant to desire employment in Catholic schools in the light of the autocratic control of the schools frequently displayed by the clergy, the lack of promotional opportunity, the inadequate remuneration, and the discrimination displayed to female teachers.

The First Provincial Council of Bishops in 1844 had insisted that the clergy establish schools in their parishes, inspect these schools to

(256) Before 1900, the Sisters of Mercy did not attempt to employ as pupil-teachers those students who had obtained Scholarships and furthered their education at Grammar Schools. They merely selected students from the upper primary grades. The Sisters of Mercy concentrated on personal suitability when selecting lay teachers, while the Christian Brothers concentrated on experience. The policy of the Christian Brothers was proven to be more appropriate.

Votes and Proceedings, Queensland Legislative Assembly, 1900, Volume II, page 6.
Brisbane Courier, 8th. February, 1897.

(257) Votes and Proceedings, Queensland Legislative Assembly, 1891, Volume III, page 1091.

(258) Wyeth, op. cit., page 132.

“give counsel to the teachers and instruction to the scholars,”(259)

and appoint teachers. Consequently, educational practices and standards depended on, and varied with, the local clergy, without the direction of competent central authority.

“Under the existing circumstances, the teacher had much of the status of a domestic servant; it was his moral character, not so much his teaching qualifications that got him his position.”(260)

The difference in the educational standards of Catholic non-vested primary schools caused by the disparity in knowledge and interest of the local clergy was demonstrated by State Inspector Mr. Kerr’s comment that Father Dunne in Toowoomba and Father McDonough in Warwick

“ . . . hunted up absentees, and with very good effect.”(261)

State Inspector Mr. A. R. Campbell severely criticised Catholic non-vested schools in his district for inefficiency, but commented

“Two Catholic non-vested schools in Toowoomba are well conducted. Dr. Dunne, who was himself a distinguished teacher, takes very great interest in their management, and has made them the best non-vested schools in the district.”(262)

The local clergy imposed inspection, control, appointment and dismissal on lay teachers and enforced conformity by the payment and promotion by results system. Many lay teachers in Catholic schools, particularly in rural areas, had unofficial duties imposed by the local clergy, which because of their menial nature, tended to detract considerably from the status of teachers generally. The lay teacher was sometimes parish clerk, sexton, priest’s manservant, undertaker and gravedigger.

“(Lay teachers) were (frequently) menial servants supposed to do everything.”(263)

A protecting lay teachers’ organisation also did not exist.

This tyranny by the local clergy was lessened by the Sisters of Mercy and the Christian Brothers’ establishing their own education systems with their own administration, and teacher

(259) Fogarty, *op. cit.*, page 424.

(260) Corrigan, U. (Brother) *Catholic Education in New South Wales*, Chapter II.
O’Donoghue, E. M. *The Development of Church Schools in Queensland*, page 16.

(261) Evidence of Inspector Mr. J. S. Kerr, to the Royal Commission on Education, 1874, *Votes and Proceedings*, Queensland Legislative Assembly, 1875, Volume II, page 179.

(262) *Ibid.*, page 184.

(263) *Freeman’s Journal*, 22nd. October, 1862.

training, and accepting educational standards and State Inspection. The 1895 Second Plenary Council Decree, whereby a priest was appointed school inspector and examiner in each diocese, and submitted an annual report to his Bishop, also weakened the tyranny of the local clergy.(264)

The lack of promotional opportunity in the Catholic education system also affected the quality of persons employed as teachers. Dr. Dunne had informed Bishop Quinn of this situation in 1874.

“I beg to submit to your Lordship whether it is desirable that, along with the Head teacher and one of the assistants, the other assistant teacher also should be a Sister of Mercy. Your Lordship will kindly see that this blocks up all rise to the Pupil-teachers; and in fact they cannot help seeing that except through becoming nuns themselves there is no advance in the Non-Vested Schools.

If one assistant teachership were kept open for them, they could rise in turn through this, and pass to take charge of schools as soon as they had been perfected in it, and so make room for another, this one again for someone else, and so on. But the making of two assistant teachers nuns, simply to my mind kills the Non-Vested system in its recruits. No child can hope for promotion in it; children taking education as a “career” must go direct to the Board. Besides there is no inducement to hold out to third and fourth book children as they grow up to twelve or thirteen, either to stay at school or to study if staying, and so, advanced classes will no longer be what they have been.”(265)

Dunne cited the case of a Miss M. A. Wallace, a lay teacher in Toowoomba who was denied promotion. Dunne informed her Superior, Mother Mary Rose, that Wallace had

“a distinct right to her health, opportunity of improving herself, and scope for showing what she can do.”(266)

Remuneration for teaching in Catholic schools was lower than other forms of livelihood in Queensland.

“ . . . the status and the salary of the teachers . . . (they) should be selected from among the flowers of the community and paid a reasonable salary . . . whereas if schoolmasters salaries were to be made lower than those of men who drive carts, what right have period to expect that they should be men whose education and spirit are superior to those of a carter . . . In proportion to the attainments required, and duties expected to be performed, the schoolmaster is very meagrely paid – worse in fact than any other class in the community.”(267)

(264) Fogarty, *op. cit.*, page 426.

(265) Letter, Father Dunne to Bishop Quinn, 11th. February, 1874, Brisbane Archdiocesan Archives.

(266) Letter, Father Dunne to Mother Mary Rose, 8th. September, 1874, Brisbane Archdiocesan Archives.

(267) Brisbane Courier, 17th. June, 1862.

The Queensland Government was made aware of the low remuneration for teachers when Miss Margaret Berry, head teacher of the Girls and Infants part of the Brisbane Normal School, and holder of an Irish Teaching Certificate from the Dublin Training Establishment in 1851, informed the 1874 Commission on Education, composed of Lilley, Prentice, Douglas, Mein and Hockings, that

“ . . . teachers salaries are low when compared with the cost of living at the present time . . . teachers require more. Before the schools were made free, the mistresses received exactly the same scale of fees as the masters . . . it was reduced then, and now the mistresses receive only two-thirds of that allowed to the masters.”(268)

This explained the lay teachers' low status in the community, and why such a large proportion of those seeking employment as teachers were failures in other occupations.

Most of the lay teachers in the Sisters of Mercy schools were pupil-teachers. During Bishop Quinn's episcopate, they were salaried according to classification, but were on a lower scale than teachers in State schools. They usually received from £ 16 to £30 per year. In Catholic schools, male teachers received £ 100 to £ 120 per year, while female teachers received £ 60 to £ 110 per year.(269) The maximum salary a male lay teacher could earn by the age of 28 years was £ 126 a year, which was the wage of an ordinary tradesman, while the head teacher received only £ 136 per year.(270) Miss A. O'Byrne, a 23 year old teacher at St. Vincent's, Nudgee, with a classification of “second of third” from the Irish National Board and teaching experience in England where she received the same classification, received £ 80 a year. O'Byrne was evidently a capable teacher as reflected in Bishop Quinn's description of her accomplishments.

“She plays the harmonium and piano fairly well and teaches Hullah's system of singing well. She is very agreeable, industrious and painstaking.”(271)

(268) Report of the Secretary for Public Instruction, 1874.

(269) Letter, Bishop Quinn to Father Andrew Quinn, 11th. August, 1868, Brisbane Archdiocesan Archives.

Letter, Bishop Quinn to Dr. Cani, 12th. August, 1875, Brisbane Archdiocesan Archives.

(270) Brisbane Courier, 18th. December, 1897.

(271) Letter, Bishop Quinn to Father Dunne, 12th. January, 1876, Brisbane Archdiocesan Archives.

The salary of up to £200 a year for State school teachers attracted lay teachers from the Catholic schools, as demonstrated by all the qualified lay teachers recruited by Bishop Quinn to Queensland in the 1860's deserting after 1875.(272) In the late 1870's, there were 55 Catholic head teachers and 57 Catholic teachers in the State schools, which were 25 per cent and 30 per cent respectively of the total State teachers.(273) This number of Catholics in the State system aroused opposition from the Queensland Evangelical Standard, a Protestant controlled newspaper. (274)

The Board of General Education provided salaries to lay teachers in Catholic schools prior to the complete implementation of the 1875 Education Act in 1880.(275) The Board also provided salaries to religious teachers in this period, but these were paid into a central fund on Quinn's direction. School fees were imposed in Catholic schools after 1880, which, by 1896, were only 50 per cent of the teachers' salaries, with the deficit coming from fixed deposits in the Parochial School Fund.(276) By 1882, Archbishop Dunne was able to provide pupil-teachers in Catholic schools with the same remuneration as State school teachers.(277)

Remuneration for lay teachers in Catholic schools was closely linked with Queensland's economic position, and clearly reflected its vicissitudes. For example, the economic depression in the early 1890's resulted in all promotions being frozen, salaries being reduced by 10 per cent, while the "additional emoluments", which formed a large proportion of the total income were reduced by one-third. In 1895, salaries were restored, but not the emoluments, and the hiatus in promotions. Consequently, the male lay teacher's salary could not equal that of a tradesman until he reached 31 years of age. By 1898, the Catholic hierarchy realised that the low remuneration had severely decreased the number of male lay teachers in the Sisters of Mercy and Christian

(272) "St. Joseph's College, Nudgee, Foundation and History", Golden Jubilee of St. Joseph's College, Nudgee, 1891-1941, page 34, Aquinas Library, Brisbane.

(273) Non-vested School Files, 10th. February, 1881, Queensland State Archives.

(274) Queensland Evangelical Standard, 6th. December, 1879.

(275) Returns, Royal Commission on Education, 1874, Votes and Proceedings, Queensland Legislative Assembly, 1875, Volume II, page 403.

Report of the Board of General Education, 1874, Votes and Proceedings, Queensland Legislative Assembly, 1875, Volume II, page 74.

(276) Archbishop Dunne's Letterbook, November, 1896, Brisbane Archdiocesan Archives.

(277) Letter, Archbishop Dunne to Sister Mary Audeon, 17th. August, 1882, Brisbane Archdiocesan Archives.

Brothers' schools. The Catholic hierarchy granted higher salaries and decreased the interval between successive promotions. However, since there was still a ready supply of female lay teachers, who had few available employment opportunities of similar salary and prestige, their position did not change until 1901.(278)

Promotion and payment by results was introduced into Queensland's Catholic primary schools in 1863.(279) In addition to its inexpensiveness, this system supposedly induced regular student attendance, motivated the teacher, promoted organisation, and ensured uniform student progress. Part of the teacher's salary, which was at times 50 per cent, was a fixed amount. The remainder of his salary was calculated by the local clergy upon student attendance, with each student having to attend school for a prescribed number of days in each 6 month period, and student examination results in reading, writing and arithmetic. No financial remuneration was provided for teachers having the ability to bring a student to the required standard in less than the prescribed minimum attendance. Having made promotion and payment dependent on attendance, the Catholic hierarchy demanded that the teacher provide extensive and complicated attendance returns monthly and half-yearly, and that their accuracy be sworn to by the teacher before a Justice of the Peace or the local clergy. However, as teachers were struggling for their livelihood, attendance records were frequently falsified, student ages misreported, capable students with infectious diseases kept at school, backward students discouraged from attending, while copies of the State Inspector's questions were distributed ahead of him.

One feature which ensured the low quality of many lay teachers employed in Queensland's Catholic primary schools was the dependence on females. Their supply was constant because many of those who sought employment as pupil-teachers were females, females were readily attracted to teaching young children, and entry standards were sufficiently low for their labour to be drawn on in quantity. Expenditure on their salaries was also minimal.(280) Initially,

(278) Telegraph, 2nd. October, 1899.

Votes and Proceedings, Queensland Legislative Assembly, 1901, Volume I, page 1080.

(279) Austin, A. G. Australian Education, 1788–1900, Melbourne, Sir Isaac Pitman and Sons Ltd., 1961, pages 237–238.

(280) From the late 1860's, a steady supply of female teachers for girls' schools were provided by the Sisters of Mercy schools which were beginning to develop in Queensland. Bishop Quinn's Report to Propaganda, 1871, quoted in Sketch of Dr. O'Quinn, pages 26–27, quoted in Fogarty, R. Catholic Education in Australia, 1806–1950, Melbourne University Press. 1959. Volume I, page 89.

the Catholic authorities discouraged the employment of single females for moral reasons, but from 1860 to 1914, the proportion of female teachers steadily increased, despite the alarming resignation rate caused by either ill-health or marriage at an early age.(281) However, when the Catholic hierarchy assessed its educational system, the most important criterion applied was the proportion of male teachers. Consequently, the Catholic hierarchy encouraged male teachers by frequently dismissing female teachers on marriage and debarring single female teachers from the limited promotional positions. To attract male pupil-teachers, the Catholic hierarchy increased the scale of payments to them. However, the Board of General Education requirement that only females were eligible for employment in the infant schools tended to slightly counter this discrimination.(282)

The description by Chief Inspector, Mr. D. Ewart of the teachers in Queensland schools was certainly applicable to many lay teachers employed in Catholic schools.

“ . . . men and women, of moderate capacity, of small opportunities, of limited attainments, and of humble ambitions, who do for little . . . a large amount of elementary educational work . . . a large part of which must always be drudgery, fix it how one may.”(283)

E. FACTORS AFFECTING THE EDUCATIONAL STANDARDS IN THE SISTERS OF MERCY AND THE CHRISTIAN BROTHERS' PRIMARY SCHOOLS

The Reports and Returns of the Board of General Education to 1876 and State Inspectors' Reports indicated that student absenteeism was a major factor affecting the educational standards of students in the Sisters of Mercy and Christian Brothers' primary schools.

The comment of Mr. T. Hanger, a State teacher in this period, was appropriate.

“It would be no exaggeration to say that more than sixty per cent of parents of 1890 were suspicious of education for their children or hostile to it: they regarded it as useless and teachers as a nuisance,

(281) From 1874 to 1914, there was a disproportion of the sexes among pupil-teachers and candidates in Queensland, with more females than males. While teaching was an honourable and profitable career for educated females, it was unattractive to males who could utilise a moderate education to gain a financially lucrative position elsewhere.

“ . . . the permanent shortage of male pupil-teachers was reported and deplored, for the colonial lad of spirit was loath to put his neck into the galling yoke.”

Austin, *op. cit.*, page 235.

(282) Report of the Board of General Education, 1860, Votes and Proceedings, Queensland Legislative Assembly, 1861, pages 14–17.

(283) Votes and Proceedings, 1896, Queensland Legislative Assembly, Volume III, page 65.

and felt that the sooner the children were at work and helping to support the home, the better for themselves and none the worse for the children.”(284)

These attitudes were prevalent in rural areas and among the urban working classes, whose concern was to provide their children with a modicum of education to make them literate before undertaking employment.

Although the 1875 State Education Act made education compulsory, the relevant clause 28 was not proclaimed. In 1889, the Minister for Public Instruction, advised by Mr. J. G. Anderson, the Under-Secretary, and Mr. D. Ewart, the Chief Inspector, stated

“Till the necessity for the application of the compulsory clauses is more certainly established, and till it is shown that the benefit such application would confer warrants the sacrifices it entails, it seems to me right to defer a step which is sure to bring with it grave difficulties of administration.”(285)

Consequently, students left school at an early age, and their attendance while enrolled was irregular. Brother J. Barrett, the Principal of St. Joseph’s, Gregory Terrace, complained regularly of Catholic parents withdrawing their boys from school at an early age.(286) Even Archbishop Dunne admitted that

“the great complaint raised in all schools was the irregular attendance of pupils.”(287)

The average daily attendance at the 54 metropolitan State and non-State schools in 1891 was only 73.6 per cent of the mean quarterly enrolment, and in the north-east part of Brisbane, in only 5 of the 21 State and non-State schools did more than half the students attend more than 4 days in 5.(288)

In May, 1900, the compulsory clauses were proclaimed and officials appointed to enforce the new regulations. However, the standard adopted was very low. It was compulsory for children in the 6 to 11 year age group to attend for only 60 of the 110 school days in a half-year. However, parents could obtain an exemption if their children were “under efficient instruction in some other manner”; if they had been prevented from attending “by sickness, fear of infection,

(284) Hanger, *op. cit.*, page 89.

(285) Votes and Proceedings, Queensland Legislative Assembly, 1890, Volume II, page 1318.

(286) Boland, *op. cit.*, page 5.

(287) Brisbane Courier, 9th. December, 1891.

(288) Votes and Proceedings, Queensland Legislative Assembly, 1891, Volume III, page 1083.

Votes and Proceedings, Queensland Legislative Assembly, 1892, Volume II, pages 616–629.

temporary or permanent infirmity, or any unavoidable cause”; if they lived more than two miles from a primary school; or if they were certified as having been educated “up to the standard required”, that being the completion of Grade IV, a requirement which the average student satisfied by 11½ years of age.(289) These new regulations resulted in the average daily attendance in State and non-State schools throughout Queensland increasing by about 3.5 per cent, mainly because of improved attendances in rural districts.(290) However, in Brisbane, where the average attendance in State and non-State schools had gradually increased during the decade to 82 per cent, and almost two-thirds of the children now attended school 4 days in 5, the impact of the new regulations was negligible.(291) Despite continued agitation from the Queensland Teachers’ Union from its inception in 1889 for a school-leaving age of 14 years and a minimum attendance of 40 days per quarter, and support for more stringent standards from the University Commission, the newspapers, and even State Inspectors, Queensland had adopted the lowest terminal age in Australia.(292) Regulations which permitted students not to attend school for almost half of each year made it difficult for the Sisters of Mercy, Christian Brothers, and their lay teachers to maintain a continuity of instruction. With Grade IV as the “required standard”, and attendance after 12 years of age not compulsory, only a very small proportion of students reached Scholarship. The proportion in State and non-State schools was higher in Brisbane than in Queensland as a whole, and there was improvement over the decade, but the numbers in the upper primary grades remained low. In 1901, only 10.8 per cent of Brisbane State and non-State primary students were in Grade V and 5.2 per cent in Grade VI.

Queensland did not have an effective compulsory primary education system until the 1912 amendment to the 1875 State Education Act. This amendment required

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- (289) Queensland Official Year Book, 1901, pages 310–311.
Votes and Proceedings, Queensland Legislative Assembly, 1893, Volume II, page 396.
- (290) Queensland Parliamentary Papers, 1902, Volume I, page 612.
- (291) Queensland Parliamentary Papers, 1902, Volume I, page 665.
Votes and Proceedings, Queensland Legislative Assembly, 1901, Volume I, page 1144.
- (292) Votes and Proceedings, Queensland Legislative Assembly, 1891, Volume III, page 86.
Votes and Proceedings, Queensland Legislative Assembly, 1901, Volume I, page 1144.
Brisbane Courier, 22nd. January, 1897.
Queensland Education Journal, May, 1895, Queensland State Archives.
 Coghlan, T. A. A Statistical Account of the Seven Colonies of Australasia, 1901–1902, Sydney, Government Printer, 1902, page 557.

“compulsory attendance of children at school on every day on which the school is open unless there was a valid excuse to the contrary . . . and the raising of the compulsory school age from twelve to fourteen years.”(293)

The Reports of the Board of General Education continually referred to the large class numbers in the Sisters of Mercy and Christian Brothers’ primary schools, and their adverse effect on teachers and students. For example, the Sisters of Mercy St. Stephen’s school had a 1:34 teacher/student ratio in 1879.(294) In 1882, Archbishop Dunne forwarded a State Inspector’s Report to Sister Mary Kevin at Our Lady of Lourdes school in Warwick.

“In many points a very satisfactory Report. But there is one very damaging item in it. Sister Mary Virgilius (who had been ill) . . . has been teaching 43 third book children (10 boys and 33 girls) averaging 11.5 months or say 1 1½ years old.”(295)

These large class numbers were caused by several factors. Prior to 1882, many male and female pupil-teachers in Catholic primary schools had resigned because they feared salary decreases or losses by the operation of the 1875 Act. Some had gained positions in State schools. The majority had sought alternative occupations. For example, after the 1875 Act, 4 pupil-teachers and one assistant teacher resigned in Toowoomba.(296) Many pupil-teachers in Catholic primary schools were also dismissed by either the schools or Bishop Quinn in anticipation of the 1875 Act being fully implemented in 1880. For example, at St. Patrick’s, Fortitude Valley,

“pupil-teachers (were) dispensed with.”(297)

These dismissals resulted in excessively large classes at St. Patrick’s, with one teacher to 48 students in the Girls’ School and one teacher to 37 students in the Infants’ School. The Catholic hierarchy resorted to a temporary measure in all Catholic primary schools in this period to counter these trends. It relied on unpaid, untrained, unqualified assistants, who were supposedly

“ . . . certain young teachers, formerly pupil-teachers, said to give services gratuitously.”(298)

(293) Queensland Parliamentary Papers, 1912, Volume I, page 856.

(294) Returns of the Board of General Education, Votes and Proceedings, Queensland Legislative Assembly, 1879, Volume II, pages 11–12.

(295) Letter, Archbishop Dunne to Sister Mary Kevin, 1st. December, 1882, Brisbane Archdiocesan Archives.

(296) Father Dunne’s Letterbook, 1877–1879, Brisbane Archdiocesan Archives.

(297) Report of the Board of General Education, 1875, Votes and Proceedings, Queensland Legislative Assembly, 1876, page 841.

(298) Ibid.

St. Patrick's had three such assistants in the Infants' School, and several in the Girls' School, while St. Stephen's had three in 1878.(299)

This unfavourable situation was complicated by two other significant issues. Firstly, State Inspectors' Reports constantly revealed that Catholic primary schools were promoting students from grade to grade prematurely in terms of both age and educational standards attained. St. Saviour's in Toowoomba and St. Stephen's were notorious in this inadequacy until Archbishop Dunne intervened and demanded that solid foundation work be undertaken at the lower grades before promotion to the upper grades.(300)(301) Secondly, several State Inspectors' Reports revealed the very young age of large numbers of children in the lower grades of Catholic primary schools.(302) In 1875, at St. Stephen's,

“ . . . no less than 62 were below 5 years old. Two-thirds of the whole number (in the Infants' School were) . . . only learning letters.”(303)

No reason has been found for the presence of these very young children. Non-vested schools contained a larger proportion of young children than the vested schools.(304) This practice was gradually eliminated by the Board of General Education openly denouncing it, and the inability of the Catholic hierarchy to provide adequate teachers and suitable accommodation in the schools for these additional numbers.

The Scholarship Examination was a matter of priority for the Catholic system as it assured Catholic parents who were required by the current Church law to send their children to Catholic schools, of an educational standard at least equal to that of the State schools. The

(299) Report of the Board of General Education, 1878, Votes and Proceedings, Queensland Legislative Assembly, 1879, page 49.

(300) State Inspector's Report on Toowoomba, 1875, Dunne's Letterbook, 1874–1876, page 523, Brisbane Archdiocesan Archives.

State Inspector's Report on St. Stephen's, 1875, Report of the Board of General Education, 1875, Votes and Proceedings, Queensland Legislative Assembly, 1876, Volume II, page 840.

(301) Letter, Archbishop Dunne to Sister Mary Cataldus, 25th. October, 1888, Brisbane Archdiocesan Archives.

(302) Report of the Board of General Education, 1866, Votes and Proceedings, Queensland Legislative Assembly, 1867, page 204.

Report of the Board of General Education, 1870, Votes and Proceedings, Queensland Legislative Assembly, 1871, page 307.

(303) Report of the Board of General Education, 1875, Votes and Proceedings, Queensland Legislative Assembly, 1876, Volume II, page 840.

(304) Evidence of Mr. T. S. Stephens to Royal Commission, 1874, Votes and Proceedings, Queensland Legislative Assembly, 1875, Volume II, page 223.

standing of the individual Catholic schools and teachers also depended on Scholarship success.

“ . . . the public examination has become a power behind the teacher almost indispensable to his efficiency . . . it provides that element of drill, of trial, and of shock, such as in the general order of life is found at some stage in every department of practical affairs.”(305)

However, both the Sisters of Mercy and the Christian Brothers approached the Scholarship Examination in an incorrect manner. They revolved their entire teaching around preparing for the examination, and succeeding at any cost. They imposed additional work on the students with religious and lay teachers teaching from 8 a.m. to 5 p.m. daily with half a day on Saturday, when the students usually worked on past examination papers which would then be carefully assessed by the teachers. Archbishop Dunne constantly complained of these undesirable teaching methods and their adverse effect on the teachers and students, but the system continued.

“At St. Stephen’s, for instance, the children are so ‘taught’ and ‘taught’ and ‘taught’ that they have no chance or time to think for themselves. It is a pity you don’t go in, and see Maggie, or Teresa, or Alice, killing themselves teaching, without awakening any effort to personal thinking on the part of the children . . . Sister M. C. uses her voice too much while teaching; she is to be told this, or she will wear herself out and prevent the children from thinking.”(306)

“(Sister Mary Virgilius) is seized with her schoolwork to the exclusion of all thought for her sustenance, recreation, and rest . . .”(307)

“How could children think when they got no time to absorb? The crime of crimes in our schools is, ALL THE WORK is done by the TEACHER: and, if Miss Pupil gets a question that has not been squared and shaped for her by her teacher over and over again, she will not tackle it herself – very injudicious and injurious to both.”(308)

Many of the Sisters of Mercy, the Christian Brothers, and their lay teachers failed to realise that the Scholarship Examination was difficult for 14 year old children. It was academic in its literary and mathematical requirements and broad in its general knowledge demands, and was an example of a peculiarly cerebral concept of education requiring a high intelligence in students to reach even its pass level. It was also detached from the overall primary school syllabus.(309) The difficulty

(305) Belcher, H. “Use and Abuse of Examinations”, Proceedings of the Australasian Congress for the Advancement of Science, Brisbane, 1895, page 843.

(306) Letter, Archbishop Dunne to Mother Patrick, Letterbook, 1884, Brisbane Archdiocesan Archives.

(307) Letter, Archbishop Dunne to Sister Mary Audeon, 5th. January, 1888, Brisbane Archdiocesan Archives.

(308) Letter, Archbishop Dunne to Mother Patrick, January, 1888, Letterbook, Brisbane Archdiocesan Archives.

(309) MacGinley, M. E. R. A Place of Springs: The Story of the Queensland Presentation Sisters, 1900–1960, Brisbane Catholic Leader Press, 1977, page 147.

or very selective nature of the Scholarship was demonstrated by the figures for the 1885–1894 period.

THE SCHOLARSHIP EXAMINATION IN STATE AND NON-STATE SCHOOLS

FROM 1885 TO 1894

Year	Number of students eligible to sit for Scholarship	Number of students who actually sat for Scholarship	Number of successful students	Percentage of the number of students eligible to sit for Scholarship
1885	3,008	133	48	1.0
1886	3,503	151	41	1.0
1887	3,843	169	47	1.0
1888	4,188	187	64	1.0
1889	4,715	185	57	1.0
1890	4,741	221	71	1.0
1891	5,214	263	120	2.0
1892	7,491	305	68	0.9
1893	6,759	249	52	0.8
1894	6,608	232	120	1.0

(310)

This level of difficulty resulted from the Scholarship examination being originally designed as a competitive test to select the relatively few students who would be granted State scholarships to the Grammar Schools. From 1900, these scholarships could be used at registered private

(310) Votes and Proceedings, 1880, Queensland Legislative Assembly, 1881, page 863.

See Appendix E.

In the period 1893 to 1897, 68 of the 496 successful Scholarship students or 13.7 per cent did not accept the Scholarships.

Votes and Proceedings, Queensland Legislative Assembly, 1891, Volume III, pages 862, 865.

Votes and Proceedings, Queensland Legislative Assembly, 1897, Volume II, page 1039.

Only a very small proportion of students in State and non-State primary schools who reached Grades V and VI actually sat for the Scholarship Examination or 3.9 per cent in 1890 and 2.8 per cent in 1901.

Votes and Proceedings, Queensland Legislative Assembly, 1891, Volume III, pages 1035, 1039.

Queensland Parliamentary Papers, 1902, Volume I, pages 610, 613, 636.

schools.(311) The number of scholarships granted still remained small, as indicated in 1905, when 47 were awarded out of 360 candidates.(312)

The 1912 Report of the Secretary of Public Instruction and the efforts of the Minister for Public Instruction, Sir James Blair, resulted in a new Scholarship examination scheme being introduced on the 1st. January, 1914.(313) Under this scheme, the scholarships were reduced in volume and every student who gained 50 per cent was entitled to free secondary education at any approved secondary school, with an allowance of £ 30 per annum to each student who had to live away from home and £12 to each student living at home, both subject to a means test.

(311) This extension resulted from:

- (a) Brother Morgan writing to the Under-Secretary for Public Instruction requesting recognition of St. Joseph's School, Gregory Terrace, as an approved school.
- (b) The 1899 State elections where scholarships became a major issue through the efforts of Archbishop Dunne and most, though not all, Catholic politicians.
- (c) The efforts of Mr. Frank McDonnell, Member of the Legislative Assembly, a leading Brisbane Catholic, and founder of the firm McDonnell and East.
Queensland Parliamentary Debates, 1899, Number 83, page 886.
Queensland Parliamentary Papers, 1902, Volume I, page 610.

The first scholarship from a Catholic school was gained from St. James's, Fortitude Valley, followed by Gregory Terrace and Nudgee. This resulted in the Sisters of Mercy and the Christian Brothers' schools applying for recognition as approved schools. By 1913, 17 schools had been approved – 10 Christian Brothers' schools, 4 Sisters of Mercy schools, and 4 others.

APPROVED SCHOOLS

18th. September, 1900	Christian Brothers', Gregory Terrace
9th. October, 1900	Christian Brothers', Maryborough
23rd. October, 1900	Christian Brothers', Ipswich
7th. November, 1900	Carlton High School (private), Toowoomba
13th. November, 1900	Christian Brothers', Nudgee
13th. November, 1900	Miss Burdoff's School (private), Brisbane
27th. November, 1900	All Hallows', Brisbane
9th. January, 1901	Newnham School for Girls (private), Toowoomba
15th. January, 1901	Boy's Grammar School (private), Bundaberg
30th. April, 1901	Christian Brothers', Rockhampton
8th. March, 1905	Christian Brothers', Toowoomba
5th. September, 1905	Christian Brothers', Charters Towers
24th. September, 1908	St. Mary's, Charters Towers
24th. September, 1908	Convent High School, Rockhampton
24th. September, 1908	Convent High School, Townsville
5th. December, 1908	Christian Brothers', Gympie
23rd. October, 1913	Christian Brothers', Townsville
23rd. October, 1913	Christian Brothers', Warwick.

Queensland Government Gazette, 1900–1913, *passim*, Queensland State Archives.

(312) Queensland Education Office Gazette, February, 1906, Volume X, Queensland State Archives.

Any boy or girl could compete and the scholarship could be used at any Grammar School or approved secondary school.

(313) From 1913, the Sisters of Mercy and the Christian Brothers submitted all students – irrespective of their academic ability – to the Scholarship Examination.

Issues of The Age in 1913 confirmed this comment.

This system remained in operation until 1962, and was largely responsible for the Sisters of Mercy, the Christian Brothers, and their lay teachers being so preoccupied with the Scholarship Examination, and continuing many undesirable teaching practices.(314)

(314) Levander, V. A. The History of the Christian Brothers' Colleges in Tropical Queensland, B. Ed. thesis, University of Queensland, 1955, page 37.

SIGNIFICANT INDIRECT AND DIRECT INFLUENCES ON CATHOLIC PRIMARY
TEACHER EDUCATION

A. THE EFFECT OF NEGATIVE POLICIES BY BISHOP QUINN AND ARCHBISHOP DUNNE

It appeared the Catholic hierarchy slighted or overlooked the importance of primary teacher training in Queensland from 1859 to 1914. When it was a question of trained teachers or Catholic schools to attend to the increasing Catholic population, the Catholic hierarchy selected the latter. However, this apparent neglect was difficult to reconcile with the educational backgrounds of Bishop Quinn and Archbishop Dunne and the apparent external influence of various prominent individuals and organisations.

Quinn and Dunne appreciated the importance of teacher training. Both supported teacher training for religious orders equivalent to that received by State teachers; the responsibility of each Bishop to provide teacher training either through a common College, or provincial, or a diocesan College; the State registration of teachers in Catholic schools; and the availability of State Teachers' Examinations to teachers in Catholic schools.(315) The educational backgrounds of Quinn and Dunne enabled both to realise the importance of qualified and trained religious and lay teachers. Quinn had two Doctorates, one of which was in Divinity, had been awarded a gold medal from Pope Gregory XVI, was researching a third Doctorate, and had founded the secondary school, St. Laurence O'Toole in Dublin, and a College within the Catholic University of Dublin.(316) His education at the University of Rome had brought him into contact with some

“of the most brilliant professors and masters in the world.”(317)

Dunne was a scholar and a former teacher under Quinn at the Harcourt Street College in Dublin.

Dunne was Quinn's secretary in Brisbane, and his Vicar General as parish priest of Toowoomba.(318)

Quinn had been strongly influenced by the comment of Mr. Thomas Harlin, the headmaster of the Brisbane Grammar School, at the 1874 Royal Commission on Education.

“ . . . no man can be too highly educated to be a schoolmaster.”(319)

(315) Fogarty, R. Catholic Education in Australia, 1806–1950, Volume II, page 430.

(316) Moreton Bay Courier, 14th. May, 1861.

(317) The Australian, 15th. October, 1881.

(318) Conlan, op. cit., page 108.

(319) Evidence of Mr. T. Harlin to the Royal Commission on Education 1874, Report of the Royal Commission on Education in Queensland, 1875, pages 279–288.

Quinn had also noted Mr. Harlin's objections to the pupil-teacher system and his preference for secondary education at a Grammar School before commencing teacher training. This had influenced Quinn when he publicly denounced the Sisters of St. Joseph for failing to acquire higher teaching qualifications.

“(Their teaching in Queensland) was only temporary and until such time as other and a higher class of teachers could be obtained.”(320)

Quinn informed Father Tenison Woods, the founder of the Sisters of St. Joseph, that there was

“ . . . no limit as to the education of the members or the duties they undertake.”(321)

“The more accomplishments of every kind candidates possess the better.”(322)

The Decrees on Education which were first adopted by the Archbishop and Bishops in Provincial Council assembled in Melbourne in April, 1869, and reaffirmed at later Provincial Councils, were pursued by Quinn and Dunne to the best of their ability.

“all the clergy and the faithful committed to our care, that they are bound to use every exertion to erect, where possible, Catholic schools in which the authority of the Church will be fully recognised, and that method of instruction observed which has for its first object the eternal welfare of souls, and where the true teaching of religion is wisely combined with knowledge and progress in literature.”(323)

These Decrees on Education were publicly expressed by Archbishop Vaughan in Sydney in 1880.

“Since the education of youth greatly depends on the choice of teachers, it is right that they should be endowed with purity and zeal for the Catholic faith, and imbued with good morals, but they ought also to be very well instructed in all that they are bound to teach in the schools. That teachers possessing these qualities may be had, it is quite necessary that training schools be erected, in which they shall be properly trained in the principles of the Catholic faith, and diligently acquire a knowledge of human science necessary for the fulfilling of this office.”(324)

(320) Bishop Quinn's address to Catholics at South Brisbane, Brisbane Courier, 13th. March, 1879, page 2.

Letter to the Editor, Brisbane Courier, 7th. March, 1879.

The Australian, 15th. March, 1879, page 430.

(321) Letter, Bishop Quinn to Father Woods, 2nd. July, 1875, Brisbane Archdiocesan Archives.

(322) Letter, Bishop Quinn to Father Woods, 30th. August, 1875, Brisbane Archdiocesan Archives.

(323) Decree on Education, translation printed with the Pastoral Letter of Bishop Quinn, 1875, Sisters of Mercy Archives, Bardonia.

(324) The Australian, 9th. August, 1879.

The Decrees on Education with Quinn's Pastoral Letter of 1875 on the subject are in the Sisters of Mercy Archives, Bardonia.

At the 1885 Plenary Council, the Australian Bishop concluded that if a parish priest did not support the parochial school or construct one if none existed, he could be removed from his benefice.(325)

“Schools (were to be constructed) before churches.”(326)

The 1905 Plenary Council concluded that no school, once established, could be closed or removed without the consent of the Bishop.(327)

However, despite the Plenary Council recommendations, the apparent genuine interest of Quinn and Dunne in teacher training, the existence of well-established Catholic Teachers’ Colleges in New South Wales and Victoria, and the dependence from 1861 to 1916, of Quinn and Dunne on Christian Brothers, and a small number of Sisters of Mercy and lay teachers with interstate teacher training qualifications, both Quinn and Dunne made no attempt to establish a Catholic Teachers’ College in Queensland.(328)

The first Catholic College in Australia was established at Kent Street North in Sydney in 1848, followed by St. Patrick’s Church Hill in Sydney for females in 1851, St. Benedict’s and Parramatta Street in the 1850’s, and the conversion of St. Mary’s Seminary in Sydney into a Teachers’ College in 1861. This College also established a 6 month training course for Catholic lay teachers who were already teaching, but were untrained.(329) Prominent Colleges were established by the Loreto Sisters in Melbourne in 1906, the Sisters of Mercy at Mercy College in Melbourne in 1907, and the Christian Brothers at Strathfield in Sydney in 1910. The teacher training undertaken at these interstate Catholic Teachers’ Colleges was of a high standard, as demonstrated by the Mercy College teacher training, which varied only slightly from the other Catholic Colleges. In 1909, the Intermediate Certificate of the University of Melbourne and a pass in Leaving English were the entry requirements. From 1907 to 1912, the training course was for

(325) *Concilium Plenarium Sydneyense, A. D. 1885*, Sydney, F. Cunningham and Co., 1887, decrees 37, 42b, Christian Brothers’ Provincialate, Indooroopilly.

(326) *Acta et Decreta Concilii Penarii Australiensis, II, 1895*, Sydney, F. Cunningham and Co., 1898, decree 313, Christian Brothers’ Provincialate, Indooroopilly.

(327) *Acta et Decreta Concilii Penarii Australiensis, III, 1905*, Sydney, William Brooks and Co., 1907, decree 326, Christian Brothers’ Provincialate, Indooroopilly.

(328) By 1910, there were 395 religious and lay teachers in Queensland’s Catholic primary schools with interstate teacher training qualifications.

(329) Fogarty, R. *Catholic Education in Australia, 1806–1950*, Volume I, page 89.

one year, but was replaced by the two-year course. At the end of the first training year, academic subjects and teaching methods were assessed. The successful student was permitted to teach under supervision in any Catholic primary school in Victoria with teaching methods being assessed at the end of the second year. During the first year, students studied general and special method, psychology, general science, nature study, hygiene, Christian Doctrine, drawing, needlework and voice culture. Each student was required to give 20 lessons during the year, 3 practice lessons each week, and attend 10 discussion lessons a year. Each student was required to attend 20 demonstration lessons by College lecturers, and 30 observation lessons by approved teachers. Each student was required to give 10 lessons in Christian Doctrine a year, and one practice lesson a week. At the end of the first year, State Inspectors examined the examination papers, lesson notes and records of the students, with each student giving a lesson before the Inspectors. Every three years, a detailed State inspection was made of the College. A College lecturer was to preside at a discussion lesson attended by the Inspectors and students, while a College lecturer was to give a demonstration lesson attended by the Inspectors and students. The College lecturers had University qualifications in Arts, Science, or Education, and frequently had higher qualifications.(330) Dunne was aware of the excellent teacher training undertaken in these Colleges, but still failed to support the repeated requests by the Sisters of Mercy in Queensland after 1909 for State registration of their proposed College, and some form of State certification.(331) Quinn and Dunne regarded teacher training as the responsibility of each individual religious order.

“It would allow each institute to train its own members in its own spirit, in its own educational methods to retain its own individuality.”(332)

Their attitude was strengthened by several religious orders establishing their own Teachers' Colleges interstate.

Dunne had noted the comment of Father J. J. Brophy, the Inspector of Catholic schools in the Bathurst diocese, at the Second Australasian Catholic Congress in 1904, but still was reluctant to act.

(330) O'Donoghue, E. M. The Development of Church Schools in Queensland, pages 66–68.

(331) McLay, Y. M. A Critical Appreciation of the Education System of the Sisters of Mercy, All Hallows' Congregation, Queensland, M. Ed. thesis, University of Queensland, 1963, page 525.

(332) O'Donoghue, E. M. The Development of Church Schools in Queensland, page 65.

“Australia (lacked) progress in education in comparison with other countries . . . the employment of pupil-teachers or monitors (in Catholic schools) . . . is objectionable . . . and (advocated) . . . a course of training for all (religious) communities.”(333)

Even the approval by the Third Australasian Catholic Congress in Sydney in 1909 of the registration of teachers failed to inspire Dunne to action. This had followed the 1905 Victorian Registered Schools and Teachers Act, which insisted that all State and non-State teachers in Victoria had to be registered and were required to produce evidence of their professional training and the attainment of a specific educational standard before the undertaking of that training.(334)(335)

The response of Quinn and Dunne to these external influences was frequently to resort to temporary expedients in primary teacher education rather than formulate a clear policy for adequate future development. For example, although the 1869 Decrees on Education had insisted that “training schools be erected”, Quinn and Dunne regarded these as pupil-teacher training institutions.(336) As the Catholic hierarchy adopted State educational standards, it would not have resulted in any radical departure from the pupil-teacher system, because the first State Teachers’ College in Queensland was not established until 1914.(337)

Dunne frequently delayed his administrative decisions on teacher education until situations of acute distress emerged. These might have been averted or at least ameliorated by prompt decisive action. This attitude was caused by the sensitivity to economise on expenditure in teacher education, and by the centralised Catholic educational administration being slower to introduce changes than a decentralised system. For example, no training was provided for primary teachers in specialist areas such as music or speech, or for teaching atypical children in orphanages, hospitals, or schools with Aborigines or non-English speaking migrants – educational

(333) Brophy, J. J. “Trained Teachers in Our Primary Schools”, Second Australasian Catholic Congress, 1904, Melbourne Advocate Press, 1905, pages 171–174.

(334) McCurtin, P. J. “Education in Victoria – Recent Developments”, Third Australasian Catholic Congress, Sydney, 1909, Sydney, William Brooks and Co. Pty. Ltd., 1910, pages 211–220.

(335) The Catholic Teachers’ Colleges in New South Wales were approved by the Victorian Council of Education and were subjected to the same registration requirements as their counterparts in Victoria.

(336) The Australian, 9th. August, 1879, page 976.

(337) The Age, 14th. February, 1914, page 10.

areas that certainly had the necessary student numbers.

Quinn and Dunne personally identified with existing theories and practices, and therefore tended to justify the existing situation rather than attempt to improve it. Because of the slow development in Catholic primary teacher education in Queensland, it was a logical conclusion that Quinn and Dunne were a conservative influence – which was justifiable to some extent – and frequently a retarding influence – which was not justifiable. Consequently, religious and lay teachers in Catholic primary schools were for a lengthy period trained less adequately than they should have been, which resulted in the whole system being further depressed.

This conservatism by Quinn and Dunne was aggravated by their completely different policies on the respective roles of religious and lay teachers in Queensland. The official Catholic policy was

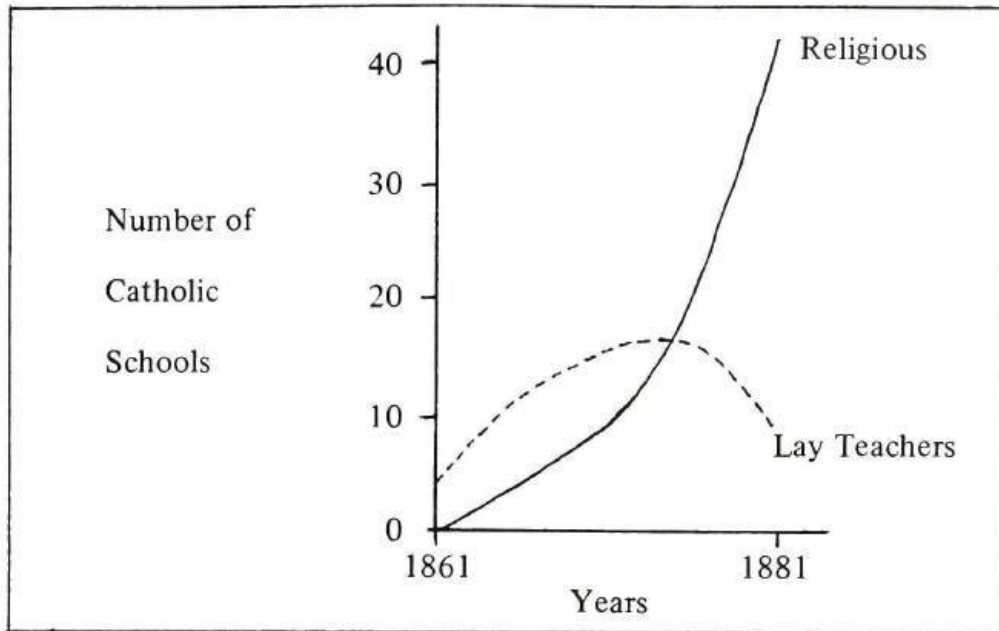
“The best means of supplying the wants of Catholic education in small centres of population is by establishing a little community of religious teachers in each place. Pastors should spare no pains in establishing and maintaining such institutions wherever wanted in the districts committed to their care. Where such communities cannot be had, the want should be supplied by the appointment of a Catholic teacher, in the selection of whom preference should be given to competent and suitable teachers trained by the religious teachers.(338)

Quinn repudiated the existing lay denominational system before economic necessity made it absolutely imperative, developing the educational system into one almost exclusively staffed by religious teachers, namely the Sisters of Mercy and the Christian Brothers. The replacement of lay teachers by religious teachers began in 1873. In 1876, the year after the State Education Act, lay teachers in Catholic schools received notice that their services would not be required.(339) By 1881, only 8 Catholic schools in Queensland were conducted by lay teachers, the remaining 44 being conducted by the Sisters of Mercy and the Christian Brothers.

(338) Extracts from the Proceedings of the Diocesan Synod of Brisbane, October, 1880, page 4, copy in the Sisters of Mercy Archives, Bardon.

(339) Votes and Proceedings, Queensland Legislative Assembly, 1876, pages 840–841.

STAFFING TRENDS IN QUEENSLAND'S CATHOLIC SCHOOLS FROM 1861 TO 1881



(340)(341)

By 1910, the numerical position of lay teachers in the Queensland Catholic education system had continued to deteriorate.

CATHOLIC EDUCATION SYSTEM IN QUEENSLAND – 1910

Catholic population	97,000 approx.
Students attending Catholic schools	12,075
Number of Catholic primary schools	67
Number of Catholic secondary schools	10
Number of Sisters of Mercy	362
Number of Christian Brothers	44
Number of male lay teachers	31
Number of female lay teachers	120
*)	
<p>* These lay teachers supplemented the religious teachers in schools. They did not conduct the schools. The number of lay teachers for the Diocese of Rockhampton (established in 1882) and the Vicariate of Cooktown (established in 1877) was unavailable.</p>	

(342)

(340) Fogarty, R. Catholic Education in Australia, 1806–1950, Volume II, page 243.

(341) Moran, op. cit., page 629.

(342) Report, (author unknown), 1911, Brisbane Archdiocesan Archives.

Quinn even discouraged the emigration of a female lay teacher to Queensland because of this preoccupation with religious teachers.

“(I am) getting a large number of nuns from Europe, most certified, some hold 1st. class from Irish and National Boards, and some highly accomplished. (She would not) have a chance of earning a living by teaching with them.”(343)

Quinn justified this preference for religious teachers.

“You can never provide your schools satisfactorily otherwise.”(344)

“ . . . we cannot meet the educational wants in the different towns of the colony, and save the rising female population, otherwise than by complying with their own pious request, and establishing in each of them, a small religious community.”(345)

“It is (my) belief that nothing could happen which could conduce more to the prosperity of the Catholic Church in this colony (than the growth of religious teaching orders).”(346)

Quinn, like Dunne, was to compromise eventually. Quinn

“ . . . was ready to allow lay teachers in the nun’s school. The nuns themselves said they need help of a secular teacher in many ways.”(347)

Dunne preferred lay teachers to religious teachers. A recurring theme in Dunne’s Letterbooks in 1889 and 1890 was the demand to employ more lay teachers in Catholic schools and employ the Sisters of Mercy more broadly in extending or establishing their schools. Refusal to employ more lay teachers was, according to Dunne

“ . . . killing the individual nuns and killing the Catholic school organisation too.”(348)

Dunne’s attitude on this issue was clearly expressed to Quinn.

“2. The handing over, in any great extent, the Education of the Catholic children to a Religious Community seems to me a very questionable course. The question implied would be – whether the falling away from the practice of Religion, by children so educated, when grown up (a) is, or is not, the logical and natural result of their having been so handed over, and (b) whether the experience of

(343) Letter, Bishop Quinn to Mr. Deakin in Rome, 6th. November, 1871, Brisbane Archdiocesan Archives.

(344) Letter, Bishop Quinn to Father Dunne, 26th. March, 1871, Brisbane Archdiocesan Archives.

(345) Quinn, J. (Bishop), Report to Propaganda, 1871, page 5, Copy in the Brisbane Archdiocesan Archives.

(346) Letter, Bishop Quinn to the Education Minister, Brisbane, 31st. December, 1880. Brisbane Courier, 6th. January, 1881, page 3.

(347) Letter, Bishop Quinn to Father Dunne, 13th. February, 1874, Brisbane Archdiocesan Archives.

(348) Letter, Archbishop Dunne to Sister Mary Kevin, 1889, Brisbane Archdiocesan Archives.

other Catholic Communities does, or does not, further prove it. — . . .

3. Boys, — and I speak principally of them, — so brought up, know little or nothing of their parish clergy. Rightly or wrongly so, that is the cold fact. Be it that the Rel. Community, in its individuals, is jealous of the priest's interference in the children's guidance and control, or be it that the priest wishes to avoid all occasion of such jealousy, or be it that he, considering the children provided for, loses sight of them, the fact of the Community taking them, means, to many, the Priest losing them — The children don't suffer much from this probably during their school days, they will be well instructed, kept to the Sacraments, and by rule and routine, well held to their duties. But when schooldays is over, and they leave the hands of the Community, the priest does not know them, and they have not been used to know the priest. Within the first twelve months 75 per cent fall away from the regular frequenting of the Sacraments: the remaining one in four are kept right by make shifts. That the intimacy between the governing and teaching class in the church, and the young workmen class is decaying cannot be questioned and that this decay will spread itself, and is doing so, is equally clear. Query, has the above anything to say to it?

4. Consulting the experience of other Catholic Communities do we not see that the education of the children of the ouvrier class is in the hands of R. Communities? Is it not equally a fact that in the large towns, where this is preeminently the case, fully 75 per cent of the youth fall away, and the rest are held on by make shifts. Is it not a subject of much regret that the same two things — (The falling away of masses, and the unhealthy holding on of the few) are beginning to be facts in the large towns of Ireland. I say nothing of other Catholic Countries, where the Education of the masses was still more in the hands of Rel. Communities, and where the falling away has been great.

5. Your Lordship will naturally ask what do I propose, — Well, I always had a strong feeling, that the difficulty would be met by Parish Schools under supreme diocesan regulations — and with such appendages, and supplements, as time and experience would set up . . . by the close of a dozen or fifteen years, it would start a vigorous Catholic laity, an efficient body of secular teachers, and picked ecclesiastical students.

6. . . . the soul of the work would be the priest's interest in it. With that it would succeed, without it, it would not come to life. The providing school buildings, teachers, and funds to repair the one, and pay the others, would be in his charge — and it seems to me that with very rare exceptions, he could do so. In 1869 when the female . . . schools were reopened on the Downs, save the church buildings alone, there was no provision for teaching. To start the Toowoomba, Warwick, Dalby, Holy Cross, and Stanthorpe schools, the priests in charge had to look out for teachers; and, because they cared to do it, found them, and a way to pay them, until they got under the Board . . .

7. The advantages would be many; 1. the children would be well known to the Parish Priest. 2. living under lay teachers they would not be brought into contact with Religious which might beget contempt. 3. such as shewed a vocation for the Priesthood could be drafted at a certain stage to an ecclesiastical college — or kept on teaching some couple of hours' subjects and studying classics and philosophy.”(349)

Dunne never adopted this as official policy, even when he became Archbishop. This reluctant change was caused by the absolute control Dunne ultimately assumed and effectively wielded over the educational system of the religious teachers; by the high educational standards established by the religious teachers; and by the disturbing effect on Dunne of “worldly” Catholic schools in France conducted by lay teachers at Sainte Barbe for boys and a communal girls school, which he had inspected in 1881.

“I prefer our own system.”(350)

Dunne’s opposition to religious teachers resulted in several major disagreements with Quinn.(351) On one occasion, Quinn was even forced to order Dunne to accept the Sisters of Mercy in the Toowoomba parochial schools in 1873 after Dunne expressed his determination to preserve control of these schools.

“Now dear Rev. Mother, I wish it to be distinctly understood, from the very commencement, that I will interest myself to make the Sisters happy in Toowoomba . . . but I will not have any control in the school or interference in its management, unless completely subordinate to myself . . . I will therefore allow no programme of studies, no distribution of time, no alteration of classes between teachers or pupil-teachers, or no division or amalgamation of drafts or classes without my written consent for each act . . . In one word, the Sisters, if appointed, should, in all their connexion with the school, act exactly as the lay teachers have hitherto done, and as they are doing in the Non-Vested schools in Warwick, Dalby, etc.”(352)

Dunne eventually accepted religious teachers for girls but still preferred the clergy to educate the boys. This was demonstrated by his opposition to the transfer of St. Killian’s Boys’ Boarding School at South Brisbane under Father Corrigan in 1915 to the Christian Brothers. This school had been established in 1870.(353)

The abuse of episcopal authority by Quinn, and, to a much lesser extent by Dunne, also acted as a retarding influence on educational developments in Queensland.

(350) Letter, Father Dunne to Sister Mary Mel Mayne, 2nd. June, 1881, Brisbane Archdiocesan Archives.

(351) Letters, Bishop Quinn to Father Dunne, 23rd. December, 1873; 19th. November, 1875; 6th. November, 1876, Brisbane Archdiocesan Archives.

Letter, Father Dunne to Bishop Quinn, 8th. December, 1868, Brisbane Archdiocesan Archives.

(352) Letter, Bishop Quinn to Father Dunne, 10th. May, 1876, Brisbane Archdiocesan Archives. Letters, Father Dunne to Mother Bridget Conlan, 3rd. February, 1873; 12th. February, 1873; 15th. April, 1873, Brisbane Archdiocesan Archives.

(353) Letter, Father Dunne to his brother, Mr. David Dunne, 1st. February, 1880, Brisbane Archdiocesan Archives.

Bishop Quinn's abuse of his episcopal authority resulted in the withdrawal of 50 Sisters of St. Joseph from 11 convents and 13 primary schools in Queensland in 1880.(354)(355) The Sisters of St. Joseph were founded in Adelaide by Father Julian Tenison Woods in 1866 and invited to Queensland in 1869.(356) Their Superior, Mother Mary McKillop, accepted this invitation after Quinn promised to preserve their constitutions completely.(357) In contrast, Quinn stated

“ . . . when approbation would be sought for from Rome, (he) would have (the Sisters of St. Joseph) made a diocesan Congregation.”(358)

Mother Mary McKillop resisted diocesan and Board of General Education control of her schools. She believed that the isolation confronted by the Sisters, who were often young and immature, living in small communities scattered over extensive areas, demanded central training and control.(359)

“the whole of the Sisters of St. Joseph in Queensland have unanimously decided to place themselves under the Adelaide government even if it were necessary to leave the diocese for that purpose.”(360)

The Sisters of St. Joseph were determined to provide solid primary education to impoverished children in isolated rural areas, where there were frequently no priests and no other religious teachers. These small schools were staffed by two or three Sisters, governed centrally, with one general superior and dependent provincial superiors. Even Quinn was forced to praise the Sisters for their high teaching standards at St. Mary's school at South Brisbane, which was taken over by

- (354) Letter, Bishop Quinn to Father Tenison Woods, 2nd. July, 1875, Brisbane Archdiocesan Archives.
Letter, Bishop Quinn to Dr. Cani, 16th. March, 1879, Brisbane Archdiocesan Archives.
Letter, Bishop Quinn to Monsignor Kirby, December, 1879, Brisbane Archdiocesan Archives.
- (355) In 1880, a few Sisters of St. Joseph returned to Queensland to form a new diocesan religious congregation known as “The Holy Family”. These Sisters reopened their primary schools in Bundaberg and Bowen, but lack of students caused their withdrawal.
Letter, Bishop Quinn to Father Tenison Woods, 22nd. July, 1880, Brisbane Archdiocesan Archives.
Letter, Archbishop Dunne to the Sacred Congregation of the Propagation of the Faith, 12th. May, 1897, Brisbane Archdiocesan Archives.
- (356) O'Neill, G. Life of Mother Mary of the Cross, Sydney, Pellegrini and Co., 1931, page 25.
Letter, Bishop Quinn to Mother Mary McKillop, Brisbane, 20th. April, 1870, Brisbane Archdiocesan Archives.
- (357) Thorpe, O. Mary McKillop, London, Burns Oates, 1957.
- (358) Letter, Bishop Quinn to Dr. Cani, 2nd. March, 1875, Brisbane Archdiocesan Archives.
- (359) O'Neill, op. cit., pages 196–197.
- (360) Letter, Bishop Quinn to Dr. Cani, 2nd. March, 1875, Brisbane Archdiocesan Archives.

the Sisters of Mercy.(361) Mother Mary McKillop also disagreed with Quinn over the appointment of their only confessor, Dr. Cani, and the requirement that music be taught in their schools.

“(Cani) just talks at me as papa used to do.”(362)

“Poor children certainly do not require to be taught instrumental music.”(363)

Quinn directed his brother, Bishop Matthew Quinn of Bathurst, and Dr. Cani to refer the dispute to the Sacred Congregation of Propaganda in Rome.

“(Before he would) allow any relation of dependence (on an external authority) he would send back every one of the . . . Adelaide Sisters in Queensland. I want the Sisters of St. Joseph to come under the same system of government as the Sisters of Mercy, that is that the Bishop of the diocese in which they live would be their head superior next to the Holy See.”(364)

This Sacred Congregation of Propaganda had granted autonomy to the Christian Brothers and granted similar autonomy to the Sisters of St. Joseph.(365) Quinn retaliated by expelling the Sisters, while implying that their withdrawal was voluntary. The Sisters were reluctant to leave Queensland, but ultimately accepted Archbishop Vaughan’s invitation to Sydney.

This abuse of episcopal control by Quinn originated when Queensland became a separate diocese in 1859, the year of political separation from New South Wales. The new Episcopal See was established to conform with the principle that a separate ecclesiastical jurisdiction should be established where a separate civil jurisdiction existed. Episcopal control initiated the foundation of education, and influenced its internal government, development, position and policy. Episcopal control meant that no apostolic work could be undertaken in a diocese without the permission of its Bishop. This applied to all religious orders and societies.

This central control began as a necessary result of the economic and social origins of the

(361) Letter, Father Bucas to Mother Mary McKillop, Thorpe, op. cit., page 221.

(362) O’Neill, op. cit., page 66.

(363) Memorandum, McKillop to Father Tenison Woods, O’Neill, op. cit., page 123.

The Sisters of Mercy tended to emphasise music in their primary schools, particularly at All Hallows’. The Christian Brothers preferred singing for their primary students.

(364) Letter, Bishop Quinn to Dr. Cani, 2nd. March, 1875, Brisbane Archdiocesan Archives.

(365) Letter, Sacred Congregation of Propaganda in Rome to Mother Mary McKillop, 13th. June, 1876, O’Neill, op. cit., page 233.

colony, and continued as a strongly established dependence.(366) The obvious method of governing the Catholic population of the developing colony was through a Bishop. Catholic communities quickly depended on this central authority for guidance, direction, and the provision of schools and teachers. This was strengthened by the absence of any powerful, potentially aggressive native group, such as the Red Indians in North America. If such a group had existed, phases of settlement would have been more definite, with periods of expansion alternating with periods of consolidation. This would have resulted in the growth of local communities with a strong sense of independence, a tradition of self-reliant local and church government, and the means of providing services from local resources. As native opposition to settlement was virtually ineffective, the population spread rapidly and very thinly over an extensive area.(367) The provision of Catholic education was therefore beyond the means of local Catholic communities until the mid-twentieth century, by which time dependence on the Catholic hierarchy in Brisbane was firmly established.

Bishop Quinn created an education system which combined highly centralised effort with a fairly intimate central control. Quinn did this in spite of, or because of, this concept of episcopal authority that convinced him that absolutism was the most efficient administrative method. Quinn's monarchial, autocratic, and authoritarian opinion of his episcopal position, as expressed to Father M. McGinty,

“I am a sacred person. Anyone attacking my character commits a most gross and sacrilegious act,”(368)

resulted in six priests leaving the diocese permanently without permission in one year. When he was on a recruiting campaign in Ireland, he could not persuade any Irish priests to return to Queensland, resulting in foreign priests such as Cani, Bucas, Cassar, Canali, Mouton, Rossolini, Davadi and Loretucci being recruited from 1861 to 1871. When several Sisters of Mercy attempted

(366) It was only after Bishop Quinn's death in 1881, that Queensland was divided into three ecclesiastical districts, while further divisions increased the number of dioceses to the present five (Brisbane, Toowoomba, Rockhampton, Townsville and Cairns) after 1929.

(367) Anderson, *op. cit.*, preface, page IX.

(368) *The Australian Dictionary of Biography*, 1851–1890, 5, page 466.

Moran, *op. cit.*, page 596, spells this person's name as “McGinnety”.

to return to Ireland, he

“prevented them by command, manoeuvre, and even by intimidation.”(369)

Even the clergy publicly denounced Quinn’s abuse of influence and authority over the religious orders, and emphasised the possibility of religious teachers withdrawing from Queensland because of this abuse.(370)

The type of government adopted by the Sisters of Mercy enabled Quinn to control their external apostolic works.

“This religious Congregation shall be always subject to the authority and jurisdiction of the Diocesan Bishop, and the Sisters shall respect and obey him as their principal Superior after the Holy See . . . He or a Priest appointed by him shall duly attend to the government and good order of the Community in spirituals, and temporals. He shall watch over the exact observance of the Constitutions . . . and shall assist the Mother Superior with his council (sic) and advice in all weighty matters. She shall not undertake any matter of importance relating to the Convent or Community without the consent of the Bishop.”(371)

However, Quinn abused this control. For example, the absence of a male religious teaching order in Queensland until the arrival of the Christian Brothers in 1875 resulted in the Sisters of Mercy approaching Quinn for permission to allocate a room at All Hallows’ school for a civil service class for boys.(372) The Sisters wished to permit boys as well as girls to have the advantage of their teaching. Quinn rejected this request because his strict cloister or enclosure policy which he imposed on the Sisters prevented any contact with males. This policy extended to refusing the Sisters to raise finance by bazaars which would involve them with the public, to conducting picnics outside school grounds, and to having males sing in their church choirs.(373) Quinn even assumed additional power when there were not seven professed Sisters of Mercy in a community

(369) O’Farrell, P. J. The Catholic Church in Australia – a short history, 1788–1968, Melbourne, Nelson, 1968, page 97.

(370) Brisbane Courier, 17th. June, 1880.

(371) Sisters of Mercy, Rule and Constitutions of the Religious Sisters of Mercy, Part II, Chapter I, Handwritten copy from Dublin in 1861. This was virtually identical with two additional copies printed in Dublin and forwarded to Queensland in 1870 (with a local appendix attached in 1886) and 1924, Sisters of Mercy Archives, Bardonia.

(372) Mother Bridget Conlan’s Diary, 25th. August, 1870, Sisters of Mercy Archives, Bardonia.

(373) Letter, Mother Vincent Whitty to Reverend Mother, 18th. May, 1864, Sisters of Mercy Archives, Bardonia.

to conduct an election by

“ . . . (nominating) the Mother Superior, and the other principal officials of the Convent.”(374)

Dunne also abused his religious authority when the Sisters of Mercy constantly petitioned him to extend their primary education role to include boys through to Scholarship classes. Dunne rejected the petition, enforced Quinn’s cloister policy on the Sisters, and even refused a request for “men from the army” to conduct school drill classes.(375)

Centralisation of control increased the number of interventions by local and central authorities in the internal life and affairs of the religious order. Recourse to ecclesiastical authorities became more numerous, and with them a concentration of power in the hands of the Bishop who often had little knowledge of the order and was not personally familiar with the way of life of its members.

B. THE EFFECT OF UNPROGRESSIVE OFFICIAL OPINION

“The determining reason for the persistence of the pupil-teacher system in Queensland was simply that official opinion took an extremely long time to accept ideas which had been accepted almost everywhere else.”(376)

These ideas involved training in a Teachers’ College before entry to teaching, with these cultural, scientific and professional studies following a complete secondary education.

Because Queensland was enjoying a prosperous period economically from 1876 to 1889 due to overseas loans and the mining boom, the Agent-General in London, and Bishop Quinn, and later Archbishop Dunne, were able to recruit trained teachers from among the influx of migrants. In fact, Quinn capitalised on the concessions granted by the immigration authorities and recruited trained lay teachers as assisted immigrants.(377) These Teacher College trained “imported”

(374) Sisters of Mercy, Rules and Constitutions of the Religious Sisters of Mercy, Part II, Chapter III, Sisters of Mercy Archives, Bardon.

(375) Letter, Archbishop Dunne to Mother Patrick, August, 1882, Brisbane Archdiocesan Archives.

(376) Anderson, *op. cit.*, page 24.

(377) Queensland Parliamentary Debates, 15, 1873, page 435.

Attorney-General, Mr. Ratcliffe Pring, discussed Quinn’s recruitment in the Legislative Assembly during the debates on the “Non-Vested Schools Abolition Bill”.

Queensland Parliamentary Debates, 16, 1874, page 503

One “imported” teacher, Mr. J. W. Long, headmaster of St. James’s, Fortitude Valley, enjoyed a high reputation in Queensland.

Brisbane Courier, 12th. February, 1874, page 2.

Letterbook of the Inspector-General, 15th. June, 1868.

Report of the Board of General Education, 1868, Votes and Proceedings, Queensland Legislative Assembly, 1869, page 18.

teachers and the pupil-teachers in State and non-State schools placed teacher/student ratios in a favourable position. Consequently, the comment at the 1874 Royal Commission on Education that a "Training College" be established, was rejected.(378) The Inspector-General, Mr. J. G. Anderson, and the majority of State Inspectors were products of the Teachers' Colleges in Britain, and they supported the recruitment of overseas teachers. In 1879, Mr. Anderson stated

"No training college has been established but the want of such an institution is not seriously felt as the supply of experienced trained teachers from the mother country still proves sufficient for our requirements."(379)

This was supported by the new Inspector-General, Mr. D. Ewart, in 1883.

"There seems to be no difficulty in getting as many men of that kind as we require and, therefore, as we could not train them up to the standard for a much larger outlay than the cost of passage, it seems well to continue to draw a supply of teachers from the mother country."(380)

With the deficiencies of the existing system increasing and becoming more apparent, pressure mounted for the establishment of a Teachers' College. In 1891, the University Commission recommended the establishment of a Teachers' College "without delay"; the Queensland Teachers' Union passed unanimous resolutions to the same effect at its annual conference; some State Inspectors supported these comments; and all these were even supported, on occasion, by Mr. Anderson and Mr. Ewart themselves.(381) However, despite a promise from the Minister for Public Instruction as early as 1889 to establish a Teachers' College, no positive action resulted, and teacher training continued under totally inadequate conditions. The inspection of European schools in 1897 by Mr. Ewart was responsible for this inactivity.

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- (378) This Commission recommended that a central Teachers' College be established in Queensland for the training of State and non-State teachers, although it did not recommend it as a substitute for the pupil-teacher system.
Report of the Royal Commission on Education, Queensland, 1875, page 202, Queensland State Archives.
- (379) Report of the Secretary for Public Instruction, 1879, Votes and Proceedings, Queensland Legislative Assembly, 1880, Volume II.
- (380) Report of the Secretary for Public Instruction, 1883, Votes and Proceedings, Queensland Legislative Assembly, 1884, Volume II, page 526.
- (381) Votes and Proceedings, Queensland Legislative Assembly, 1891, Volume III, page 825.
Brisbane Courier, 13th. January, 1891.
Brisbane Courier, 10th. January, 1895.
Queensland Parliamentary Papers, 1902, Volume I, page 665.
Brisbane Courier, 3rd. July, 1895.
Votes and Proceedings, Queensland Legislative Assembly, 1891, Volume III, page 859.

“ . . . nothing in the professional working of the schools struck me as noteworthy compared with the ordinary conditions of our own schools; but I was somewhat impressed with the buildings and their equipment.”(382)

Even the radical reform in Victoria and New South Wales failed to arouse the Queensland Government. The attacks on the Victorian education system led by Mr. Alfred Deakin and Mr. David Syme in 1898 and 1899, the Fink Commission which followed from 1899 to 1901, Professor Francis Anderson’s criticism of the New South Wales system in 1901 and the Knibbs-Turner Commission which followed from 1902 to 1903, condemned the ineffective teacher training.(383) Knibbs recommended that the pupil-teacher system be replaced entirely by Teachers’ Colleges. In New South Wales and Victoria, new, progressive Directors of Education implemented this recommendation, which resulted in the Queensland Teachers’ Union openly disputing with Mr. Ewart and publicly supporting the reforms in teacher training being adopted by New South Wales and Victoria.(384) Mr. Ewart discounted

“the unrest that exists in the educational world,”(385)

by referring to the conflicting opinions among the reformers and ignoring the reforms in the other States. Mr. Ewart defended the practical experience provided to the pupil-teacher in Queensland.

With such attitudes prevailing, the establishment of a Teachers’ College was regarded as unnecessary and uneconomic, and resulted in the number of pupil-teachers increasing in State and non-State primary schools. By 1909, the number of applicants for teacher training in State schools justified the introduction of a competitive examination where selection depended on academic merit rather than on the chance vacancy at a particular school. This improved the standard required for entry to teaching.(386) The development of secondary schools by 1914 had also begun to weaken the rationale behind the pupil-teacher system, as secondary education enabled students to obtain the general education which they had previously lacked and had been required to acquire while teaching.

(382) Votes and Proceedings, Queensland Legislative Assembly, 1898, Volume I, page 959.

(383) Austin, op. cit., pages 247–257.

(384) Queensland Education Journal, February, 1900.

Queensland Education Journal, September–November, 1901.

(385) Queensland Parliamentary Papers, 1902, Volume I, page 650.

Queensland Parliamentary Papers, 1903, Volume I, page 541.

(386) This was never applied to the Catholic education system.

C. THE EFFECT OF AN INCREASING CATHOLIC POPULATION AND LIMITED FINANCES ON AN EXPANDING CATHOLIC EDUCATION SYSTEM

The population of Queensland at separation in 1859 was estimated at 25,000.(387) In 1861, the population was 30,059 in an area of 675,000 square miles, with 7,676 being Catholics, of whom 29.7 per cent were illiterate.(388) By 1864, the population had doubled.(389)(390) By 1871, the population had increased by 299.56 per cent to 120,104, and by 77.80 per cent to 213,525 in 1881.(391) The Catholic population increase from 7,676 in 1861 to 54,376 in 1881 was largely through the efforts of Bishop Quinn, who took advantage of Clause 20 of the “Alienation of the Crown Lands Act, 1860”, which linked the sale and occupation of extensive tracts of pastoral and agricultural land with subsidised migration.

“a land order of £ 18 (up to 32 acres) for any adult from Europe who landed in Queensland, but not at the expense of the Colony.”(392)

Quinn believed he would settle extensive areas in his diocese with Catholics and contribute to relief in Ireland, which was experiencing a famine.(393) Quinn established the Queensland Immigration Society, with Father Patrick Dunne of Tullamore being his first agent in Ireland, followed by his brother, Father Matthew Quinn, followed by Father Robert Dunne, his successor in Queensland. Through this Society, Quinn arranged for 3,600 Irish Catholics to settle in Queensland. The State-sponsored schemes attracted 5,200 immigrants. The population in Queensland was 30,000, while the Irish Catholic intake was 2,000 per year.(394) The Colonial

(387) Coghlan, T. A. and Ewing, T. T. The Progress of Australasia in the Nineteenth Century, Toronto and Philadelphia, 1903, page 177.

(388) Votes and Proceedings, Queensland Legislative Assembly, 1872, page 997. Queensland Sessional Papers, 1863.

The illiteracy figure was only an estimate, as it was calculated from the number signing the Marriage Register with an “X”.

(389) Second Census of the Colony of Queensland, 1st. January, 1864, Votes and Proceedings, Queensland Legislative Assembly, 1864, page 636.

(390) Weedon, T. Queensland Past and Present, Brisbane Government Printer, 1867, page 79.

(391) Laverty, J. R. “The Queensland Economy, 1860–1915”, Prelude to Power, Murphy, D. J., Joyce, R. B. and Hughes, C. A. (eds.), Brisbane, 1970, page 29.

(392) Boland, T. “James Quinn, first Queensland Bishop”, Catholic Leader, 25th. November, 1979, page 6.

(393) The traditional escape route to the United States in such crises was closed because of the American Civil War.

(394) Select Committee on Immigration, Votes and Proceedings, Queensland Legislative Assembly, 1863.

Secretary, Mr. Robert Herbert, refused to permit Queensland to be transformed into what the anti-Quinn Queensland Times in Ipswich called “Quinnland”. Herbert terminated the Queensland Immigration Society.(395)

Quinn retaliated by exerting pressure on State officials to ensure that Queensland Government migration schemes recruited in Ireland as well as in other parts of Britain. The former Government Agent, Mr. Jordan, had deliberately avoided Ireland when recruiting migrants.(396) Mr. Charles Lilley publicly commented

“ . . . 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.”(397)

The migration schemes produced an extraordinary population growth, despite the continuing loss to the southern States.(398)

MIGRANTS RESPONDING TO THE QUEENSLAND GOVERNMENT’S CAMPAIGN

FROM 1861 TO 1885

	English	Scottish	Irish	Foreign	Total
Adults	65,952	14,645	37,317	11,880	129,794
Children from 1 to 12 years	16,656	4,006	4,664	3,638	29,964
Infants	3,213	779	976	583	5,551
Total	85,821	19,430	42,957	16,101	164,309

(399)

In 1886, there were 77,000 Catholics in Queensland out of a population of 322,853.(400)

(395) A detailed discussion of the Queensland Immigration Society was undertaken by Boland, T. P. The Queensland Immigration Society, D. Eccel. History thesis, Gregorian University, Rome, 1960.

(396) Speech of Mr. J. Taylor, Legislative Council, Queensland Parliamentary Debates, XIX, 31st. August, 1875, page 1139.

(397) Brisbane Courier, 10th. September, 1869.

(398) A large proportion of the migrants drifted to Sydney and Melbourne. Their more extensive histories and development offered more opportunity, while the gold discoveries was an added incentive.

Morrison, A. A. “Queensland – A Study in Distance and Isolation”, Melbourne Studies in Education, 1906–1961, Melbourne University Press, 1962, page 196.

(399) Votes and Proceedings, Queensland Legislative Assembly, 1886, Volume II, page 902.

(400) Boland, T. “James Quinn, first Queensland Bishop”, Catholic Leader, 25th. November, 1979, page 6.

“(Queensland was) . . . the immigrant colony of Australia during the 1880’s . . . ”(401)

“Until 1890, immigration made by far the greatest contribution to population growth (in Queensland), providing almost 70 per cent of the new population, in contrast to about 40 per cent for Australia as a whole.”(402)

The 1891 Census indicated that Queensland had a population of 393,718, an increase of 84.39 per cent, while the percentages of European nationalities of total European-born were English – 45.5; Scottish – 13.5; Irish – 26.1; Welsh – 1.3; German – 9.1; Scandinavian – 3.1; and other Europeans – 1.4.(403) The results of this census indicated that previous population figures were largely overestimated. By 1901, the population had reached 503,266.(404) The Catholic population was 120,663, with the Catholic population in Brisbane being 16,424.(405)

“The leaders in government, business, education, religion, trade unionism, and the cultural and social life were mainly immigrants.”(406)

In 1901, there were a significant number of children under 15 years.

THE NUMBER OF CHILDREN IN QUEENSLAND IN 1901 ACCORDING TO
RELIGIOUS DENOMINATION

	Number of children under 15 years according to religious denomination	Percentage of the total religious denomination
Anglican	70,511	38
Catholic	45,919	38
Presbyterian	21,212	37
Methodist	19,694	42

(407)

The 1901 census did not support the claims of secularism, religious indifference and Church decline so frequently stated, as Catholicism was the only major religious denomination to retain

(401) Lawson, R. L. Immigration into Queensland, 1870–1890, B. A. (Hons.) thesis, University of Queensland, 1963, page 1.

(402) Lavery, op. cit., page 7.

(403) Votes and Proceedings, Queensland Legislative Assembly, 1892, Volume III, page 767.

(404) Votes and Proceedings, Queensland Legislative Assembly, 1902, Volume II, page 905.

(405) Ibid., pages 1120 and 1124.

(406) Lawson, R. L. An Analysis of Brisbane Society in the 1890’s, Ph. D. thesis, University of Queensland, 1970, page 460.

(407) Ninth Census of Queensland, 1901, Votes and Proceedings, Queensland Legislative Assembly, 1902, Volume II, page 876.

its proportion of the total population at 25 per cent.(408)(409)

People in Queensland did not consider mutual protection and centralisation, and they dispersed from the beginning, forming a scattered population pattern according to economic opportunities.(410) This dispersion, combined with the extensive nature of Queensland, the different sizes of the cities and towns, the varied resources, the diverse occupations of the people, and the dramatic population increases, made it difficult to devise an education system which was uniformly applicable to every place and child. The Catholic education system was further aggravated by its limited finances, which had existed from political separation, and which continued throughout the nineteenth century, and into the early twentieth century. Cardinal Moran described Queensland in 1859

“as the poorest of the Australian Sees and without even the ordinary resources (of a diocese).”(411)

Dr. K. I. O’Doherty, at the opening of the Christian Brothers’ St. Joseph’s school, Gregory Terrace, stated

“(Queensland) at the time of separation was little better than a wilderness; the Catholic population was in truth poor and weak . . . in wealth and influence.”(412)

Migration provided the Catholic population with numerical strength, but not economic or social strength.

The importance of State aid to the Catholic education system was demonstrated in three different ways. Firstly, prior to the three Sisters of Mercy parochial schools gaining recognition from the Board of General Education in 1867, Bishop Quinn had been unable to pay lay teachers.(413)(414) Quinn had also been reluctant to construct new schools and recruit lay

(408) *Ibid.*, page 875.

(409) Government of Queensland, Our First Half-Century – A Review of Queensland Progress based upon official information, Brisbane, Government Printer, 1909, pages 15–17.

(410) Coote, W. History of the Colony of Queensland from 1770 to the close of the year 1880, Brisbane, William Thorne, 1882, Volume I, page 15ff.

Durack, M. Kings in Grass Castles, London, Constable, 1959, Chapter 8.

Jack, R. L. Northmost Australia, Melbourne, Robertsons, Volume I, Chapters 42–46.

Palmer, E. Early Days in North Queensland, Sydney, Angus and Robertson, 1903, Chapters 5–6.

Russell, H. S. The Genesis of Queensland, Sydney, Turner and Henderson, 1888.

(411) Moran, *op. cit.*, page 596.

(412) Brisbane Courier, 19th. June, 1880.

(413) Report of the Board of General Education, 1867. Notes and Proceedings, Queensland Legislative Assembly, 1868, page 577.

(414) Letter, Mother Vincent Whitty to Sister Mary Evangelist, Baggot Street, Dublin, 17th. May, 1864, Copy of original, Sisters of Mercy Archives, Bardonia.

teachers until he had acquired finance.(415) The Board provided salaries of pupil-teachers and certified teachers and provided textbooks and teaching aids, with the parish being responsible for the construction and maintenance of schools.(416) The Sisters of Mercy also received £ 18/5/- per year from the Queensland Government for each orphan at St. Vincent's, Nudgee.(417) As only 6 Sisters were receiving salaries from the Board in 1867, and Mother Vincent Whitty, as head teacher of St. Stephen's school, was receiving only £ 125 per year, expenditure outweighed income.(418) In 1879, the number of Sisters of Mercy receiving salaries from the Board of General Education was only 24.(419) Secondly, Catholics were experiencing extreme difficulties in maintaining their schools. For example, Father Dunne was constantly informing the Board of General Education of the poverty of the Irish community in Toowoomba and the necessity of State aid.

“(Their numbers declined markedly) at the Irish Town non-vested school as it was harvest time when children (were) kept at home either to help in the fields, or to mind the house and the younger children while the mother (was) occupied at farm work.”(420)

When Dunne replaced the school fees of 6 pence to 1 shilling a week by a collection

“ . . .the number in attendance nearly doubled itself.”(421)

The comment expressed by Brother J. Barrett of the Christian Brothers, was evidently applicable to most Catholic communities in Queensland.

“As to expense, take, say a town of 7000 population, such as Ipswich, and consider what the Catholics have done for their children. The schools and convent of the Sisters of Mercy cost over £ 6,000 and the Brothers' school and house over £ 3,000;

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- (415) Letter, Bishop Quinn to his brother Dr. Matthew Quinn, 28th. November, 1867, Brisbane Archdiocesan Archives.
- (416) Memorandum of the Attorney-General, 10th. October, 1873, Votes and Proceedings, Queensland Legislative Assembly, 1874, Volume II, page 295.
- (417) Report on Orphan Schools, 1866, Votes and Proceedings, Queensland Legislative Assembly, 1867, Volume II, page 9.
- (418) Report of the Board of General Education, 1867, Votes and Proceedings, Queensland Legislative Assembly, 1868, page 577.
- (419) Return of Teachers employed on the 1st. May, 1879, Votes and Proceedings, Queensland Legislative Assembly, 1879, Volume II, pages 11–12.
- (420) Letter, Father Dunne, Patron of the Irish Town Non-Vested school, to the Board of General Education, 7th. December, 1871, Non-Vested School Files, 38/3127, Number 63, Queensland State Archives.
- (421) Letter, Father Dunne to the Board of General Education, 23rd. February, 1872, Brisbane Archdiocesan Archives.

in addition, consider what the people have to pay in fees, and all this from a Catholic population of about 2,000 persons.”(422)

Thirdly, the financial problems became so acute that the Reports of the State Inspectors indicated in 1875 pupil-teachers in Catholic schools were being dismissed, and their positions were either not replaced, or were accepted by voluntary unpaid assistants.(423)

Possibly, if Bishop Quinn had adopted a more realistic education expansion policy, and developed the system within reasonable and workable limits, the financial situation would not have been so acute. His “expand at any cost” policy and his ignorance of the difficulties associated with establishing and maintaining schools was blatantly demonstrated in a letter to Dr. Cani in 1875.

“The condition of the church in this diocese and its position as regards Protestant and Catholic Society, having a convent school well conducted in almost every town within a thousand miles of Brisbane, is such as does not, I believe, exist in any other diocese under Propaganda, so recently created as that of Brisbane, and I believe in very few of the older Bishoprics either in or out of Europe. You will find, I say, very few dioceses in which there is so large a proportion of convent schools as compared with the Catholic population, and where Religion and Education, in an unendowed Church, is so flourishing and so independent of all secular authority. I question if you find one where so much reverence is shown to the Catholic Religion as there is in the diocese of Brisbane.”(424)

By 1875, Quinn had 30 Catholic schools with the Sisters of Mercy having 12 schools with 2,196 students; the Sisters of St. Joseph having 12 schools with 1,404 students; and lay teachers controlling 6 boys’ schools with 700 students. In a scattered population of less than 50,000, Quinn was providing for Catholic education, at least in figures.(425) At Quinn’s death in August, 1881, the Sisters of Mercy were teaching 5,623 boys and girls in 39 schools, with lay teachers having 714 boys in 6 schools, and the Christian Brothers having 173 boys at Gregory Terrace.(426) The total student population was 6,510.(427).

In marked contrast to the dramatic educational expansion directed by Bishop Quinn,

(422) Barrett, J. (Brother), “Queensland”, Christian Brothers’ Educational Record, 1893, page 479, Christian Brothers’ Provincialate, Indooroopilly.

(423) Votes and Proceedings, Queensland Legislative Assembly, 1876, pages 840–841.

(424) Letter, Bishop Quinn to Dr. Cani, 2nd. February, 1875, Brisbane Archdiocesan Archives.

(425) Boland, T. (Father), “The Place of Christian Brothers in Queensland”, Lecture, Banyo Seminary, Brisbane, 1975, page 3, Banyo Seminary Library.

(426) The Australian, 7th. January, 1882.

(427) O’Donoghue, E. M. The Development of Church Schools in Queensland, page 32.

the episcopate of Archbishop Dunne from 1882 to 1911 was characterised by slow educational progress, cautiousness in administration, and his unwillingness to assume responsibility for positive forward planning. This inactivity changed when Duhig became Coadjutor Archbishop of Brisbane in 1912 and relieved the aging and ailing Dunne.(428) Dunne had almost completed a decade as Archbishop before a new school was established. Only ten new schools were established during his episcopate, which was less than half the number established by Quinn.(429) Dunne's educational policy of consolidation resulted from his desire to settle Irish Catholic immigrants in rural areas before establishing schools and his desire to preserve the physical and spiritual health of the religious and laity. Dunne had been shocked that in the first ten years of his episcopate, 12 Sisters of Mercy in their twenties and thirties had died through physical exhaustion.

“My primary object . . . is . . . the preserving of the spirit of religion and piety in the community. That is far more to me than the extra success or otherwise of the schools and other outside duties.”(430)

Dunne's inactivity, consolidation policies, and recurring ill-health were not reflected by the expansion which actually occurred in all areas of Catholic life in Queensland from 1882 to 1911.

THE CATHOLIC POSITION IN QUEENSLAND – 1860, 1878, 1910

	1860	1878	1910
Catholic Population	7,676	47,256	97,000
Churches	4	49	102
Schools	3	33	67
Presbyteries	2	21	30
Colleges	0	1	10
Convents	0	20	20
Orphanages	0	2	1

(428) The clergy complimented Dunne in 1914 on his fifty years in Queensland, his Diamond Jubilee as a priest, and his age of 85 years, but also regretted his enforced absences. The Age, 3rd. October, 1914.

(429) The schools included Wooloowin (1890), Sandgate (1893), Bundaberg (1897), Southport (1901), Beaudesert (1902), Toowong (1903), Holy Name, Toowoomba (1906), Rosalie (1907), Goodna (1910), and Goondiwindi (1911).

(430) Letter, Archbishop Dunne to Mother Mary Borgia, June, 1905, Brisbane Archdiocesan Archives.

	1860	1878	1910
Industrial Schools	0	1	1
Priests	2	28	56
Ecclesiastical Students	0	6	No reliable figures
Christian Brothers	0	5	44
Sisters of Mercy and Sisters of St. Joseph	0	130	362
Male lay teachers	3	23	31
Female lay teachers	0	37	120
Hospital (Mater Misericordiae)	0	0	1
Asylum (Magdalen)	0	0	1
Children attending Sisters of Mercy Schools	No reliable figures	No reliable figures	6,728
Children attending Christian Brothers' Schools	No reliable figures	No reliable figures	1,548

(431)

The Queensland Government financial allocation to Catholic schools did not increase correspondingly with the expansion of the Catholic education system, nor was it the equivalent provided to State schools. For example, the 1879 Report by the Minister for Public Instruction indicated that the annual expenditure on each student in a State school was £ 6. 5s. 5½d., while it was £ 2. 9s. 0d. in a Catholic school. In 1879, the Queensland Government allocated £ 115,089. 8s. 8d. for primary education after imposing taxes on the entire Queensland population. However, only £ 5,936. 14s. 3d. or 5 per cent was allocated to Catholic schools.(432)

The withdrawal of all Queensland Government financial assistance to non-vested Catholic schools from the 31st. December, 1880 intensified the financial inadequacy of Catholic authorities.(433)

(431) The 1878 figures were for the whole of Queensland, while those for 1910 were only for the southern area, below the 24th. degree of latitude.

Report, (author unknown), 1911, Brisbane Archdiocesan Archives.

(432) Report of the Minister for Public Instruction, 1879, Votes and Proceedings, Queensland Legislative Assembly, 1880, page 25.

(433) State Education Act, 1875, Queensland Government Gazette, 11th. September, 1875.

“On today, our schools cease to derive any benefit from the education grant. Henceforth our condition among our fellow-colonists will be exceptional. There will be one law for English, Scotch and Germans, and another for Chinese, Polynesians, Aborigines and Irish . . .”(434)

“You will be obliged by the machinery of legislation to pay a quarter of the entire costs of giving the children of your fellow colonists an education which is more than twice, very nearly three times, as expensive as that which is now given to your own children; and in return for this heavy impost, we will give you the right to send your children to the State schools, a right which we know beforehand that you will not use, and which will, therefore, be of no value to you . . . How fully such legislation justifies the British boast that all are equal before the law.”(435)

The early 1880's witnessed the dismissal of more pupil-teachers because of the financial situation, and larger student numbers in Catholic schools because of the population increase. The seriousness of the financial situation was highlighted by Archbishop Dunne's comment.

“ . . . it would be only leading you astray to hold out any hope of our being able to continue . . . aid to . . . schools from the Parochial school fund.”(436)

As the majority of Catholic schools in this period were parochial primary schools, these adverse financial conditions were to continue. The local clergy and community were responsible for purchasing property, providing, maintaining and insuring the school, repaying loans, maintaining the religious teachers, and remunerating lay teachers.

The ecclesiastical sanctions ensuring that Catholic parents sent their children to a Catholic school further aggravated the financial situation of the Catholic education system, the problem of increasing student population, the ratio of teachers to students, and prompted the retention of the pupil-teacher system.

“We must not have the National School System for our children . . . though our children must learn reading and writing, and arithmetic, and history, and whatever else may be thought desirable, they must learn as Catholic children, and this they cannot, unless they are constantly breathing the atmosphere of their religion.”(437)

(434) Letter, Bishop Quinn to Mr. A. H. Palmer, Minister for Public Instruction, 31st. December, 1881, *The Australian*, 8th. January, 1881.

(435) Letter to the Editor, *The Australian*, 23rd. October, 1880.

(436) Letter, Archbishop Dunne to Reverend Mother, All Hallows', 28th. May, 1882, Brisbane Archdiocesan Archives.

(437) Polding, J. B. "The Pastoral Letter on the proposal to legislate for Public Education, 1859", O'Farrell, P. J. (ed.) *Documents in Australian Catholic History, 1788–1884*, Melbourne Gregory Chapman, 1969, Volume I, page 209.

Pope Pius IX published the encyclical Quanta Cura with its attached Syllabus of Errors in 1864.

This condemned the belief that education should be

“subjected to the civil and political power . . . (and that Catholics) would approve of the system of educating youth unconcerned with Catholic faith and the power of the Church.”(438)

In 1885, the Plenary Council decreed that Catholic parents who without just cause sent their children to a State school were to be denied Absolution in the Sacrament of Penance.(439)

D. THE EFFECT OF POLITICAL DISINTEREST

Education did not play a major role in the politics of any political party in Queensland prior to 1914, and consequently revolutionary or alternative approaches to education were not acceptable to any major party. This lack of interest was intensified by the relative unimportance attached to educational developments by the press, with the exception of publishing examination results; the Education portfolio enjoying less prestige than others, and being ranked last in 1915, resulting in Education Ministers concentrating their interests on ascending the political ladder; and the procedure of Education Department Heads having to loyally implement the policies of their Ministers. Education only became of interest to the voting public when State aid became a political issue.

When prominent individuals interested in education had political power, there was some progress, otherwise retrogression was unavoidable. Educational change in Queensland normally resulted from financial considerations and pressure of numbers, rather than from educational theory or public opinion. The initiative in education usually belonged to a few visionary administrators, rather than teachers, theorists, or politicians. The utilitarianism of most political, educational and religious leaders in Queensland from 1859 to 1914 resulted in the acceptance that basic skills and factual knowledge were more important than developing teacher training facilities. The extreme conservatism of these leaders also resulted in modification being stressed against radical reform; professional apathy to change; the preference of formal teaching methods to functional methods; and delays in the progress of teacher training. These leaders also resisted

(438) Pope Pius IX, 1864 Syllabus of Errors, Catholic Encyclopaedia, Volume XIV, pages 368–369.

(439) This decree was still being enforced in the late 1950's.

external influences, such as the educational and psychological research of Wundt, Catell and Montessori, the progressive recommendations of national and international conferences and visiting interstate and overseas visitors; and the new trends in other Australian States. The official attitude was a rather self-satisfied one – a total conviction that Queensland had a first class education system. This was despite primary school student attendance fluctuating; expenditure on education remaining unaltered for lengthy periods; and educational standards appearing to fall behind those of other Australian States.

A survey of election speeches delivered from 1863 to 1910 revealed a fairly complete unanimity on the significant issues of the period, namely manhood suffrage, State-aid to denominational schools, transport, provision of labour, and land alienation. The only reference to the Catholic education system in the Queensland Legislative Assembly in this period occurred in October, 1891, when Mr. Morehead claimed

“the Catholics . . . had risen to the occasion, and had established schools which were second to none in Queensland.”(440)

No distinct interest was displayed in teacher training.(441) Even the limited ideals and ambitions of the Labor and non-Labor parties towards education could not always be implemented because of the calibre of those selected to translate the policies into practical legislation.(442)

Prior to 1915, the non-Labor Governments in Queensland were preoccupied with primary education for moral and social reasons, mainly, to keep children off the streets and prepare them for a lowly status as adults. These non-Labor Governments preferred Grammar schools with a liberal education for the elite; the limitation of lower class children in secondary schools; the allocation of finance to primary schools; and vocational and practical education instead of academic education. These non-Labor Governments frequently decreased expenditure on education and reduced scholarships, as they had no interest in education developing as a revolutionary instrument to change society, while permitting dominant individuals such as McIlwraith, Philip, Griffith and Lilley to determine educational developments. The only genuine

(440) Moran, *op. cit.*, page 869.

(441) Morrison, A. A. “Politics in Early Queensland”, Journal of the Historical Society in Queensland, Volume IV, December, 1950, Number 3, page 297.

(442) Murphy, D. J. (ed.) Labor in Politics – the State Labor Parties in Australia, 1880–1920, University of Queensland Press, 1975, page 8.

display of concern by the Queensland Government for the educational standards in State and non-State primary schools was the inclusion of two questions on education in the 1891 and 1901 census schedules. These sought to ascertain the proportion of the population that were literate and the proportion of children between 6 and 11 years attending school. The Reports indicated that almost every child was receiving limited primary education, but that a high proportion of the population were barely literate.(443)

The Labor Governments prior to 1915 were preoccupied with practical, utilitarian, technical, commercial and industrial education. They demanded free institutions to educate the poorer classes, and insisted that the upper class finance its own and higher education. They also regarded over education and social mobility as being dangerous to egalitarianism. The Labor movement accepted the platform of free, compulsory education for the 1893 elections and

“ . . . wished to protect the child who was unable to protect itself from being robbed of its education in consequence of the impoverishment of its parents.”(444)

The 1912 election in Queensland increased the number of Catholics in the Labor caucus. This, combined with the Freemason strength among the Liberals and the introduction of compulsory Bible reading into State schools, caused Catholics to regard the Labor Party more favourably. Although Irish Catholics were the group from whom Labor hoped to receive support, the Labor Party never attempted to solicit support from Catholics, and firmly maintained that religion should be divorced from politics. Although there was no indication that the Labor Party would deviate from its platform of free, compulsory and secular education, the presence of Catholics like Ryan, Theodore, McCormack, Fihelly and Lennon among its leaders caused the Catholic newspapers and clergy to support Labor in the hope of receiving State-aid if it secured Government.

E. THE EFFECT OF ECONOMIC FLUCTUATIONS

Queensland had peculiar features of its own superimposed. Fluctuations occasioned by economic depressions and drought were extreme as the State was directly dependent on pastoral,

(443) Report, Eighth Census of the Colony of Queensland taken on the 5th. April, 1891, Queensland State Archives.

Report, Ninth Census of Queensland taken on the 31st. March, 1901, Queensland State Archives.

(444) Worker, 19th. April, 1893.

agricultural and mineral resources, with an initial comparative lack of interstate and overseas interest and investment. Finance was limited in the thinly populated and remote State, and education in Queensland, particularly teacher education, was dependent on economic developments. This situation was not eliminated with the passing of the initial pioneering stage, but persisted well into the 1900's.

From 1859 to 1910, the tasks of development in Queensland were so great and the subsistence level so close to the survival margin, that there was little finance available for anything but the bare necessities of primary education. It was only after the first major gold discovery at Gympie in 1867, followed by further rich discoveries during the following fifteen years, that the economy was placed on a sound, continually expanding basis. In 1872, Bishop Quinn attributed the economic progress to the mineral discoveries.(445)

From 1880 to 1910, Queensland's economic development was dictated more by the recently initiated investment from southern States and British companies based there, than from local investment. This drain of capital and profit from Queensland resulted in Queensland effectively forfeiting control of its own destiny and becoming economically depressed again.

The borrowing of the State Governments reduced credit and created the severe Australia-wide economic depression in the 1890's. Beginning in Melbourne in mid-1891, the depression had, by 1893,

“culminated . . . in a monetary crisis, by far the most serious that had ever been experienced in the Australian colonies.”(446)

Following the drift in public finances from 1889 to 1892, and the uneasy feeling about Queensland's economic progress, drastic measures were proposed, with disastrous effects on education, and teacher education in particular. The Catholic education system in Queensland retrenched numerous lay teachers, curtailed all recruitment of lay teachers, withheld the very limited number of promotions, and reduced the salaries of lay teachers.(447) Children under 6 years of age were no longer admitted to primary schools, and school construction virtually

(445) Letter, Bishop Quinn to Mother Vincent Whitty, 4th. November, 1872, Brisbane Archdiocesan Archives.

(446) Clark, C. M. H. (ed.) Select Documents in Australian History, 1851–1900, Sydney, Angus and Robertson, 1955, page 295.

(447) Votes and Proceedings, Queensland Legislative Assembly, 1892, Volume II, page 606.

ceased. Children under 6 years of age were not readmitted until the end of 1895; salaries were not restored until the end of the decade; while some of the other “temporary” losses were of even longer duration. The depression resulted in larger classes and more crowded schools. It also became more difficult for children from working class backgrounds to advance educationally because of the cost of books, the reduction in scholarships from 120 to 52, and the temporary closing of entry into the teaching profession.(448)

“Economic depressions hit education first and hardest, and it takes a long time for education to recover from the silent wasting of periods of financial stringency.”(449)

Labor disputes in the early 1890’s, an eight-year drought culminating in the disastrous year of 1902, two unprecedented and widespread floods in 1893 in close proximity, the 1898 flood in north-east Queensland, the spread of the cattle tick in the early 1900’s, and fluctuating prices for primary produce, all adversely affected Queensland until 1914. Any one of these disasters was in itself almost beyond the capacity of Queensland to endure. Banks failed, and economic instability ensued with its attendant poverty, unemployment, decline in morale, and disinterest in education.

Queensland experienced another economic depression between 1901 and 1904. The events of 1893 were repeated. Catholic education suffered through financial cutbacks, particularly in the construction of schools and the employment of qualified lay teachers.(450)

Prior to 1910, Catholic education in Queensland was at the stage where a significant part of expenditure was capital expenditure, which made the provision of any facility much more expensive than did expenditure which was essentially for the maintenance of existing facilities. The poverty of Queensland was intensified by the population being less dense and dispersed over a more extensive area, in comparison with the southern States. A much larger amount in proportion to the total income had to be allocated in merely transporting people and goods from one place to another, while the provision of schools was largely a matter of providing many small schools, generally more expensive than providing larger schools for the same number of students.

(448) Votes and Proceedings, Queensland Legislative Assembly, 1894, Volume II, page 564.
Brisbane Courier, 25th. July, 1893.

(449) Goodman, R. Secondary Education in Queensland, 1860–1960, Canberra, Australian National University Press, 1968, page 182.

(450) Lavery, op. cit., page 6ff.

The fact that few large-scale commercial or industrial enterprises developed in Queensland, and that most such activities were controlled externally also militated against large scale developments in primary teacher education up to 1914.

F. THE EFFECT OF COMMUNITY APATHY

Toleration and neglect represented the attitude of many people in Queensland to education and the educated in the late nineteenth century. The Catholic laity had no real concept of Catholic education as a distinct entity. The fact that many Catholic schools had been receiving financial assistance from the Board of General Education prior to 1880 and were under the regulations of this Board prevented such a concept from developing. This lack of community interest in education was expressed in an interesting volume entitled Colonial Adventures and Experiences of a University Man, which was published in 1871. The author, Carrington, travelled through eastern Australia in the 1850's, and accepted employment as a teacher after being impoverished and fever stricken.

“The men who are wanted in the Colonies are such as can work, and have been used to work. An educated man will find that his education, so far from being an advantage to him, will only expose him to the ridicule of those whose arms are stronger than his own, and whose frames are more enduring. Every man's hand will seem to be against him . . . to get more kicks than half-pence, to be scorned, ridiculed and bullied . . . such will probably be the fate of the broken-down swell in Capricornia.”(451)

After three months as a teacher, Carrington commented

“I took very little money with me when I left, and went once more to take a spell at shepherding.”(452)

In the raw pioneering conditions of Queensland, it was possible to become economically and socially mobile without education. One Ipswich self-made man boasted

“I have never had a day's schooling in my life, and I can show ten pounds for every shilling that some of these cleverly educated men have got . . . We want men that have made money and got property in the town, and a little commonsense – never mind the learning.”(453)

The general body of Catholic working class society were certainly apathetic about education beyond the rudiments. Catholics were less concerned with education than any other

(451) Carrington, G. Colonial Adventures and Experiences of a University Man, London, Bell and Daldy, 1871, pages 290–291.

(452) Ibid., page 115.

(453) North Australian, 12th. February, 1861.

religious denomination, and free selectors, and workers in mines and towns preferred to keep the children at home for their labour rather than send them to school.(454) Many Catholics supported the comment that academic education produced

“the veriest dolts, unfit to plane a board, weld a piece of iron, weave a dishcloth, chisel a block of stone, shear a sheep, paint a sentry box, adulterate jam in a factory, or even crack a stock-whip. At present everything has to be learnt after the school period – even to unlearning most of the stuff crammed into the scholars in the schools.”(455)

Many Catholics also believed there was danger in educating a worker’s son beyond his fellows, because he might eventually despise his parents and renounce his peers.(456)

“In the egalitarian bushman’s society of the nineteenth century, education was often seen as a form of snobbery and a way of social advancement which broke up the camaraderie of working men.”(457)

This growth of the concept of mateship inimical to educational improvement was accentuated by the persistent shortage of females in Queensland. This belief that people should not be educated out of their social class was supported by Mr. J. G. Anderson, Under-Secretary from 1878 to 1904. Anderson advocated that the majority of students should leave school at 12 years of age, and that secondary education should be denied to the working class, except perhaps for evening vocational training.(458)

The utilitarian and egalitarian tradition among Catholics in Queensland had its origins in English radicals and Irish rebels, and was strengthened by the value of the worker because of the labour shortage, mateship, and anti-intellectualism. This egalitarianism desired a legally provided minimum primary education with literacy as the basis for further self-education and for the production of democratic government; a middling educational standard or fair average, a lack of desire for excellence; uniformity and laws to enforce equal treatment; a sentiment opposing spontaneity, expressiveness, and self-determination; the avoidance of disparities; a geographically even distribution of educational facilities; and the maintenance of a rough uniformity of

(454) Barcan, A. “Education and Catholic Social Status”, Australian Quarterly, Volume 34, Number 1, March, 1962.

(455) Worker, 11th. March, 1893.

(456) Worker, 26th. August, 1893.

(457) Blainey, G. The Tyranny of Distance, Melbourne, Sun Books, 1966, page 171.

(458) Reports on the desirability of amending the State Education Act of 1875, Report of the Secretary for Public Instruction, 1896, pages 82–83.

standards enforced through inspections and examinations.(459)(460) These narrow aims prevented the introduction of broader educational objectives, and had a retarding influence, both short term and long term, on change and reform in teacher education.(461)

(459) Barcan, A. "Education and Catholic Social Status", Australian Quarterly, Volume 34, Number 1, March, 1962.

(460) Catholic Leader, 10th. December, 1931, page 9.

(461) Connole, P. F. "Educating the Christian Brothers in Australia – An Historical Survey", Christian Brothers' Our Studies, May, 1969, pages 61–62, Christian Brothers' Provincialate, Indooroopilly.

CONCLUSION

Both Quinn and Dunne were dedicated clergymen, who realised that the survival and growth of the Catholic Church in Queensland depended largely on schools. Both accepted State inspection with its educational standards and curriculum for Catholic schools, and ultimately competed successfully with the State system. Both administered the Catholic education system amid unfavourable economic conditions, financial pressures created by the withdrawal of State aid and an increasing Catholic population, and a lack of interest by political leaders and the community towards education.

Quinn's episcopal period was not completely advantageous to the Catholic education system. Quinn submerged the concerns for improving the quality of teachers and teacher training by concentrating on quantity and expansion. Quinn sacrificed the ideal of affording teachers with the intellectual and professional development appropriate to their vocation for the urgent manning of classrooms. The quality of Quinn's care of the Sisters of Mercy, and to a lesser extent of the Christian Brothers, did not match his inspired resolve to obtain them. These orders established schools within a framework of no real policy of educational development with their ideas, rules and initiative being subordinated to a general plan of organisation which could more correctly be described as the mere dream of Quinn. Quinn's abuse of his episcopal authority towards the religious orders and clergy was his method of subordination. If Quinn had sympathetically and efficiently utilised the professional capacity and Christian zeal of the Sisters of St. Joseph on the basis of their independence, there is little doubt that they would not have hastily departed from Queensland, and that Catholic education would have benefited greatly. Queensland history would also be very different. Quinn failed to fully realise the difficulty of attracting religious teachers to 19th century Queensland, the distance and expense of the voyage, and, after having attracted them, keeping them despite the fluid population and pioneering circumstances.

Dunne was well-intentioned, but, in marked contrast to Quinn, he was an inefficient, confused, vague, and procrastinating administrator, whose educational policies demonstrated these same characteristics. The educational progress which occurred during Dunne's episcopate could not be attributed to his efforts. Favourable circumstances and the deliberate and

unintentional energies of others were responsible.

Both Quinn and Dunne accepted the lay teacher as a permanent necessity in the Catholic schools, as the Sisters of Mercy and the Christian Brothers were unable to cope with all the Catholic children in any particular period. It was logical that they should adopt positive action to either attract the best available lay teachers from interstate, overseas, and the State administered Brisbane Normal School, or initiate professional teacher training. Neither alternative became official policy. The lay teacher became a mere stop-gap, a supplement to the religious teachers rather than their complement, an expendable and exploitable quantity, with a heavy workload, exclusion from the normal avenues of promotion, lack of employment security, low remuneration, and rigorous control by the local clergy. Quinn and Dunne overlooked the important social significance of professional status for the lay teacher, not only in his relations with the religious teachers, but also in his contacts with teachers in other schools and systems. These attitudes and circumstances were not immutable, but it was their continued existence that led to most of the problems and frustrations of the lay teachers, considerably reduced their dedication and overall effectiveness in the schools, and failed to attract qualified and experienced teachers to the Catholic system.

The centralised educational control in the Catholic system resulted in quantitative expansion by Quinn and Dunne, particularly during Quinn's episcopate, rather than development from the school, teacher, and classroom at the grass roots level. It also resulted in conformity; uniformity; depersonalisation; slow decision making; parsimonious financing from an annual budget which was constricted in periods of economic recession; rigidity towards local requirements, innovations and freedom of action by religious and lay teachers; and efficiency measured according to careful management of limited finances. Quinn and Dunne possibly considered that centralised educational control would facilitate and improve the quality of schools, teaching and administration, but it resulted in a fragmented system that lacked planning, co-ordination and rationalisation. There was also the absence of other traditions and institutions in Queensland on which it seemed desirable for Quinn and Dunne to build.

Although the nature, direction and momentum of the Catholic education system in Queensland were determined by Quinn and Dunne, the contribution and achievements of other individuals and external influences were more significant.

The Sisters of Mercy were permanently and rapidly established throughout Queensland largely through the indefatigable efforts of Mother Vincent Whitty. She was no genius, no profound thinker, no prominent theorist. She lived with and for education, and, with rare courage and pertinacity, successfully confronted problems of vast distances, isolation, pioneering conditions, acute shortages of finance and trained religious and lay teachers, implementing the unrealistic educational expansion ideals of Quinn, and maintaining and consolidating these gains under Dunne. She was a pioneer rather than a perfectionist. She refused to consider her achievements in education uniquely hers, and insisted that these belonged to the Sisters of Mercy.

The dominance of the Christian Brothers in Queensland followed the 1880 General Chapter of the Christian Brothers, which was a significant event in the history of the order – possibly even its second foundation. The founder, Edmund Rice, provided the order with a vision and a purpose, but Brothers Maxwell and Dominic Burke used the General Chapter to demonstrate the necessity of method, proper class organisation, scholarship, professional standards, and the ability to gain tertiary qualifications in an organised manner. The Houses of Formation were reorganised, appropriate courses of studies arranged for the Brothers, adequate inspection conducted, Education Committees formed, and valuable articles on the Christian formation of the students were written and published. This represented a serious voluntary self-appraisal of the order, and the effect of this new drive was strongly felt throughout the Australian Province. This was reflected in the acquisition of Strathfield in 1908 marking the beginning of a new era in the development of the Australian Province generally, and particularly in the evolution of a sound professional teacher education system.

The role and expansion of the Sisters of Mercy and the Christian Brothers were greatly facilitated by the Irish background of these orders with their close bonds with young people in uncertain and even perilous periods, and their deep understanding of the value of education and religion to the human personality. Their Irishness fitted in effortlessly with the growing ascendancy of Irish influence in the Church in Australia – an ascendancy that was natural, reflecting the fact that practically all Australian Catholics were Irish-born or of Irish descent. The Sisters of Mercy and the Christian Brothers had no problem adjusting to this kind of people and, with local recruitment, they became part of them, and gradually Irish deferred to Australian.

This monopolistic control of primary education by the Sisters of Mercy and the Christian Brothers until the introduction of other religious orders in 1916 – except for the brief involvement of the Sisters of St. Joseph – provided uniform educational standards over an extensive area including instruction by a uniform method of training and inspection, a high level of literacy in spite of the dispersion, equal distribution of facilities in urban and rural areas, and, to some extent, conservation of personnel. However, this monopolistic control also tended to foster professional inbreeding by lacking variety in spirit, technique and tone, and the mutual stimulation that characterised Catholic education in other Australian dioceses, such as Sydney with its 18 different religious teaching orders, and Melbourne with its 14 orders.

CHAPTER II

THE PERIOD FROM 1915 TO THE ESTABLISHMENT OF THE FIRST
CATHOLIC TEACHERS' COLLEGE IN QUEENSLAND IN 1955

THE ROLE OF ARCHBISHOP DUHIG

During his episcopate from 1917 to 1964, Archbishop Duhig constantly demonstrated his appreciation of the educational problems in Queensland, the importance of professional teacher training for religious and lay teachers, and the intention of implementing a completely operative teacher training system, ensuring that every teacher entering a Catholic primary school in Queensland was a professionally trained teacher. Duhig demanded the continued academic excellence in the primary schools by qualified religious teachers, and when the situation demanded it, by qualified lay teachers. This specific type of teacher was an ideal which was regarded and implemented hesitatingly and with a certain diffidence at first, and then later, with determined resolution.

Duhig realised the importance of schools for Catholic children and the necessity for Catholic children to have increased educational opportunity if they were to achieve political, economic and social mobility. Duhig had the vision of the development of future Queensland society, and of the important role education would play in that development.

“In an extraordinary way, he began to anticipate the future geographical, social and civic development of the city (Brisbane) and its environs, to select sites for future parishes, churches, presbyteries, schools, convents, and other institutions and generally to plan a blueprint for the growth and development of the Church here for generations to come.”(1)

Duhig regarded the construction of more Catholic schools as significant and the first stage of his campaign was to acquire suitable locations. “On a hundred hills” in and around Brisbane, Duhig purchased land on which to construct schools as soon as finance and qualified or unqualified teachers were available.

“Our schools supply one of the most powerful auxiliaries to the Church. Without them religion could never flourish as it does.”(2)

Consequently, Duhig acted according to Canon Law.

“If Catholic elementary and secondary schools do not exist, Bishops must take care that they be built.”(3)

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- (1) Doyle, B. “On a Hundred Hills – The Life and Times of Archbishop Sir James Duhig of Brisbane”, Catholic Leader, 30th. July, 1964.
 (2) The Age, 17th. March, 1917, page 4.
 (3) Address by Archbishop Dr. Panico, former Apostolic Delegate to Australia, at the official opening of the Catholic Education Congress in Adelaide, 1936, Catholic Education Congress, page 28.

Duhig emphasised the principle that each member of the clergy was responsible for establishing schools in his parish, and extended this obligation by making it binding on the laity and the clergy. Duhig imposed two further regulations – no school, once opened, could be closed or removed without his consent and if a member of the clergy refused to support the parish school or construct a new school, he could be removed from his benefice. As most of the clergy were thoroughly aware of the potential of the parochial school, and had become accustomed to regarding the school as an essential part of the liturgical and social life of the parish, these sanctions were unnecessary. Duhig adopted a policy of “schools before churches”, not that the one was more important than the other, but without the school the Catholic hierarchy would have been severely handicapped in executing its policies. The one was the complement of the other.(4) The number of Catholic primary schools established in Queensland in each decade from 1910 to 1955 clearly indicated that Duhig’s policy was fervently implemented. From 1910 to 1919, 22 were established; from 1920 to 1929, 40; from 1930 to 1939, 25; from 1940 to 1949, 18; and from 1950 to 1955, 10. This totalled 115 schools, which compared favourably with the 34 schools established from 1859 to 1910. In 1955, Duhig proclaimed

“The number of Catholic schools throughout Queensland is constantly increasing. Last year showed a large increase in schools and the number of pupils attending them, but this year is likely to eclipse all its predecessors. According to the official figures there are at present 260 Catholic schools (this included primary and secondary) operating in the State. Of these schools, there are 120 (this included primary and secondary) in the Archdiocese of Brisbane. The number of pupils being educated in Queensland is in round numbers 50,000.”(5)

Duhig’s policy of developing a complete system of parochial primary schools followed by the development of secondary schools, was in accordance with that adopted by the Catholic hierarchy in other Australian States.

“The Catholic Church . . . looked first to the foundation of the house . . . primary education. Next she built the walls of secondary education. It was only when these two were securely provided she thought to crown the edifice with a roof – university education.”(6)

(4) Fogarty, R. Catholic Education in Australia, 1806–1950, Volume II, page 311.

(5) Catholic Leader, 10th. February, 1955, page 9.

(6) Archbishop Carr’s address at Warrnambool, Victoria in 1916, in connection with the Catholic College being planned at the University of Melbourne. Argus, 6th. March, 1916, page 6.

Although Duhig was less individualistic and far more conventional than his predecessors, Quinn and Dunne, the situation in Queensland had changed. A different approach was therefore inevitable. Whereas the principles formulated by Duhig were substantially the same as those of Quinn and Dunne, the attitude of Duhig towards educational developments, particularly those outside the Catholic education system, were markedly different from those of Quinn and Dunne. This change was evident in his attitude towards providing adequate teacher training for religious and lay teachers as outlined in his educational policies and as demonstrated by the individuals and groups he appointed to implement these policies. Duhig was constantly aware of the educational requirements of the developing Queensland, and his educational policies, particularly concerning teacher training, should be examined not only in regard to the reorganisation and expansion of the Catholic education system itself, but also in regard to political and educational developments in the community at large. Much of the reorganisation within the Catholic system originated from this extensive movement outside the Catholic education system. If Duhig had adopted a negative attitude towards this movement, the subsequent history of Catholic primary teacher education in Queensland would have been completely different.

Duhig appointed a Diocesan Inspector as early as 1920 to represent him in all educational matters, particularly school construction, appointment of teachers, qualifications of religious and lay teachers, results of Public Examinations, and State inspection. However, the task of co-ordinating the various parts of the education system, exercising a general supervision of primary and secondary schools, and adopting a liaison role with the State Education Department, was impossible for the Diocesan Inspector. His task was further complicated by the system lacking proportion because of its rapid development. When Duhig became fully aware that he only loosely controlled the schools through the Diocesan Inspector and that the religious orders were providing their own administrative organisation over their schools, he appointed Father B. O'Shea in the 1940's as Director of Catholic Education and Inspector of Religious Education. This was in accordance with a recommendation at the 1936 Catholic Education Congress in Adelaide that a Director of Catholic Education be appointed in the capital city of each Province. The functions of this Director, who was to be a member of the clergy, were

“to act on behalf of the Archbishop and Bishops of the Province with the Minister of Education, the State Department of Public

Instruction, the Faculty of Education at the University, and other public bodies (such as the Australian Council of Educational Research) on matters affecting educational policy and curricula.”(7)

The Director was to inform each diocese of educational developments in the capital city through several Diocesan Inspectors.(8)(9)

This administrative reorganisation by Duhig linked the dioceses more closely. Educational problems which had been considered purely regional or even parochial were subsequently examined against the wider framework of the whole Queensland background, and more effective solutions were reached. Many problems were common to all dioceses, and a uniform policy was desirable.

Duhig did not implement all the teacher education policies adopted by the Catholic dioceses interstate, which usually followed significant policy statements by prominent Catholic clergymen and educators at national conferences. At the 1936 Australian Catholic Education Congress, Brother M. B. Hanrahan of the Christian Brothers advocated the abolition of the pupil-teacher system, the introduction of professional teacher training for religious and lay teachers, and the registration of these religious and lay teachers to guarantee minimum qualifications.(10) However, Duhig continued to permit the pupil-teacher system to exist in the Sisters of Mercy schools until 1953, failed to implement professional College training for teachers until 1954, and successfully convinced the Queensland Government to reject State registration of religious and lay teachers. Duhig responded negatively to the 1937 Fourth Plenary Council, which recommended that the religious orders, either separately or several in alliance with each other, be responsible for the establishment of institutions “for the proper training of the religious”. This followed the recommendations of earlier Plenary Councils to establish a common Teachers’ College or provincial or diocesan Colleges, which were never acted upon.(11)

(7) Report of the First National Catholic Education Conference, Adelaide, 1936, Brisbane Archdiocesan Archives.

(8) Report of the Fifth National Catholic Education Conference, Melbourne, 1951, Brisbane Archdiocesan Archives.

(9) Australian Catholic Directory, 1951, page 350.

Although the effectiveness of Father O’Shea’s administration was hampered by his assuming control of St. Ita’s parish, Dutton Park, in Brisbane in 1952, this was countered by the development of the Brisbane Catholic Education Office in the 1960’s.

(10) Hanrahan, M. B. “The Training of Teachers of the Catholic Schools”, Australian Catholic Education Congress, Adelaide, 1936, Melbourne Advocate Press, 1937, pages 299–307.

(11) Fogarty, R. Catholic Education in Australia, 1806–1950, Volume II, page 430.

Duhig considered the possibility of a common teacher training system for all religious teachers in Queensland, but dismissed it as impractical because one of the strengths of the Catholic Church was the principle of unity in diversity, or the variety of religious orders. Duhig expected every religious order to be the best judge of what was most likely to promote its welfare, and render it as efficient as possible for the work it was founded to undertake. Duhig recognised the distinction between spiritual formation of candidates for religious profession, which was usually undertaken in the Novitiate, and their subsequent specific professional teacher training. Duhig also recognised the benefits to be gained from association between religious orders and laity engaged in teaching, and the attendance of religious teachers at secular tertiary institutions. The diversity among the religious orders was intensified by a lack of rapprochement and rivalry. Practical difficulties were significant in a period when there was no uniformity throughout Queensland or Australia, with the Catholic hierarchy and the different religious orders learning by trial and error to administer a national organisation rather than mere local and individual establishments. Consequently, Duhig permitted religious orders with interstate teaching commitments to control their own professional teacher training, and establish where necessary, Teachers' Colleges recognised by the State Governments.

In 1947, Duhig requested recognition from Mr. L. T. Williams, Minister for Public Instruction, for the establishment of a Catholic Teachers' College in Brisbane. This request might have been regarded as a reversal of his earlier policy, but it was prompted by an urgent request by the Sisters of Mercy for an externally recognised form of teacher education, and by serious modifications to primary teacher education by the Queensland Government.⁽¹²⁾ This request by

(12) By 1945, there were only two methods of entry to the Brisbane Teachers' College – success at the Senior University Examination for non-Junior Teachers' College students, and success at the Senior Public Examination following upon a course of instruction and study at the Junior Teachers' College.

Letter, Mr. L. D. Edwards, Director-General of Education, to Mr. W. Moran, (Parent of a student at All Hallows' School), 9th. March, 1945, Sisters of Mercy Archives, Bardon.

Letter, Mr. R. M. Riddell, Deputy Director-General of Education, to the Sister-in-Charge, Convent of Our Lady of Mercy, Herberton, 15th. March, 1945, Sisters of Mercy Archives, Bardon.

The Queensland Government abandoned the provisional Class IV Teachers' Examination in 1945, and the Class III Teachers' Examination in 1946, although it was not until 1953 that the Class III Teachers' Examination ceased to exist completely. The Queensland Education Department instituted any 4 Senior subjects and Theory of Education as the minimum qualification for unclassified teachers in State primary schools.

Mother Mary Damian Duncombe, Memorandum re Status of Teachers in Catholic Schools, private manuscript prepared for the Coadjutor Archbishop P. M. O'Donnell, September, 1961, mimeographed copy, Sisters of Mercy Archives, Bardon.

Duhig involved recognition of the College and the Teachers' Certificates issued by the College for registration purposes by the Queensland State Department of Education.(13)

Duhig's determination to establish this Catholic Teachers' College was strengthened by the 1949 statement of the Catholic hierarchy of Australia.

“ . . . the right atmosphere and environment in education . . . the right agencies to influence the mind, teachers who believe, a religious atmosphere in the schoolroom, frequent prayers, and the imbuing of every subject with religion,”(14)

and the statement of Pope Pius XII which was read to the National Catholic Education Conference in 1951.

“See to it, that they (the teachers) are very well trained, and that their education corresponds in quality and academic degrees with that demanded by the State.”(15)

By 1954, the Queensland Government had approved Duhig's request, with the result that

“The Sisters of Mercy are undertaking the building of a modern Training School of Teachers in the vicinity of All Hallows' School.”(16)

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- (13) According to Duhig, the entry requirements for the proposed Catholic Teachers' College would be that every student would be 16½ years old or above, and possess a Senior University examination pass in approved subjects, or an approved equivalent. At College, each student would be required to deliver 20 special lessons during the year, provide 3 practice lessons weekly, teach continuously for 2 weeks of each term, and attend 10 discussion lessons during each half year. Weekly attendance at observation and demonstration lessons would be required of all students, while all students would be required to attend Voice Culture lessons for one term. During the year, the Queensland State Education Department was to grant permission to students to visit training schools under its direction. The course of study at the proposed Teachers' College was to include Method of Training in the religious, general and special areas; Psychology; Nature Study; Hygiene; Singing; Educational Handiwork; General Science; Drawing and Pastel; Voice Culture; and Needlework. If at the conclusion of the College course, a student wished to be appointed to a State school, the period spent at the Catholic Teachers' College should be considered pro rata and a proportionate allowance of the full State course be granted. The Queensland State Department of Education was to have the right of annual inspection of the Catholic Teachers' College and the granting of the Teachers' Certificates, that is, the final lessons of the student teachers were to be assessed by two State Inspectors selected by the Minister of Education and the Queensland Government, and approved by the Catholic Education Office. Letter, Archbishop Duhig to Mr. T. L. Williams, Minister for Public Instruction, 10th March, 1947, Brisbane Archdiocesan Archives.
- (14) Christian Education in a Democratic Country – A Social Justice Statement, published on the authority of the Archbishops and Bishops of the Catholic Church of Australia, 1949, page 4, Brisbane Archdiocesan Archives.
- (15) Report of the Fifth National Catholic Education Conference, Melbourne, 1951, Brisbane Archdiocesan Archives.
- (16) Catholic Leader, 21st. July, 1955, page 9.

By providing a detailed analysis of the Schools and Teacher Registration Act in Victoria and the effects of its implementation on denominational schools, Duhig was able to convince the Queensland Government in 1917 that it should abandon its proposed registration of schools and teachers. According to Duhig, the Victorian Act was introduced apparently with the most kindly intentions, with the educational authorities assuring that it was intended only to affect small inefficient schools, and that Catholic schools would not be affected. The Act was no sooner passed than regulations were issued compelling all teachers to satisfy the Board that they were trained teachers and that they had literary qualifications to fit them for that work. These conditions seemed reasonable, but the problem was that no qualifications were accepted or recognised unless the teacher passed the examinations prescribed by the Board. This involved the Senior University for primary teachers, the Diploma of Education for secondary teachers, or an equivalent for both. However, no equivalent was recognised except – grudgingly – the examinations of the Christian Brothers for members of their order.⁽¹⁷⁾ Archbishop Cani opposed the regulations because they imposed on Catholic teachers a standard much higher than was required by State school teachers. The Vice-Chairman of the Registration Board was notably offensive in his references to Catholic schools, by describing their opposition as an “effort to keep the children in the Ages of Darkness through the whim of poverty”. An arrangement was finally concluded whereby Catholic teachers were admitted and registered on satisfying the standard of knowledge fixed for State school teachers. This arrangement did not remove, but only modified, the unfair treatment of Catholic schools. No teacher could be employed in a Catholic school who had not undergone a training course prescribed by the Board. No pupil-teachers could be employed, even under the supervision of a competent teacher, unless they had passed the Senior University and undertaken a training course prescribed by the Board. While these regulations were strictly enforced, males and females, who had not passed qualifying examinations, and who had not undertaken a training course, were

(17) According to Duhig, the internal examinations and training of the Christian Brothers were recognised under the Registration Act on two conditions. The young Brothers had to spend 2 years in the Teachers’ College of the order at Strathfield in New South Wales and 2 years probation under supervision in Victoria. They were then tested by the Board’s Inspectors. This meant practically 4 years training, which contrasted to the easy terms whereby teachers were admitted to the Victorian State Education Department. Duhig indicated that no reliance could be placed on the benevolent intentions of the Minister, and that the Board could act as it pleased, completely independent of the Act.

freely employed in State schools. There was no pretence of training them, and for 3 months, they were employed in metropolitan schools called 'practising' schools, and then sent to teach large classes under practically no supervision. Many cases occurred where young teachers were dismissed from Catholic schools by order of the Board as unqualified, but were immediately employed by the Victorian Education Department without any supervision as to examination or training, while teachers who were employed by the Victorian Education Department for lengthy periods, and who resigned with good records, could not be employed in a Catholic school unless they satisfied all the requirements of the Board.

According to Duhig, the Victorian Act provided that all persons engaged in teaching prior to its introduction would be registered if they applied. Immediately after the Act was implemented, a teacher shortage occurred, resulting in many small Catholic schools closing. These schools were taught by young females, who had spent some time in training in Catholic schools and were capable teachers. However, because they did not satisfy the Board they had to abandon the schools, despite the promise that, as they were already teaching when the Act was implemented, they could continue undisturbed. According to Duhig, the Victorian Act did not improve schools in Victoria, and that schools in other States without any Registration Act improved as much, and, in many cases, even more than those in Victoria. Queensland certainly had nothing to learn from Victoria. The Victorian Act had placed the Catholic schools at a grave disadvantage by increasing the unfair education burden borne by the Catholic community by claiming authority over Catholic schools, and refusing absolutely to recognise their right to any financial assistance.

Duhig came to several conclusions. Any Act operating on similar lines in Queensland would disrupt both State and denominational education systems, which have performed well in the past, and were performing well at present. The provisions of an Act which would not apply similarly to State and denominational schools and teachers would be unfair and accentuate existing grievances. If the Act was intended to improve educational and teaching standards in denominational schools, the Reports of the State Inspectors could be employed as evidence of efficiency. If the Queensland Government introduced an Act to control the working of, and the buildings used by denominational schools, the granting of State-aid must logically follow.(18)

(18) Letter, Archbishop Duhig to Mr. H. F. Hardacre, Minister for Public Instruction, 22nd. January, 1917, Brisbane Archdiocesan Archives.

The difference between Duhig's publicly expressed policy of improving the teacher training of religious and lay teachers and his actual implemented policy, particularly his early resistance to the establishment of a Catholic Teachers' College in Queensland and his failure to support the proposed Queensland Government registration of teachers and schools, could only be described as inconsistency. However, the fact that Duhig encountered little or no direct and indirect opposition to his educational policies during his episcopate clearly confirmed that he was able to justify this inconsistency and his implemented policies as being appropriate for the period and prevailing circumstances.

THE INTRODUCTION OF OTHER RELIGIOUS TEACHING ORDERS

The educational policies of Bishop Quinn and Archbishop Dunne resulted in the Sisters of Mercy being the only religious female teaching order in Queensland until 1882, and in southern Queensland until 1916. The Christian Brothers became involved in education in Queensland in 1874. Prior to 1916, most vocations to a religious order in Queensland would have entered the one they knew most – and there were only two to know, the Sisters of Mercy and the Christian Brothers. Their numbers in Queensland increased from 299 in 1900, to 395 in 1910, and to 763 in 1920. By 1961, the Sisters of Mercy and the Christian Brothers were still the largest female and male religious teaching orders respectively in Queensland, with the Sisters of Mercy being the largest religious order.(19)

Despite the numerical strength of the Sisters of Mercy and the Christian Brothers, Duhig believed that they would never be capable of fulfilling the requirements of an increasing Catholic population and an expanding Catholic education system as he envisaged it. Even if the number of lay teachers was increased, Duhig was unable to provide financial remuneration at the level provided by the Queensland Government to State school teachers, and he openly admitted that the financial burden imposed on Catholics would be unsupportable.

“Within a half century (the Sisters of Mercy and the Christian Brothers have) done wonderful work, but the work was really far too great for (them) to cope with it. During the recent visit of the Apostolic Delegate, it was arranged that we should have other orders.”(20)

Duhig had no alternative but to introduce other religious training orders into Queensland, a policy he had already implemented from 1905 to 1912, when he had introduced 5 religious teaching orders into the Rockhampton diocese when he was Bishop.

Duhig did not formulate any guidelines or criteria of eligibility before an invitation was extended to the Superior of an order. He merely outlined the existing situation in Queensland in a realistic manner, emphasised the short term and long term benefits to Queensland and to the religious order itself, and guaranteed financial support in the establishment of foundations.(21)

(19) In 1961, the Sisters of Mercy had 720 professed members in Brisbane alone.

Australian Catholic Directory, 1961–1962, pages 194–224.

(20) Speech of Archbishop Duhig at the laying of the foundation stone of the Bulimba primary school to be conducted by the Good Samaritans.

The Age, 1st. December, 1915, page 10.

(21) The Age, 25th. August, 1915.

The success of this flexible and non-discrimination policy was indicated by the number of religious orders that accepted Duhig's invitation – within 40 years, 13 were introduced into the Archdiocese of Brisbane, 5 by 1920, 10 by 1930, and 13 by 1949.(22)(23) The only rejected invitation was from the Jesuit Fathers, who Duhig invited to establish a scholastic institution and to assume control of the Toowong parish in Brisbane. It was not until 1936 that the Jesuits reconsidered Duhig's proposal and established St. Leo's College at the University of Queensland.(24)

THE INTRODUCTION OF RELIGIOUS ORDERS INTO QUEENSLAND FROM 1916 TO 1955

Year of Arrival	Name of religious order	In 1963, those religious orders marked * were not teaching in Queensland, although they were involved in teaching either interstate or overseas.
1916	Sisters of St. Joseph Sisters of the Good Samaritan	
1917	Religious of the Sacred Heart of Jesus Sisters of Our Lady of the Sacred Heart	
1918	Ursuline Sisters	
1920	Redemptorist Fathers Sisters of Charity	*
1921	Sisters of Nazareth	
1924	Presentation Sisters	
1925	Marist Fathers	*
1927	Missionaries of the Sacred Heart Carmelite Sisters	*
1928	Marist Brothers Brigidine Sisters Loreto Sisters	
1929	Franciscan Fathers	
1930	Missionary Franciscan Sisters of the Immaculate Conception Sisters of the Good Shepherd	*
1932	Vincentian Fathers	*

(22) Australian Catholic Directory, 1951, page 349.

(23) The Age, 4th. December, 1915, page 1.

(24) The Age, 2nd. October, 1915, page 2.

1937	Carmelite Fathers	*
1944	Divine Word Missionaries Franciscan Missionaries of Mary	* *
1945	Capuchin Fathers	*
1946	Missionary Sisters – Servants of the Holy Spirit	
1947	Augustinian Fathers	
1948	Discalced Carmelite Fathers	*
1949	Canossian Daughters of Charity	
1951	Dominican Fathers	*
1952	Sisters of the Holy Family of Nazareth	
1953	Oblates of Mary Immaculate	
1954	Congregation of the Dominican Sisters of Australia	
1955	Passionate Fathers De La Salle Brothers	*

(25)(26)(27)

The influx of religious orders into Queensland enabled Duhig to extend primary education to cater for the increasing Catholic student population. In 1913, the Archdiocese of Brisbane had 36 Catholic schools with an enrolment of 6,700 students. By 1919, the Archdiocese had 10,460 students being educated in 59 schools by the Sisters of Mercy, the Christian Brothers, and 4 newly introduced religious orders.(28) By 1921, the number of Catholic schools existing

(25) The Australian Catholic Directory, 1961–1962, page 282, indicated the Sisters of St. Joseph arrived in November, 1915.

The Age, 15th. January, 1916, page 1, stated
“the nuns are to arrive this week.”

(26) Australian Catholic Directory, 1961–1962, pages 281–285.

(27) Father Tenison Woods founded the Sisters of Perpetual Adoration. They entered the Archdiocese of Brisbane from 1874. They were non-teaching, and had only 3 communities in Australia – one in Brisbane, one in Ipswich founded in 1950, and one in Sydney founded in 1958. It was well into Archbishop Dunne’s episcopate before this order received official recognition from Rome.

McLay, op. cit., page 55.

(28) This educational expansion coincided with the Catholic population of the Archdiocese of Brisbane increasing by 1920 to 150,000, with 61 churches and schools being constructed, and 13 being enlarged and renovated.

The annual average rate of population increase in Queensland from July, 1915 to June, 1927 was 2 per cent, which was the highest result in Australia. The annual average net migration per 1,000 of the population in Queensland was second only to South Australia.

Larcombe, J. Notes on the Political History of the Labour Movement, Brisbane Worker Newspaper Pty. Ltd., 1934, page 50.

in the Archdiocese of Brisbane in 1913 had doubled. In 1923, the Queensland Government was made aware of the situation by the M.L.A. for Enoggera, Mr. J. S. Kerr, who compared the percentage of students attending State schools as increasing by 41.3 per cent from 1911 to the 61.5 per cent increase in non-State schools in the same period, with 15,000 students being in Catholic schools in Brisbane alone.(29) By 1926, Duhig had introduced 10 religious teaching orders into Queensland, resulting in more than 1,000 religious teachers in the Archdiocese of Brisbane.(30) In 1929, with the separation of the diocese into Brisbane and Toowoomba, the Archdiocese of Brisbane had 100 Catholic schools with 19,000 students. This was an increase of 64 schools or exactly 4 schools per year for the 16 years, and a corresponding increase of 12,300 students. Duhig increased the number of religious teachers in Queensland from 395 in 1910, to 763 in 1920, to 1,205 in 1930.(31)

Duhig's attitude to the introduction of these religious orders changed from being a mere economic necessity in the beginning to almost a moral necessity, as he believed that religious and secular education could best be secured by religious orders. Educationally, the position was that some of the dioceses in Queensland had as many as 6 religious orders, the larger dioceses had more than 12 religious orders, with each order operating one or more schools within the diocese. Five out of every six religious orders became involved in primary education, while the others became involved in social welfare activities, such as orphanages, hospitals, and homes for the aged. Some of these orders had a lengthy tradition of education and teaching overseas, while others, who were originally concerned with charitable activities, were pressed into teaching by Duhig. Some of these religious orders did not enter Queensland for the specific purpose of teaching. Some were in Queensland for lengthy periods before they assumed teaching, while others began teaching but later discontinued and either withdrew or became engaged in other pastoral activities. Several religious orders experienced difficulties varying from necessary preoccupation with charitable activities, to lacking reinforcements from overseas, which prevented them from immediately undertaking teaching. These religious became dedicated teachers, but some lacked secondary education and teacher training, with University education being rare. All these "imported"

(29) Queensland Parliamentary Debates, 1923, Volume CXLII, page 1024.

(30) O'Donoghue, E. M. The Development of Church Schools in Queensland, pages 47 and 49.

(31) Ibid., page 55.

religious orders experienced difficulties in adapting to the Queensland scene, as many were Irish, some were French, while one was Italian. These initial difficulties were modified when they gradually succeeded in attracting young recruits to their orders from their own schools in Queensland.(32)

The newly introduced religious orders were rapidly absorbed into the Catholic education system to counter the increasing student population. However, the 1933 Census of the school age groups for State and non-State schools, together with the figures of live births from 1931 to 1935, clearly indicated that more religious teachers would be required either from overseas, interstate or from local recruitment, and that more lay teachers would have to be employed.

LIVE BIRTHS IN QUEENSLAND FROM 1931 TO 1935

Year	Live Births
1931	17,833
1932	17,367
1933	17,150
1934	17,360
1935	17,688

(33)

SCHOOL AGE GROUPS IN THE 1933 CENSUS

Age Groups	1933 Census
0–4 years	85,676
5–9 years	92,892
10–14 years	92,865
15–19 years	90,595
TOTAL	362,028

(34)

The Catholic education system in Queensland in 1939 was characterised by a continuation of the large student numbers, the dispersion of the religious orders throughout the five dioceses, and an increasing involvement in secondary education and secondary boarding schools for both girls and boys.

(32) Fogarty, R. Catholic Education in Australia, 1806–1950, Volume II, page 286.

(33) Goodman, *op. cit.*, page 341.

(34) *Ibid.*, page 342.

THE CATHOLIC EDUCATION SITUATION IN QUEENSLAND IN 1939

Diocese	Secondary				Boys' Preparatory Schools	Primary Parochial	Total Number of Students
	Boys' Schools		Girls' Schools				
	Board	Day	Board	Day			
Brisbane	11	10	34	11	1	69	14,636
Toowoomba	1	3	4	4	1	19	3,963
Rockhampton	1	3	4	4	3	33	4,940
Townsville	1	1	3	1	0	23	4,020
Vicariate of Cooktown	1	1	3	1	1	15	1,483
Totals	15	18	47	21	6	157	29,042

(35)

By 1940, it was still not possible to ascertain the actual number of religious teachers in a community in either the Archdiocese of Brisbane or the other administrative units of Toowoomba, Rockhampton, Townsville and Cooktown. This occurred because some members of communities were lay Sisters, or non-professed members, or were engaged in non-teaching activities.

THE INVOLVEMENT OF THE RELIGIOUS ORDERS IN QUEENSLAND IN 1939

Name of <u>Male</u> Religious Order in numerical importance	Foundation Year and Location	Arrival Year in Queensland	Diocese	Number of Communities in 1939	Number of Members in 1939	Number of primary and secondary students in 1939
(1) Christian Brothers	1802, Waterford, Ireland	1874	Brisbane	8	57	2,315
			Toowoomba	2	13	538
			Rockhampton	3	18	710
			Townsville	3	16	503
				16	104	4,066
(2) Marist Brothers	1817, France	1928	Brisbane	2	11	449
			Cooktown	2	10	210
				4	21	659
(3) Sacred Heart Fathers	1854, France	1931	Toowoomba	1	12	176

(4) De La Salle Brothers	1680, France	Opened in Roma in 1932 and withdrew in 1942	Toowoomba	1	3	56

Name of Female Religious Order in numerical importance	Foundation Year and Location	Arrival Year in Queensland	Diocese	Number of Communities in 1939	Number of Members in 1939	Number of primary and secondary students in 1939
(1) Sisters of Mercy	1831, Dublin, Ireland	1861	Brisbane and Toowoomba Rockhampton Townsville Cooktown	38	428	9,109
				19	166	2,928
				12	116	1,618
				9	74	1,198
				78	784	14,853
(2) Sisters of St. Joseph	1866, South Australia	1869	Brisbane Toowoomba Rockhampton Townsville	29	137	3,160
(3) Good Samaritan Sisters	1857, Sydney	1900	Brisbane Toowoomba Townsville Cooktown	9	80	2,202
				3	14	339
				4	27	852
				3	15	465
				19	136	3,858
(4) Presentation Sisters	1777, Cork, Ireland	1900	Brisbane Rockhampton	4	17	256
				4	20	620
				8	37	876
(5) Ursuline Sisters	1535, Italy	1919	Brisbane Toowoomba	2	14	216
				1	7	100
				3	21	316
(6) Loreto Sisters	1821, Dublin, Ireland	1928	Brisbane	1	14	84
(7) Sisters of Charity	1815, Dublin, Ireland	1920	Brisbane	1	11	264
(8) Franciscan Sisters	1873, United States of America	1930	Brisbane	2	9	200
(9) Brigidine Sisters	1807, Carlow, Ireland	1928	Brisbane	1	8	140

(10) Sisters of Our Lady of the Sacred Heart	1882, France	1917	Brisbane	2	8	138
(11) Religious of the Sacred Heart	1800, France	1917	Brisbane	1	?	48
Overall Total				167	1,305	37,788

(36)(37)

Queensland's population increased dramatically after World War II. The overall population growth from 1947 to 1954 was 212,000, an intercensal increase of 19 per cent, as compared to 159,000 or 16 per cent between the 1933 and 1947 censuses. This population increase was caused by natural increase and immigration. As was common after wars, both the marriage and birth rates increased, reaching a peak of 25.6 per 1,000 of the population in 1947, which was the highest since 1922. Most significant from the viewpoint of future primary school enrolments, the annual number of live births revealed a consistent increase.

LIVE BIRTHS IN QUEENSLAND FROM 1950 TO 1954

Year	Live Births
1950	29,028
1951	29,652
1952	30,953
1953	30,782
1954	30,176

(38)

Queensland also benefited from the Commonwealth Government's post-World War II immigration policy, on a scale not experienced since the previous century.(39) Queensland secured a net gain of 80,000 migrants largely from Europe between 1948 and 1954, with the major population increase occurring in the pre-school and school age groups.

(36) The number of communities is not the same as the number of schools. For example, the Sisters of Mercy from the Coolangatta community travelled daily to the Burleigh School, where there was no community, while Sisters of Mercy from All Hallows' travelled daily to four neighbouring primary schools.

(37) Australian Catholic Directory, 1940.

(38) Goodman, *op. cit.*, page 341.

(39) Queensland Parliamentary Papers, 1948, Volume I, page 609.

SCHOOL AGE GROUPS IN THE 1947 CENSUS AND 1954 CENSUS

Age Groups	1947 Census	1954 Census
0–4 years	118,882	147,501
5–9 years	95,419	138,955
10–14 years	83,499	107,565
15–19 years	87,539	92,441
TOTAL	385,339	486,462

(40)

By 1954, more than 100,000 additional persons were in the 19 years and under group, approximately 37 per cent of the total population. This had significant implications for Catholic primary teacher education.

THE CATHOLIC EDUCATION SITUATION IN QUEENSLAND FROM 1948 TO 1951

Year	Number of Catholic Schools	Number of religious and lay male teachers	Number of religious and lay female teachers	Total Number of teachers	Student enrolments in Catholic primary and secondary schools
1948	208	187	1,052	1,239	males – 15,858
					females – 16,593
					total – 32,451
1949	205	188	1,066	1,254	males – 16,223
					females – 16,865
					total – 33,088
1950	209	180	962	1,142	males – 17,187
					females – 17,835
					total – 35,022
1951	210	181	981	1,162	males – 18,196
					females – 18,874
					total – 37,070

(41)(42)(43)(44)

(40) Goodman, *op. cit.*, page 342.

(41) Radford, W. C. The Non-Government Schools of Australia, Melbourne University Press, Australian Council for Educational Research, 1953, pages 37, 38 and 43.

(42) The 1951 Census confirmed these statistics.

(43) Australian Catholic Directory, 1951, page 455.

(44) In 1950, the Archdiocese of Brisbane had 1,165 religious teachers and 18,358 students. Australian Catholic Directory, 1950, pages 421–423.

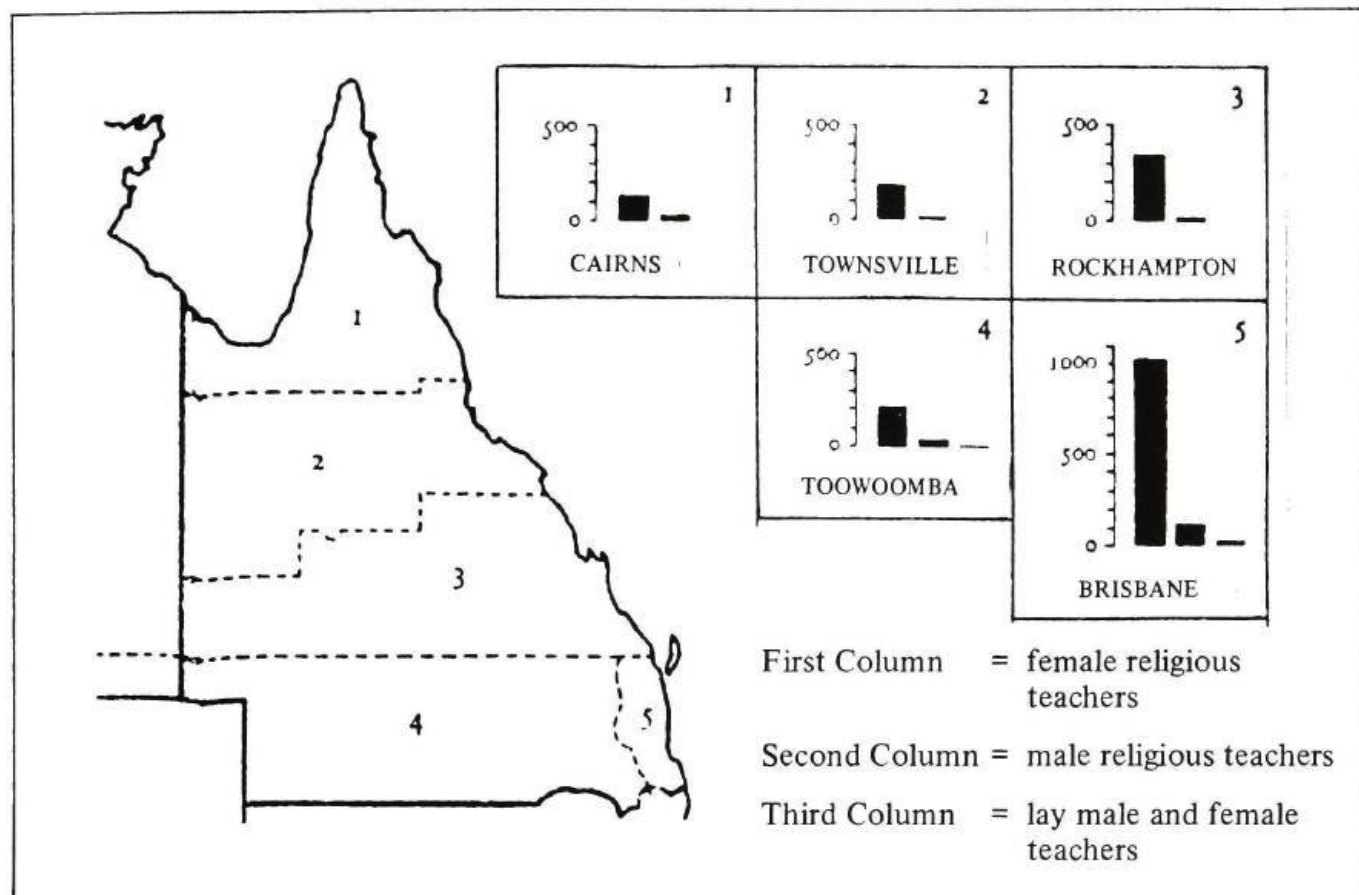
By 1961, it had 162 schools and 36,514 students.

Australian Catholic Directory, 1961–1962, pages 284–287.

By 1950, it was confirmed that the increasing student enrolments in Queensland's Catholic primary schools were of a long term nature.

THE RELIGIOUS AND LAY TEACHER SITUATION IN QUEENSLAND'S DIOCESES

IN 1950



(45)

By 1950, 9 out of every 10 children in the Catholic education system in Queensland were in parochial schools throughout the five dioceses, which meant that each parish had constructed its own parochial school, installed a community of religious teachers, and become responsible for their support. The pattern that emerged was uniform throughout Queensland. It was only the exceptional parish that did not have a parochial school. The rural Catholic primary schools usually had 3 religious teachers and enrolments of about 30 students.(46) Many of the larger parishes in the populous areas of Brisbane and major provincial towns had several schools. The parochial schools outnumbered the parishes, and this pattern had not altered since 1910.

(45) Fogarty, R. Catholic Education in Australia, 1806–1950, Volume II, page 282.

(46) Australian Catholic Directory, 1951, page 383.

THE PARISH AND PAROCHIAL SCHOOL SITUATION IN QUEENSLAND
FROM 1910 TO 1950

Year	Parishes	Parochial Schools
1910	57	68
1920	59	87
1930	121	122
1940	150	157
1950	184	199

(47)

However, the actual ratio between schools and parishes varied. In 1900, it had averaged approximately 2 schools to 1 parish. In 1950, it had declined to 4 schools to every 3 parishes. This reflected the drift from rural to urban areas and the tendency to consolidate schools and educational expansion in rural and urban areas.(48)

In the midst of this dramatically increasing Catholic student population, Duhig failed to understand the basic concept of preliminary planning. In Queensland, the period of compulsory education coincided with the primary school course, with most students enrolling at school at 5 years old and completing primary education at 13 years. Therefore, significant fluctuations in Queensland's reproduction rate was reflected in Catholic primary schools 6 years after their occurrence. If the net reproduction rate was both insignificant and irregular, then the effect on teacher training was minimal because the retention rate of lay teachers also fluctuated. In contrast, a continued upward trend in the net reproduction rate which could be identified at the beginning would allow sufficient time for school construction and the training of an appropriate number of religious and lay teachers. The deployment of religious and lay teachers in Queensland's Catholic primary schools depended upon predicting the likely demand for teachers based on student

(47) Australian Catholic Directories, 1910, pages 194–195.
1920, pages 246–247.
1930, pages 312–313.
1940, pages 485–491.
1951, pages 453–455.

(48) These trends were reflected in the 1911 Census and the 1933 Census. The 1911 Census revealed that 38.03 per cent of the Australian population was metropolitan, with 35.44 per cent of the Catholic population being metropolitan. The 1933 Census revealed that 46.87 per cent of the Australian population was metropolitan, with 46.05 per cent of the Catholic population being metropolitan.
National Religious Survey in Australia, 1976, Christian Brothers' Provincialate, Indooroopilly.

enrolments, which fluctuated according to birth rate changes, migration trends, the entry and leaving ages of students, natural disasters such as bad harvests and epidemics, and the ability of the Queensland State Department of Education to enforce compulsory attendance. Accurate estimates of staffing, prediction of changes in student enrolments, and other demographic trends were difficult to obtain for Duhig, who depended on the Research and Guidance Branch of the Queensland State Department of Education, and research conducted privately and published in the Australian Catholic Directories. This was compounded for Duhig by the time factor between the preparation and the presentation of a solution, which included the length of time necessary to appropriate finance, recruit and train religious and lay teachers, and recruit suitably qualified and experienced lay teachers from the other systems. With the exception of the latter, the minimum length of time for these undertakings was three years. In the 1950's, Duhig merely countered these disparate pressures by employing part-time lay teachers – who were to account for 6 per cent of the total teaching force in Queensland – to teach subjects such as music, art, sewing, or physical education in more than one school; visiting teachers – who were to account for 24 per cent – who usually received a fee per student taught; and student teachers – who were to account for 6 per cent – who were either pupil-teachers, or currently enrolled at the Brisbane Teachers' College and undertaking practice teaching in Catholic primary schools.

Unlike the Sisters of Mercy, the majority of these religious orders, including the Christian Brothers, constantly transferred their members from Queensland to interstate schools, while many lay teachers in Queensland applied for interstate teaching positions. Their teacher training backgrounds were important because of the different interstate requirements. Compulsory State Government registration of all teachers in non-State schools existed in Victoria and Tasmania. This required evidence of approved teacher training, with emphasis on course of instruction, tests of proficiency, and practice teaching. The situation in New South Wales differed only in that, from 1931, the Catholic Bishops established their own Registration Board, under the chairmanship of Father J. C. Thompson, which demanded educational and professional training of religious teachers equal to State teachers. The entry requirement was the Leaving School Certificate, or a qualification equivalent for entry to the State Teachers' Colleges. The 1 year course included theory of education, and practice teaching with its supervision, demonstration

and criticism lessons. Tests were compiled and examined by the Registration Board, with registration being granted after all examinations had been satisfactorily passed over the 1 year and an ensuing 6 month practice teaching period had been successfully completed.(49)

Several religious orders concentrated their teacher training courses in New South Wales and Victoria, where the training was associated with initial religious training for joining the order. Those established in New South Wales in this period included the Marist Brothers at Mittagong, the Sisters of the Good Samaritan at Glebe Point, the Sisters of Charity at Potts Point, the Sisters of St. Joseph at North Sydney, the Religious of the Sacred Heart at Rose Bay, the Sisters of Our Lady of the Sacred Heart at Kensington, and the De La Salle Brothers at Oakhill. The Presentation Sisters established the O'Neill Teachers' College at Elsternwick in Victoria in 1927. By 1940, the high standard teacher training provided in these institutions was recognised by 13 of these institutions being registered under the Victorian Council of Education, with 24 being approved under the Registration Board of Catholic Primary Teachers in New South Wales.(50)

“A few of the (interstate) Teachers' Colleges of the Catholic Church are large. The larger Teachers' Colleges of the Catholic Church compare favourably in size, organisation and standards

(49) O'Donoghue, E. M. The Development of Church Schools in Queensland, pages 69–70.

(50) In many respects, most of these institutions could not correctly be described as Colleges, as they only had a few Novice students in residence.

with the State Teachers' Colleges, though, from their nature, (they) place more specific emphasis on religion.”(51)(52)

The establishment, rapid development and high standards of these interstate Catholic teacher training institutions; the registration requirements in Tasmania, Victoria and New South Wales; the transfer of members of most religious orders from Queensland to these States; the application for employment by lay teachers in Queensland to these States; the establishment of the Brisbane Teachers' College in 1914; the Queensland Government's abolition of the pupil-teacher system in State schools in 1935; and the increase of religious teachers in Queensland from 1,719 in 1940 to 1,993 in 1950; – all should have provided a stimulus for Duhig to establish a Catholic Teachers' College in Queensland. However, no positive action was adopted by Duhig until 1947.

(51) UNESCO, Compulsory Education in Australia, III, 1951, page 68.

(52) The diverse teacher training backgrounds of selected religious teachers in Queensland confirmed the importance of these interstate teacher training institutions to the Queensland education system. Sister Joan Smith, former Principal of the Brigidine College at Indooroopilly, indicated that prior to the opening of the Mount Street Catholic Teachers' College in Sydney to all religious orders in 1960, the Brigidine Sisters received their teacher training at the Brigidine Novitiate and studied under a Dr. Thomson for the Teacher Certificate Examinations conducted by the Sydney Archdiocese for Religious in Catholic Schools. Sister Adriane Dyt of the Franciscan Missionaries of Mary indicated that all members of the order received their teacher training interstate. Sister Annette Cunliffe of the Sisters of Charity, and presently Deputy Principal at Mt. St. Michael's College at Ashgrove, indicated that as the order had never been divided into provinces, the Sisters have transferred interstate, with all the Sisters in Queensland before 1955 receiving their teacher training in either New South Wales or Victoria. Sister Margaret Mary Bowen of the Dominican Sisters, and presently Religious Education Co-ordinator at Santa Sabina College at Strathfield, indicated that all the Sisters who staffed the Dominican primary school at Carina in Brisbane from 1952 received their teacher training at the Dominican Teachers' College at Maitland in New South Wales. Sisters Anna Maria Kelleher, Margaret Gillespie and Bridget Moloney, of the Sisters of St. Joseph, all received their teacher training at Mount Street, North Sydney. Sister Joan Nolan, presently Principal of the Good Samaritan Teachers' College at Glebe Point in New South Wales, indicated that all the Good Samaritan Sisters received a quality teacher training at Glebe Point. On entering the order, each member was obliged to undertake a 3 year course at Glebe Point. The first year was devoted to the formation of character and literary training, with visiting masters from the Sydney University and the Sydney Teachers' College lecturing in languages, mathematics, drawing, painting, elementary science and music. The following 2 years were devoted to practical work in the schools under the supervision of experienced teachers, in addition to a continuation of the first year studies. Lectures on School Management and Method were provided by the Principals of various Sydney Catholic schools. Students who studied Music were prepared for all grades of the Associated Board, Trinity College, or Sydney College Examinations, both in theory and practical. Certificates of Competency were awarded according to the College examination results and the ability displayed by the student in School Management and Method. To obtain a Primary Teaching Certificate, a student required a thorough knowledge of and ability to teach the subjects required by the standard of proficiency of New South Wales Primary Schools.

These were confirmed in personal interviews and/or official correspondence with the selected religious teachers in October, 1979, and September, 1980.

THE EXPANSION AND TRAINING OF THE SISTERS OF MERCY AND THE
TRAINING OF THEIR LAY TEACHERS

The education system of the Sisters of Mercy in Queensland, while closely resembling that of the Presentation Sisters on whose Constitutions the Mercy Rule was based, differed markedly from that of the Christian Brothers and all other male and female religious teaching orders in Queensland. These other religious orders were divided into provinces, the religious teachers were interchanged largely within one province, their teacher training was centralised, and teachers and progressive educational ideas were freely exchanged, interchanged and assimilated.

The Sisters of Mercy in Queensland failed to establish a central Teachers' College like their interstate counterparts, and retained the pupil-teacher system as the principal method of preparing the Sisters and a significant number of their lay teachers from 1915 to 1953 – two years prior to the establishment of McAuley Teachers' College at All Hallows'.⁽⁵³⁾ The pupil-teacher system was retained at All Hallows', other metropolitan and large country schools because it was financially less expensive and less time consuming than training at the Brisbane Teachers' College. This was significant because, despite the introduction of other religious teaching orders into Queensland after 1916, the Sisters of Mercy were preoccupied with initiating a vigorous educational expansion policy at Archbishop Duhig's request. The introduction of professional College teacher training never assumed precedence over this preoccupation.

The Sisters did not restrict themselves to the urban areas of Queensland. Their most

(53) Sisters Mary Protase McMillan, Mary St. Denis Henry, and Mary Casasanctius Collins were three such pupil-teachers.

McMillan, who died in 1980, received most of her primary education in Maryborough, entered the Sisters of Mercy at All Hallows' school as a pupil-teacher in 1925, and was professed in 1928. This was confirmed in a personal interview in September, 1980, with her sister, Mrs. Belle Camplin of Holland Park in Brisbane.

Henry, who died in 1980, received her primary education at St. Brigid's, Red Hill and Sacred Heart, Sandgate. Both were Sisters of Mercy schools. She entered the Sisters of Mercy at All Hallows' school as a pupil-teacher in 1932, and was professed in 1935. This was confirmed in a personal interview in September, 1980, with her brother, Mr. Denis Joseph Henry of Lutwyche in Brisbane.

Collins, who died in 1980, received her education at the Allora State school, and then as a boarder at St. Mary's in Warwick, where she became a pupil-teacher. She entered the Sisters of Mercy at All Hallows' school in 1916, and was professed in 1919. This was confirmed in a personal interview in September, 1980, with her niece, Sister Kathleen Collins, a Holy Spirit Sister attached to the Brisbane Catholic Education Office.

significant impact educationally and socially was in the towns and provincial cities of rural Queensland.(54)(55) The frequently haphazard economic development of Queensland prior to 1915 had offered only limited employment opportunities and limited encouragement for education, with most young people deserting rural areas and accepting employment that required low educational standards. This coincided with Catholic metropolitan primary schools beginning to reveal more middle class and professional enrolments, while Catholic rural primary schools remained overwhelmingly working class. The struggle to preserve educational opportunity by maintaining the continued existence of their Catholic primary schools was difficult and prolonged for the Sisters of Mercy. However, they entered these isolated areas to offer educational opportunity in a Christian atmosphere with their educational policy being based on a stable rural society, decentralisation and settlement. By 1939, the Sisters of Mercy in Queensland had 78 schools, 784 Sisters, and 14,853 students.

THE EDUCATIONAL SITUATION OF THE SISTERS OF MERCY IN 1939

Year	Diocese	Number of Schools	Number of Sisters	Number of primary and secondary students
1939	Brisbane	38	428	9,109
	Toowoomba			
	Rockhampton	19	166	2,928
	Townsville	12	116	1,618
	Cooktown	9	74	1,198

(56)

The Sisters of Mercy were able to engage in this expansion by training lay female pupil-teachers with their own Sisters, with the teacher training being essentially the

(54) The policy was appropriate, as the 1933 Census indicated that 47 per cent of Queensland's population was rural.

Barcan, A. "The Transition in Australian Education, 1939-1967", Cleverley, J. and Lawry, J., Australian Education in the Twentieth Century, Longman, 1972, page 174.

(55) Catholic Leader, 10th. December, 1931, page 9.

(56) Australian Catholic Directory, 1940.

same.(57) The towns of Toowoomba and Warwick, in particular, provided large numbers of girls as untrained lay pupil-teachers for the Sisters of Mercy schools. These girls received “pocket money” for their teaching, and many “gravitated into the Sisters of Mercy”.(58) These young Sisters “won their spurs in the primary school”. Some eventually taught in secondary schools, but were not always successful, as they continued to employ primary teaching methods.(59) These religious and lay pupil-teachers were required to gain 60 per cent in the Teachers’ Examinations to secure classification, with the successful pupil-teachers being eligible for admission to the State education system.(60) The Department of Public Instruction was constantly requesting the names and ages of religious and lay teachers, the names of the schools in which they were employed, the dates on which they passed the Department’s examinations, and specifying the examination in each case.(61) Evidently, some young Sisters of Mercy were engaged in teaching in primary schools, particularly in rural areas, without having undertaken the classification examinations necessary to gain the

(57) Fogarty, R. “The Development of Catholic Teacher Training in Australia I”, Forum of Education, Volume XXIII, Number 1, March 1964, page 28.

This tradition by the Sisters of Mercy of providing teacher training for young girls had begun as early as 1861.

Letters, Mother Vincent Whitty to Baggot Street, Dublin, 13th. May, 1861 and 16th. May, 1863. Copies of the originals in the Dublin Archives are in the Sisters of Mercy Archives, Bardon.

The success of this lay teacher training scheme, as typified by All Hallows’ having at least 70 young girls in training annually from 1880, with the applications for admission to the other convents also being numerous, contributed to its continued existence for 92 years.

Leaves of the Annals of the Sisters of Mercy, Volume I, 1881, Sisters of Mercy Archives, Bardon.

(58) This was confirmed in a personal interview with Sister Mary St. Paul of the Sisters of Mercy at All Hallows’ in October, 1980.

(59) This was confirmed in a personal interview with Sister Francis O’Donoghue (formerly known as Xaverius) of the Sisters of Mercy at the Brisbane Marriage Guidance Office in October, 1979.

(60) It was from the elimination of State-aid in 1880 that pupil-teachers in Catholic schools were required to gain this 60 per cent, in contrast to 50 per cent required from State school pupil-teachers.

Letter, Bishop Quinn to Mr. A. H. Palmer, Minister for Public Instruction, 31st. December, 1880, Brisbane Archdiocesan Archives.

Brisbane Courier, 6th. January, 1881.

Letter, Mr. Fouhy to the Editor, Brisbane Courier, 10th. January, 1881.

Letter, Mr. Breen to Mr. A. H. Palmer, Minister for Public Instruction, 9th. November, 1880, Queensland State Archives.

Letter, Mr. J. G. Anderson, Under-Secretary, to Mr. Breen, 22nd. November, 1880, Queensland State Archives.

Brisbane Courier, 16th. March, 1881.

(61) Department of Public Instruction, Annual Report, 1916, Queensland State Archives.

Teachers' Certificate. One Mother Superior described the Department of Public Instruction's interference as

“ . . . existing under a misapprehension. These Sisters are (already) engaged in teaching in our primary schools. They reside in our Novitiate, part of the Convent here, and go out daily to their respective schools.”(62)

Some Sisters of Mercy applied individually to undertake the Teachers' Examinations conducted by the Department of Public Instruction. Agnes Teresa Hogan (Sister Mary Aquin) was one such Sister. In 1915, she successfully applied to undertake the Class III Teachers' Examination in December of that year. Hogan was born on the 28th. March, 1884, became a pupil-teacher and passed the first and second examinations in 1900 and 1902 respectively. After passing the Provisional School Teachers' Examination, Hogan entered the State primary education system in December, 1904. In November, 1906, Hogan resigned from Rocky Creek State School in Milmerran and taught in Sisters of Mercy primary schools in Rockhampton. In 1915, Hogan was teaching in the Sisters of Mercy school at Red Hill in Mt. Morgan.(63)(64) Generally, the permission to undertake the Department of Public Instruction's Teacher Examinations was sought by Mother Superiors for several young Sisters in their communities. This occurred in 1916 when the Mother Superior of the Sisters of Mercy Range school in Rockhampton sought permission from the Under-Secretary of the Department of Public Instruction for several young Sisters to sit for the December pupil-teacher examinations, and for the special circumstances of Martha Broome to be considered. Broome had taught for 4 years at the Mt. Martin State school in the Mackay district, and had subsequently entered the Sisters of Mercy in Rockhampton. The Mother Superior stated

“Our only aim is to improve the status of our teaching Sisters and raise the standard of our schools.”(65)

The Under-Secretary granted permission for the young Sisters to undertake the pupil-teacher examinations as long as the prescribed examinations were passed in regular order and their full

(62) Letter, Sister Mary Magdalene, Mother Superior, Range Convent, Rockhampton, to Mr. J. D. Story, Under-Secretary, 16th. June, 1914, Sisters of Mercy Archives, Bardon.

(63) Department of Public Instruction, Annual Report, 1916, Queensland State Archives.

(64) Letter, Agnes Teresa Hogan (Sister Mary Aquin) to the Under-Secretary, Department of Public Instruction, 26th. June, 1915, Sisters of Mercy Archives, Bardon.

(65) Letter, Mother Superior, Range Convent, Rockhampton, to the Under-Secretary, Department of Public Instruction, 2nd. April, 1916, Sisters of Mercy Archives, Bardon.

names and ages were forwarded to the Department. Martha Broome was permitted to undertake the Class III Teachers' Examinations, but not the Provisional Teacher IV Examinations.(66)

It was not until 1921 that the Queensland Government permitted pupil-teachers in Catholic primary schools to undertake classification subject study at the rate of one per year, with 50 per cent being required on each subject to gain classification. In 1926, the Queensland Government altered this requirement to 50 per cent on all oral and written work.

Apart from the pupil-teacher training, the Sisters of Mercy appointed a Mistress of Novices to provide lectures and demonstration lessons to the young Sisters in the Novitiate at All Hallows' to coincide with their religious training. The young Sisters were required to provide criticism lessons, and undertake this teacher training even if they already had a Teachers' Certificate on entering the Novitiate. In 1918, this teacher training in the Novitiate was extended over 1 year. From 1921 to 1931, Sister Mary Vincent Donovan supervised the Sisters of Mercy primary schools and as Mistress of Novices was responsible for the teacher training in the Novitiate. She taught in the Sisters of Mercy primary schools in Rockhampton after her arrival in Queensland from Skibbereen, County Cork, Ireland, entered the order in 1879, and was professed in 1883. She taught at St. Patrick's, Fortitude Valley, St. Mary's, South Brisbane, St. Saviour's, Toowoomba, became the first principal at Star of the Sea, Southport in 1901, taught at St. Mary's, Warwick from 1903 to 1920, and after undertaking additional study, taught secondary students at Our Lady of the Assumption, Warwick. In 1949, her active teaching career ended. She died in 1959.(67)

“Her preparation and notes of lessons, her untiring zeal in searching out new and better methods, were the inspiration of each succeeding set of Novices who came to her classes . . . A singlemindedness of purpose, and astonishing energy and versatility had characterised her training of the young Sisters . . . She went far beyond the duties of merely examining classes as the State Inspectors do; she helped and encouraged all, even those who entered fully qualified, having passed through the State Teachers' Training College. She co-operated with Inspector Bevington in producing a book for the teaching of art in schools. She gave the most detailed attention to all aspects of class teaching and management . . . She had a great love for scholarship and worthwhile achievement, and that is what she sought for her pupils in the schools and for her trainee Sisters.”(68)

(66) Department of Public Instruction, Annual Report, 1917, Queensland State Archives.

(67) Catholic Leader, March, 1959.

(68) O'Donoghue, E. M. Beyond Our Dreams, pages 275–277.

From 1921, the Sisters of Mercy and the lay teachers in their primary schools attended regular inservice vacation schools, and weekend and night classes under the direction of Sister Mary Vincent Donovan to be acquainted with new teaching methods in music, speech and art, and new subjects such as natural science, and Catholic dogma, New Testament, and Church History in religious education.(69) Sister Mary Constanza, who died in 1980, was one of the young Sisters who received demonstration lessons, teaching notes, and in-service training at All Hallows' under Sister Mary Vincent Donovan. As an 18 year old, she was one of 36 girls who arrived in Brisbane from Ireland on Christmas Eve, 1930, to join the Sisters of Mercy. She completed her secondary education to Senior standard, was professed in 1934, and taught at Wooloowin, Gordon Park, Booval, Wynnum, West End, Kangaroo Point, Roma, Maryborough and Gympie.(70)

The expansion period from 1916 to 1939 was followed by a brief period of consolidation.(71) This watershed in the progression from a pioneering stage to a more consolidating phase of slower change was demonstrated by the Sisters of Mercy establishing 4 primary schools in the 1920's (Rosewood in 1922; Mitchell in 1925; Bowen Hills in 1926, and West End in 1928), 5 in the 1930's (New Farm and Gordon Park in 1930; Booval in 1931; West Bundaberg in 1937; and Yarraman in 1939), none in the 1940's, and 3 in the 1950's (Surfers Paradise in 1950; Darra in 1954; and Boonah in 1957).(72) This watershed occurred – despite the requests of Archbishop Duhig and the clergy for the establishment of more Sisters of Mercy primary schools – because of insufficient Sisters, and occurred in a period when more Sisters were required for the increasing student populations in existing primary schools, the replacement of lay pupil-teachers as this system was gradually eliminated, and the undertaking of more varied educational and non-educational activities. This consolidation period witnessed a marked increase in professional contacts between the Sisters of Mercy and their lay teachers and the teachers in State and other non-Catholic schools. This rapprochement applied to all religious

(69) This training was continued by the Supervisors of Schools who followed Sister Mary Vincent Donovan, with music, speech and art being regular features; and dressmaking and cooking being taught from 1948, physical education from 1957, and reading from 1958. McLay, *op. cit.*, pages 122–123.

(70) This was confirmed in a personal interview in February, 1980 with Sister Mary Julius Christ of the Sisters of Mercy and Principal of McAuley Teachers' College from 1955 to 1976.

(71) Catholic Leader, 27th. April, 1975.

(72) Catholic Leader, 27th. July, 1961, page 5.

orders and their lay teachers and was effected through State Inspectors policing the curriculum; the Queensland Department of Education circulars such as the Education Office Gazette providing regular instruction, advice and prescription to teachers; the Queensland Department of Education conducting inservice training courses on syllabus changes; and contacts made by members of religious orders serving on Education boards and committees, and participating in Queensland University vacation schools for external students, and other professional educational associations. Without such intercourse, the Sisters of Mercy and their lay teachers would have incurred the danger of isolation and the corresponding insular outlook.⁽⁷³⁾ However, on the whole, the provision of professional education specifically designed for religious and lay teachers in the Catholic education system in Queensland remained limited. This backwardness of the Catholic teacher training system became more evident in 1941 when Mr. L. D. Edwards, the Director-General of Education, informed Duhig that the Department of Public Instruction had established the Brisbane Teachers' College, and had discarded the pupil-teacher system in 1935. Mr. Edwards indicated that pupil-teachers from Catholic schools would only be appointed to State schools if they successfully completed an interview and a 6 months course at the Brisbane Teachers' College.

“The holding of pupil-teacher examinations will now cease and lay teachers in (Catholic) schools will not, in future, be able to sit for Departmental Examinations.”⁽⁷⁴⁾⁽⁷⁵⁾

This should have been an ideal opportunity for Duhig to insist on reform within the Catholic system, but this did not eventuate at this stage. It was left to the Sisters of Mercy to undertake their own reforms, which could only be described as partly effective. In 1943, the Sisters of Mercy established a teacher training institution at St. Ignatius, Toowong, in Brisbane, which was similar to the Apostolic House established by the Sisters in Ireland in 1938 to provide teacher

(73) The Queensland Department of Education did not object to the attendance of religious and lay teachers from Catholic primary schools at training courses, provided that the prescribed number of 30 teachers per lecturer was not exceeded. This applied particularly to physical education and domestic science courses. These courses were announced in the Education Office Gazette.

Department of Education, Annual Report, 1948.

(74) Letter, Mr. L. D. Edwards, Director-General of Education, to Archbishop Duhig, 4th. December, 1941, Brisbane Archdiocesan Archives.

(75) Department of Public Instruction, Annual Report, 1942, Queensland State Archives.

training for those Sisters who were to teach in Australia. However, it was unsuccessful and discontinued after one year. From 1946, the Sisters of Mercy devoted the first year of the Novitiate completely to spiritual training, with the part previously devoted to teacher training being transferred to the second year and increased in length and scope. The Novitiate was now located at Nudgee, with the St. Vincent's Orphanage school being used as a practice teaching school.

The period from the late 1940's to the mid-1950's was one of optimism for the Sisters of Mercy in Queensland. Apart from the interruption caused by World War II, this was a period when the population increased, large scale immigration from Europe occurred, vocations flourished in all religious orders, churches, schools, hospitals, orphanages and seminaries were either constructed or extended, the student population increased, and the policy of an independent Catholic education system was vigorously pursued. However, in comparison with State primary schools, there was an overall proportional decrease in Catholic primary enrolments, even though the number and proportion of Catholic children in the total Queensland population increased during this period. These trends reflected the unfamiliarity of the migrants, the majority of whom came from Catholic European countries, with the concept of an independent education system. These trends also reflected the inability of Catholic educational authorities, the Sisters of Mercy, and other religious orders to fulfil the demand for Catholic primary education, and guarantee a position for every Catholic child in a Catholic school. Political lobbying secured a measure of financial support for the Catholic education system, but the problem of providing qualified religious and lay teachers remained. The Sisters of Mercy were reinforced by recruits from Ireland, but it was recognised that Australian-born recruits were desirable, even necessary, if educational expansion was to continue. By 1949, the majority of the Sisters were Australian-born and products of the Sisters of Mercy schools. This predominance or acculturation decreased the European influence on the character and outlook of the order.

In 1949, Sister Mary Teresina Dagg replaced Sister Mary Camilla Kerwin as the supervisor of the Sisters of Mercy primary schools, while also assuming responsibility for the teacher training of the young Sisters in the Novitiate. From 1949 to 1964, Sister Mary Teresina

“ . . . undertook the really constructive work of helping, suggesting, demonstrating, rather than merely assessing the efficiency of work covered.”(76)

She was in close contact with State Inspectors and was constantly demonstrating syllabus changes to the Sisters of Mercy and the lay teachers in their primary schools. For example, one Saturday afternoon in February, 1962, Sister and Mr. U. S. Zagami, Principal of Mt. Gravatt East State School and President of the Queensland Teachers' Union, demonstrated the new method of teaching spelling at a conference in All Hallows' Concert Hall.(77) From 1958 to 1964, Sister assisted over 50 Sisters of Mercy with only primary education and pupil-teaching backgrounds through the Junior and Senior Public Examinations to matriculation. When the Queensland Department of Education introduced the system of having 4 Senior subjects, and Education I from the Queensland University, to qualify for Class II classification, Sister organised vacation study courses at All Hallows' for the young Sisters, and supplemented this with correspondence lessons, and personal visitation to their schools. Sister Mary Dorgan, the Director of the Pastoral Institute in Brisbane was one of these Sisters. She began teaching in 1954 with no recognised professional teacher training, and no Senior matriculation, and was in the last group of novices who began teaching before the establishment of McAuley Teachers' College in 1955. She passed 5 Senior subjects by studying through the Department of Education's Correspondence School. Sister Mary Teresina assessed her teaching progress, lectured in Theory of Education and Teaching Method, examined from a Theory of Education textbook by requiring a mere regurgitation of it, and stressed a practical understanding of the primary school syllabus. Sister Mary Dorgan ultimately became a University graduate. She indicated that no comparability existed between those Sisters who received their teacher training in Ireland, and those who received their teacher training in Queensland.(78)

In 1949, the Sisters of Mercy established the Novitiate in a new building at Bardon. This establishment was capable of training 90 novices, and became the training institution for novices

(76) O'Donoghue, E. M. *Beyond Our Dreams*, page 280.

(77) McLay, *op. cit.*, page 247.

(78) This was confirmed in a personal interview with Sister Mary Dorgan of the Sisters of Mercy in Brisbane in August, 1980.

for 2½ years. Six months was spent in the postulancy, and 2 years were spent in studying the religious life in the novitiate period. With this move to Bardon, the Sisters of Mercy primary schools in the inner Brisbane area replaced St. Vincent's Orphanage school at Nudgee as the practice teaching schools for the young Sisters during the second year of the Novitiate. This system involved difficulties and inconvenience for the Sisters as they had to combine study with teaching in the schools, and the undertaking of extraneous duties in the convents. In 1955, on the recommendation of Sister Mary Teresina, the Sisters of Mercy implemented two significant changes in teacher training to overcome these deficiencies. Firstly, a Juniorate was established, where the prospective teachers who lacked a pass in Senior, spent the first year of the Juniorate under temporary vows preparing for the Senior. Secondly, these prospective teachers then attended the newly established McAuley Teachers' College at All Hallows', where they spent one year completely devoted to teacher training.

In the late 1950's and 1960's, the Sisters of Mercy, like the other religious orders, were not gaining the vocations required to continue their educational role. The nature of the organisational aspect of religious life contributed to this decline in vocations. Religious life had many features of a "total" institution – even though the voluntary aspect of membership separated it from other "total" institutions – as the whole of one's life was accounted for, and the goals of the religious order assumed precedence over individual goals. The religious order was essentially a closed organisation. The decline in vocations to the Sisters of Mercy was accompanied by a consequent deep searching of the ultimate bases of religious life and the shape of its external apostolates, which had formerly depended on the maintenance of numbers, dedicated certainly, but numbers nevertheless. This decline in vocations and the ageing population of the Sisters of Mercy created a crisis in the order, which was slow to appreciate the significance of what was occurring. It was compelled to reorganise its education system by closing some schools, combining or regionalising some schools, and employing lay teachers in increasing numbers, with experienced Sisters retaining administrative control in the schools. This increasing dependence on lay teachers prompted the question of what dilution of the religious teachers a Catholic primary school could sustain without jeopardising its character, though this was only a matter of conjecture. The Sisters of Mercy responded to this problem by organising regular inservice vacation schools of an

intensive and extensive nature to ensure that the declining number of Sisters were solidly trained in religious education content and method for all primary grades. One such course was that organised in 1959 and 1960 by the Austrian Jesuit, Father J. Hofinger, who was prominent in the European centred movement in Catechetics called the Kerygmatic method. He was supported by the introduction of the On Our Way textbooks, which were prepared by Sister Maria de la Cruz of the United States.

The teacher training system for the Sisters of Mercy and the majority of their lay teachers from 1915 to 1954 did not differ markedly from the system of the pre-1915 period. It could only be described as inadequate, particularly when compared to the training received by the Christian Brothers, and teachers in State schools. The pressure from Archbishop Duhig to continue the momentum of educational expansion, the confinement and isolation of the Sisters in Queensland which did not occur with the other religious orders, and the inability of the Provincial hierarchy of the Sisters to formulate and rigidly adhere to a positive, progressive, planned teacher training policy based on successful developments interstate and overseas, all contributed to this inadequacy. This Provincial hierarchy consisted of the Mother Vicar and three Councillors, who were completely independent of members of the order in determining and implementing educational policy. This hierarchy was elected for six year terms, but were eligible for re-election.(79)

(79) McLay, *op. cit.*, pages 122–124.

This was confirmed in a personal interview in February, 1980 with Sister Mary Julius Christ of the Sisters of Mercy and Principal of McAuley College from 1955 to 1976.

THE EXPANSION AND TRAINING OF THE CHRISTIAN BROTHERS AND THE
TRAINING OF THEIR LAY TEACHERS

The primary teacher training of the Christian Brothers in Queensland, prior to the establishment of Xavier Teachers' College at Indooroopilly in Brisbane in 1967, was undertaken either interstate, or, to a lesser and declining extent, overseas. The nature of this interstate teacher training was significantly determined by the administrative reorganisation within the Christian Brothers in Australia, the policies and attitudes of the respective Provincial Superiors towards teacher training, and the influence of individual Brothers.

From 1875 to 1897, the Christian Brothers' administrative centre and Novitiate were located at Richmond in Victoria, which were established by Brother Ambrose Treacy. In 1897, these were moved to Sydney, first to Petersham, and, in 1908, to Mount St. Mary, Strathfield, which was acquired from Sir Joseph Reid. This is where the religious and professional teacher training of the Christian Brothers for all Australia and New Zealand became centred, and involved Christian Brothers in 110 schools. As Master of Method at Strathfield, and then as a Provincial Council member after 1921, and finally as Provincial Superior from 1931 to 1943, Brother M. B. Hanrahan was largely responsible for the teacher training of the Christian Brothers after 1910. When he was replaced as Provincial Superior, Brother Hanrahan returned as Master of Method at Strathfield until 1952. All the Christian Brothers teaching in their Queensland primary schools from 1910 to 1930, with the exception of the declining minority from Ireland, were trained under the Grades system. The entry requirement for the Strathfield Novitiate was the successful completion of the Junior Public Examination in Queensland, or its equivalent in the other States. Students could undertake secondary education for the Senior Public Examination at Strathfield.

(80) Brother Ronald Austin Ridley was one such student who received his teacher training at Strathfield in this period, after passing the Scholarship Examination at St. James's, Fortitude Valley, and the Junior Examination at St. Joseph's, Gregory Terrace. Brother Ridley taught in primary and secondary schools in Victoria, New South Wales and Queensland from 1921 to

(80) This was confirmed in a personal interview in September, 1979, with Brother P. C. McCarthy of the Christian Brothers, former Deputy-Director of Education in the Toowoomba diocese.

1955.(81) The Grades system involved the student entering the Scholasticate or Teachers' College after he had completed his strict period of religious formation in the Novitiate. His morning was devoted to practice teaching and demonstration lessons. His afternoon was devoted to educational psychology, history, literature, and philosophy. His evening was devoted to educational methods, catechesis, and appraisal of the studies undertaken in the morning session. Week-ends were devoted to subjects such as art, craft, singing, private reading and physical education. Periods were allocated to games, manual arts, spiritual reading, prayer and recreation.(82) This teacher training system had serious deficiencies. In the southern States, 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 assist and supervise their studies. Special classes were often arranged in large centres. The position was different in Queensland, where there was a proliferation of smaller communities where library texts and study assistance were not readily available, and where it was difficult, except during vacation periods, to arrange special classes.(83)

In spite of the challenge of the Victorian registration question early in his administrative term, and opposition from several prominent Christian Brothers, Brother J. Barron, the Provincial Superior from 1903 to 1925, and 1928 to 1930, sidestepped the issue of the necessity for a more radical and professional approach to teacher training and retained the Grades system. This resulted in almost two generations of Australian Brothers being unable to obtain a complete academic preparation at University level. Brother Barron was pre-eminently the administrator and failed to understand the complexities of educational issues. He lacked vision, business acumen, intellectual attainments and insights into educational requirements. He displayed an antipathy to tertiary education, was suspicious of excessive learning, and feared to expose young Brothers to secular ideas. His insistence on the letter of the Rule made it difficult

(81) This was confirmed in a personal interview in September, 1979, with Brother R. A. Ridley of the Christian Brothers, who was in retirement at Mt. Carmel College, Charters Towers.

(82) "Life of Brother M. B. Hanrahan", Christian Brothers' Educational Record, 1955, page 219, Christian Brothers' Provincialate, Indooroopilly.

(83) Crawford, B. D. A Teacher Training Programme in Theory and Practice, M. Ed. thesis, University of Sydney, 1964, Chapter 9ff.

for the Brothers to attend Queensland University evening classes and fulfil their prescribed obligations properly.(84)

The brief interlude in Brother Barron's 24 years as Provincial Superior occurred from 1925 to 1927, when Brother P. J. Hickey was elected Provincial Superior. A period of positive reform and reorganisation of the teacher training system was initiated. In 1925, Brother Pius Noonan, the Assistant from Ireland who ultimately became Superior-General from 1930 to 1947, emphasised the desirability of the programme of studies for Australian Brothers leading to a University course.(85) Brother Hickey facilitated this by attempting to establish a proper training complex between 1925 and 1927. In 1926, Brother Hickey appointed, on the recommendation of the Educational Committee, a Director of Studies, to assist and direct Brothers in their studies, set and correct their examinations, issue Certificates of proficiency and reports to

(84) Conole, P. F. "Educating the Christian Brothers in Australia – An Historical Survey", Christian Brothers' Our Studies, May, 1969, page 61, Christian Brothers' Provincialate, Indooroopilly.

In contrast, Mother Mary Alban Salmon, Provincial Superior of the Sisters of Mercy in Queensland from 1923 to 1926, 1932 to 1938, and 1941 to 1947, developed strong affiliations with interstate and local tertiary institutions, and encouraged the Sisters of Mercy to gain recognised undergraduate and postgraduate qualifications.

This was confirmed in personal interviews in October, 1980 with Sister Mary St. Paul at All Hallows'; Sister Mary Dorgan, Director of the Pastoral Institute in Brisbane in August, 1980; Sister Mary Sylvester, in retirement at 'Emmaus', Nudgee, in October, 1979; and Sister Francis O'Donoghue (formerly Xaverius), Consultant at the Catholic Marriage Guidance Centre, Brisbane, in October, 1979. These are all Sisters of Mercy.

Brother Barron tended to avoid appointing Brothers with University qualifications as Superiors and Principals of schools. St. Laurence's school, South Brisbane was the only school in Queensland where he appointed a few academically qualified Brothers. Brother J. Hogan, the Principal, trained at Merino and was registered as a secondary school teacher by the Registration Board of Victoria. During his 34 teaching years, he had established 7 schools – St. James's, Brisbane, North Melbourne College, St. Mary's, West Melbourne, St. George's, Carlton, St. Joseph's, Abbotsford, St. Mary's, Sydney, and St. Laurence's, South Brisbane. Brother A. Brennan trained at Strathfield, was a matriculated student of the Melbourne University and was undertaking Science studies at the Queensland University. He was registered as a primary school teacher by the Registration Board of Victoria, but was able to teach Latin, French, English and Mathematics. Brother N. Doran trained at Petersham, and had 9 years primary teaching experience in Queensland. Brother D. O'Connell trained at Merino, had honours in the Junior, Middle and Senior Irish Intermediate Examinations, and was qualified to teach English, Latin, French, Gaelic, Science and Mathematics. These Brothers were assisted by the experienced Mr. Dean, who had trained as a pupil-teacher at St. James's, Brisbane.

Mr. W. Gipp's Report to the Department of Public Instruction on the application of St. Laurence's, South Brisbane for approval as a secondary school, 6th. May, 1915, Queensland State Archives.

(85) Minutes of Provincial Chapters, 1925, Christian Brothers' Provincialate, Indooroopilly.

the Provincial Council on all matters pertaining to the education of the Brothers.(86)

On being elected Provincial Superior in 1928, Brother Barron appointed Brother G. Purton as the first editor of Our Studies, a magazine of studies recommended by the 1928 Education Committee to be published biannually for the benefit of the Australian Brothers.(87)(88) It was first published from St. Joseph's, Nudgee in April, 1929, and its purpose was to

arouse a deeper interest in the various subjects of the syllabus of studies and give directions and assistance to the Brothers who are engaged in the study of them . . . (it) will also publish information of general interest . . . new methods tried out in any school or group of schools, changes . . . of concern . . . throughout Australia.”(89)

No other Province of the Brothers throughout the world had been successful in producing such a publication, and very few educational bodies – University, State Education Department, or otherwise – could boast of an intra-mural publication of the force of Our Studies, the quality of its editorial comments and the interest and variety of its articles. Its scope and appeal provided intrinsic value to the Brothers. It appeared in a period when the attention of the Brothers was dramatically focussed on two vital matters in their work – effective recruiting and the studies of the Brothers. Earlier issues of Our Studies reflected such preoccupations. As the years progressed, the publication became a vital force in moulding the thinking of the Australian Brothers. They were permitted to contribute articles of educational importance to Our Studies, whose editors were permitted to publish whatever they considered of value to the Brothers.

The first step in eliminating the Grades system was thwarted by Brother Barron rejecting Brother Purton's recommendation at the Education Committee in 1928 that an earnest effort be made to have the Juniorate registered as a secondary school, and that an Intermediate Pass be compulsory for admission to the Novitiate.(90)

Despite the introduction of other religious teaching orders into Queensland after 1916, the Christian Brothers continued to expand their educational activities, particularly in rural

(86) Minutes of Educational Committees, 1926, Christian Brothers' Provincialate, Indooroopilly.

(87) Minutes of Educational Committees, 1928, Christian Brothers' Provincialate, Indooroopilly.

(88) Brother Purton was succeeded by Brothers Rooney and C. Davey as editors.

(89) Our Studies, Christian Brothers', April, 1929, editorial, Christian Brothers' Provincialate, Indooroopilly.

(90) Minutes of Educational Committees, 1928, Christian Brothers' Provincialate, Indooroopilly.

areas.(91) Brother Barron established Little Flower, Gympie in 1904, Our Lady's Mount, Townsville in 1911, St. Joseph's, Warwick in 1912, St. Laurence's, South Brisbane in 1915, Our Lady Help of Christians', Bundaberg in 1919, St. Columban's, Albion in 1928, and St. Patrick's, Mackay in 1929.(92)

By 1930, Brother Barron had established 9 schools outside Brisbane, but in the process had permitted manpower resources to become dangerously overextended. Brother Barron responded by transferring student Brothers from Strathfield to Queensland primary schools before they had completed an adequate teacher training course.

(91) The extent of this rural involvement was displayed in North Queensland. The Christian Brothers responded to the continual demand of Australia's first native-born prelate, Bishop Terence Maquire of Townsville, for northern and western development through settling more agricultural and pastoral workers, and providing a Christian education for their children with technical and scientific knowledge to assist in developing their land, and thus ensuring permanency. At the opening of St. Teresa's Christian Brothers' Agricultural College at Abergowrie in North Queensland in 1934, Bishop Maquire commented

“The College aims at producing trained men, competent to develop the land, to be mentally alert, handy for all needs in metal, leather and woodwork, and with sufficient knowledge of accountancy to carry on their farming as a business . . . above all, I hope that the religious and moral training given will turn out Christian gentlemen, honourable, industrious, competent men, who will honour God and edify their neighbours by their lives and example.”

“The Christian Brothers' Centenary Special”, Catholic Leader, April 27th. –May 3rd., 1975, page X.

The Christian Brothers for most of their history had offered educational opportunities to the sons and grandsons of Irish men and women, and, until World War II, they were a Province of the Irish Church in Australia. In Ingham, the Christian Brothers for the first time entered a community that was neither Irish nor Irish Australian. In 1949, the Cardinal Gilroy College opened with 93 students, 72 of whom were of Italian parentage. In 1949, Father Talty, the Australian Provincial of the Redemptorists, wrote to Father O'Meara, the Ingham parish priest.

“I don't know any place in Australia where a school was more needed and where it is more likely to do enormous good. As you know, I love the Italians and am sure their children will make good, now that they have the chance.”

Boland, T. “The Place of the Christian Brothers' In Queensland”, Lecture, Banyo Seminary, Brisbane, 1975, page 12.

(92) Maher, op. cit., pages 1–17.

THE EXPANSION OF THE CHRISTIAN BROTHERS' SCHOOLS IN QUEENSLAND
FROM 1921 TO 1927

Year	Number of Christian Brothers' schools	Number of primary students	Number of secondary students	Total Number of Students	Number of religious teachers in both primary and secondary schools	Number of lay teachers in both primary and secondary schools	Total Number of Teachers
1921	13	2,165	723	2,888	69	5	74
1922	13	2,125	638	2,763	62	11	73
1926	13	2,279	569	2,848	65	7	72
1927	13	2,468	658	3,126	68	7	75

(93)

All the lay teachers employed by the Christian Brothers from 1921 to 1927 were experienced male Catholics who were married with children. No single non-Catholics, or teachers with less than 5 years teaching experience, were employed. They had all received their teacher training as pupil-teachers at either the Brisbane Normal School or St. James's, Fortitude Valley, or were graduates of the Brisbane Teachers' Colleges.(94)

Brother Barron's educational expansion policies were followed by two decades of consolidation. Certain adverse circumstances existing prior to 1930 had made this consolidation necessary. The Postulators appointed – Brothers N. Ryan (1908 to 1910), X. Butler (1910 to 1922) and L. Aungier (1922 to 1923) – failed hopelessly to attract local recruits to the order. They lacked either the health or the specific type of personality and disposition for the position. This situation changed when Brother Ignatius Hickey arrived in Australia from Ireland as Consultor in 1920, established the St. Edna's Juniorate at Strathfield, and recruited 30 young Brothers in his first year as Postulator in 1923.

(93) Returns, 1921–1964, Christian Brothers' Schools, Queensland, Christian Brothers' Provincialate, Indooroopilly.

(94) Ibid.

“From that time on the supply never failed. Each year saw batch after batch of the best and finest boys of (Christian Brothers’) schools come from North, South, East and West.”(95)

However, the resignation or defection rate from the order from 1915 to 1930 made it impossible to establish new communities

“ . . . now or in the near future . . . owing to the want of the Brothers, the frequent closing of the regular (3 or more Brothers a year) supply from Ireland, and insufficient Provincial resources to meet the wear and tear and to fulfil some engagements of long standing.”(96)

These resignations were attributed to the unsettling effect of the 1914–1918 World War on the less secure in the order, and the insufficient religious formation and professional training provided before the young Brothers experienced the difficult conditions in the communities and the heavy workloads in the schools.

The year 1930 was significant in that at the Provincial Chapter, Brothers Hanrahan, Purton, Breen, Kearney and Jordan abolished the Grades system, and reorganised teacher training at Strathfield with students entering the Novitiate at a higher average age. These students were more mature in their approach to their demanding professional studies.(97) Brother M. B. Hanrahan, the first Australasian Provincial Superior, implemented the pattern for teacher training and future study – Leaving Certificates and, if possible, Matriculation as a prerequisite for all Brothers in training, followed by 2 years of special formation; then assignment to the schools where the Brothers were expected to undertake full-time school work, extra-curricular activities, studies undertaken as part-time University or Technical College students, with “grades” retained for religious studies. In a few cases Brothers were granted release from school duties for the purpose of full-time University study.(98)(99) From 1930 to 1935, as a result of these reforms, the Christian Brothers gained 1 Brother with a Master of Arts, 7 with Bachelor of Arts, 1 with a

(95) Connole, P. F. “Strathfield Revisited”, Christian Brothers’ Our Studies, September, 1963, page 69, Christian Brothers’ Provincialate, Indooroopilly.

(96) Ibid., page 68.

(97) This was confirmed in a personal interview in September, 1979, with Brother P. C. McCarthy, former Deputy-Director of Education in the Toowoomba diocese.

(98) Connole, P. F. “Educating the Christian Brothers in Australia – An Historical Survey”, Christian Brothers’ Our Studies, May, 1969, pages 61–62, Christian Brothers’ Provincialate, Indooroopilly.

(99) Minutes of Educational Committees, 1931, Christian Brothers’ Provincialate, Indooroopilly.

a Bachelor of Science, 2 with Diplomas of Education, as well as having 36 undergraduates and 60 with matriculation. In 1935, 100 student Brothers were preparing for matriculation. In 1935, Brother Hanrahan appointed Brother E. Breen Director of Studies to co-ordinate, stimulate, and encourage the Brothers' studies.(100) In 1939, Brother Hanrahan transferred the Novitiate to Minto in New South Wales, with the practice teaching school remaining at Strathfield.(101) The scholarly Brother Hanrahan had a detailed knowledge and understanding of significant educational trends in Australia and overseas, and was a representative on numerous boards, a prolific journal article author, and public speaker.

“His bold enterprise . . . won (him) a prominent place in the Catholic Educational World.”(102)

A large number of Brothers continued to gain University qualifications from 1937 to 1952 as a result of Hanrahan's educational reforms.

THE UNIVERSITY QUALIFICATIONS GAINED BY THE CHRISTIAN BROTHERS

FROM 1937 TO 1952

Year	Bachelor of Arts	Bachelor of Science	Diploma of Education	Master of Arts	Master of Science	Diploma of Accounting
1937	6		1	1		
1938	3					
1939	2	2				
1940	3	1		1		
1941	6					4
1942	8	1				
1943	2					
1944	5	1	1			
1945	5		1			
1946	9					
1947	5					
1948	7	1			1	

(100) Minutes of Provincial Chapters, 1935, Christian Brothers' Provincialate, Indooroopilly.

(101) Campbell, J. S. et. al. Christian Brothers, 1868–1968, Preston, Colour Patch Press Pty. Ltd., 1968, page 20.

(102) “Life of Brother M. B. Hanrahan”, Christian Brothers' Educational Record, 1955, page 331, Christian Brothers' Provincialate, Indooroopilly.

1949	8		3			
1950	10	1	2	1		
1951	7	3				
1952	8	1	2	4		

(103)

The period from the mid-1940's to the early 1950's was one of optimism for the Christian Brothers as vocations to the order flourished, the student population in their schools increased, and they extended their participation in secondary education. The primary school enrolments changed gradually from phenomenal post-World War II growth, due to the "baby boom" and the large scale immigration from Europe, to the overall growth rate slowing down substantially, while the secondary school enrolments actually increased.

THE EXPANSION OF THE CHRISTIAN BROTHERS' SCHOOLS IN QUEENSLAND

FROM 1931 TO 1952

Year	Number of Christian Brothers' Schools	Number of primary students	Number of secondary students	Total Number of Students	Number of religious teachers in both primary and secondary schools	Number of lay teachers in both primary and secondary schools	Total Number of Teachers
1931	15	2,580	1,189	3,769	89	11	100
1932	15	2,544	919	3,463	91	7	98
1936	16	3,048	957	4,005	99	8	107
1937	16	3,056	1,038	4,094	101	13	114
1941	18	2,924	1,078	4,002	106	10	116
1942	18	2,314	898	3,212	97	7	104
1946	18	3,067	1,304	4,371	115	8	123
1947	18	3,104	1,188	4,292	111	8	119
1951	19	3,717	1,419	5,136	125	3	128
1952	20	4,069	1,516	5,585	134	3	137

(104)

(103) Connole, P. F. "Educating the Christian Brothers in Australia – An Historical Survey", Christian Brothers' Our Studies, May 1969, page 62, Christian Brothers' Provincialate, Indooroopilly.

(104) Returns, 1921–1964, Christian Brothers' Schools, Queensland, Christian Brothers' Provincialate, Indooroopilly.

From 1931 to 1952, the Christian Brothers employed very few lay teachers with interstate or overseas teacher training qualifications and experience. They continued to prefer married Catholic male teachers with qualifications from the Brisbane Teachers' College and teaching experience in local State schools. An increasing number of former Christian Brothers began to appear as lay teachers in the schools, which coincided with the heavy turnover of lay teachers in the 1942 to 1952 period. Some resigned after only one year of teaching in the Christian Brothers' schools.(105)

THE EXPANSION OF EACH INDIVIDUAL CHRISTIAN BROTHERS' SCHOOL IN
QUEENSLAND FROM 1926 TO 1947

School	Year	Number of religious teachers	Number of lay teachers	Total Number of Teachers	Number of Primary Students	Number of Secondary Students	Total Number of Students
St. Joseph's, Gregory Terrace	1926	6	—	6	39	140	179
	1932	7	2	9	82	159	241
	1947	11	—	11	239	285	524
St. Laurence's, South Brisbane	1926	6	—	6	251	52	303
	1932	8	—	8	266	110	376
	1947	8	—	8	323	70	393
St. James's, Fortitude Valley	1926	3	—	3	442	17	459
	1932	1	—	1	325	35	360
	1947	2	—	2	263	10	273
Our Lady Help of Christians, Bundaberg	1926	4	—	4	103	12	115
	1932	4	—	4	161	24	185
	1947	5	—	5	149	22	171
Mt. Carmel, Charters Towers	1926	6	—	6	137	44	181
	1932	6	—	6	68	71	139
	1947	6	—	6	99	62	161
Little Flower, Gympie	1926	5	—	5	114	28	142
	1932	4	—	4	135	18	153
	1947	5	—	5	136	29	165
St. Columban's, Albion	1932	7	—	7	161	52	213
St. Edmund's, Ipswich	1926	5	1	6	270	40	310
	1932	7	—	7	271	79	350
	1947	7	1	8	203	48	251

Sacred Heart, Maryborough	1926	4	1	5	108	14	122
	1932	4	1	5	101	25	126
	1947	5	—	5	125	30	155
St. Joseph's, Nudgee	1926	5	2	7	61	149	210
	1932	7	2	9	22	144	166
	1947	8	2	10	43	265	308
St. Joseph's, Rockhampton	1926	5	—	5	217	27	244
	1932	7	—	7	245	56	301
	1947	8	—	8	246	45	291
St. Mary's, Toowoomba	1926	6	—	6	285	53	338
	1933	8	—	8	302	69	371
	1947	9	—	9	291	57	348
Our Lady's Mount, Townsville	1926	4	—	4	101	19	120
	1933	6	—	6	161	15	176
	1947	6	1	7	205	62	267
St. Joseph's, Warwick	1926	4	—	4	88	39	127
	1933	5	1	6	97	36	133
	1947	5	—	5	120	21	141
St. Patrick's, Mackay	1932	5	—	5	147	26	173
	1947	6	—	6	174	34	208
St. Brendan's, Yeppoon	1947	7	—	7	96	77	173

(106)

The uneven educational expansion of the Christian Brothers was reflected in the growth of several schools according to student numbers, and the non-growth of other schools.

In 1953, the Superior-General, Brother E. F. Clancy, divided Australia into 3 provinces, with Queensland combining with New South Wales to form St. Mary's Province. This northern province had St. Edna's Juniorate, Strathfield for its secondary boarders to matriculation; Mt. Sion College, Mulgoa for its second-year student teachers; the Scholasticate, Strathfield for its third year student teachers; and the School of Teaching Method, Strathfield for its practice school for third year student teachers. The southern province had Edmund Rice Juniorate, Bundoora for its secondary boarders to matriculation and second-year student teachers; Mater Dei Novitiate, Lower Plenty for its first year student teachers, St. Joseph's College, Box Hill for its third year student teachers; and St. Leo's College, Box Hill for the School of Teaching Method.

(106) Returns, 1926, 1932, 1947, Christian Brothers' Schools, Queensland, Christian Brothers' Provincialate, Indooroopilly.

In 1957, the Provincial Superiors of both provinces instituted a second year of Formation at the Novitiate, which was intermediate between the strictly religious formation of the Novitiate and the professional teacher training of the Scholasticate. In the northern province, this was undertaken at Mt. Sion College, Mulgoa. The quality of the teacher training provided by the Christian Brothers under this reorganised system was excellent, as demonstrated by the fact that in 1958, the Training College of the northern province at Strathfield became the first Teachers' College outside the State Teachers' College to gain recognition as a College at which Commonwealth Government Scholarships for tertiary education could be used. The authority was exercised by the Commonwealth Department of Education and Science. The gaining of this form of recognition marked the most significant development in the history of teacher education for the Christian Brothers in Australia. It was a breakthrough both professionally and financially. Brother I. S. Mullen was responsible for the skill and diplomacy that resulted in protracted and delicate negotiations culminating in this important elevation of the status of Strathfield and its courses. Under the arrangement, the College was recognised as an institution for Advanced Education and the Scholarships tenable at the College were utilised in the form of Commonwealth Advanced Education Scholarships. They were awarded on the matriculation examination (Form VI or its equivalent) and provided for tuition fees (determined by the College itself) and a living allowance (determined on a parental means test).

Several other education reforms benefited the Christian Brothers in training. Brother I. L. Mackey established a Studentate whereby a significant number of Brothers in training were given the opportunity of completing by full-time study a first or second degree, or even higher postgraduate degrees. In general, about one-third of each group entering the third year of teacher training attended full-time University courses. The opportunity to attend the Studentate was also provided to Brothers who had been teaching for several years, while encouragement was provided to Brothers to undertake part-time University studies. By 1957, Brothers in the northern province gained 1 Master of Science, 1 Master of Arts, 12 Bachelor of Arts, 2 Associates of Music, and 2 Diplomas of Education, while in 1958, they gained 2 Master of Arts, 1 Master of Education, 7 Bachelor of Sciences, 2 Bachelor of Agricultural Sciences, 12 Bachelor of Arts, and 5 Doctorates of Philosophy for research in science and literature. From 1957, in-service classes were organised

on studies and class teaching for the younger Brothers under the supervision of experienced and qualified Brothers at Coolangatta during the summer vacations, while large numbers of Christian Brothers attended courses sponsored by the Queensland Department of Education, Subject Teacher Associations, and the Australian College of Education. From 1958, two Brothers were transferred to Rome annually to undertake philosophy and theology courses at Jesu Magister College, which was established for religious male orders. The Brothers were allocated 3 or more years overseas and were encouraged to attend special summer courses in Catechesis in Belgium, language courses in Paris, and biblical studies in Jerusalem. These policies of religious formation, professional teacher training, additional study, and in-service training were integrated, comprehensive and enlightened enough to develop Brothers of deep culture and true learning. The Grades system had merely been a token gesture in that direction. However, problems were associated with this new approach to teacher training and study. Principals and Superiors noted that those Brothers who commenced their teaching early generally acquired greater facility in teaching method and class control than those who commenced after they graduated from University. The abrupt change of atmosphere from the strict routine prevailing in the Houses of Formation to the informal routine of the Universities resulted in many Brothers with academic qualifications declining to make their Final Vows.⁽¹⁰⁷⁾ These defections from the order in the late 1950's and 1960's coincided with a decline in vocations and the ageing nature of Brothers. The educational expansion of the Christian Brothers was adversely affected.

THE EXPANSION OF THE CHRISTIAN BROTHERS' SCHOOLS IN QUEENSLAND

FROM 1953 to 1964

Year	Number of Christian Brothers' Schools	Number of primary students	Number of secondary students	Total Number of Students	Number of religious teachers in both primary and secondary schools	Number of lay teachers in both primary and secondary schools	Total Number of Teachers
1953	21	4,136	1,697	5,833	142	4	146
1954	21	4,313	1,888	6,211	142	6	148

⁽¹⁰⁷⁾ Connole, P. F. The Christian Brothers in Secondary Education in Queensland, 1875–1965, pages 137, 273, 274 and 275.

1955	21	4,462	1,935	6,397	141	8	149
1956	22	4,806	2,234	7,040	146	10	156
1957	22	4,710	2,442	7,152	146	15	161
1958	23	5,204	2,581	7,785	150	23	173
1959	23	5,227	2,828	8,055	148	31	179
1960	24	5,453	3,008	8,461	151	39	190
1961	24	5,580	3,499	9,079	150	47	197
1962	25	5,463	3,882	9,345	151	63	214
1963	25	5,515	4,129	9,644	158	67	225
1964	27	4,421	5,743	10,164	162	79	241

(108)

Unlike the Sisters of Mercy, the Christian Brothers did not respond to this crisis by closing some schools. They did implement casual and timorous educational ventures rather than rapid and quality development.(109) They did employ lay teachers in increasing numbers, while retaining control of the administration. From 1953 to 1964, dramatic changes occurred in the type of lay teacher employed by the Christian Brothers. They still preferred male Catholics, but several older married female Catholics were employed, with increasing numbers of “Old Boys”, former Christian Brothers, and unmarried single males. The criteria for employment appeared to be religion, local teaching qualifications and experience, commitment to Catholic educational philosophy, and willingness to become involved in extra-curricular activities. Of the 79 lay teachers employed in 1964, 65 were graduates of the Brisbane Teachers’ College. Of the 162 Brothers in the schools in 1964, 143 were Australian-born, with 139 of those being products of Christian Brothers’ schools.(110)

(108) Returns, 1921–1964, Christian Brothers’ Schools, Queensland, Christian Brothers’ Provincialate, Indooroopilly.
Census Reports, 1953–1964, Christian Brothers’ Schools, Queensland, Christian Brothers’ Provincialate, Indooroopilly.

(109) This inactivity on the part of the Christian Brothers’ hierarchy was highlighted by Brother P. F. Connole in Our Studies.

“Lord, You have told us to be the very salt of the earth, but what if that salt should lose its taste because we are fearful of responding to the challenge of our work.”

Connole, P. F. “Independence – Its Origins and Challenge for the Australian Brothers”, Christian Brothers’ Our Studies, September, 1965, page 64, Christian Brothers’ Provincialate, Indooroopilly.

(110) Returns, 1921–1964, Christian Brothers’ Schools, Queensland, Christian Brothers’ Provincialate, Indooroopilly.

These reversals did not prevent the Christian Brothers from remaining the largest male religious teaching order in Queensland in 1964, with the largest number of schools and students.

THE MALE RELIGIOUS TEACHING ORDERS IN QUEENSLAND IN 1964

Name of Religious Order	Year when first School established in Queensland	Number of Schools	Number of Primary Students	Number of Secondary Students	Total Number of Students	Number of Religious Teachers
Christian Brothers	1875	27	4,973	5,191	10,164	162
Marist Brothers	1928	5	1,097	1,297	2,394	51
Missionaries of the Sacred Heart	1931	1	25	355	380	19
Augustinian Fathers	1947	1	391	451	842	12
Oblate Fathers	1954	1	182	194	376	9
De la Salle Brothers	1955	1	212	400	612	10
Franciscan Fathers	1956	1	290	300	590	10

(111)

From 1953 to 1967, the expansion of the Christian Brothers in Australia resulted in the formation of 5 provinces. On the 1st. November, 1967, Brother A. A. Loftus, the first American to become Superior-General, constituted Queensland as a separate Province, with St. Francis Xavier as its Patron, and Brother J. S. Campbell as Provincial Superior and Brother O. S. Adams as Deputy Provincial. The first student Brothers for the new province were to reside at Strathfield until Xavier Teachers' College was constructed adjoining Nudgee Junior College at Indooroopilly.

The Christian Brothers were determined to improve their teacher training system from 1915 to 1955, despite the strenuous efforts of the conservative Brother Barron to delay so many

(111) Connole, P. F. The Christian Brothers in Secondary Education in Queensland, 1875–1965, page 196.

worthwhile reforms for so many years. His successors were prepared to provide the time and opportunity for changes to be implemented to the teacher training system, and, after careful evaluation, either continue or replace these policies. They were greatly assisted by the order being constantly and completely conscious of changes currently occurring in Australian society – changes that were the inevitable result of immigration, industrial and technological developments, cultural contacts, political alignments, as well as the less tangible but nonetheless real trends in the sphere of morals and philosophy. They were conscious of these forces to the extent of capitalising on them in a flexible, imaginative and innovative way. They had more independent initiative and a broader outlook on external issues, events, and developments than the insular Sisters of Mercy, and their major task was not quite one of educational expansion, but rather of quality – ensuring the excellence and the Christian character of their work.

THE BRISBANE TEACHERS' COLLEGE TRAINING OF LAY TEACHERS

From 1915 to 1954, the Sisters of Mercy and the Christian Brothers in Queensland employed lay teachers in their primary schools who had undertaken their teacher training at the Brisbane Teachers' College. No reliable figures are available for the Sisters of Mercy schools, but the Christian Brothers employed 6 such teachers in 1922 and increased this to 79 in 1964.(112) However, the combined consequences of a series of avoidable issues and events which emerged after the establishment of the College in 1914 were responsible for these teachers graduating with inadequate qualifications and attainments.(113)

From 1914 to 1942, the College lacked a permanent location. In 1914, it was in the Engineering Building, and then the Art Building of the Brisbane Central Technical College. In 1920, it moved to the Fire Brigade Building in Ann Street, and became the Central Practising School. It was reorganised into the Brisbane Central State School and the Brisbane Junior High School.(114) The secondary school was removed when the Brisbane State High School was established. In 1927, the Central School was moved to Leichhardt Street, because of the development of Anzac Square and the State and Commonwealth Government Buildings. Within a few years, the College moved to the Trades Hall in Turbot Street. In 1942, the College moved to its present position in the North Brisbane Intermediate School Building at Kelvin Grove.(115)

(112) Returns, 1922 and 1964, Christian Brothers' Schools, Queensland, Christian Brothers' Provincialate, Indooroopilly.

(113) The first Principal was Mr. John Shirley, D. Sc., who had studied part-time at the University of Sydney, received his teacher training in England, taught in English and Queensland schools, been an Inspector since 1897, and a prolific writer on science teaching. Mr. Shirley attempted to overcome the early foundational problems, unlike his successors, but retired in 1920 at the age of 70 as a very disillusioned educational administrator.

Anderson, N. Kelvin Grove – 40 years, 1942–1981, Kelvin Grove College of Advanced Education, 1981, page 47.

This institution had a remarkable range of titles:–

1942 – Teachers' Training College (or sometimes the Queensland Teachers' Training College)

1944 – Senior Teachers' Training College

1950 – Queensland Teachers' College

1961 – Kelvin Grove Teachers' College

1974 – Kelvin Grove College of Teacher Education

1976 – Kelvin Grove College of Advanced Education

1982 – Kelvin Grove Campus of the Brisbane College of Advanced Education.

For mere convenience, this researcher uses the Brisbane Teachers' College to 1955 and Kelvin Grove Teachers' College after 1955.

(114) Queensland Parliamentary Papers, 1921, Volume I, page 675.

(115) Edwards, L. D., Report of the Director-General of Education, Seventy-Fifth Report of the Secretary for Public Instruction for 1950.

This permanency did not improve the inadequate physical facilities of the College, which had an assembly hall, art room, and laboratory, with insufficient special purpose rooms and equipment. The library consisted of a small collection of books, four glass-fronted book cases, and a large table with a collection of pictorial teaching aids stored under it, with no full-time librarian or reading room. The key to the library was kept in the main office, and a lecturer who wished to use the textbooks had to send for the key and return it when the books were locked away again. The annual allocation for books was £25. The collection of books was supplemented by a picture file instituted by Mr. G. K. D. Murphy, a lecturer at the College, who became Director-General of Education. This collection was expanded by Mr. J. C. Greenhalgh, who was a foundation staff member at Kelvin Grove, and later Principal of the College from 1954 to 1967. The inadequate College library was excused because students were within close proximity of other libraries, and it was merely supplementing these libraries. The College was forced to maintain a music collection donated by the New York Carnegie Corporation at a city secondary school because of the inadequate facilities, while being obliged to decline a donated art collection for the same reason. By 1949, the College library was subscribing to over 100 periodicals, had more than 20,000 volumes, employed a full-time assistant, and had an annual budget of between £ 400 and £700 for additional purchases. However, most of the reading material remained unused because it was uncatalogued.(116) The overall situation of College facilities became so serious that in 1946, the College Principal, Mr. J. A. Robinson, wrote to Mr. L. D. Edwards, the Director-General of Education.

“For the past five years the College has suffered the embarrassment of sharing a building with a primary school . . . The students who are grown men and women struggle into children’s desks and have the added discomfort of fitting 40 or more into classrooms . . . The conditions under which the staff live are deplorable.”(117)

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- (116) The first professional librarian was not appointed until 1950. The College students maintained a separate library with a limited number of uncatalogued volumes from 1949 until its incorporation into the main library in 1974.
- (117) Departmental File, “Teachers’ College – Various”, 25th October, 1946, Queensland State Archives.

The Deputy Director-General of Education replied to the College Principal.

“ . . . it was considered that the present accommodation and location of the Teachers’ Training College was not wholly satisfactory,”(118)

with Mr. Edwards supporting his reply in 1950.

“The work of the College has always been hampered through lack of suitable accommodation.”(119)

However, the State Public Works Department indicated that because of the major improvements undertaken on the Kelvin Grove buildings, no alternative existed but to retain the location as the Brisbane Teachers’ College. Primary teacher education suffered badly when competing for finance with primary and secondary education, and received only limited finance for research, improving facilities, modernisation, and purchasing equipment.

The College lacked freedom in the appointment of lecturers, whose selection was controlled by the Department of Education, and generally restricted to State school teachers with teaching experience and knowledge of the principles and teaching methods of all primary subjects, rather than academic or professional expertise. The College Principal was consulted on lecturer appointments, but the College was officially controlled by the Department of Education under the Education Minister, with overall responsibility being assigned to senior administrators. Through these public servants, the Director of Education exercised authority under the Education Minister and Public Service Board over entry standards, number of students for entry, recruitment, length and nature of courses involving revision, alteration and cancellation, and the appointment of lecturers. The Department of Education compiled and assessed examinations until the 1930’s, and informed student teachers of textbooks, attendance and dress regulations, and produced the College handbooks until 1966. College lecturers continually deserted to the Queensland University and other more prestigious and financially rewarding tertiary institutions, and only the emergency secondment of young graduates kept the College at a working level. Some lecturers were appointed with minimum qualifications, and lectured in courses in which they

(118) Departmental File, “Teachers’ College – Various”, 20th. September, 1948, Queensland State Archives.

(119) Edwards, L. D., Report of the Director-General of Education, Seventy-Fifth Report of the Secretary for Public Instruction for 1950.

lacked academic competency, which resulted in deterioration in course quality. Research and experimentation in curriculum and teaching methods were non-existent, arrangements for periodic overseas study for lecturers was not encouraged, lecturers were rarely appointed to Department of Education curriculum committees, while lecturers frequently lectured more than 24 hours per week in several different subjects, exclusive of practice teaching supervision and extra-curricular activities.

The principal function of the College was to train graduate teachers for secondary schools. Students were selected with academic ability, that is, the ability to complete the University studies and the practical College training.(120) Twenty-five Teacher Scholarships were awarded in 1914 on the results of the Senior Examination, and were tenable for a two year period. During this period, students completed the first and second year courses in Arts and Science with courses in Logic, Psychology and Education at the Queensland University, while receiving their practical training at the Teachers' College, and their practical teaching in the two Grammar Schools of Brisbane, the Technical High, and the secondary sections of the Boys' Central and Girls' Central. Although the two year students were intended for primary schools, they eventually all went into high schools.(121) Ten of the original students were offered an additional year to complete the degree course, and 5 of these were offered an additional year to complete the Diploma of Education. Since such a Diploma was not offered until 1937, the fourth year was devoted to honours studies. The training of these graduates proved unsatisfactory, because they studied a wide variety of subjects in two University faculties and attended the Teachers' College at varying times for lectures on aspects of education, and observation and criticism lessons. They

(120) *Ibid.*, page 23.

(121) By 1915, University studies in education were offered in all Australian States, except Queensland, and were generally conducted by lecturers from the Teachers' Colleges. In 1913, Queensland University did appoint an assistant lecturer in philosophy and education. Anderson, *op. cit.*, page 159.

also had practice teaching during University vacations. This made course organisation difficult.(122) Some students, after graduating and serving the bond period, left teaching for more lucrative positions. World War I also disrupted the University Scholarship Scheme, as numbers declined in the annual intakes. By 1920, it appeared that the high schools could have enough qualified teachers, particularly those teachers in service who had gained University qualifications in their own time and at their own expense. Although the scheme was abandoned in 1921, 3 University Scholarships were awarded in 1926.

The second function of the Brisbane Teachers' College was to provide short courses of 6 months duration for unclassified teachers in small primary schools on a State Inspector's recommendation and to students under 18 years. These short courses consisted of two parts – lectures on the Subjects of the Class III Teachers' Examination, which included Reading and Comprehension (50 marks), Arithmetic (150 marks), Geography (100 marks), English (150 marks), Music (50 marks), Drill and Gymnastics (50 marks), Needlework (100 marks), Class Teaching (150 marks), School Management (100 marks), History (100 marks), Algebra (75 marks), and Drawing (50 marks), and practical teaching, demonstrations, criticism lessons, and directed observations for two afternoons each week in selected primary schools. After leaving the College, the short course students continued their studies through correspondence courses conducted by the Central Technical College. Seventy short course students were trained annually, with 50 per cent being selected from the teachers already teaching, and 50 per cent being drawn from those

(122) This criticism contrasted with the praiseworthy comments of Mr. R. H. Roe, the Inspector-General of Schools.

“The influence of the Training College was being felt in raising the average standard of professional knowledge and skill amongst teachers. The work of the College is well organised, and the efficiency of its training has been shown by the improvement in the qualifications of teachers who have passed through it.”

Roe, R. H., Report of the Inspector-General of Schools, Fortieth Report of the Secretary for Public Instruction for 1915, page 47.

“My visits to the College have convinced me that thoroughness of organisation, hard work, and earnestness are its prominent characteristics. Its influence in raising the quality of the teaching is making itself felt more each year.”

Queensland Parliamentary Papers, 1917, Volume II, page 37.

Forty-Second Report of the Secretary for Public Instruction for 1917 and the Reports of the Chief Inspector of Schools, Mr. A. S. Kennedy, 1921 and 1924, supported Mr. Roe's assessment of the Brisbane Teachers' College.

who passed the entrance examinations of teachers of small schools. Mr. R. H. Roe, the Inspector-General of Schools, commented

“In choosing from among the former it is difficult to know exactly what principle of selection to adopt – in the interests of students we should select for training those teachers who need the training the most; for the welfare of the College we should take those who seem most likely to profit by the teaching given. Both interests must be considered, and the practice of sending some representatives of both types will be continued.”(123)

The teacher training concentrated on observation, practice and lectures on the organisation of small primary schools, with emphasis on grouping techniques for the extensive range of subjects to be taught by one teacher.(124) By 1926, these short course students represented only 15 per cent of the Teachers' College student population. The examination of the 18 year old candidates for the short course was conducted in the principal towns of Queensland. Their examination consisted of Reading (to be heard by the examination supervisor) and Comprehension, Penmanship (to be included in the Geography examination), Arithmetic, Geography, and English (to include Grammar, Composition, and Spelling up to and including the requirements of a Grade V student or Scholarship standard), The highest successful candidates were selected for the short course at the Teachers' College, while the other successful candidates had to undertake 6 weeks probation in an approved school before employment. Candidates who attended the short course and who were favourably reported on by the College Principal were employed in schools without probation. Their commencing salary was £ 80 per annum for females, and £ 100

(123) Roe, R. H., Report of the Inspector-General of Schools, Fortieth Report of the Secretary for Public Instruction for 1915, page 47.

(124) Education Report, 1915, Queensland Parliamentary Papers, 1916–1917, Volume II, page 141.

for males.(125) The short course at the Teachers' College was abandoned in 1929.(126)(127)

(125) Queensland Education Office Gazette, Volume XVII, 1915, page 65.

(126) Anderson, *op. cit.*, page 252.

(127) Despite the establishment of the Brisbane Teachers' College, the Queensland Government was not fully committed to providing all teachers with College training. From 1914 to 1934, the Queensland Government continued to conduct competitive examinations for candidate pupil-teachers. Applicants could not be less than 16 years of age. Each application had to be accompanied by a birth certificate, a certificate from the Head Teacher of the school at which the applicant was attending indicating that he or she was likely to become an efficient teacher, and a medical certificate. The entry examination consisted of Reading (50 marks), Writing (50 marks), Arithmetic (150 marks), Geography (100 marks), English (150 marks), Music (50 marks), Needlework for females only (100 marks), History (100 marks), Elementary Geometry for males only (75 marks), Algebra for males only (75 marks), and Drawing (50 marks). During the probation period, male pupil-teachers received £40 per annum, and females received £20.

Queensland Education Office Gazette, Volume XVII, 1915, page 66.

These pupil-teachers were expected to obtain an educational standard in four years which would enable them to pass the Class III Teachers' Examinations, or the equivalent to Junior standard. However, it was possible for these pupil-teachers to remain teaching without passing the Class III Teachers' Examinations. They would suffer financially by being unclassified, but could remain teaching indefinitely if their teaching was satisfactory. As no provision was made for pupil-teachers to attend the Brisbane Teachers' College, their training was an alternative rather than a preparation for Teachers' College training. The pupil-teachers in Queensland State schools reached their maximum in 1916 when there were 1,046 out of 4,050 teachers. By 1934, only 9 pupil-teachers remained in the State schools, with the Queensland Government abandoning the system in 1935.

Education Report, 1936, Queensland Parliamentary Papers, 1937, Volume I, page 22.

From 1914 to 1934, the Sisters of Mercy employed 36 single Catholic females in their schools who had undertaken this pupil-teacher training in the State schools.

This was confirmed in a personal interview with Sister Mary St. Paul of the Sisters of Mercy at All Hallows' in October, 1980.

The Christian Brothers did not employ any of these pupil-teachers.

This was confirmed in a personal interview with Brother R. A. Ridley of the Christian Brothers at Mt. Carmel College, Charters Towers in September, 1979.

From 1915 to 1933, the Queensland Government introduced small instructional schools in the four northern regions of the State for pupil-teachers. These lasted 1 week and not more than 8 pupil-teachers were permitted to attend. Every pupil-teacher received individual instruction and teaching practice under the direction of a State Inspector.

Edwards, L. D., Report of the Director-General of Education, Seventy-Fifth Report of the Secretary for Public Instruction, 1950.

"For (Queensland) . . . the inescapable conclusion was that (the) major rationale was economy in Government expenditure, since the apprentices were counted as cheap members of the scheduled school staff rather than being afforded a genuine apprenticeship training with light work and ample guidance. The practice . . . meant a high risk of placing the trainee in the hands of unskilled models, leading to the perpetuation of inferior teaching and loss of a sound general education. In a State where distance hindered the contact between the pupil-teachers and training authorities, the system seemed all the more anachronistic."

Hyams, B. K. Teacher Preparation in Australia – A History of its Development from 1850 to 1950, Melbourne, Australian Council for Educational Research, 1979, page 84.

In 1921, the Queensland Government introduced the Junior Scholarship Scheme and the Student Teacher Scheme to take advantage of the expansion in secondary education and to secure a new type of student teacher. The Junior Scholarship Scheme provided a 2 year course at the Brisbane Teachers' College. Initially, 20 Scholarships were offered for students securing the highest approved Junior passes. The number of students increased gradually until, in 1928, the annual intake was fixed at 150. With this Scheme, the College began what became its major task for the next 30 years – providing all the teachers for primary schools. The Student Teacher Scheme was a compromise between the pupil-teacher system and the teacher training received at the Brisbane Teachers' College. Under the Scheme, a number of candidates with approved Junior passes were appointed to schools for 2½ years, and given instruction leading to the Class III Teachers' Examinations. The number of student teachers increased to 135 in 1930 but subsequently decreased markedly until the Scheme was abandoned in 1933. Both the Junior Scholarship and Student Teacher Schemes were intended to recruit student teachers with higher scholastic attainments than pupil-teachers. The tradition of entry to teaching either directly into the schools or through the Brisbane Teachers' College was maintained, but the standard of academic qualifications required for entry was raised considerably. In 1924, the Queensland Government offered 30 Scholarships, and awarded 15 Scholarships to students with Senior passes to attend the Brisbane Teachers' College for 1½ years, while awarding 40 Scholarships to students with Junior passes for 2½ years. By 1927, these numbers had increased to 30 Senior Scholarships and 127 Junior Scholarships.(128)

“The appointment of Seniors to the College marked the recognition that training for teaching was a process which required more time, more effort, and more maturity than could be present when children – the word is used seriously and

(128) Edwards, L. D., Report of the Director-General of Education, Seventy-Fifth Report of the Secretary for Public Instruction for 1950.

deliberately – were appointed as pupil-teachers and set in charge of classes, however junior those classes might be.”(129)

By 1924, the organisation of the Brisbane Teachers’ College and the pattern of teacher training had assumed the form they were to retain substantially until the late 1940’s. After slight modifications, the essential features remained unaltered from 1950 to 1959.

In the 1930’s, the Brisbane Teachers’ College had two groups of students – those who had passed Senior undertaking a 1 year teacher training course, and adult students who had a Junior pass. During the 1929–1932 depression, these two training courses were reduced in number and duration, with untrained and unqualified persons being employed as teachers. The Queensland University had qualified primary teachers undertaking the Diploma of Education from 1938, who usually completed the degree studies through the arduous and lengthy process of part-time or external study. The Queensland University offered a solution by providing a lower qualification known as the Certificate of Education which was also introduced in 1938. Entry to the course was possible at a level below matriculation, and the subjects included English, Philosophy, and one other Arts or Science subject, with two Education subjects.(130) It was difficult to determine the number of religious and lay teachers in Queensland’s Catholic primary schools who completed these courses, as the Catholic hierarchy did not maintain records. By 1940, Queensland had

(129) Anderson, *op. cit.*, page 252.

By 1929, 50 per cent of the Senior student teachers at the Brisbane Teachers’ College were engaged in Queensland University part-time evening study. Although not discouraged from this study, these students were notified that College commitments were not to be neglected for academic interests.

Education Report, 1929, Queensland Parliamentary Papers, 1930, Volume I, page 121.

In Queensland, University study was always undertaken in the teachers’ own time, with no provision being made for student teachers or teachers to include it as part of their regular training or teaching.

There was a discernible attempt in the 1920’s to involve the Queensland University more extensively in teacher training. Possibly influenced by the appointment of Mr. Smyth as Professor of Education at Melbourne University, while remaining Principal of the Melbourne Teachers’ College, the Queensland University appointed a Senate Committee in 1920 to consider the possibility of establishing a Department of Education. Although the committee supported the recommendation, it was not implemented, because of the termination of the University Scholarships for student teachers in 1921, and the apparent lack of demand for a Diploma of Education, which was usually associated with the concept of a University Department of Education. It was not until 1938 that a Queensland University Diploma and Certificate of Education were introduced, with the establishment of a Faculty of Education being delayed until 1950.

Anderson, *op. cit.*, page 160.

(130) University of Queensland Calendar, 1937, Supplement, page 91.

adopted professional teacher training for State primary teachers, although College entry qualifications were less than a complete secondary education.

During World War II, many student teachers at the Brisbane Teachers' College joined the armed forces. The disruption was not severe, because of the Commonwealth Government's manpower policies which exempted male student teachers from military service up to the conclusion of teacher training, or until the completion of one year of teaching, or until they had reached 19 years of age. The teacher training period for some students was reduced to 18 months during the World War II period.(131) In 1944, the Brisbane Teachers' College had 129 Junior students and 114 Senior students.(132)

Although the Director-General of Education, Mr. L. D. Edwards, had indicated that

“the minimum academic standard for entry to the Teachers' College would be the Senior Public Examination and the period of training would be increased to 2 years,”(133)

he was unable to implement Senior as the minimum entry requirement because of the pressures on the State and non-State education systems accompanying the post-World War II reconstruction, which were caused by the high post-war birth rate, the unprecedented student population growth, the strong competitive labour market situation, and the shortage of qualified and experienced teachers. The 2 year teacher training course was merely the 1 year course being duplicated. The 1 year training course consisted of Languages (3 hours a week), World History (1 hour), various Junior and Senior subjects according to individual requirements to gain the Class III Teachers' Certificate, Educational Psychology (1 hour), School Method involving management and administration (3 hours), Art and the Teaching of Art (2 hours), General Science (1 hour), Needlework (3 hours), Music and Teaching of Singing (3 hours), History and Geography for those who had failed in Junior or Senior (1 hour), Speech Training (1 hour), First Aid, Demonstration Teaching (2 hours), and Practice Teaching (2 days). This totalled 22 hours. The first year of the 2 year training course only differed from the 1 year course with the inclusion of Physical

(131) Australian Council for Educational Research, Review of Education in Australia, 1940–1948, 1950, page 184.

(132) Queensland Parliamentary Papers, 1945, Volume I, page 531.

(133) Edwards, L. D., Report of the Director-General of Education, Seventy-Fifth Report of the Secretary for Public Instruction for 1950.

Education (2 hours a week), the division of History and Geography into 1 hour periods each, the inclusion of Critical Teaching (2 hours), and the elimination of Speech Training. This totalled 25 hours. The second year of the 2 year training course only differed from the 1 year course with the inclusion of Critical Teaching (2 hours a week), the increase from 1 to 2 hours for Educational Psychology, and the decrease from 3 to 2 hours for Needlework. This totalled 24 hours.

Professional education accounted for 16 per cent of all first year subjects and 8 per cent of all second year subjects, while the pedagogical subjects of Educational Psychology and School Method were studied for 4 and 12 per cent of the subjects respectively. Practice teaching, and attendance at demonstration lessons provided by teachers skilled in teaching based on the Herbartian methods, were emphasised. Practice teaching was on 2 days a week, which contrasted with the block practice sessions of several consecutive weeks adopted in the other Australian States.(134) The Speech Training course was informational rather than remedial. The Physical Education course did not teach the student teachers to recognise the more common physical defects nor instruct students with limb defects or psycho-motor deficiencies. Courses were not provided in specialist subjects such as infant teaching, music and art.

Despite the obvious deficiencies of this teacher training scheme, it gained the approval of Mr. G. A. Daughtrey, the editor of the Queensland Teachers' Journal, and Mr. N. Anderson, a prominent lecturer at the College.

“it should be stated in fairness to all concerned that the training scheme for teachers in Queensland is as good as anything in the Commonwealth.”(135)

“it was not without merit . . . as the student teachers were more practically oriented towards teaching.”(136)

The serious teacher shortage in all primary schools in Queensland from 1945 to 1949 resulted in several emergency measures being adopted by the State and non-State educational

(134) Turner, I. S. The Training of Teachers in Australia – a Comparative and Critical Survey, Melbourne University Press, 1943, pages 36, 37, 182, 183, 186 and 187.

(135) Queensland Teachers' Journal, July, 1947, page 1.

(136) Anderson, op. cit., page 111.

authorities.(137) Temporary appointments were made, consisting of either former qualified teachers, such as married females, or completely untrained persons.(138) Some student teachers were released from the Brisbane Teachers' College to primary school positions before they had completed their teacher training.(139) A 1 year teacher training course was introduced in 1948 for mature age adults and ex-service personnel, who would normally have found it impossible to gain entry to teaching.(140) In 1949, Mr. Devries, the Education Minister, and Mr. L. D. Edwards, the Director-General of Education, introduced a short emergency 1 year teacher training scheme. (141) It was a modified Student Teacher scheme similar to that introduced in 1921. Students who passed Junior were eligible to apply to head teachers of State schools for admission as student teachers. Successful applicants spent the first two years of their training observing in the classroom, practice teaching, and studying both pedagogic and academic subjects. They were enrolled in the Brisbane Teachers' College correspondence courses in 4 Senior subjects and were expected to pass a College entry examination by the end of the second year. The student teachers spent their third year of training teaching in the classroom and attended the Brisbane Teachers' College in their final year. The College curriculum for the 1 year emergency course included Theory of Education, Educational Psychology, School Method, Art and Craft, Music, Needlework, Physical Education, Literature, General Science, Speech, Nutrition, Social Studies (a combination of History and Geography), and Visual Education. The course was extended to include Weaving, Printing, Leatherwork and Modelling. All students attempted one of these and the Nutrition course. The Physical Education course included 2 weeks at the Tallebudgera Fitness Camp on the Gold Coast. Specialist teachers supervised the practice teaching of Music and Physical Education, while

(137) This pressure was intensified by the College supply of teacher graduates being less than the demands by the schools. For example, in 1948, the College had 304 Junior student teachers, 418 Senior student teachers, and 2 short course students, with 229 student teachers being eligible for appointment as teachers in 1949. This worsened in 1949 with 30 Junior student teachers out of 288 resigning, and 23 Senior student teachers out of 295 resigning.

Queensland Parliamentary Papers, 1950–1951, Volume I, page 645.

(138) This was confirmed in a personal interview in February, 1980, with Sister Mary Julius Christ, who was Principal of McAuley Teachers' College from 1955 to 1976.

(139) Australian Council for Education, Review of Education in Australia, 1940–1948, 1950, page 195.

(140) Sixty-Ninth Report of the Secretary for Public Instruction in Queensland for 1941.

(141) Courier Mail, 13th. August, 1949.

Guidance and Experimental Psychology were introduced. This involved compiling and comprehending student record cards, conducting sample tests, and compiling the results. In the fifth year, they were appointed as teachers on probation.(142) The scheme was intended to encourage country students to become teachers by delaying their need to leave home, and provided some relief to hard-pressed country teachers. The Courier Mail described the scheme as a reintroduction of the pupil-teacher system.(143) The Queensland Teachers' Union described it as

“ . . . a thinly disguised pupil-teacher scheme . . . (recruiting) . . . the magnificent total of 97 girls and 16 boys from the whole of the State.”(144)

Increasing opposition from the Queensland Teachers' Union resulted in the scheme being abandoned in 1955. The 2 year course for Seniors, which had been in operation from 1946 to 1949, was decreased to 18 months in 1950, and to 1 year in 1951, while the Education Minister, Mr. Bruce, instructed all second year student teachers at the College to complete their teacher training by mid-1950 for employment as teachers.(145) It was the end of the 2 year Senior course for 10 years. The curtailments were a palliative rather than a cure for the trouble. The net gain was about 140 teachers in one year, and a few each year while annual intakes increased. To obtain the gain, nearly 5,000 teachers graduated with 1 year training at College instead of 2 years.(146) This 1 year College course was achieved by pruning from the 2 year curriculum everything that did not seem to be essential for success in the classroom. For example, while school method remained at 4 periods of 45 minutes weekly, other studies in education decreased from 9 to 4 periods weekly, art and craft decreased from 7 to 4 periods weekly, and music from

(142) Queensland Parliamentary Papers, 1950–1951, Volume I, page 632.

(143) Courier Mail, 16th. February, 1950.

(144) Queensland Teachers' Journal, 21st. September, 1949.

Queensland Teachers' Journal, August, 1950, pages 1–2.

(145) Queensland Parliamentary Papers, 1951, Volume I, page 615.

(146) It is difficult to determine whether the student numbers in the schools fully justified these curtailments at the Teachers' College. In 1949, there were 140,093 students in State primary schools and 33,088 students in Catholic primary and secondary schools, while in 1951, there were 153,839 and 37,070 students respectively. These were not excessive increases. This was confirmed by the number of students in State and non-State schools per full-time teacher only increasing from 30 in 1950 to 33 in 1952.

Radford, *op. cit.*, pages 41 and 42.

Queensland Parliamentary Papers, 1952, Volume I, page 644.

6 to 4 periods weekly. Over the whole curriculum, the reduction was close to half. In the 2 year course, students were in class for 28 lectures a week in first year and 23 in second year. The 1 year students had a weekly programme of 28 lectures. The pruning was achieved by eliminating from the course as much content as against method as possible, with courses becoming much more a matter of “how to” and less of “what” or even “why”. There was a return to the apprenticeship emphasis and the omission of scholarship. The distressing aspects of the curtailments were the loss of practice teaching time which declined from 120 days in the 2 year course to about 50 days in the 1 year course, and the College atmosphere becoming one of haste in teaching, discussion, evaluation, and reporting.

The Queensland Government did not appear to be concerned with maintaining solid educational entry standards to the College during these emergency periods, and constantly considered other factors, such as age and employment experience, before the prescribed educational requirements. Even the progressive Mr. H. G. Watkin, the Director-General of Education, supported this policy.

“Are the teachers as good as they were 20 or 30 years ago? . . . Deep concern has been shown in recent years over the academic qualifications of teachers on entry to the service. A high level of education is undoubtedly necessary, although a consideration of the “intangible” non-examinable qualities may be of greater importance in the professional outlook of teachers than mere scholastic achievement.”(147)

In 1953, the 2 year Junior course was reintroduced at the Brisbane Teachers' College. In the first year of their course, students received instruction in Senior subjects. Some students sat for this examination at the conclusion of the first year, while others sat at the conclusion of the second year. Some students passed no Senior subjects during their 2 years at College. In the second year, students received the same professional training as the Senior and adult student teachers. Although it was expected that the Junior course would attract students mainly from areas in Queensland where post-Junior secondary education was unavailable, this did not occur to any marked degree, and in 1957, it became necessary to restrict entry to the course to students whose homes were outside Brisbane. In 1953, the Brisbane Teachers' College had 842 student

(147) Queensland Parliamentary Papers, 1953–1954, Volume I, page 663.

teachers, with 696 of these being Juniors. In 1955, 1,200 students were awarded Junior Teacher Scholarships. In 1956, 1,162 were awarded Junior Teacher Scholarships, 1,113 enrolled for training by correspondence, while 523 were awarded Senior Teacher Scholarships.(148) The 2 year Junior course was abandoned in 1958.(149) To coincide with the Junior course, the Queensland Government introduced another emergency scheme by approving the award of Adult Scholarships at a higher allowance rate. It was hoped that these would attract adults from other occupations who had reached Senior standard at, or after leaving, school. The College was authorised to accept students with Junior standard or equivalent. On the assumption that the maturity which came from greater age could compensate for lack of academic achievement, these adults were not required to take the 2 year course, but were to proceed through the 1 year course given to Seniors and student teachers who had completed Senior qualifications. The adult group were more heterogeneous in quality than any other group of students. Some were mature people with a serious desire to take advantage of the opportunity offered. Others had attempted various types of employment and found the course just another occasion for failure. One man had attempted 17 previous occupations. Some had ability – some had been to the University but had failed to complete their courses. Some displayed application which was far below their potential. Some held Departmental fellowships, and having failed at University, were sent to the College to undertake the primary training course as a means of redeeming some of the public finance spent on them. Most eventually became teachers. During these emergency periods, every effort was made to promote every possible person from the College to the classroom.

By the late 1950's, with minor exceptions, a 2 year teacher training course was provided to all student teachers at the Brisbane Teachers' College with Junior being the minimum entry requirement.(150) However, this course, like its predecessors, remained an unsatisfactory preparation, as it could not be relied upon to improve the general education of the student teacher, to assist in the development of his personality, to provide him with an understanding of

(148) Queensland Parliamentary Papers, 1956–1957, Volume I, page 664.

(149) The 2 year Junior course recruited a high proportion of female primary teachers. In 1953, there were 56 males and 141 females, while in 1957, there were 60 males and 281 females. Annual Reports, Queensland Minister for Education, 1953 and 1957, Queensland State Archives.

(150) Departmental File, "The Training of Teachers – Various", 1957, Queensland State Archives.

the structure, standards and institutions of society, and to ensure that he had a knowledge of the principles of child development, the technical skills involved in teaching, the method and practice of teaching, and the primary school curriculum. The course was not sufficiently broad, stimulating and thought provoking, as it was excessively brief, and inundated with lectures, fact-learning, material-gathering for projects at student level, and practice teaching. Emphasis on method and technique in numerous and varied activities undoubtedly provided the College with a technical workshop image imparting the “tricks of the trade”.

Doubts of the value of the training provided to students at the Brisbane Teachers' College received further confirmation from the fact that, on several occasions, the age, health and educational entry requirements, and the content and length of courses, were dictated by considerations of expediency rather than by professional values. Primary school education was essential, and a certain number of teachers had to be produced annually, irrespective of the quantity and quality of the intake into the College. It was obviously easier to manipulate the College to accommodate demands for teachers.

THE CURRICULUM IN THE SISTERS OF MERCY AND CHRISTIAN BROTHERS'

PRIMARY SCHOOLS

Catholic primary schools conducted by the Sisters of Mercy and the Christian Brothers continued to adopt the same curriculum as the State schools from 1915 to 1955. The introduction of kindergarten exercises in Grade I, the "word" method of reading, picture talks in English, and increasing emphasis on oral expression were retained in the 1915 Syllabus revision.

"In the present revision, there is no intention of making drastic changes . . . as its predecessor had been found on the whole (to be) a good syllabus."(151)

However, significant sections of work were transferred to a more suitable stage in the students' development, while some branches of nature knowledge became alternative studies rather than cumulative studies. These branches included school gardening, plant and animal life, physiology, botany, geology, elementary science, scientific principles of local industry, hygiene and domestic economy. Bible Readers and religious instruction were included, while the locally produced Queensland Readers replaced the "Royal" and "Century" Readers. Blackie's Histories replaced those of Gardiner. Speech, practical mathematics, civics and morals, drawing, drill, gymnastics, needlework and music continued to be emphasised.(152) A comprehensive set of notes was provided to guide teachers in the teaching of each subject.

The 1930 Syllabus revision emphasised oral expression in the form of lecturettes and dramatisation, and replaced the old-type copy drawing with art. Increased pupil self-activity was demanded through the project method, particularly in the upper grades.(153)(154)

(151) Syllabus with Notes for the Guidance of Teachers, Brisbane, Government Printer, 1921 Reprint, page 5, Queensland State Archives.

(152) Greenhalgh, J. C. Experimental Investigation of the 1952 Syllabus for Queensland Primary Schools, Ph. D. thesis, University of Queensland, 1957, page 74.

(153) There was less emphasis on trivia, and pedagogical "cookery-book" instructions for teachers were eliminated, particularly the one previously employed for conducting the art lesson.

"Drill the pupils in the right way of sitting – upright and square to the front, the left hand steadying the slate or paper, the pencil held some distance from the point, the fingers grasping it, but the hand turned so that the thumb is upwards, and the wrist so free that a line of considerable length may be drawn by one continuous movement."

Ibid., pages 75–79.

(154) As early as 1913, the Queensland Teachers' Union had received complaints from teachers about the overloaded curriculum.

The Age, 25th. January, 1913, page 4.

The 1952 syllabus revision attempted to
 “relate education more closely to life . . . and (foster) free
 expression.”(155)

The grades were renumbered from I to VIII inclusive with the institution of a one year preparatory grade. Social studies replaced the separate subjects of history, geography and civics, while a new course in elementary general natural science was introduced. The new reading-readiness programme stressed whole words and whole sentences, and postponed phonic elements until Grade II. The 1915 and 1930 Syllabus revisions had prescribed the word method of reading, but the Readers were based on the phonic method, resulting in a combination of the “look-and-say” and the phonic methods. The new reading method resulted in a complete change of Readers based on the prescribed Syllabus. The 1952 Syllabus continued to stress pupil activity, particularly in social studies, and handicraft work for boys. Manual training for boys was encouraged.(156)

These curriculum revisions and amendments overloaded the existing curriculum by merely adding further branches of subjects or entire subjects. The nature of the Scholarship Examination dictated that content had to be mastered by the students, and the teaching of factual knowledge in English, mathematics, and social studies emphasised. In theory, the student rather than the teacher was to be the centre of the learning process, while the value of subjects was to be increasingly assessed in terms of their everyday usefulness. Student learning by activity was to be stressed, and content and teaching methods moulded to the peculiar geographical conditions of Queensland. However, in practice, the external demands curtailed these reforms, which were never seriously considered by teachers.

(155) Department of Public Instruction, The Syllabus or Course of Instruction in Primary and Intermediate Schools, Book I, Brisbane, Government Printer, 1952, pages 2 and 4.
 (156) Greenhalgh, op. cit., pages 86, 91, 93, 94, 96.

EDUCATIONAL STANDARDS IN THE SISTERS OF MERCY AND
CHRISTIAN BROTHERS' PRIMARY SCHOOLS

A. THE EDUCATIONAL STANDARDS OF THE SISTERS OF MERCY AND THE
CHRISTIAN BROTHERS

A spirit of co-operation and mutual respect developed between Catholic and State educational authorities from 1915 to 1955. Both Archbishop Duhig and the Sisters of Mercy and Christian Brothers were anxious to demonstrate goodwill to the State authorities, to conform wherever conformity did not involve sacrifice of principles, and they did not object to the Queensland Government satisfying itself to the competency of the religious and lay teachers through inspection.

“In Queensland we are in the very happy position of having our Schools examined by inspectors from the State Education Department, so there is not the slightest fear that those schools exist at all under false pretenses.”(157)

Duhig fostered competition between the Catholic and State schools by accusing the State school teachers of

“ . . . never holding a conference now without making a veiled attack upon our schools.”(158)

Duhig never missed emphasising the academic success of the Catholic schools, repeating ad nauseum the number of scholarships gained and the number of Junior and Senior passes. He repeatedly emphasised that Catholic schools were in no way inferior to the State schools, giving voice to some deep-seated fear that perhaps they were or perhaps non-Catholics thought they were.

“(The Catholic education system provided) avenues of employment of usefulness to the thousands of boys and girls that had passed through its schools.”(159)

The educational policy of the Sisters of Mercy and the Christian Brothers in Europe was primarily to the lower working class. In Queensland, they continued this policy, but extended it

(157) Archbishop Duhig's Speech at the opening of Holy Angels School, Toowoomba, The Age, 2nd. February, 1918, page 4.

(158) Archbishop Duhig's Speech at the opening of the Presbytery, Nundah, The Age, 31st. January, 1920, pages 7–8.

(159) Archbishop Duhig's Speech at the opening of the Good Samaritan Convent in Toowoomba, The Age, 2nd. February, 1918, page 4.

to include the complete spectrum of a developing Catholic society, which changed from a largely transplanted population to a predominantly Queensland-born population after World War I. Archbishop Duhig continually stressed that Catholic primary education was assisting Catholics to become socially mobile.

“Working men owe most to the Catholic School. The Christian Brothers and Nuns have put their children into positions that political influence (even if they had it) could never have opened to them.”(160)

The Catholic community in Queensland were subjected to many subtle forces of discrimination from 1859 to 1955, and might easily have adopted a ghetto outlook. The fact that this did not occur to any marked degree was due largely to the Sisters of Mercy and the Christian Brothers being such a strong force in raising the Catholic population from the “submerged third” of the Australian population in 1880 to a general level of social and economic equality with other groups in the 1960’s. The impact was greatly intensified and extended by a large proportion of the clergy and religious orders in Queensland being former students of the Sisters of Mercy and Christian Brothers.(161)

This social mobility of Catholics through the education provided by the Sisters of Mercy and the Christian Brothers was demonstrated in other ways. By 1918, Catholic appointments to the Queensland Public Service appeared to be greater in proportion than those of Protestants. Although appointments were made by examination in open competition, it was noted that in 1915, 8 of the 15 vacancies in the professional division and 43 of the 85 in the ordinary division went to students from Catholic schools. In 1916, 43 out of 130 went to Catholics, while, in 1917, 65 out of 150 went to Catholics, including 14 out of 20 in the professional division.(162) Some observers regarded the upward mobility of Catholics socially and economically, which occurred with intensified demands for State-aid and the emergence of the Labor Party to power in Queensland, as

(160) Speech at the laying of the foundation stone, Our Lady Help of Christians, Christian Brothers’ School, Bundaberg, The Age, 26th. January, 1918, page 7.

(161) Barcan, A. “Education and Catholic Social Status”, Australian Quarterly, Volume 34, Number 1, March, 1962.

(162) The Age, 10th. February, 1917, page 121.

“ . . . an attempt to capture the country by State elections and public examinations.”(163)

Students from the Sisters of Mercy and the Christian Brothers' primary schools in Queensland made a significant and distinguished contribution in public life and the professions. Their numbers were extensively represented in the commercial, academic, sporting, military, political, medical, public service, trade union, social and judicial fields. They achieved outstanding Scholarship Examination results, and gained numerous awards in secondary and tertiary education, ranging from Rhodes Scholarships, to University Medals, Scholarships, and Public Examination medals. A strong religious and educational outlook directed many former students of these two religious orders to religious vocations as priests, Brothers, or Sisters. For example, the Christian Brothers' primary schools up to 1955 had contributed 412 priests and 165 Brothers, while in 1958, 15 out of the 32 Queensland born Sisters of Mercy at All Hallows' from the total number of 38 Sisters were former students of the school. If the proportion of former students of Sisters of Mercy primary schools were taken among the Queensland born Sisters in all their schools, the percentage would have been close to 100.(164) Duhig described the Sisters of Mercy and the Christian Brothers as

“ . . . a voluntary army of Christian teachers . . . who join in the work of teaching the young and giving religious instruction wherever they may be . . . it is an example of the grandest and highest self-sacrifice that the world has ever seen.”(165)

Prior to 1929, a dual system of scholarships from primary to secondary education existed in Queensland. There was the Scholarship Examination in April, with the successful students undertaking a 2½ year course to Junior, followed by a 2 year course to Senior. There was also the Qualifying Examination for entry to State secondary schools and technical colleges in November. In 1929, the Queensland Government combined these two examinations into the State Scholarship Examination, which was to be undertaken in December.(166) The age limit

(163) The Age, 5th. February, 1916, page 11.

(164) Burke, K. M. Social Survey – All Hallows' School, Unpublished research project in Education, University of Queensland, 1958, page 3.

(165) Speech by Archbishop Duhig at the opening of St. Columban's College, Albion, 1928, Christian Brothers' Provincialate, Indooroopilly.

(166) Fifty-Fourth Report of the Secretary for Public Instruction, 1929, Queensland Parliamentary Papers, 1930, Volume I, pages 729–730.

was reimposed in 1930 so that students had to be under 15 years on the 30th. June following the examination.(167) All the Sisters of Mercy and Christian Brothers' primary schools entered all their Grade 8 students in the State Scholarship examination from January, 1915. The lists of successful students were published in the newspapers.(168) Scholarship Examination results were significant in developing the reputation of the Catholic schools, assisting in the promotion of lay teachers, and providing student entry into secondary education. By concentrating on quality examination successes, the Sisters of Mercy, the Christian Brothers, and their lay teachers frequently forced-fed factual information, shortened the working time on non-examinable areas such as nature study, handwork, music and drama, and concentrated on good memory and convergent thinking rather than developing curiosity and

(167) In 1963, there was no Scholarship Examination. In 1964, Grades VII and VIII entered secondary education unexamined. From 1964, the change from primary to secondary education was made after Grade VII, which lengthened secondary education from 4 to 5 years.

(168) The Australian, January, 1915.

imagination.(169)(170) In 1955, the Sisters of Mercy went as far as instituting a Grade VII Examination compiled by the Mistress of Method and assessed by a group of Sisters, which

- (169) This was confirmed in personal interviews in February, 1980 with Sister Mary Julius of the Sisters of Mercy and Brother P. C. McCarthy of the Christian Brothers in September, 1979.
 (170) The difficulty of the Scholarship Examination for the students persisted, as indicated by the large number of students who were unsuccessful.

THE SCHOLARSHIP EXAMINATION IN STATE AND NON-STATE SCHOOLS
FROM 1926 TO 1929

Year	State Scholarship Examination		Qualifying Examination	
	Number of students undertaking the examination	Number of successful students	Number of students undertaking the examination	Number of successful students
1926	2,784	1,663	3,276	1,972
1927	2,937	1,885	3,850	2,226
1928	3,322	1,867	3,867	2,664
April 1929	2,913	1,765	Abolished	
December 1929	5,605	2,490		

Queensland Parliamentary Papers, 1930, Volume I, page 738.

THE SCHOLARSHIP EXAMINATION IN STATE AND NON-STATE SCHOOLS
FROM 1939 TO 1945

Year	Number of successful students undertaking the Scholarship Examination	Successful students as a percentage of the total number of students undertaking the Examination
1939	4,740	56
1940	5,307	61
1941	5,400	60
1942	5,135	64
1943	5,668	70
1944	5,454	67
1945	5,205	68

THE SCHOLARSHIP EXAMINATION IN STATE AND NON-STATE SCHOOLS
FROM 1947 TO 1952

Year	Number of successful students undertaking the Scholarship Examination	Total number of students undertaking the Examination
1947	5,746	7,858
1948	5,897	8,366
1949	6,417	8,808
1950	6,691	8,781
1951	8,936	10,081
1952	9,683	11,885

Queensland Parliamentary Papers, 1953-1954, pages 470-472.

closely resembled the Scholarship Examination. It was designed to enable intelligent students to think, while providing a measure of success to the average student. The English examination contained more literature questions than the Scholarship examination, in order to encourage reading.(171)(172)

The total number of successful students in the Scholarship Examination from 1915 to 1955 from Catholic schools was never higher than 20 per cent of the total, never lower than 16 per cent, and was higher than those of any other religious denomination.(173) These results indicated that the Catholic schools and their religious and lay teachers were efficient beyond the average. However, despite a slow increase, the number of students progressing to secondary education, the Queensland University, and the Brisbane Teachers' College from the Sisters of Mercy and Christian Brothers' primary schools, remained deplorably low between 1915 and 1955. (174)

(171) McLay, *op. cit.*, page 211.

(172) See Appendix F.

(173) Corrigan, U. "The Achievements of the Catholic People of Australia in the Field of Education", Australian Catholic Education Congress, Adelaide, 1936, pages 269–298. Queensland Parliamentary Papers, 1955, Volume I, page 649.

(174) The progress of the 1945 and 1947 school generations in the State and non-State education system indicated that this was not restricted to the Sisters of Mercy and Christian Brothers' schools.

THE SCHOOL GENERATIONS IN STATE AND NON-STATE SCHOOLS
IN 1945 AND 1947

1945 School Generation		Base
Number of fourteen year olds	17,500	100
Number of successful Scholarship students (1945)	5,305	30
Number of successful Junior students (1947)	3,203	18
Number of successful Senior students (1949)	719	4
1947 School Generation		Base
Number of fourteen year olds	16,000	100
Number of successful Scholarship students (1947)	5,746	36
Number of successful Junior students (1949)	3,268	20
Number of successful Senior students (1951)	794	5

Queensland Parliamentary Papers, 1955, Volume I, page 649.

Wyeth, E. R. "Educational Research and Reconstruction", Queensland Teachers' Journal, 21st. March, 1949, pages 10–11.

The State Inspectors' Reports on the Sisters of Mercy and Christian Brothers' primary schools included the date and year of inspection; the number of students presently enrolled; the number of boys; the number of girls; the maintenance of records such as admission and departure; the government of the school where discipline, school assemblies, and the working relationship of the teachers was concerned; the organisation of the school which involved accommodation, workbooks, timetables, markbooks, time allotments for subjects, teaching methods; teacher/student ratios; the teaching of visiting specialist teachers in fields such as speech and physical education; the adoption of new teaching methods; the proficiency and progress of students in all grades and all subjects with either percentages or comments or both; comments on the ability of each individual religious and lay teacher, their disciplinary power, organisation of classwork, conduct, initiative and industry; the Scholarship Examination results from the previous year; school games and physical exercises; the care of the grounds, the general condition of the school; and general remarks.(175)(176) The State Inspectors disseminated rules and regulations, and advised teachers on the best teaching procedures.

The State Inspectors' Reports indicated that the Sisters of Mercy and Christian Brothers' primary schools maintained acceptable educational standards, and contributed extensively and significantly to the Queensland educational scene. Taking 1943 as a sample year or as an average year, the general condition of the 27 Sisters of Mercy primary schools in both urban and rural areas, which were inspected by State Inspectors, varied from "fairly satisfactory", to "very good", to "very satisfactory", to "a pleasing result". Where teaching methods were failed in any respect by the State Inspectors, the failure was due to lack of teaching experience rather than lack of honest effort.(177) Taking 1943 as a sample year, the general condition of the 17 Christian Brothers' primary schools in both urban and rural areas, which were inspected by State Inspectors, varied from "good" to "very good". Where teaching methods were criticised by the State Inspectors, the failure was due to outdated and educationally unsound methods, particularly by the older Brothers.(178)

(175) State Inspectors' Reports, 1942–1953; 1954–1963; 1964–1971, Sisters of Mercy Archives, Bardon.

(176) State Inspectors' Reports, 1932–1971, Christian Brothers' Provincialate, Indooroopilly.

(177) State Inspectors' Reports, 1943, Sisters of Mercy Archives, Bardon.

(178) State Inspectors' Reports, 1943, Christian Brothers' Provincialate, Indooroopilly.

Taking 1959 as a sample year, the general condition of the 29 Sisters of Mercy primary schools in both urban and rural areas, which were inspected by State Inspectors, included 7 “very good”, 6 “good to very good”, 1 “above good”, 11 “good”, 1 “very fair to good”, and 3 “very fair”. The Reports for 1957, 1958, 1960 and 1961 revealed the same pattern. From 1957 to 1961, all the Sisters of Mercy primary schools in Queensland appeared at least once, and in that period, the lowest comment was “very fair”. This comment appeared only five times out of a total of 44 schools.(179) Taking 1959 as a sample year, the general condition of the 22 Christian Brothers’ primary schools in both urban and rural areas, which were inspected by State Inspectors, included 5 “very good”, 5 “good to very good”, 3 “above good”, 3 “good”, 3 “very fair to good”, and 3 “very fair”. Although the Reports for 1957, 1958, 1959, 1960 and 1961 revealed a similar pattern, 2 of the rural schools fell below their original standard of “good” to “very fair”.(180)

The State inspection was reinforced by the Sisters of Mercy and Christian Brothers’ schools being inspected, usually annually, in either or both religious and secular subjects through oral and written examinations by a Diocesan Inspector of Schools appointed by the Archbishop. It was not unusual for the Provincial Superiors of the Sisters of Mercy and the Christian Brothers to visit their primary schools annually and examine in both religious and secular subjects. The Sisters extended this supervision in 1921, when Sister Mary Vincent Donovan was appointed to inspect their primary schools, provide immediate assistance to teachers, and make recommendations to the Provincial Superior. Sister Mary Vincent occupied this position for 11 years, and was succeeded by Sister Mary Camilla Kerwin, who occupied it for the following 19 years. The former was active in inservice training, while the latter emphasised uniformity of high educational standards. (181) Both Sisters acted as unofficial liaison personnel between the Queensland Department of Education and the Sisters of Mercy schools, particularly where the Department was undertaking educational research and experimentation.(182)

(179) State Inspectors’ Reports, 1957, 1958, 1959, 1960, 1961, Sisters of Mercy Archives, Bardon.

(180) State Inspectors’ Reports, 1957, 1958, 1959, 1960, 1961, Christian Brothers’ Provincialate, Indooroopilly.

(181) Even in retirement, Sister Mary Vincent Donovan continued to assist young Sisters with inservice training.

(182) Catholic Leader, Brisbane, 24th. February, 1959.

“Much of the keeping up in practice with State standards . . . must assuredly be attributed to their interest, skill, and zeal.”(183)

The Brothers did not appoint a Supervisor of Schools until the late 1950's, and relied on the irregular inspections by either the Provincial Superior, the Deputy Provincial, or the Provincial Consultors to maintain educational standards.(184)

The Sisters of Mercy and the Christian Brothers hoped that their still largely embryonic efforts would become better known and better established through their students excelling in other areas. The Sisters regarded music as an essential part of both liturgical and cultural formation, and made music a compulsory part of the curriculum for every student, with students successfully undertaking the examinations of the London College of Music and the Sydney College of Music, and later, the Associated Board of the Royal Academy, and the Royal College of Music. The Brothers concentrated on recitations, choir and chorus singing, and dramatisation of scenes from plays. The Sisters and Brothers organised concert performances of high standard in their schools. They also regularly and successfully entered their students' work at pastoral and agricultural exhibits.(185)

While gaining these acceptable educational standards, Archbishop Duhig and the Provincial Superiors of the Sisters of Mercy and the Christian Brothers were responsible for the importunate demands on the religious teachers from 1915 to 1955 in a desperate effort to secure adequate teachers in a relatively brief period. Many members of these two religious orders were

(183) McLay, *op. cit.*, page 245.

(184) These inspections of the Christian Brothers' schools in Queensland continually concluded that other Provinces with far less resources and shorter histories had proportionally more qualified and experienced Brothers. Part of this may have resulted from the lack of appreciation, initiative and courage on the part of Superiors in Queensland, but probably more from the lack of discipline on the part of the individual Brother in organising his time to undertake study. These inspections also concluded that local professional teacher training was a necessity for religious and lay teachers, and that the Catholic community was beginning to accept that most capable teachers were made, not born.

These comments were confirmed in personal interviews with Brothers P. C. McCarthy and R. A. Ridley of the Christian Brothers in September, 1979.

(185) By entering copy books, exercise books, samples of writing, printing, maps, paintings, essays, needlework, and garment making, under a wide variety of classifications, the Sisters and Brothers were not only stimulating the students to better endeavour by the competitive interests aroused, but were anxious to enter into and support local community activities.

newly arrived in Queensland from Western Europe with its firmly established educational traditions, were totally unfamiliar with Queensland's educational system and requirements, and had to adapt and considerably modify their educational practices to the new conditions. By being determined to settle quickly and spread rapidly, these religious orders frequently became over-extended, thus drastically impairing their teaching strength. In many instances, individual religious who were not intended for teaching were coerced into teaching by their Superiors, while labouring under the lack of teacher training. In many instances, the Superiors curtailed the teacher training period of the young religious and transferred them into the primary schools without an adequate competence assessment. These emergency measures prevented the collapse of these Catholic primary schools, but adversely affected the teaching imparted. Some Catholic schools conducted by the Sisters of Mercy and the Christian Brothers lacked systematic teaching, and were plagued by the erroneous theory that anyone who possessed knowledge of a subject also possessed the ability of imparting it.(186) Some religious teachers were instructing rather than educating. This general deficiency in pedagogy was revealed in the organisation of some Sisters of Mercy and Christian Brothers' primary schools, where some principals confined themselves exclusively to the Scholarship classes, leaving the lower classes to less experienced teachers, where an excessive number of written lessons in arithmetic, writing and dictation followed each other.

B. THE EDUCATIONAL STANDARDS OF THE LAY TEACHERS IN THE SISTERS OF MERCY AND THE CHRISTIAN BROTHERS' PRIMARY SCHOOLS

From 1915 to 1955, the Sisters of Mercy continued their pre-1915 policy of frequently employing poorly trained and poorly educated Catholic female lay teachers. They also employed some Catholic persons as casual teachers in this period who lacked teacher training, while employing others after a brief emergency course at the Brisbane Teachers' College. Some of these lay teachers were so professionally incompetent that they were unable to follow their more

(186) Many religious teachers were forced to sacrifice professional ideals and learnt to teach constantly on the edge of crisis. One young Sister of Mercy arrived at her new teaching position and was confronted by the Reverend Mother with "Sister, you'd better study the violin, you'll be teaching it tomorrow". One young Brother managed to teach mathematics by "keeping a page or two ahead of the class with little more than the grace of God in his eyes". These comments were related by Brother R. A. Ridley of the Christian Brothers in September, 1979.

capable colleagues into the higher salaried State schools.(187) The Courier Mail was publicly critical of such low quality lay teachers.

“For years, education authorities have been complaining of a shortage of teachers, but no-one has taken this problem to heart . . . Expedients have been devised . . . Now it is officially decided that the only way to get enough teachers is to do with untrained teachers. Let Queenslanders face this fact, untrained teachers can’t teach . . . The future of this State depends on the quality of its teaching service.”(188)

The Christian Brothers continued their pre-1915 policy of only employing qualified and experienced Catholic male lay teachers. Some had secured University qualifications by their own efforts, while others had undertaken training as University teacher scholars after 1914.(189) It was possible for lay teachers in the Sisters of Mercy and Christian Brothers’ primary schools who were educated at the Brisbane Teachers’ College to remain teaching without extending their education beyond the standard gained before entry to the College. There was no machinery to enforce compulsory additional study, and the two standards – compulsory requirements and desirable qualifications – prevailed.

The number of trained and experienced lay teachers in the Catholic primary schools fluctuated markedly from 1915 to 1955 because of the extended employment opportunities, and the number of graduates from the Brisbane Teachers’ College. Teaching was almost the only attractive vocation for the educated, while a Brisbane Teachers’ College scholarship offered capable students almost their only opportunity to gain tertiary education. This altered with the introduction of Commonwealth scholarships after World War II, and the improved economic position of most parents. The desperate shortage of primary teachers prevented the failure of low quality student teachers at the Brisbane Teachers’ College, while high ability primary student teachers at the College were diverted to 2 year lower secondary courses at the College because the demand for secondary teachers was increasing.

The willingness of lay teachers to seek employment in the Sisters of Mercy and

(187) This was confirmed in a personal interview in February, 1980 with Sister Mary Julius of the Sisters of Mercy.

(188) Editorial, Courier Mail, 3rd. February, 1951.

(189) This was confirmed in a personal interview in September, 1979 with Brother P. C. McCarthy of the Christian Brothers.

Christian Brothers' primary schools is difficult to understand. Nothing of a positive nature was undertaken to integrate lay teachers into the system. They were not provided with equitable financial remuneration to their State counterparts, no superannuation, no sense of belonging, no adequate responsibility, no professional outlook, no in-service training, and no precise knowledge of the aims, history and distinctive approach to education of the employing religious order.(190)

For males, teaching in Catholic primary schools was less appealing because of the steady increase of females in schools. The important measure of the healthy condition of any teaching service in this period was considered to be the proportion of males it contained. Males also found it easier to obtain alternative vocations of a financially more lucrative nature. For females, teaching in Catholic primary schools meant discrimination by the Catholic hierarchy, as it refused permission for married females to become permanent, denied promotion to females above certain levels, and retrenched married females first in periods of economic recession.(191)

Lay teachers employed by the Sisters of Mercy and the Christian Brothers received no recognition for length of service or higher qualifications beyond the position they actually held. New lay teachers entered at the lowest classification irrespective of their previous experience or qualifications. In the lower classifications, minimum years of service were demanded. This effectively restricted the upward movement of the ambitious and those demonstrating ability prematurely. Because lay teachers tended to increase their qualifications more quickly than the system permitted, a reliance on seniority existed, with opportunities for promotion depending on the number of senior positions available. The Catholic hierarchy frequently decreased the promotion opportunities of lay teachers by increasing the level of qualifications demanded or through down-grading schools by estimating teacher/student ratios on the net enrolment rather than the gross enrolment.(192) Unlike their counterparts in New South Wales, the Sisters of Mercy and the Christian Brothers did not provide attractive financial remuneration to their lay

(190) Connole, P. F. "Independence – Its Origins and Challenge for the Australian Brothers", Christian Brothers' Our Studies, September, 1965, Christian Brothers' Provincialate, Indooroopilly.

(191) These comments were confirmed by Sister Mary Julius of the Sisters of Mercy, formerly Principal of McAuley Teachers' College from 1955 to 1976, in a personal interview in February, 1980.

(192) Ibid.

teachers.(193) For example, in 1947, a 2 year trained lay teacher in New South Wales increased from a salary of £ 325 to £ 550 in 10 years after entry to Teachers' College at matriculation level, with the maximum salary being £675. A 2 year trained lay teacher in Queensland increased from a salary of £ 320 to £ 475 in 10 years after entry to the Brisbane Teachers' College at Senior level. The maximum salary for a 4 year trained lay teacher in Queensland was £ 570, which was less than the maximum of the 2 year trained lay teacher in New South Wales.(194)(195)

The civil rights of lay teachers were circumscribed. They were expected to be loyal, obedient and efficient. Public criticism of the Catholic hierarchy as the employing authority was considered a breach, and they were required to be courteous to the religious and parents on all occasions. A lay teacher was liable to be reported for misconduct, incompetence, insubordination, criminal acts, and breaches of regulations, and could be dismissed, suspended, fined, cautioned, or demoted by the Catholic hierarchy. If charged before the law courts, lay teachers were frequently prosecuted more vigorously and penalties were more severe because of the loco parentis status. Lay teachers were required by law to be financially solvent, prohibited from engaging in

(193) The inadequate system of allowances provided by the Queensland Government to student teachers at the Brisbane Teachers' College, and the unfavourable prospects compared with the prospects in other avenues of employment, confirmed the statement that the College students were frequently persons who resorted to teaching because they could not acquire better positions. Junior Teacher Scholarship holders at the Brisbane Teachers' College between 1929 and 1943 received £ 14 a year in their first year while living at home, and £ 52 a year while living away from home. After the reorganisation of the teacher training programme in 1943, Junior student teachers received £ 26 while living at home, and £ 65 while living away from home. Senior student teachers in their second year received £ 39 and £ 78 respectively. Queensland Teachers' Journal, April, 1943, page 1.

From 1945 to the introduction of the bonding system in 1950, Junior student teachers received £ 52 a year in their first year and £ 78 in their second year, with an additional £ 26 to those who lived away from home. Senior student teachers received £ 146 in their first year and £ 172 in the second year, while £ 222 was provided to those who lived away from home.

Courier Mail, 16th. February, 1950.

(194) Queensland Teachers' Journal, June, 1947, page 3.

(195) While the majority of lay teachers were in the lower classifications and consequently paid low salaries, they were not regarded as members of a profession. It was doubtful whether lay teachers could have attained professional status, as they lacked freedom in the execution of their teaching, that is, freedom of choice of methods, materials and curriculum. Local variations were not encouraged, and what occurred in one Catholic primary school closely resembled what occurred in all others at the same level. The lay teachers were inspected annually by a State Inspector, and their position and promotion depended on a satisfactory assessment. The emphasis on the Scholarship Examination also had the effect of standardising curriculum and teaching methods.

part-time employment without their employer's permission, and forbidden from working as local newspaper correspondents, bookmakers or publicans.

The majority of lay teachers employed by the Sisters of Mercy and the Christian Brothers were members of the Queensland Teachers' Union. As a pressure group to improve the employment conditions of teachers, it was ineffective. It operated purely at the local level, in contrast to the Australian Teachers' Federation, which established a loosely controlled Federal organisation in 1920. It was dominated by head teachers, and was concerned with salaries; promotion opportunities; superannuation; working conditions; political objectives aimed at strengthening the Union; the status and rights of teachers; and educational objectives designed to improve education, including teacher training. It was not legally concerned about student teachers, but represented them when allowances required adjusting. It avoided divisive political issues, emphasised professional and legal representation, and successfully gained representation on Department of Education committees of examiners, appeal boards, and syllabus committees. It was reluctant to organise strikes to gain objectives. The relationship between the Queensland Teachers' Union and the Catholic hierarchy was co-operative, although occasional disputes over salaries, vacations, and school fees did occur. Although industrial action and severe criticism of the Catholic hierarchy in the Queensland Teachers' Journal rarely occurred, the Queensland Teachers' Union unsuccessfully confronted the Catholic hierarchy on the practice of employing pupil-teachers full-time, because they lowered the professional status of professional teachers.(196) The Union described the pupil-teacher system as an exploitation of labour, and unacceptable on pedagogical grounds. Even the demand by the Sisters of Mercy and the Christian Brothers for lay teachers did not improve their employment conditions. The demand tended to improve their bargaining position through the Queensland Teachers' Union, but the size of the profession tended to distract from its effectiveness.

This preoccupation by lay teachers with employment conditions was consistent with an occupational group which was socially mobile. Most teachers from 1915 to 1936 had working

(196) Turner, op. cit., page 101.

class and farming backgrounds, and they assumed middle class aspirations and ideology.(197)(198) These factors, combined with the high proportion of female teachers, explained the general conservatism of the Queensland Teachers' Union to 1940. The problems of disunity between male and female teachers, staff teachers and head teachers, primary and secondary teachers, was intensified by political and sectarian pressures. Supporters of the Labor movement began to assume an active interest in Queensland Teachers' Union affairs in the 1920's, and active factions of Socialists, Communists, Catholics and Masons emerged in the 1930's. While many observers believed that only reforms in teacher training would improve the quality of teaching, many teachers expected the Queensland Teachers' Union to improve the situation. However, they disagreed on the tactics the Union should adopt. The only issue which increased community interest and respect for the professional role of the lay teacher was the recognition from the 1930's of the necessity for improved teacher training to assist the general trend towards more education for students. Since the establishment of the Queensland University in 1911, an increasing proportion of each age group proceeded to secondary education and tertiary education. (199) This community concern was not as widespread in rural areas. With the exception of some favourable regions, the pattern of life in Queensland did not encourage permanent residence by

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- (197) Dalton, J. B. The Queensland Labor Movement, 1889–1951, B. A. (Hons.) thesis, University of Queensland, 1961, pages 104–110.
- (198) Boland commented that the majority of teachers were the children of immigrants, who had brought their poverty and illiteracy to Queensland and whether in town or country were destined for manual labour. On account of their limited means, these children were unable to be educated for as long as the children of upper and middle class parents, but were determined to emerge from a position of political, economic and social inferiority. Free and compulsory education offered opportunities for these depressed social classes to become mobile. Boland confirmed these comments by noting the parents' occupations of the lay teachers employed by the Christian Brothers in their 12 Queensland schools in 1915 and their 16 Queensland schools in 1936. The same trend existed for their schools in the years between 1915 and 1936. The working class, labourers, small suburban shopkeepers and tradesmen dominated with the semi-skilled and unskilled being significant, and the professional and commercial classes being rarely represented. Some lay teachers made the transition across the social class boundaries quickly, but for most it was a difficult and lengthy transition.
Boland, T. "The Place of the Christian Brothers in Queensland", Lecture, Banyo Seminary, Brisbane, 1975, pages 5–7.
Registers of Lay Teachers in Christian Brothers' Schools (Queensland), 1915 to 1936, Christian Brothers' Provincialate, Indooroopilly.
- (199) Thomson, A. K. "The Recruitment of Teachers – Normal and Emergency", Queensland Teachers' Journal, August, 1952, pages 11–14.

the majority of lay teachers.(200) This reduced the extent to which lay teachers became integral members of a community, or prevented them from exerting the influence in the community that permanent residence would permit. With the exception of some older and more settled lay teachers, most did not remain long enough in a region to secure the status of a prominent citizen.

In the 1945–1955 period, these undesirable employment conditions, the resignations of lay teachers heavily outweighing recruitment, and the shortage of lay teachers caused by war service, death, retirement, and the unattractiveness of teaching conditions deterring many potential students from undertaking Senior and teacher training after completing Junior – created an acute shortage of lay teachers in the Sisters of Mercy and Christian Brothers’ schools, and unfavourable teacher/student ratios. It appeared that recruitment problems were caused by the conditions of professional employment and not by the teacher training system.(201)(202)

(200) The Sisters of Mercy were subjected to State-wide transfer while the Christian Brothers were subjected to State-wide and interstate transfers. The members of both orders remained no more than 3 years in any 1 school, while many received transfers on an annual basis.

(201) Queensland Parliamentary Papers, 1944–1945, Volume I, page 531.

(202) Queensland Parliamentary Papers, 1946–1947, Volume I, page 612.

SIGNIFICANT INDIRECT AND DIRECT INFLUENCES ON CATHOLIC PRIMARY
TEACHER EDUCATION

A. THE EFFECT OF LIMITED FINANCES ON AN EXPANDING CATHOLIC EDUCATION
SYSTEM

The entire financing of the primary schools conducted by the Sisters of Mercy and the Christian Brothers in Queensland was undertaken by the Catholic community, and included the construction, equipping, and maintenance of schools and community houses, and the salaries of lay teachers. This arrangement also applied to all other religious orders.

By analysing the financial position of the Christian Brothers' schools in Queensland from 1912 to 1947 as being typical of most religious teaching orders, one can ascertain how difficult it must have been for the orders to remain economically stable and undertake some form of educational expansion. From 1912 to 1919, the Christian Brothers spent £100,000 on school buildings, residences for the Brothers, and dormitories for their boarders, with £67,000 of that amount being spent in Brisbane, including Nudgee, £7,000 in Ipswich, and a similar amount in each of Bundaberg and Warwick.(203)

THE FINANCIAL POSITION OF CHRISTIAN BROTHERS' SCHOOLS IN QUEENSLAND
FROM 1926 TO 1947

School	Year	School Fees £	Scholarship Fees £	Extras £	Total Income £
St. Joseph's, Gregory Terrace	1926	1,128	1,316	1,711	4,155
	1932	1,352	993	54	2,399
	1947	2,837	3,034	605	6,476
St. Laurence's, South Brisbane	1926	899	469	319	1,687
	1932	965	520	146	1,631
	1947	1,760	711	645	3,116
St. James's, Fortitude Valley	1926	718	—	50	768
	1932	374	—	10	384
	1947	695	63	100	858
Our Lady Help of Christians, Bundaberg	1926	529	207	135	871
	1932	743	126	235	1,104
	1947	729	265	240	1,234
Mt. Carmel, Charters Towers	1926	7,735	500	554	8,789
	1932	4,998	391	270	5,659
	1947	9,053	—	845	9,898

(203) The Age, 31st. May, 1919.

Little Flower, Gympie	1926	356	—	610	966
	1932	392	34	401	827
	1947	970	220	539	1,729
St. Columban's, Albion	1932	664	254	82	1,000
St. Edmund's, Ipswich	1926	1,165	—	420	1,585
	1932	922	833	195	1,950
	1947	1,060	536	491	2,087
Sacred Heart, Maryborough	1926	426	160	365	951
	1932	385	99	278	762
	1947	513	220	467	1,200
St. Joseph's, Nudgee	1926	14,232	—	1,138	15,370
	1932	11,512	—	555	12,067
	1947	20,690	—	2,100	22,790
St. Joseph's, Rockhampton	1926	987	—	323	1,310
	1932	671	270	794	1,735
	1947	1,052	472	1,017	2,541
St. Mary's, Toowoomba	1926	641	527	380	1,548
	1932	748	320	669	1,737
	1947	1,051	607	865	2,523
Our Lady's Mount, Townsville	1926	535	123	410	1,068
	1932	651	20	339	1,010
	1947	1,036	618	479	2,133
St. Joseph's, Warwick	1926	622	—	782	1,404
	1932	525	—	400	925
	1947	720	263	90	1,073
St. Patrick's, Mackay	1932	480	—	361	841
	1947	1,218	345	264	1,827
St. Brendan's, Yeppoon	1947	9,645	725	800	11,170

(204)

The total income of any school in any year never covered the expenditure, and some large deficits resulted. This was aggravated by the average expenditure for maintaining the Christian Brothers being higher than the Sisters of Mercy, as the latter were able to provide their own domestic staff.

(204) Financial Reports, 1926, 1932, 1947, Christian Brothers' Schools in Queensland, Christian Brothers' Provincialate, Indooroopilly.

Duhig's financial policy of persuading the Sisters of Mercy and the Christian Brothers to establish a school within his diocese by enticing them with either the site on which to construct or even a tract of land as an endowment, and then not establishing a Diocesan Development Fund, contributed to the financial difficulties.(205) When the schools were established, the Sisters of Mercy, the Christian Brothers, and the parishes were left to their own devices and forced to resort to various means to support them – fees, collections, concerts, bazaars, lotteries, raffles, fancy fairs, music teaching, collection tours, and personal bequests. For example, the Christian Brothers financed construction at St. Joseph's, Gregory Terrace in 1940 with £ 5,300 bequeathed by Archbishop Dunne, and £ 3,000 contributed by friends of Dunne, leaving only £ 300 to be provided.(206) Finance was also gained from "school money", the collection of meagre amounts per week from students. The fee was 6 pence or 1 shilling per week, if parents could afford it. If parents could not afford it, their children were admitted gratuitously.(207) Duhig also relied heavily on the Scholarship Examination for its financial assistance to Catholic schools. For example, in 1923, the Catholic schools were the main beneficiaries of the £ 12,479 distributed in Scholarship allowances, with £8,600 being gained by the Sisters of Mercy and Christian Brothers' schools. The former at All Hallows. received £ 1,425, while the latter at Nudgee and Gregory Terrace received £ 1,365 and £ 1,299 respectively, with 12 other Christian Brothers' schools and 14 other Sisters of Mercy schools participating in the State grant. The remainder was received by Technical Colleges, Church schools, and private Colleges, with the highest amount being £ 511 for Glennie Memorial School in Toowoomba.(208) These methods of gaining finance were totally inadequate and prompted Duhig to capitalise on every speech day address and foundation ceremony to demand State aid.

“ . . . payment by results, of schools, or better of pupils.”(209)

(205) These land endowments conferred on the Sisters of Mercy and the Christian Brothers by Duhig are listed in the Nomination of Trustees, Register of Titles Office, Brisbane.

(206) Financial Statement, 1941, Christian Brothers' Schools in Queensland, Christian Brothers' Provincialate, Indooroopilly.

(207) From 1910, the Sisters of Mercy primary schools in Bundaberg, Dalby, Gympie, Helidon, Ipswich, Maryborough, Roma, Stanthorpe, Toowoomba, Warwick and Nudgee imposed £ 20 annually for fees, Australian Catholic Directory, 1910. This was not increased until 1952.

(208) Queensland Parliamentary Debates, 1923, Volume CXLI, page 980.

(209) Archbishop Duhig's speech at the opening of the new presbytery at Nundah, Brisbane, The Age, 31st. January, 1920, pages 7–8.

The financial position of the Catholic education system was improved in the 1950's by economic prosperity, the population increase, and Commonwealth Government financial assistance. The latter was devised in 1950, when the Australian Labor Party resolved that the Commonwealth Government education grants should be shared among State and non-State schools on a strictly per capita basis.(210) The issue of whether the term "non-State" included "denominational schools" was solved in 1952 when the Federal Executive of the Australian Labor Party affirmed that such an interpretation

"would not be in conflict with the Australian Labor Party Constitution."(211)

The Liberal Party adopted the same policy, and in 1952, the Commonwealth Treasurer, Sir Arthur Fadden outlined a Commonwealth Government scheme for those with children at private schools which enabled educational expenses up to a maximum of £ 50 for each dependent child under 21 years to be deducted from taxable income, while full exemption from sales tax was granted to all materials for educational use.(212) For Catholics in Queensland, this concession resulted in only minor alleviation of those in the lower income groups who most experienced the financial problem of educating their children in Catholic schools. However, the Government policy did indicate a dramatic policy change. It enabled the Sisters of Mercy and the Christian Brothers to expand their educational facilities, while fees previously maintained at a subsistence level for the religious teachers who depended on them, were now increased, more in accord with the ability to provide by an increasing middle class Catholic patronage. The exclusively secularist educational finance policies formerly maintained by the Commonwealth and Queensland Governments were effectively breached by the community acquiring a more realistic understanding of the nature and importance of education. However, the problem of widely implementing this Government financial assistance, the consideration of the widening division between the expanding educational requirements of an increasing Catholic population, coupled with increasing financial difficulties for educational provision, and the capacity of the Catholic hierarchy, religious teachers and lay teachers to counter these demands became accentuated in Queensland as the 1950's progressed.

(210) Sydney Morning Herald, 18th. July, 1950.

(211) Sydney Morning Herald, 19th. June, 1952.

(212) Sydney Morning Herald, 7th. August, 1952.

B. THE EFFECT OF POLITICAL HESITANCY

From 1915 to 1955, political factors opposing or hindering developments in State and non-State primary teacher education in Queensland were both more numerous and more specific than those assisting them.

“ . . . the record is full of occasions when gains could and should have been made but were not.”(213)(214)

Prominent public servants controlling the Department of Public Instruction, and economic restrictions, definitely influenced the official attitude of successive Queensland Governments on primary teacher education. Queensland Government action always followed desperate necessity, and never preceded it. There was no evidence that, being aware of an approaching emergency, the Queensland Government adopted measures to counter it. For example, positive planning in the concluding stage of World War II would have alleviated the extremes of the immediate post-War period, when State and non-State primary schools were confronted by qualified and experienced teacher shortages, increased student populations, and inadequate school buildings and facilities.

“Always the problems were met by makeshift arrangements, by using any available accommodation, by employing untrained and partially trained teachers. Each problem was solved by expediency.”(215)

The Queensland Government ignored radical policies and major innovations in primary teacher education which were occurring interstate and overseas, and permitted the system to respond slowly to general developments in the wider educational sphere, which were less related to political ideals and aspirations, and more related to an assessment of what was feasible given the existing resources and financial ability and willingness of the community to provide. Prior to 1914, Queensland was the only Australian State which did not have a Teachers' College for its primary teachers.

“There the parsimony of the Government and the conservatism of the educational authorities had combined to resist pressures for such an institution. Despite the recommendations of the Teachers' Union, the Ministerial response was that, just as it was not the

(213) Anderson, *op. cit.*, page 256.

(214) The introduction of the Scholarship Examination in the 1870's, the introduction of the school leaving age of 14 years in 1912, and the pupil-teacher system, persisted with the support of successive Governments. This was despite the fact that successful changes in these three areas had been implemented interstate and overseas.

(215) Goodman, *op. cit.*, page 324.

practice in other walks of life, so it should not be the case in the career of teaching that recruits should be paid for being taught. A salaried but working apprentice was therefore to the Government a more attractive proposition than a subsidised Training College student.”(216)

This official reluctance began to weaken with the retirement of Chief Inspector Mr. D. Ewart in 1909. However, the real demand for a Teachers' College did not occur until the Queensland Government established its first six high schools in 1912 at Charters Towers, Mackay, Mount Morgan, Bundaberg, Gympie and Warwick. Brisbane did not receive a high school, nor did the other cities in which the State had supported the establishment of Grammar schools, with which it did not wish to compete. The new schools would compete with Grammar and Church secondary schools for University positions and for public recognition. The Government therefore needed teachers of equivalent quality, and, in view of the remoteness of the schools, it seemed unlikely that the traditional source of supply would produce teachers in sufficient numbers. An alternative source had been established when the University of Queensland enrolled its first students in 1911 after its establishing Act provided for the admission of persons training to be teachers on Government Scholarships. It was therefore decided to establish a Teachers' College close to the University, where young men and women training to be secondary teachers could pursue University and professional studies together.

After reluctantly establishing the Brisbane Teachers' College in 1914, the Queensland Government transferred it from one abandoned public building to another until, in 1942, 28 years after its institution, it transferred to a building which had been constructed on a standard design for primary and secondary schools. This ineptitude extended to the appointment of lecturers to the College by the Department of Public Instruction, which favoured personal suitability, seniority before ability, familiarity with Queensland's primary education system, and a display of teaching proficiency, while the lecturing was to emphasise knowledge about primary school syllabi, rules and regulations, rather than pedagogical theory.

Despite the efforts of capable politicians, such as Mr. T. J. Ryan, Mr. Theodore and Mr. Forgan-Smith to formulate an educational policy, there is no evidence of any policy being fully developed.

“A lack of recognition of the importance of education was to remain a feature of Labor Party policy for 60 years.”(217)

At its Labor-in-Politics Conventions, the Labor politicians and party supporters discussed education on only three occasions.

“(Those) who appreciated that education could be the most powerful tool in the party’s armoury . . . were outnumbered by those who saw Labor politics in narrower, less radical, and more mundane terms.”(218)

In 1920, the teacher training at the Brisbane Teachers’ College and teachers’ salaries were discussed, while the establishment of a Royal Commission into the Queensland education system was unsuccessfully proposed.(219) In 1928, teacher/student ratios were discussed.

“ . . . in all . . . primary schools with an enrolment of 45 or over . . . a teacher be provided for every 25 scholars enrolled, and . . . pupil-teachers and student teachers be not required to teach more than 25 children.”(220)

In 1938, the allocation of scholarship allowances to all students who qualified for entry to approved secondary schools was discussed.

“ . . . so that the children of the wage earners might be able to enter the professions.”(221)(222)

This inactivity was extended to Labor in government as it only adopted minor educational changes. In 1944, it demanded a pass in Senior as the minimum entry level for teacher training, but this ended abruptly when the post-World War II euphoria declined and the enthusiasm for higher entry standards declined. Premier E. M. Hanlon’s Labor Government passed 101 Acts on economic and industrial issues between 1946 and 1948, with only one minor amendment to the Education Act, namely the recovery of bond money from student teachers. In the 1947 election, Premier Hanlon promised a Research and Guidance Branch in the Department of

(217) Sullivan, M. G. Education and the Labour Movement in Queensland, 1890–1910, M. A. thesis, University of Queensland, 1971, page 66.

(218) Murphy, D. J. (ed.) Labor in Politics – the State Labor Parties in Australia, 1880–1920, Univeristy of Queensland Press, 1975, page 213.

(219) Report of the Tenth Labor-in-Politics Convention, 1920, Australian Labor Party Archives, Brisbane, page 28.

(220) Report of the Thirteenth Labor-in-Politics Convention, 1928, Australian Labor Party Archives, Brisbane, page 55.

(221) Report of the Sixteenth Labor-in-Politics Convention, 1938, Australian Labor Party Archives, Brisbane, pages 12–15.

(222) Sixty-Eighth Annual Report of the Secretary for Public Instruction for 1943, Volume I, Brisbane, Government Printer, page 517, Queensland State Archives.

Education, and a University College in Townsville. The former was established immediately after the election, while the latter was shelved for another 13 years. In 1949, Labor Education Minister, Mr. H. A. Bruce, reintroduced a pass in Senior as the minimum entry requirement for teacher training, and insisted that Junior Teacher Scholarship holders continue secondary education to Senior and proceed to a 2 year course at the Brisbane Teachers' College.(223)

However, despite this lack of educational policy, the Labor Party's political rhetoric repeatedly claimed

“education reform was a special feature of Labor Government policy and work.”(224)

In reality, the Labor Party derived its ambitions from the social and economic opportunities of which its members already had experience, rather than from political principles or broad visions of a different society. This was supported by the comments of Labor politicians with limited education, such as Mr. H. A. Bruce, Education Minister from 1947 to 1950, who insisted

“that the best education is obtained after leaving school,”(225)

and Mr. G. Devries, Education Minister from 1950 to 1956, who stated

“A man in the university with scholastic attainments has never been able to apply commonsense and commonsense was what was needed.”(226)

In government, Labor continued to be concerned with practical issues, as demonstrated by Hanlon's 1948 Labor Government being more preoccupied with providing workers with a 40 hour week, reforming the liquor trade, beginning the Burdekin Dam, Peak Downs and Blair Athol projects, establishing a Bureau of Industrial Development, undertaking a new housing programme, rural development, railway modernisation, water and fodder conservation, and conducting a referendum on hotel hours and a Royal Commission into the administration of the Golden Casket – than in formulating and implementing educational policy. Hanlon justified this obvious neglect of education by a pragmatic statement which was supported by most Labor politicians.

“It is not a popular thing in politics to look forward too far . . . There has not been much long-range planning. Everyone wants to do the little jobs that can be done quickly. Concentrate on the

(223) Queensland Parliamentary Papers, 1945–1946, Volume I, page 487.

(224) Larcombe, op. cit., page 53.

(225) Queensland Parliamentary Debates, CXCI, 23rd. September, 1948.

(226) Courier Mail, 21st. April, 1949.

little jobs that will placate public opinion for the time being until the next hurdle is reached and that is the next election. On that basis, one never does anything big.”(227)

To completely vindicate his Government because of the lack of progress in education, Hanlon emphasised the limited finances available, which was supposedly caused by the Commonwealth Government’s taxation controls, the scarcity of building materials with housing having priority, the scarcity of labour, and the scarcity of teachers created by the perspective teachers being recruited from the lower birth rate 1929 depression period.

Successive Labor Party election victories ensured that this conservative political influence would be exercised on Queensland’s educational development, and that teacher education would be blatantly disregarded and lack positive reform. The Labor Party retained power for 14 years after 1915, and, after 3 years in Opposition during the 1929–1932 depression, returned for a continuous period of 25 years. The Labor Party was successful in Queensland elections because of the consistent electoral support of a coalition established by Premier T. J. Ryan in 1915 and maintained through to Premier V. Gair in 1957. This coalition included workers in cities and towns, sugar farmers, small farmers and selectors, small businessmen, public servants and Catholics, who were satisfied by the moderate reform policies of the successive Labor Premiers.(228) The Labor Party was only defeated at the August 1957 election after Mr. V. Gair, the Labor Premier, who gained office at the May 1956 election with 51.2 per cent of the primary vote, was expelled from the Labor Party 11 months later, causing a party split.

From 1915 to 1957, educational reform did not – and could not – result from the chance combination of Education Ministers and Directors of Education.

“It would be expected that a Minister for Education should himself be well educated, capable of appreciating (in the Public Service sense of the term) the advice given to him by his Director, firm of purpose in taking his plans to Cabinet and to the House, and knowledgeable and convincing in debate. Honest and sincere in his belief as to the

(227) “Report of the Conference on Decentralisation of the Department of Education”, Brisbane, 15th. April, 1948, Lawry, J. R. “Education”, Murphy, D. J., Joyce, R. B., Hughes, C. A. (eds.), Labor in Power – The Labor Party and Governments in Queensland, 1915–1957, page 365.

(228) Joyce, R. B. “Introduction”, Murphy, D. J., Joyce, R. B., and Hughes, C. A. (eds.) Labor in Power – The Labor Party and Governments in Queensland, 1915–1957, University of Queensland Press, 1980, page XXI.

importance of education to society, he should inspire others to his cause. In the bitterness and heat of political strife he should put the welfare and well-being of society's children before personal or party gains. Yet in Ministry after Ministry for more than forty years, the Queensland Parliament failed to find such a man, and to that extent education lacked leadership and vision, generation after generation of children remained under-educated, and Queensland's system of education lagged behind in a period of rapid social change."(229)

The Education Ministers in this period were poorly educated Labor Party members, with a background of successful loyal service to trade unionism. Mr. Herbert Hardacre, Mr. John Huxham and Mr. "Honest Tom" Wilson lacked insight into educational problems. Mr. Frank Brennan was well educated but resigned to become a Justice of the Supreme Court. Mr. F. A. Cooper's ambitions overwhelmed his interest in education. The return of the Country-Nationalist Government from 1929 to 1932 produced the inept Mr. R. M. King as Education Minister. A succession of Labor Education Ministers to 1947, namely Mr. Forgan-Smith, Mr. A. Jones, Mr. J. Larcombe and Mr. T. L. Williams, failed to alleviate the situation, while Mr. H. A. Bruce, the Education Minister from 1947 to 1950 and his successor, Mr. G. H. Devries, were totally incompetent. With the exception of Mr. F. Brennan, none had received secondary education, and most had not completed primary education. Their limited educational backgrounds had been received before 1900, which was of little value when they were confronted with mid-twentieth century problems and changes, occurring in a society which had experienced two World Wars and a major economic depression. Apart from these limitations caused by lack of education, there were political aspects to be considered. These Ministers were experienced unionists, thoroughly imbued with Labor Party principles. They owed their ministerial position to the caucus system of the Labor Party and to the principle of the exhaustive ballot. Age and political experience and a loyal Party record were essential for promotion to the Ministry. Once elected, they remained loyal to Labor Party policy and were directed by the Party, frequently in opposition to the Education Department hierarchy. It was against this background that Labor Education Ministers determined educational policy. Essentially, the problem was beyond these Ministers. They were career politicians, determined to ascend in Cabinet ranking from the lowly Education portfolio to more important prestige portfolios in Public Works, Health, Home Affairs, Treasury and Chief

(229) Goodman, *op. cit.*, page 337.

Secretary. The Education portfolio in the first Ryan Labor Government ranked second last, which was the same position it ranked in the 1957 Gair Labor Government. The highest it ranked was seventh out of eleven Ministers in the late 1940's.(230)

Most politicians in this period genuinely believed that education was sound and progressive, and were content to maintain the existing situation without becoming involved in controversial educational change. Most politicians desperately wished to avoid the controversy and sectarian animosity which was associated with involvement in educational matters. This controversy resulted from the Catholics in Queensland developing an affinity for the Labor Party. Although the Labor Party was committed to the “free, secular and compulsory education” platform, and opposed to State-aid to Catholic schools, it found itself in the equivocal position prior to 1915 of extending the scholarship scheme and other advantages to non-State schools, which had formerly been reserved for State schools.(231)(232) This Labor opposition to State-aid to Catholic schools was difficult to understand as Labor Cabinets usually contained several Catholics, while the Labor Party contained a significant number of Catholics and professed to be

“the friend of the working man.”(233)

Most Catholics were working men. The economic and social factors, which supported this close and long-term Catholic-Labor Party alliance, were strengthened by the Labor split over conscription during World War I and explained the absence of a specifically Catholic political party in Queensland. This determination by the Labor Party to maintain the separation of Church and State and to be conscious of the disastrous electoral consequences of being publicly aligned with any one Church resulted from two issues that were closely related.(234) Firstly, Archbishop Duhig shrewdly became close friends of political leaders such as Mr. T. J. Ryan, Mr. E. G. Theodore, Mr. E. M. Hanlon, and Mr. V. C. Gair, and was frequently accused of having

(230) Lawry, J. R. “Education”, Murphy, D. J., Joyce, R. B. and Hughes, C. A. (eds.) Labor in Power – The Labor Party and Governments in Queensland, 1915–1957, University of Queensland, 1980, pages 358–359.

(231) Tunnecliffe, T. “The Labour Party and Education”, University Review, August, 1914, pages 25–30.

(232) Argus, 28th. October, 1914, page 10.

(233) Archbishop Duhig in his Lenten Pastoral, 1919, Argus, 25th. March, 1919, page 5.

(234) This applied to Catholic Premiers like Ryan and Theodore, and to Protestant Premiers like Forgan-Smith and Cooper.

“a wonderful influence with the Government.”(235)

Duhig constantly declared, and offered to repeat under oath, that he had never known of the existence of any undue influence on the Queensland Governments by the Catholic hierarchy or clergy, and denied that he had ever given any direction to any Catholic group or individual as to how they should vote.(236) Duhig responded to the criticism that he was directly supporting Premier Gair from 1953, because of the greater opportunities he represented for State-aid to Catholic schools, by commenting

“Offensive attacks on any authority, public or private, are not commendable. I have never approached any Government or Minister of the Crown for a State subsidy for our schools and I am not likely ever to do so.”(237)(238)

Secondly, Duhig intensified the demand for State-aid for denominational schools in 1937, following the decision of the Australian Catholic Education Congress in 1936 to establish the Catholic Taxpayers' Association. The Queensland Council of Churches, and the United Protestant Association, which was formed in 1936, opposed State-aid and were supported by Mr. P. Pease, the acting Labor Premier in 1937. The Opposition leader, Mr. E. B. Maher of the Country Party, a Catholic, also opposed State-aid because he believed that 70 per cent of the Queensland population wished to retain the existing system of secular education, and subsidies to denominational schools would result in the deterioration and eventual disappearance of the State education system. State-aid became an election issue in 1938 despite the efforts of Archbishop Duhig, Premier Forgan-Smith, and the Catholic Taxpayers' Association to defuse it. This publicity was caused by Mr. G. A. Morris, the Protestant Labor Party leader, when he informed the Legislative Assembly that Catholics were becoming economically and socially mobile and Queensland was being controlled by the Catholic Church working through the Labor

(235) The Age, 23th. January, 1917, page 6.

(236) Fox, S. K. “The Protestant Labour Party”, Murphy, D. J., Joyce, R. B., Hughes, C. A. (eds.), Labor in Power – The Labor Party and Government in Queensland, 1915–1957, pages 432–433.

(237) Courier Mail, 30th. March, 1953.

(238) Duhig opposed two Labor Party objectives and aspirations. He supported conscription in World War I, and, when the Catholic Social Studies Movement disbanded itself in 1956 to regroup as a new laity organisation independent of the Archbishop's direct authority, he affiliated the Archdiocese of Brisbane with the new organisation, which became the National Civic Council. Bishops H. E. Ryan of Townsville, A. G. Tynan of Rockhampton and W. Brennan of Toowoomba, similarly affiliated their dioceses. Murphy, D. J. “The 1957 Split”, Murphy, D. J., Joyce, R. B., Hughes, C. A. (eds.), Labor in Power – The Labor Party and Governments in Queensland, 1915–1957, page 484.

Party. Morris highlighted the 56 out of 82 teachers recruited by the Department of Public Instruction, and the 26 out of 32 police cadets in 1937 being Catholics; the succession of four Catholic Labor Premiers before Forgan-Smith; the 1937 Cabinet being led by a Presbyterian, but containing a majority of Catholics; and the presence of 27 Catholics and only 16 Protestants in the Labor Caucus with Catholics comprising only 19.2 per cent of the Queensland population.(239)

Labor Premier Gair, a Catholic, was the only politician to publicly support State-aid, which he did in 1953 at the laying of the foundation stone at Villanova College, Coorparoo by Archbishop Duhig.

“ . . . if it were not for the Church, the State Government would be unable to cope with the public’s demand for education.”(240)

The public, emotive and strong opposition aroused by the Queensland Council of Churches would have alarmed most politicians and diverted their attention from education to other matters with less election liability and personal commitment.

“It was not the State’s duty to give grants or subsidies for the maintenance of Church schools which had not been established primarily for educational purposes, but to give denominational teaching and to maintain Church loyalties.”(241)

Even the Commonwealth Government lacked the constitutional authority to force the Queensland Government to consider educational reform. Education was controlled by the State Governments, with the Commonwealth Government merely ensuring educational provisions in its own Territories. This changed in 1942 when it assumed responsibility for the imposition of direct taxation through the States Grants Act (Income Tax Reimbursement), the Income Tax Act (Wartime Arrangements), the Income Tax Assessment Act, and the Income Tax Act. Most of the educational activities of the Commonwealth Government were controlled by the Commonwealth Office of Education, which was established in 1945 to advise the Minister of Post War Reconstruction on educational policies and grants to the State and other educational organisations, to undertake research, to liaison between the States and overseas countries, to regulate entry to

(239) Fox, S. K. “The Protestant Labour Party”, Murphy, D. J., Joyce, R. B., Hughes, C. A. (eds.) Labor in Power – The Labor Party and Government in Queensland, 1915–1957, pages 433 and 439.

(240) Courier Mail, 8th. March, 1953.

(241) Courier Mail, 16th. March, 1953.

Universities, Teachers' Colleges, and Technical Colleges and to be aware of the curriculum in these institutions.(242) The Commonwealth Government assumed these powers because of community pressure, political expediency, and the investment theory of education that the increased productivity of the national economy resulted from raising educational levels.(243) However, it was not until 1950 that the Commonwealth Government was in a position to successfully exert some educational authority over the Queensland Government. This occurred when the Commonwealth Government grants were shared among State and non-State schools on a strictly per capita basis.(244)

However, it was only through increasing criticism from the community and the Queensland Teachers' Union of Labor's negative educational policies, and an increasing awareness of education as a political issue, that the 1950 elections reflected more optimism with political parties devoting more attention to education. This was the first occasion that the Liberal Party promised educational reforms, including a Teaching Commission to supervise teaching, while the Labor Party promised more schools as soon as the teacher shortage improved. Labor was successful in the election and the Treasurer, Mr. V. Gair allocated £ 4.7 million to education, including primary teacher education, from a record £ 41 million budget.(245)(246) This momentum was maintained with the retirement of the conservative Mr. L. D. Edwards as Director-General of Education and his replacement by the progressive Mr. H. G. Watkin.

C. THE EFFECT OF ECONOMIC FLUCTUATIONS

The development of Queensland from 1915 to 1955 proceeded by a series of leaps roughly coinciding with successive periods of economic prosperity, which were separated by periods of comparative stagnation or depression. There seemed to have been a series of unfortunate coincidences between reforms in primary teacher education and serious economic upheavals. The

(242) Bessant, F. and Hyams, B. K. Schools for the People, Longman, 1972, page 181.

(243) Barcan, A. "The Transition in Australian Education, 1939-1967", Lawry, J. and Cleverley, J. Australian Education in the Twentieth Century, Longman, 1972, pages 176-177.

(244) Sydney Morning Herald, 18th. July, 1950.

(245) Goodman, op. cit., page 326.

(246) The Labor Government persisted with the principle in 1950 that it should only finance the secondary and tertiary education of those students who displayed ability in the Scholarship Examination.

first proposals for a State Teachers' College were followed almost immediately by droughts, floods and economic depression. The establishment of the Brisbane Teachers' College coincided with the outbreak of World War I in 1914. The conclusion of the pupil-teacher system in State schools coincided with the 1929 economic depression. The movement towards higher entry qualifications for students at the Brisbane Teachers' College coincided with the outbreak of World War II in 1939. This meant that every significant improvement in primary teacher education had no time to recover from one crisis when it was confronted by another, and was deferred or weakened by influences external to education. These retrogressive influences were particularly strong in Queensland because of its comparatively recent progress from the status of a relatively minor colony without the ability or reserves to counter major economic upheavals.

The Catholic education system was severely affected by World War I, with innovations being shelved, educational policies being marked by caution and uncertainty, and ordinary justifiable expenditure, such as increases in lay teachers' salaries, being withheld because of the alleged lack of finance.(247) The brief period of economic prosperity in the early 1920's, based on the increasing volume of exports accompanied by generally high prices and a large overseas capital inflow, was followed by a severe recession in 1926 caused by the value of the major export item, wool, declining from £ 12.9 million in 1925–1926 to £ 3.5 million in 1926–1927. (248) This situation was aggravated by a major depression in 1928 created by the decline of the pastoral industry being precipitated by the severe drought in north and west Queensland from 1926.(249) While the beef and wool industries were severely affected, abnormally low rainfall had deleterious effects in wheat and other agricultural areas. The drought broke early in 1929, but the wool industry did not experience the anticipated recovery because of a marked decline

(247) Queensland Teachers' Journal, 1st. February, 1915, page 20.

(248) Queensland Year Book, 2, 1938, Queensland State Archives.

(249) Queensland Parliamentary Debates, 147, 28th. July, 1926, page 5.

Queensland Parliamentary Debates, 24th. August, 1927, page 2.

Department of Agricultural and Stock Reports, Queensland Parliamentary Papers II, 1926, pages 401 and 409.

Queensland Parliamentary Papers II, 1927.

Queensland Parliamentary Papers II, 1928, page 295.

Queensland Parliamentary Papers II, 1929, page 582.

Australian Workers' Union Annual Delegates Meeting, Western District Report, Brisbane, January, 1928, page 17, Australian Labor Party Archives, Brisbane.

in overseas prices.(250) The attempts to raise loans on the London market between January and April of 1929 proved unsuccessful, and were accompanied by the American stock market crash in October, 1929, and a rapid decline in overseas investment in Queensland. The decline in economic activity in major industries such as pastoral and building construction resulted in steady unemployment increases.(251) The strong linkage effects of the pastoral industry in Queensland resulted in a decline in economic activity in rural areas and in the coastal ports, whose viability depended on the economic stability and prosperity of their hinterland. Recorded unemployment was 8.4 per cent of registered trade unionists in 1926, and increased from 6.4 per cent in 1928 to 7.6 per cent in 1929.(252)(253) Following the Premiers' Conference in Melbourne in August, 1930 with the Labor Prime Minister, Mr. J. Scullin, and the Bank of England representative, Sir Otto Niemeyer, the Queensland Government balanced its budget in 1930–1931, and avoided unproductive loan expenditure. At the Loan Council, the loan programmes of the States and Commonwealth were decreased from £ 24 million to £ 15 million. The June, 1931 Premiers' Conference reduced all adjustable Queensland Government expenditure by 20 per cent. As the Queensland Government regarded education as a non-productive service creating a basically literate workforce and not an investment offering economic returns in proportion to capital invested, finance allocated to education appeared non-revenue producing. Consequently, educational expenditure was severely reduced. It was the continued expansion of the post-primary education system which suffered most from the depression economics in Queensland. Enrolments at the Brisbane Teachers' College were reduced, living allowances paid to College students were reduced, College graduates were not guaranteed employment in State or non-State primary schools, Teachers' Scholarships ceased to be awarded, some College graduates were drafted to other Public Service departments, and expenditure on primary teacher education was decreased.(254) The issue of free books in Catholic primary schools was drastically curtailed from 1928 to 1932. All

(250) It was significant that Queensland commenced its economic depression before the other Australian States.

(251) The value of new buildings approved in the Brisbane metropolitan area declined from £18 million in 1926 to £9.5 million in 1929.

(252) The national increase for the same period was 0.1 per cent – from 9.9 to 10 per cent. *Labour Report*, Number 20, 1929, page 115, Australian Labor Party Archives, Brisbane.

(253) *Brisbane Courier*, 6th. May, 1929.

(254) Turner, *op. cit.*, page 78.

Grade III and IV history, geography, grammar, composition and arithmetic books were removed from the list, leaving only the reading and arithmetic books for Grades V and VIII. It was believed that blackboard and oral teaching would effectively replace the textbooks. Temporary teachers in Catholic primary schools were dismissed, while many vacancies, even at the higher administrative levels, were left unfilled. The Catholic education system began to be characterised by larger classes, the repair and maintenance of schools and equipment almost ceasing, the construction of new buildings being suspended, lay teachers' salaries being reduced by 20 per cent, and promotions being suspended. The salary reductions were generally accepted more readily by lay teachers in Catholic primary schools than the loss of promotion opportunities. Lay teachers at least had permanent positions and their actual loss in purchasing power was not as large as the salary reductions may have suggested.

Thoughts of reconstruction which emerged from the depression of the 1930's stimulated concern for the improvement of primary teacher education in Queensland. Although this concern resulted from economic and social considerations rather than purely educational considerations, it was accentuated by reports from several visiting American educators and senior Queensland educators, who emphasised the comparative backwardness of Queensland primary teacher education, and suggested immediate and necessary areas of reform. Before this promising ferment significantly affected planning and practice, Queensland suffered the dislocations of World War II. From 1940 to 1945, the education budget in Queensland was decreased to 5 per cent of the State budget, with only 0.8 per cent of this being allocated to secondary education, and a totally negligible amount to primary teacher education. The number of lay teachers in Catholic primary schools were depleted through enlistments, which affected teacher/student ratios. In 1942, 40 per cent of the male teachers in Queensland State primary schools and 46 per cent in 1943, were absent on military service.(255) The same enlistment trends would probably have been the same for the Catholic primary education system. The experienced and higher qualified lay teachers were usually conscripted or enlisted earlier and destined to remain away from teaching longer, particularly when training the Air Force. Student numbers attending Queensland's Catholic primary schools

(255) Queensland Parliamentary Papers, 1942 and 1943.

from 1939 to 1944 were reduced, as children were removed from school to replace absent family members, particularly in rural areas. This was compounded by the low birth rates evident before the war.

After World War II, the Queensland education budget remained depressed, and was only one-third of that allocated to education in New South Wales. It increased to only 10 per cent of the State budget in 1951 because of election promises. Commercial and industrial development accelerated under the laissez-faire economics encouraged by the Commonwealth and Queensland Governments to attain by 1950 an economic prosperity unprecedented in Queensland. Not only did the international demand for wool increase, but the beef industry, with improved refrigeration and more rapid transport, began to rival wool in the primary produce market. Industries geared to war production turned the new expertise and new diversification to production for a multitude of peace-time demands. Housing and construction were revitalised. The general economic recovery increased the number of students and lay teachers in Catholic primary schools, and increased the margin of savings for required and urgent projects. The increases in lay teachers' salaries resulted in increased fees being imposed on students. Although Catholic primary schools experienced an acute shortage of qualified and experienced religious and lay teachers, they were generally in a better financial position after World War II than before it. However, its problems were exacerbated by the Catholic hierarchy failing to adopt appropriate action to solve this teacher shortage problem.

Inflation gained momentum through the 1950 wool boom and intensified in 1951 as wool prices receded without any corresponding decline in Australia's increased volume of imports. The Liberal-Country Party coalition succeeded the Australian Labor Party as the Commonwealth Government in 1949 and imposed stringent remedial economic policies in 1951, the most significant for the Catholic education system in Queensland being the implementation of the "credit squeeze". This resulted in the continual inability of the Catholic hierarchy to gain approval for loans for maintaining and expanding Catholic schools and residences for the religious orders, which forced several projects to be either abandoned or delayed, or temporary measures to be adopted.(256)

(256) Bolton, G. C. "1939–1951", A New History of Australia, Crowley, F. K. (ed.), Melbourne Heinemann, 1974, pages 501–502.

Reconstruction schemes for primary teacher education in Queensland were generated in the post-World War II period, but were overshadowed by the extensive physical problems of providing sufficient schools, equipment, and teachers. The Queensland Government, the State Education Department, the Catholic hierarchy, educators, and others with vested interests were constrained to initiate a series of largely quantitative responses to crises as burgeoning enrolments revealed a lack of adequate forward planning.

From 1915 to 1955, the increasing momentum of educational progress and development was constantly arrested by events beyond Queensland's control. It would be idle to conjecture what might have happened if these setbacks had not occurred.

D. THE EFFECT OF INCREASING COMMUNITY AWARENESS

Informed Catholic opinion about education in the immediate post-World War I period in Queensland was concerned with the religious, political and economic implications of education. Educational considerations were not significant among Catholics, and the belief that education was a desirable product in itself was the exception rather than the rule. Catholic educational traditions were unreceptive to change, highly formal, and discouraged community interest in education and progressive, informal educational techniques. These traditions were strengthened by the rural quality of Catholic society in Queensland, the proportion of Catholics being higher in Queensland than in any other Australian State, and Catholic influence being strong in the governing Labor Party and the influential Public Service. The impact of this uniform cautiousness, conservatism, and convention, the demonstrations of unusual loyalty to inherited traditions and institutions, and the general reluctance to adopt new ideas and practices implemented interstate and overseas, resulted in a pattern of Queensland Catholic society which almost entirely lacked strong regional difference. This social conformity contributed significantly to the singular degree of uniformity in the pattern of Queensland Catholic education, in its administrative organisation, its system of schools, its curriculum content, and its teaching methods.

These attitudes changed when, for the first time in Queensland's history, some concern over education occurred among a substantial section of the Catholic population, followed by a reassessment of the prevailing tendency to prefer inexpensive, brief and practical education. This concern and reassessment was caused by an increasing awareness that education was a means of

social mobility, and a change in society which required longer educational preparation before entering employment, enabling the economy and the labour market to dispense with the labour of children and adolescents. These tended to remain at school.

The influence of liberalism, egalitarianism and utilitarianism also increased the importance of education among Catholics.

Liberal thought fostered equality of educational opportunity and social mobility among Catholics, which was achieved through deliberate efforts to provide primary education to all children and the provision of scholarships for capable students in indigent circumstances. Whereas it was generally believed that more than a modicum of education for the masses would result in dissatisfaction with their status in life and social upheaval, liberal thought stressed that education improved the position of all politically, economically, socially, and intellectually. Although this doctrine of liberalism was not anti-religious, it challenged the supremacy of the Catholic hierarchy in education, because it believed that education was predominantly a matter for Government provision and control.(257)

The elevation of the importance of the worker through the continual shortage of unskilled labour and the dramatic decline of the formerly entrenched upper landed class fostered social equality in Queensland. The emergence of the Labor Party in Queensland and its strong development provided the equality objective with a political and institutional form. As the twentieth century progressed, there developed among conservatives and radicals in Queensland a widespread belief in equality of opportunity. The egalitarian labouring class and liberal middle class combined to demand equality of educational opportunity in primary education, and particularly uniform provision for the primary education of children in rural areas. However, the trade unions and the working class did not provide substantial support to the development of education beyond the primary level. They were an obstacle to its growth, except in the field of technical education, which they regarded as advantageous in enabling the lower classes to become better workers rather than as a means of elevating their status. Egalitarianism was associated with an underlying anti-intellectualism, a tendency to distrust the educated man and

(257) Austin, *op. cit.*, page 170.

“an inclination to regard the desire for a more prolonged education, except of the most utilitarian kind, as an indication of a pretension to personal and social superiority.”(258)

The philosophy of social utility in Catholic education in Queensland resulted mainly from the practical nature of most of the problems and tasks confronted by Queenslanders and the associated necessity for practical skills. As education became more closely connected with economic development in the minds of the community, the concept of utilitarianism was extended to include economic competence and efficiency, with education being regarded as an investment for the individual and for Queensland.

(258) Partridge, P. H. Society, Schools and Progress in Australia, Sydney, Pergamon Press, 1968, pages 87–88.

CONCLUSION

The 1915–1955 period provided ideal opportunities for State and non-State educational authorities to achieve major gains in primary teacher education. However, these authorities failed to capitalise on these opportunities. The Government initiated the first reforms by establishing the Brisbane Teachers' College and abolishing the pupil-teacher system, but did not continue the momentum. The Government efforts were questionable, as they merely recruited students from State and non-State schools where they had been educated according to the State curriculum; granted scholarships to enable them to undertake a teacher training course which was minimal in extent and limited in context at the single-purpose Brisbane Teachers' College; the faculty of the College was recruited from within the system; after the student graduated, he was certified by the same authority which appointed him back into the system to which he was already legally bonded for a set period as a condition of receiving his training. This inbred, isolated and incestuous system could not fail to significantly influence the kind of teacher who entered the school system and the quality of education.

These Government initiatives in teacher education, combined with the influence of an increasing Catholic student population, a complete administrative educational reorganisation in the dioceses, the implementation of the Registration Acts of Schools and Teachers in Victoria and Tasmania and the Catholic Teacher Registration Board in New South Wales, the introduction of new religious teaching orders into Queensland with their high standard interstate and overseas Teachers' Colleges, and an increasing community awareness of the importance of adequate teacher training – all failed to induce Archbishop Duhig to establish a Catholic Teachers' College in Queensland for members of all religious orders and all lay persons interested in teaching in Catholic primary schools. It might be thought that the religious teachers in Catholic schools were more deprived than the State school teachers because the Brisbane Teachers' College was closed to them for the purposes of gaining a basic professional qualification. The apparent exclusion could have been regarded as freedom by Duhig to act in the way that would best suit the needs of the Catholic education system. Within the limits set by the high cost of teacher education, Duhig should have capitalised on the opportunity to educate teachers to a level determined by sound, up-to-date educational principles unhampered by complex political

considerations or the system of rights and privileges of a closely knit Public Service. However, for reasons that were partly financial and partly due to conservatism and a lack of initiative in using this freedom, Duhig made very little impact on this most fundamental aspect of education. By consistently displaying a reluctance to come to grips with teacher education, particularly in periods of sharply declining vocations to the religious orders, Duhig reaped the painful consequences of this neglect.

This reluctance was not confined to Duhig, and extended to the State authorities. In Queensland, the educational patterns tended to be inflexible; the common curriculum was centrally prescribed, determined and controlled by the State; the true educational values were overshadowed by the Scholarship Public Examination “fixation”, which was regarded as an important instrument for ensuring the doubtful goal of a uniform minimum standard of performance, and which heavily determined what and how teachers taught; promotions and salaries of teachers involved a system of State inspection; and education and teacher education were tightly controlled by a central State bureaucracy. It was hardly likely that against such constraints the teaching profession and the State and non-State educational hierarchy would risk being imaginative, creative or innovative in their policies, particularly when the consequences of failure of any policy outside traditional boundaries would be publicised. It was not surprising that curriculum concepts, methods and systems of learning and teacher training, forms of administration, organisation and construction of schools and Teachers’ Colleges, and applications of educational technology, that were common interstate and overseas, were still largely unknown in Queensland. If they were known, they were generally not tested, or, frequently with inadequate testing, they were dismissed as being of little value or relevance to the Queensland situation. Freedom to change and the capacity to adapt to needs and circumstances were essential in Queensland for education to flourish. However, this freedom and capacity were inhibited or restricted and could not be supported on purely educational grounds even if a practical justification was claimed.

Queensland’s distance from the leading centres of educational thought and action and its thinly scattered population contributed to the conservatism by the State and non-State educational hierarchy. This isolation significantly influenced Queensland’s political and social

history which in its own way reinforced the inevitable slowness to change resulting from its geography. It was surprising that a young State so dynamic and progressive in trade, industry and even in the arts, should, paradoxically, be so conservative in its educational thought and practice. However, it would be incorrect to suggest that a common awareness of the necessity of raising the level of teaching skill and emphasising genuine scholarship from which the teacher could approach his task with the confidence, integrity and expertness of the true professional, was unheard of by the educational authorities in Queensland, but a consensus of support was lacking, and consequently, scarcely anything was done to bring these ideals to realisation.

The conservatism of the State and non-State authorities could also be attributed to the sharp differences of opinion on the best means of preparing those who were to teach, or whether, in fact, they should be specifically trained at all for the task. The whole raison d'être of Teachers' Colleges was called into question. There were those who argued that training was not necessary to produce an effective teacher. The very newness of the concept of training or educating to teach as distinct from actually teaching led some strongly entrenched and aseptic minds to regard teacher training and education as a spurious discipline, an illegitimate upstart in the family of acknowledged arts and sciences, nothing more than organised common sense, the simple application of knowledge gained in other fields, a form of social engineering, a patchwork of borrowing from other disciplines, a collection of vocational skills, and umbrella terms to cover a wide range of studies and activities that were not very demanding and rarely pursued in depth. This opposition consisted of high-minded, disengaged purists for whom Pure Mathematics was the only Mathematics, Pure Science the only Science and, presumably, some form of disembodied Education the only Education. The same criticisms were not levelled at the study of "Medicine", which was another all-embracing term covering the variety of fields of knowledge and associated skills considered necessary or appropriate to the medical profession. These opposing attitudes claimed further justification from the isolation and comparative poverty whereby teacher training was actually undertaken at the Brisbane Teachers' College, and the training having the suggestions of a circus, of being "put through the hoops". The obsessive interest of most of the courses at the Brisbane Teachers' College with mere technique supported this view. When the subject content of the courses constantly concentrated on providing students with information considered suitable for

children, the teachers' own academic development failed to be stimulated, and genuine academics doubted the whole rationale of methodology and spoke with undisguised disparagement of the methodological pedagogy.

Before any real progress would be made in primary teacher education in Queensland, these prejudices had to be overcome, the long-standing conservatism traditions discarded, and the fears allayed.

CHAPTER III

THE PERIOD FROM 1956 TO 1979

THE SISTERS OF MERCY AND McAULEY TEACHERS' COLLEGE

McAuley College developed from the responsibility accepted by the Sisters of Mercy from their arrival in Queensland in 1860 for training primary teachers, who taught in their own primary schools.(1)(2)(3) However, their desire to establish an independent Catholic Teachers' College in Queensland was delayed by the Sisters retaining the pupil-teacher system until 1953, and by the failure of all attempts to gain recognition of such a College by some externally respected body. In 1954, Mother Mary Damian Duncombe, Mother General of the Sisters of Mercy, was asked by a delegate of the Queensland Bishops if members of other religious female teaching orders would be trained with the Sisters of Mercy if a Teachers' College was established by the order. She readily assented, which resulted in approval from Archbishop Duhig for the establishment of a Teachers' College at All Hallows' in 1955.(4) There was no committee of enquiry and no detailed discussions preceding its establishment. Mother Mary Damian Duncombe merely accepted Duhig's approval, founded the Catherine McAuley Training School, named in honour of the order's foundress, and accepted the control of the Archdiocese of Brisbane.(5) It was not by chance that the Sisters of Mercy were approached, as the order had 44 primary and 16 secondary schools throughout southern and south western Queensland – from Brisbane to Cunnamulla and from Bundaberg to Goondiwindi – and provided education in 1954 to 13,924 students, consisting of 12,546 primary and 1,378 secondary students.(6)

Vocations to the Sisters of Mercy entered either directly from secondary school, or from the University of Queensland, or from teaching, or from other occupations. They voluntarily selected an apostolate from those undertaken by the order, and if they selected teaching their

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- (1) Nolan, P. (Sister) "McAuley College of Teacher Education", Phoenix, Journal of the Confederation of Teacher Educators of Queensland, February, 1978, Volume I, Number 2, page 61.
 - (2) Submission, McAuley College to the Queensland Parliamentary Select Committee on Education, July, 1978, page 4, Brisbane Catholic Education Office.
 - (3) Report of the Committee appointed to Review Teacher Education in Relation to the Needs and Resources of Queensland and to make Recommendations on the Future Development of Teacher Education, Teacher Education in Queensland, (Chairman, Mr. G. K. Murphy), 1971, page 10.
 - (4) O'Donoghue, E. M. Beyond Our Dreams, pages 280–281.
 - (5) McLay, Y. M. A Critical Appreciation of the Education System of the Sisters of Mercy, All Hallows' Congregation, Queensland, page 226.
 - (6) Report, (author unknown), McAuley College, 1955, Sisters of Mercy Archives, Bardon.
 - (7) Catholic Leader, 17th. August, 1980, page 1.

training was adjusted to their ability and their previous educational background and experience. From 1954 to 1958, they were provided with a 1 year teacher training course if they had reached Senior standard. If they had not, they were provided with a religious education course, and a secondary education leading to Senior. The Sisters received 2 years of specialised religious training before undertaking their specialised professional teacher training. They were then eligible to teach in Catholic primary schools. The training course was similar to that at the Kelvin Grove Teachers' College, and included general method, special method, theory of education, educational psychology, general science, biology, botany, music, speech, art, craft, domestic science, infant school work, and the methods of teaching the curriculum subjects. Five practical teaching Catholic schools were selected – All Hallows', Kangaroo Point, New Farm, Fortitude Valley, and Rosalie.(8) Some student teachers were also studying part-time at the Queensland University. The principal difference between the training at McAuley College and Kelvin Grove Teachers' College was that McAuley College positioned religious studies centrally in its curriculum.(9)

A new Sisters of Mercy Generalate Council was elected in 1956 with Mother Mary Damian Duncombe being returned as Mother General.(10) This Generalate Council approved the construction of a separate building for the College at All Hallows', which was opened by Archbishop Duhig on the 30th. November, 1958.(11) The building had accommodation for 40 resident and 40 day students.(12) The College had 2 students in 1954, 12 in 1955, 17 in 1956, 12 in 1958, and 2 in 1959.

In 1959, the McAuley College facilities were made available to all religious female orders, with the Sisters of Mercy from the other Queensland dioceses, and the Franciscan Sisters

(8) O'Donoghue, E. M. Beyond Our Dreams, page 281.

(9) Report, (author unknown), McAuley College, 1955, Sisters of Mercy Archives, Bardon.

(10) The Council included Mother Mary Marcella McCormick as Mother Vicar, Mother Mary Benigna Burke as Second Councillor and Secretary General, Mother Mary St. Brigid Higgins as Third Councillor and Bursar General, and Mother Mary St. James Slattery as Fourth Councillor.

(11) Courier Mail, 1st. December, 1958.
See Appendix G.

(12) The College was financed by the Sisters of Mercy All Hallows' community without Commonwealth and Queensland Government subsidy at a cost of £ 108,000.
Speech by Father Torpie at the opening of McAuley College, 30th. November, 1958, Sisters of Mercy Archives, Bardon.
Speech by Archbishop Duhig at the opening of McAuley College, 30th. November, 1958, Sisters of Mercy Archives, Bardon.

in Brisbane being accepted as the first day students. These students benefitted from visiting local, interstate and international specialists in the field of education, while the College library acquired 5,000 reference books, well-equipped science laboratories, an epivisor, and an art gallery.

In May, 1960, with McAuley Teachers' College fully operational, another attempt was made by Mother Damian Duncombe to obtain certification from the Queensland Government. This was rejected, although the College was given permission to conduct its own internal examinations. Mother Damian regarded this concession as unsatisfactory to the Sisters of Mercy, as their primary schools were open to State inspection, and the Sisters wished to be assured that their educational standards were equivalent to State schools. Also, registration of teachers was required in New Guinea, where the Sisters of Mercy had established mission settlements after 1957, and where it was unlikely that the Sisters of Mercy internal qualifications would be recognised. Mother Damian indicated that to gain external qualification, it would be necessary for all the Sisters of Mercy in Catholic primary schools in Queensland to have Associates of Education from the Queensland University, a qualification not demanded by the Queensland State Education Department for its own primary teachers.⁽¹³⁾ Mother Damian renewed the request for certification in April, 1961. The Queensland State Education Department was reluctant to provide this certification because it was heavily involved in formulating and implementing the entry requirements for the new 2 year primary training course to be introduced at the beginning of 1961. In 1961, the Queensland State Education Department imposed these entry requirements of 20 points in 5 Senior subjects, including English on McAuley College, and demanded that the 1 year training course at McAuley College be increased to 2 years, the course comprise both academic and professional preparation, the College conduct its own assessment, and issue its own Teachers' Certificates. The Queensland State Education Department also permitted the Sisters to undertake Certificate of Education courses at the Queensland University. (14) This Government interference in the affairs of McAuley College prompted Archbishop Duhig to issue a statement to journalists at the opening of the Dominican Sisters San Sisto Convent, at Carina in Brisbane in 1961.

(13) Duncombe, Mother Mary Damian, Memorandum, private manuscript prepared for Coadjutor Archbishop P. M. O'Donnell, April, 1961, mimeographed copy in the Sisters of Mercy Archives, Bardonia.

(14) Ibid.

“The State Government and Education Department were hampering the work of Catholic schools and creating difficulties and misunderstandings which should not exist . . . The big, new training College at All Hallows’ Convent would be wasted if the Government persisted in this attitude.”(15)

Duhig’s comment resulted in a meeting between McAuley College representatives and Departmental officials in 1962, where the concession of partial recognition of McAuley College training was provided. The College would conduct its own internal evaluation, but the Director-General of Education would jointly approve the Teachers’ Certificate issued by the College with the Director of Catholic Education. This Certificate would not provide entry into teaching in State primary schools. This system of joint signatures ended in December, 1972.

The 2 year McAuley College Diploma of Primary Teaching Course was similar, with the exception of Religious Education, to the courses provided at Kelvin Grove and Kedron Park Teachers’ Colleges. The first year studies included 3 hours of Languages, 1 hour of History, 1 hour of Geography, 1 hour of Educational Psychology, 2 hours of Critical Teaching, 3 hours of School Method involving management and administration, 2 hours of Art and the Teaching of Art, 1 hour of General Science, 3 hours of Needlework, 3 hours of Music and the Teaching of Singing, First Aid, 2 hours of Demonstration Teaching, and 2 days per week at Practice Teaching. The second year studies were the same as the first year, except that 2 hours per week of Critical Teaching were included, Educational Psychology was increased from 1 to 2 hours, and Needlework decreased from 3 to 2 hours.(16) The quality of the 2 year McAuley College course was confirmed from 1967 by the Commonwealth Government approving it for the award of Advanced Education Scholarships, and the University of Queensland Faculty of Education approving the successful completion of the course as preparation for Bachelor of Education studies.(17)(18)

It was significant that from 1955 to 1967, 88 of the 120 McAuley College graduates were Sisters of Mercy destined for the Archdiocese of Brisbane, and that from 1959 to 1967, most religious female orders sent their students to interstate Catholic Teachers’ Colleges rather than McAuley College.

(15) Courier Mail, 26th. November, 1961, page 5.

(16) These comments were confirmed by Sister Mary Julius of the Sisters of Mercy, formerly Principal of McAuley Teachers’ College from 1955 to 1976, in a personal interview in February, 1980.

(17) Letter, Mother Mary Damian Duncombe to Father B. O’Shea, 6th. November, 1967, Sisters of Mercy Archives, Bardon.

(18) Queensland Parliamentary Papers, 1969–1970, Volume I, pages 700–701.

THE NUMBER OF SISTERS GRADUATING FROM McAULEY COLLEGE FROM 1955 TO 1967

Year	Total	Origin and/or Order of Sisters
1955	2	Sisters of Mercy, All Hallows'
1956	9	Sisters of Mercy, All Hallows'
1957	16	Sisters of Mercy, All Hallows'
1958	12	Sisters of Mercy, All Hallows'
1959	3	1 Sisters of Mercy, Townsville 2 Sisters of Mercy, All Hallows'
1960	8	1 Sisters of Mercy, Herberton 1 Sisters of Mercy, Townsville 3 Sisters of Mercy, All Hallows' 3 Franciscan Sisters
1961-1962		2 years' training established
1962	14	Sisters of Mercy, All Hallows'
1963	10	1 Sisters of Mercy, Herberton 1 Sisters of Mercy, Townsville 8 Sisters of Mercy, All Hallows'
1964	12	1 Sisters of Mercy, Townsville 1 Sisters of Mercy, Herberton 2 Franciscan Sisters 8 Sisters of Mercy, All Hallows'
1965	13	2 Sisters of Mercy, Herberton 1 Sisters of Mercy, Townsville 2 Franciscan Sisters 8 Sisters of Mercy, All Hallows'
1966	4	1 Sisters of Mercy, All Hallows' 1 Holy Spirit Sister 1 Presentation Sister (1 Year State Teachers' College 1 year McAuley Teachers' College) 1 Sisters of Mercy, Townsville
1967	7	1 Sisters of Mercy, All Hallows' 1 Sisters of Mercy, Townsville 1 Sisters of Mercy, Herberton 1 Franciscan Sister 3 Presentation Sisters
TOTAL	110	
1967		2 training for Junior Secondary

In first year training – 1967	10	4 Sisters of Mercy, All Hallows' 1 Sisters of Mercy, Townsville 1 Sisters of Mercy, Herberton 4 Franciscan Sisters
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(19)(20)

McAuley College followed the State Teachers' Colleges in introducing a 3 year Diploma of Primary Teaching course in February, 1969. The qualifications for general entry at McAuley College included a Tertiary Entrance Score not lower than 830; the completion of a minimum of 20 semester units in Board of Secondary School Subjects in Grades 11 and 12, with these 20 units comprising either 4 semester units in each of 5 subjects, or 4 semester units in each of 4 subjects and 4 other semester units in not more than 3 subjects; and a minimum of 16 points in English over the 4 semesters. All prospective students were interviewed before offers of appointment were made. During the interview, the goals and requirements of the McAuley College programme were clearly explained and topics used in the selection process were discussed with the students. Personal references were requested from the secondary school attended, the student's parish priest, and at least one other person who knew the applicant well. A signed medical certificate of good health was required before enrolment procedures were completed.(21) The qualifications for provisional or special entry included applicants having special aptitudes and having completed 20 semester units as above, and whose Tertiary Entrance Score was between 800 and 830. The maximum number of students admitted by the Admissions Committee under this category was 5 per cent in any one year.(22) Mature age students were considered for enrolment at the discretion of the Admissions Committee.(23)(24)

The students entering the McAuley College included religious and lay students with different expectations of the College, different personal needs and different reasons for wishing

(19) Memo, (author unknown), McAuley Teachers' College, 1967, Sisters of Mercy Archives, Bardon.

(20) During 1967, a Junior Secondary Teachers' Course of 1 year's duration, following a year of full-time study at the Queensland University was inaugurated at McAuley College, but was discontinued after that year.

(21) See Appendix H.

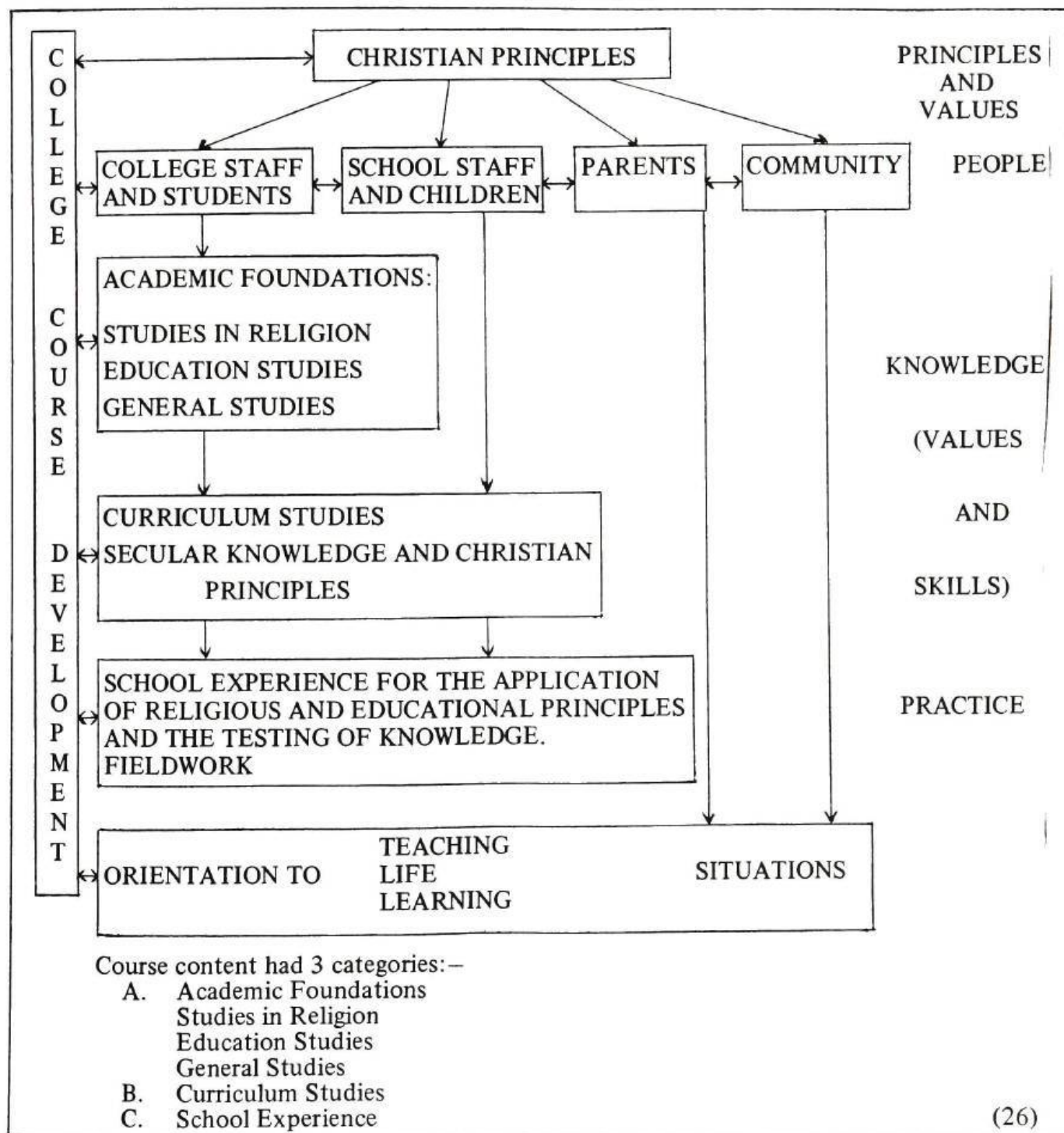
(22) In 1979, the average Tertiary Entrance Score for students entering first year was 890.

(23) McAuley College Handbooks, 1977, 1978, 1979, Brisbane Catholic Education Office.

(24) Submission, McAuley College to the National Committee of Inquiry into Teacher Education, May, 1979, pages 7–8, Brisbane Catholic Education Office.

to teach. Its members included school-leavers, entrants from the wider workforce, and students transferring from other forms of tertiary education. Admission procedures to the College were designed to ensure that students were committed to the Christian faith, possessed good character backgrounds, and had sound academic records.(25)

THE DESIGN MODEL OF THE McAULEY COLLEGE 3 YEAR DIPLOMA OF PRIMARY TEACHING COURSE



(25) Prior to 1976, the programme of recruitment and admission to McAuley College was based on a group approach comprising representatives of the College and the Catholic Education Office. After the 4th. May, 1976, McAuley College became responsible in its own right for future recruiting programmes.

Minutes, Council for McAuley College of Teacher Education, 4th. May, 1976, page 6, Brisbane Catholic Education Office.

(26) Submission, McAuley College to the National Committee of Inquiry into Teacher Education, May, 1979, page 12, Brisbane Catholic Education Office.

THE STRUCTURE OF THE McAULEY COLLEGE 3 YEAR DIPLOMA OF
PRIMARY TEACHING

<u>FIRST YEAR</u>	<u>SECOND YEAR</u>	<u>THIRD YEAR</u>
Semester 1	Semester 3	Semester 5
<u>COMMUNITY BUILDING AND ORIENTATION</u>		
One week of experience		
<u>STUDIES IN RELIGION</u>	<u>STUDIES IN RELIGION</u>	<u>STUDIES IN RELIGION</u>
Religion Studies 1A	Religious Studies 2A Religious Education 2A	Religious Studies 3A Religious Education 3A
<u>EDUCATION STUDIES</u>	<u>EDUCATION STUDIES</u>	<u>EDUCATION STUDIES</u>
Introduction to Educational Theory and Practice*	Psychology of Learning and Teaching*	Sociology of Education** Curriculum Development** Remediation and Enrichment Techniques for the Classroom Teacher*** Diagnosis and Remediation of Reading Disabilities***
<u>GENERAL STUDIES</u>	<u>GENERAL STUDIES</u>	<u>GENERAL STUDIES</u>
Three of the following: English 1 Geography 1 History 1 Mathematics Psychology 1 Science – Physical and Earth	Australian Studies A One of the following: Geography 2 Science – Biological and Environmental	Modern Literature Geography 3 (elective) One of the following: Drama Music Art Physical Education
<u>CURRICULUM STUDIES</u>	<u>CURRICULUM STUDIES</u>	<u>CURRICULUM STUDIES</u>
Early Childhood Education**** Speech and Drama 1A Music 1 Art 1 Physical Education 1A	Curriculum Studies 2**** Speech and Drama 2 Music 2 Art 2 Physical Education 2	Science 3* Children's Literature
<u>SCHOOL EXPERIENCE</u>	<u>SCHOOL EXPERIENCE</u>	<u>SCHOOL EXPERIENCE</u>
Directed observation tutorial work in classroom practice and school experience	School experience	School experience Experience with Teachers of special Education for those Students doing Remediation and Enrichment Techniques for the Classroom Teacher
<u>FIELDWORK</u>	<u>FIELDWORK</u>	<u>FIELDWORK</u>
One week of integrated activities	One week of integrated activities	One week of integrated activities

<u>FIRST YEAR</u>	<u>SECOND YEAR</u>	<u>THIRD YEAR</u>
Semester 2	Semester 4	Semester 6
<u>STUDIES IN RELIGION</u> Religion Studies 1B Religious Education 1	<u>STUDIES IN RELIGION</u> Religion Studies 2B Religious Education 2B (optional)	<u>STUDIES IN RELIGION</u> Religion Studies 3B Religious Education 3B
<u>EDUCATION STUDIES</u> Introduction to Educational Theory and Practice*	<u>EDUCATION STUDIES</u> Psychology of Learning and Teaching* History of Education OR Contemporary Issues in Education	<u>EDUCATION STUDIES</u> Philosophy of Education** Curriculum Development** Development in Early Childhood***
<u>GENERAL STUDIES</u> Three of the following: English 1 Geography 1 History 1 Mathematics Psychology 1 Science – Physical and Earth	<u>GENERAL STUDIES</u> Australian Studies B One of the following: Geography 2 Science – Biological and Environmental	<u>GENERAL STUDIES</u> Media in Education History of East and South Asia (elective)
<u>CURRICULUM STUDIES</u> Early Childhood Education**** Speech and Drama 1B Music 1 Art 1 Physical Education 1B	<u>CURRICULUM STUDIES</u> Curriculum Studies 2**** Outdoor Education One of the following: Puppetry and Film Rhythmic Expression Adventure Playgrounds	<u>CURRICULUM STUDIES</u> Science 3* Drama 3 Music 3 Art Education 1 Physical Education 3
<u>SCHOOL EXPERIENCE</u> School Experience	<u>SCHOOL EXPERIENCE</u> School Experience	<u>SCHOOL EXPERIENCE</u> School Experience
<u>FIELDWORK</u> One week of integrated activities	<u>FIELDWORK</u> One week of integrated activities	<u>FIELDWORK</u> One week of integrated activities
		<u>TEACHER RESPONSIBILITY</u> Final Week's Program
<p>* Subject studied in Semester I or Semester II. ** Two subjects out of the three. *** One subject out of the three. **** Each of these major subjects included Language Arts, Mathematics, Social Studies Curricula.</p>		

(27)(28)

(27) *Ibid.*, pages 13–14.

(28) The course prepared students for participation in religious education.

All students spent 20 weeks practice teaching during the course in specified schools. This was an integral part of the total McAuley College programmes and students were given assistance by school principals, supervising teachers and visiting College lecturers. The practice teaching programme permitted a gradual introduction to full classroom responsibility. Assessment of students' work was by internal continuous evaluation, and various methods were employed to ensure that the College standards were commensurate with those of similar institutions. These included continued Board of Advanced Education approval of courses; continued Board of Teacher Education registration of graduates after one year's satisfactory teaching service; continued acceptance of the College course as credit towards Bachelor's degrees at University; standards of entry; employer acceptance of graduates and the inevitable comparison with graduates from other institutions; careful selection of staff; feedback to College from graduates' work situations; close co-operation between College and practising schools; College follow-up on recent graduates; while any over-supply of teachers would assist in maintaining standards.(29)(30)

The quality of the 3 year McAuley College course was confirmed in 1971 by the newly established Board of Teacher Education approving the College for the training of teachers for registration in Queensland. Upon the successful completion of the 3 year course, the students were awarded the Diploma of Primary Teaching, and were eligible for registration upon appointment and the successful completion of 12 months' teaching to the satisfaction of the school principal and the Board of Teacher Education.

To counter the need for Catholic lay teachers in Queensland Catholic primary schools, McAuley College accepted 9 students, 8 female and 1 male, as an experimental group in training for Catholic primary schools in 1973. This was an addition to the Sisters who were enrolled in

(29) Minutes, Inaugural Meeting of the Council for McAuley College of Teacher Education, 6th. April, 1976, pages 1–2, Brisbane Catholic Education Office.

(30) The status of McAuley College graduates was raised at a College Council Meeting in 1977. It was reported that 1 student, having been offered a position in Year I intake, had refused the offer following advice from a relative in a religious order that State Teachers' Colleges provided better teacher training. It was stressed that McAuley College required more exposure to the Catholic community through College staff addressing Parents and Friends Meetings, and the Catholic Leader informing of developments in Catholic teacher education. Minutes, Council for McAuley College of Teacher Education, 1st. February, 1977, page 3, Brisbane Catholic Education Office.

1973. The proportion of male students to female students increased significantly from 1973 – 43 to 81 in 1976, 65 to 109 in 1977, and 74 to 131 in 1978.(31)

From 1975, all teachers were required to be registered with the Queensland Board of Teacher Education. Graduates of McAuley College were eligible for registration after appointment to a teaching position, and were credited with 90 credit points towards a Bachelor of Educational Studies degree and 160 credit points towards the Diploma in Religious Education of the Institute of Faith Education of the Archdiocese of Brisbane. Employment in Catholic primary schools in the Archdiocese of Brisbane was offered to graduates, while students sent by other dioceses were employed in their own diocese. Every effort was made to place graduates in areas of their choice.(32)

In 1975, it was evident that the College would have to be moved as the proposed religious and lay student enrolments for 1976 could not be suitably accommodated at the All Hallows' location. In 1976, McAuley College assumed control of what was formerly St. Ursula's

(31) By 1976, it was evident that a tendency had developed for religious to become involved in fields of pastoral endeavour other than primary teaching. In fact, in 1976, only the Presentation Sisters and the Sisters of Mercy had students at McAuley College. Other religious orders were committed to utilising their own interstate teacher training institutions, while others attended secular Colleges of Advanced Education where specialist courses were offered. The perennial problem in using Colleges of Advanced Education facilities was how to satisfactorily implement the Religious Education component of the course.

Minutes, Inaugural Meeting of the Council for McAuley College of Teacher Education, 6th. April, 1976, page 2, Brisbane Catholic Education Office.

(32) In 1978, Father B. O'Shea, the Director of Catholic Education in the Archdiocese of Brisbane, indicated that it was uncertain whether all graduate students being enrolled in 1979 and onwards would continue to be guaranteed teaching positions.

Minutes, Council for McAuley College of Teacher Education, 5th. September, 1978, page 3, Brisbane Catholic Education Office.

However, of the 114 new teachers appointed to commence teaching in Catholic primary schools in Queensland in 1979, 60 were from McAuley College, 14 from other teacher training institutions, and 40 from other systems.

Minutes, Council for McAuley College of Teacher Education, 6th. March, 1979, Brisbane Catholic Education Office.

All the 1979 McAuley graduates were absorbed into the Catholic primary education system in Queensland, with 1 teaching in the Cairns diocese, 3 in the Toowoomba diocese, and 56 in the Brisbane Archdiocese.

Catholic Leader, 6th. January, 1980, page 4.

This confirmed the Catholic Education Office's ability to place McAuley College graduates, and Mr. T. Fitzsimon, the Executive Officer of the Brisbane Catholic Education Office, did not foresee a reversal of this trend in the future. However, he stressed that it was difficult to fill teaching vacancies in outlying and country areas.

Minutes, Council for McAuley College of Teacher Education, 6th. March, 1979, Brisbane Catholic Education Office.

College at Dutton Park, in addition to four adjacent buildings.(33)(34) In 1977, the Art, Music, Drama, and Student Relaxation Facilities were moved from the main Education building and accommodated in the four adjacent buildings, while a new Administration Block was constructed in 1978. In this period, the College lecturing staff was increased with new lecturers being recruited from the laity and from other religious orders. From 1977 to 1979, the student population also increased dramatically.(35) The 1977 enrolments consisted of 69 Year I students (4 mature age students, 4 religious, 2 from the Cairns Diocese, 4 from the Toowoomba Diocese and 55 being Brisbane secondary school leavers), 72 Year II students, and 35 Year III students.(36)

McAULEY COLLEGE ENROLMENTS IN 1978

Year	Males		Females		Total			
I	24		48		72			
II	22		42		64			
III	27		42		69			
Total	73		132		205			
Brisbane	Toowoomba	Cairns	Rockhampton	Religious	Married	Mature	New Admissions	To be readmitted in July
63	4	4	1	3	1	4	72	5**
59 (1 from Perth)	3	2	—	5	2	2	4	1***
65	—	3	1	5	6	4	1*	—
187	7	9	2	13	9	10	77	6
* experienced teacher with a 2 year certificate from the Armidale Teachers' College.								
** 4 from Year I at McAuley College in 1977; 1 from Castle Hill in Sydney.								
*** College education interrupted.								

(37)

- (33) Minutes, Council for McAuley College of Teacher Education, 1st. March, 1977, page 1, Brisbane Catholic Education Office.
- (34) Sister Mary Julius resigned as Principal at the conclusion of the 1976 College year, and was replaced by Sister Patricia Nolan after Dr. J. M. Collins of Melbourne had been offered the position, but had rejected it.
- (35) Submission, McAuley College to the Queensland Parliamentary Select Committee on Education, July, 1978, pages 4–5, Brisbane Catholic Education Office.
- (36) Minutes, Council for McAuley College of Teacher Education, 1st. February, 1977, page 1, Brisbane Catholic Education Office.
- (37) McAuley College Council, General Enrolment Paper, 1978, Brisbane Catholic Education Office.

McAULEY COLLEGE ENROLMENTS IN 1979

Year I	Male	Female	Total
Ordinary Admission – Brisbane	15	43	58
Ordinary Admission – Cairns	1	3	4
Ordinary Admission – Rockhampton	2	4	6
Ordinary Admission – Toowoomba	1 (mature age)	3	4
Xavier College Intake	5	–	5
Mature Age	–	2	2
Advanced Standing	–	1	1
Totals	24	56	80
<hr/>			
Year II	Male	Female	Total
Ordinary Progression	22	43	65
Xavier College Intake	4	–	4
Advanced Study	2	4	6
Totals	28	47	75
<hr/>			
Year III	Male	Female	Total
Ordinary Progression	19	14	33
Xavier College Intake	2	–	2
Re-admitted (deferrals)	1	1	2
Totals	22	15	37

(38)(39)

The total College enrolment of 192 students clearly indicated that although female students outnumbered male students, the difference had decreased considerably from the 1973–1977

(38) McAuley College Council, General Enrolment Paper, 1979, Brisbane Catholic Education Office.

(39) The Principal of McAuley College reported that the registration and social acceptance of the Xavier students into McAuley College had been smooth and successful, with two Christian Brothers, Brother T. Kingston and Brother J. Hogan, joining the College staff in the areas of counselling, practical studies and science.
Minutes, Council for McAuley College of Teacher Education, 6th. March, Brisbane Catholic Education Office.

period. The Archdiocese of Brisbane was continuing to provide the majority of lay students, while the lay students heavily outnumbered the religious.

Forward planning with both short-term and long-term implications was initiated in 1977 by the McAuley Council Governing Council to estimate the religious and lay teacher requirements for Queensland's Catholic primary schools, and the feasibility of introducing an upgrading Diploma of Primary Teaching course at McAuley College in 1979. This type of planning had never previously been undertaken by either the Catholic hierarchy, McAuley College, Xavier College, or the religious orders. This planning accounted for a reduction in student enrolments following trends exhibited over previous years, but also accounted for the establishment of new schools in centres of increasing population. The total number of teachers required included allowances for specialised teachers and reductions in class sizes. The number of lay teachers accounted for the declining number of religious teachers in the primary schools, whose numbers were to be countered by the graduate output of McAuley College.

ESTIMATE OF PRIMARY TEACHER REQUIREMENTS IN QUEENSLAND CATHOLIC
SCHOOLS FROM 1979 TO 1982

(a) Year	(b) Student Enrolments	(c) Total Number of Teachers Required	(d) Student/ Teacher Ratio	(e) Number of lay teachers	(f) Number of additional teachers required	(g) Anticipated graduate output of McAuley College	(h) Teacher influx from other sources
1979	50,160	1,941	25.8	1,430	65	55	15
1980	50,040	1,983	25.2	1,510	95	55	40
1981	50,010	2,027	24.7	1,600	105	55	50
1982	49,950	2,073	24.1	1,690	105	55	50

(40)

A survey on the intention to undertake the upgrading Diploma of Primary Teaching Course at McAuley College was conducted in Queensland's Catholic primary schools in 1977. Over 300 religious and lay teachers expressed interest. This demand was generated by a concern of primary teachers for their own professional development; the increasing professional requirements relating to registration purposes; the inability of other Colleges of Advanced

(40) Report, (author unknown), 11th. May, 1978, Brisbane Catholic Education Office.

Education to cope with similar demands; and a continuous examination from within the Catholic education system of its philosophy and policies which contributed to teachers' demands for more complete in-service education for their chosen role.

THE DATA EXTRACTED FROM REPLIES TO SURVEY QUESTIONNAIRE REGARDING
INTENTION TO UNDERTAKE THE UPGRADING DIPLOMA OF PRIMARY TEACHING
COURSE AT McAULEY COLLEGE

Diocese	Male	Female	Total	Intention to Complete Upgrading Course within 4 years	Intention to Complete Upgrading Course within 5 to 10 years	2 year teacher training	Less than 2 year teacher training	Never *
Brisbane	36	224	260	206	54	159	101	150
Cairns	3	34	37	26	11	25	12	7
Rockhampton	3	57	60	53	7	37	23	18
Toowoomba	3	18	21	18	3	17	4	2
Townsville	—	11	11	9	2	8	3	5
Total	45	344	389	312	77	246	143	182

* This column included not only those respondents who replied "Never", but also those who included so many conditions that it seemed unlikely they would undertake an upgrading course.

(41)

The teachers interested in the upgrading course would have spent a number of years teaching in primary schools, while many would have wide and varied experience. Most would feel reasonably comfortable with normal classroom interactions and would have developed degrees of maturity not normally associated with pre-service student teachers. However, their basic teacher education programmes had certain shortcomings. Many teachers had limited contact with foundation studies in education, experienced difficulty in keeping abreast of professional literature, and hesitated to contribute to issues beyond the traditional classroom setting, because studies in philosophy, sociology, psychology and curriculum development were unavailable. Many teachers in Catholic

(41) Submission, McAuley College to the Queensland Board of Advanced Education for an Upgrading In-Service course leading to the award of the Diploma of Primary Teaching, March, 1979, pages 5–6, Brisbane Catholic Education Office.

schools had completed their initial training in State Teachers' Colleges which provided no preparation in religious studies or religious education. As the number of religious teachers declined, the situation was aggravated. Because insufficient attention had been devoted to studies in curriculum design, implementation and evaluation, many teachers were unable to make reasoned professional decisions regarding educational developments, were unable to understand the processes involved in the development of curriculum materials, and were unable to produce and modify activities to meet the needs of individual students within the ordinary constraints of the classroom. Because of the inadequate preparation in various academic studies, many teachers were restricted from adopting creative, autonomous approaches to particular subjects. Because of the inadequate time devoted to developing skills associated with community involvement in schools, many teachers were hesitant about fully employing the resources available to them beyond the classroom such as other teachers, parents, industry, government agencies, education centres, recreational facilities, professional associations, and in-service programmes. Many teachers had received no preparation for teacher participation in personal development programmes requiring school and parent involvement. Many teachers had received insufficient preparation for developing professional relationships between themselves and other groups, such as student teachers during practicum and teachers in their induction period. The upgrading course was designed to allow primary teachers who had previously completed a course of teacher training less than the desired 3 years of formal teacher education to upgrade their qualifications to the Diploma of Teaching. It also provided an adequate foundation for further studies in education. The course was available from mid-1979 on a part-time basis and students were able to complete the course in 2 years. It was expected that all students would complete the course within 4 years of enrolment. The entry qualifications to the upgrading course included the completion of a 1 year or 2 year course of teacher education at an approved institution after Senior or its equivalent, and evidence that the applicant had completed at least 1 full year of satisfactory teaching within the previous 5 years. Students were required to complete 8 semester subjects within the following framework if they were 2 year trained, and 12 semester units if they were 1 year trained.

THE McAULEY COLLEGE UPGRADING DIPLOMA OF PRIMARY TEACHING COURSE

IN 1979

<p>(a) 3 subjects from Group A, including Curriculum Studies, which was compulsory for all students.</p> <p>(b) 2 subjects from the same subject area listed in Group B.</p> <p>(c) 3 additional subjects of which at least one must come from Group C.</p> <p>(d) Not more than one subject in Group C from the area of study selected as a double in Group B.</p> <p>(e) At least one subject in the area of Religion Studies from B or C.</p>		<p>All subjects were of equal credit value and each required 3 hours of staff-student contact time per week for one semester of 15 weeks.</p>
<p><u>GROUP</u></p> <p>A. Education Foundations</p>	<p><u>SUBJECTS</u></p> <ol style="list-style-type: none"> 1. Curriculum Studies 2. Philosophy of Education 3. Psychology of Learning and Teaching. 4. Sociology of Education 	
<p>B. Curriculum Studies</p>	<ol style="list-style-type: none"> 1. Mathematics I, Mathematics II. 2. Language Arts I, Language Arts II. 3. Social Studies I, Social Studies II. 4. Religion Studies I, Religion Studies II. 	
<p>C. Electives</p>	<ol style="list-style-type: none"> 1. Advanced Teaching Skills and Classroom Supervision. 2. Early Childhood Education. 3. Teaching Exceptional Children in Regular Classrooms. 4. Guided Study in Curriculum Implementation. 5. New Testament Studies. 6. A Catechesis for Today. 7. School-Community Relationships 8. Science Education. 9. Music Education. 10. Art Education. 11. Drama and Theatre in Education. 12. Movement Interpretation. 13. Education in a Media Age. 	

Students who had not completed at least 1 year of full-time teaching within the previous 5 years were required to complete the subject “Advanced Teaching Skills and Classroom Supervision”, in addition to their other subjects.(42)(43)

(42) Ibid., page 20.

(43) The gaining by the Sisters of Mercy, the Christian Brothers and their lay teachers of upgraded and additional qualifications was not begun at, or restricted to McAuley College, as a significant number had already studied, or were studying, on a full-time, part-time day, part-time evening, or correspondence basis through the Queensland University, which offered the Associateship or Certificate in Education, and Diplomas in Educational Psychology and Special Education. Unmatriculated students on completing the 6 courses for the Associateship were granted adult matriculation, and the Associateship was included towards a degree. From 1970 to 1977, 41 Christian Brothers and 18 of their lay teachers studied through the Department of External Studies at the University of Queensland, while 26 Brothers and 15 of their lay teachers were enrolled in the internal Departments.

Returns, 1970–1978, Christian Brothers’ Schools, Queensland Christian Brothers’ Provincialate, Indooroopilly.

This was confirmed in a personal interview in September, 1979, with Brother P. C. McCarthy, former Deputy-Director of Education in the Toowoomba Diocese, who gained degrees in Arts and Education from the Queensland University.

In the same period, 68 Sisters of Mercy and 13 of their lay teachers studied through the Department of External Studies at the University of Queensland, while 49 Sisters and 6 of their lay teachers were enrolled in the internal Departments. This imbalance between external and internal enrolments occurred because the admission conditions to external study were liberal, with provision being made for matriculated and, under certain circumstances, unmatriculated students.

This was confirmed in a personal interview in February, 1980, with Sister Mary Julius, Principal of McAuley College from 1955 to 1976, who gained as Associate in Education from the Queensland University.

The Queensland University contributed a greater academic and professional education to the Sisters of Mercy, the Christian Brothers and their lay teachers in the secondary schools rather than their primary counterparts. After 1970, James Cook University in Townsville provided similar teaching, with the exception of correspondence courses. Both Universities offered undergraduate and post-graduate courses. Although no figures were available for the Sisters of Mercy and their lay teachers, 5 Christian Brothers and 6 of their lay teachers enrolled in part-time studies at James Cook University from 1970 to 1977.

Returns, 1970–1978, Christian Brothers’ Schools, Queensland, Christian Brothers’ Provincialate, Indooroopilly.

In the late 1970’s, 11 Sisters of Mercy and 53 lay teachers in their primary schools, with 2 Christian Brothers and 17 of their lay teachers, completed upgrading courses leading to the Diploma of Primary Teaching at various State Colleges of Advanced Education in Queensland.

Submission, McAuley College to the Queensland Board of Advanced Education for an Upgrading In-Service Course leading to the award of the Diploma of Primary Teaching, March, 1979, page 25, Brisbane Catholic Education Office.

Return, St. Francis Xavier Province, 1978, Christian Brothers’ Provincialate, Indooroopilly.

Returns, 1970–1978, Christian Brothers’ Schools, Queensland, Christian Brothers’ Provincialate, Indooroopilly.

These included the internal courses at Capricornia Institute of Advanced Education, the Darling Downs Institute of Advanced Education, and the Kelvin Grove, Mt. Gravatt, North Brisbane and Townsville Colleges of Advanced Education, and the external upgrading courses at Darling Downs, Kelvin Grove, Mt. Gravatt and Townsville Colleges.

Brother Paul Towler of the Christian Brothers indicated in a personal interview at St. Columban’s College, Albion in October, 1980 that he had studied as an external student of the Darling Downs College.

Board of Teacher Education, Queensland, Bulletin, April, 1977.

The accreditation of the primary teaching course at McAuley College for the award of the Diploma of Teaching on the 30th. January, 1979, by the Queensland Board of Advanced Education, on the advice of the Board of Teacher Education and its Course Assessment Committee, coincided with McAuley planning three major future developments.(44) The College intended to develop courses in teacher education other than those currently undertaken, which would include the Diploma in Religious Education, the Upgrading Diploma of Primary Teaching on an external basis, and the Diploma of Secondary Teaching. The College intended to develop courses in areas of Catholic Church need other than teacher education, which would include health care or nurse education, and social welfare. These intentions were detailed in submissions to the Commission on Advanced Education in 1975 and 1976 and to the Tertiary Education Commission. The College intended to move to an 8 hectare site in Prospect Road, Mitchelton, which was the headquarters for the Sisters of the Good Shepherd, on the sale of the \$1 million location at Dutton Park. At Mitchelton, the College would gain control of a convent and a small residential care unit for the handicapped, which was the last part of the original 15 hectare site owned by the Sisters. It was estimated that \$650,000 would be required to refurbish the present buildings and construct new buildings to re-establish the College. Lack of space for the staff and full-time and part-time students at McAuley College was the major reason for this expansion to Mitchelton. McAuley College would become the responsibility of all the Queensland dioceses or the whole Ecclesiastical Province as a State Church Institution, and not remain the responsibility of the Archdiocese of Brisbane.(45)(46)

For the first time from the mid-1800's, the Sisters of Mercy displayed earlier and greater initiative, supported by stronger and persistent determination, than the Christian Brothers in implementing a significant and desperately required educational change – the establishment of an independent Catholic Teachers' College in Queensland. The Sisters were prepared to devise a course and conduct the College based on an assessment of the strengths and weaknesses of the State Teachers' Colleges; follow the State Teachers' Colleges when they introduced changes;

(44) Letter, Mr. J. Sharwood (Secretary of the Queensland Board of Advanced Education) to Sister Patricia Nolan (Principal of McAuley College), 30th. January, 1979, Brisbane Catholic Education Office.

(45) Catholic Leader, 9th. November, 1980, page 7.

(46) Telegraph, 12th. November, 1980, page 53.

maintain standards equivalent to the State Teachers' Colleges to gain recognition from external authorities; accept Archdiocesan control; grant concessions by extending admission to members of all religious orders, male and female lay students, mature age students and the students of the affiliated Xavier College; and initiate planning to facilitate the present and future development of the College. With each of these progressive measures, the Sisters of Mercy were highly successful, which contrasted strongly with the largely unsuccessful efforts of the Christian Brothers at Xavier Teachers' College. The teacher education provided by McAuley College received increasing acceptance by the Catholic system in Queensland, as demonstrated by the demand for graduates from religious and lay principals of Catholic primary schools, and the Directors of Catholic Education, and the interest displayed by Parents and Friends groups throughout Queensland. It also increased the opportunities for the employment of lay teachers in the Catholic education system.

THE CHRISTIAN BROTHERS AND XAVIER TEACHERS' COLLEGE

The St. Francis Xavier Queensland Province was constituted on the 1st. November, 1967. However, it was not until 1970 that a Novitiate was established in Queensland, early 1971 that Xavier Teachers' College was established, and 1972 that a Juniorate was established. From 1967 to 1971, Queensland continued to gain its Christian Brothers from Strathfield in New South Wales – 38 Brothers with a 3 year Diploma of Primary Teaching.(47)(48)

Strathfield consisted of three sections – Strathfield itself, Mt. Sion College (Mulgoa) and Mt. St. Joseph (Minto). Both the latter sections were situated in rural areas on Sydney's outskirts, and operated as constituent units of Mt. St. Mary College, Strathfield, which was 9 miles from the centre of the city. The compulsory prerequisite for admission was matriculation at any Australian University. All students from 1967 to 1971 were matriculants. The Novitiate year of formation was undertaken at Minto and, while still maintaining its character as a Novitiate, constituted the first year, or Year A, of the 3 year teacher training course. The first year concentrated on the Brother's personal development, his motivation and commitment to his vocation. His academic and professional studies included Philosophy of Education and History of Education, and 8 hours per week of content and teaching methods in English, Music, Singing, Arts and Craft, Social Studies and Mathematics, and a course in Sacred Scripture. Teaching experience was confined to working with small groups of students at 3 weekly intervals as an introduction to teaching, and 1 week of live-in association with a school staff. The second year, or Year B, was undertaken at Mulgoa, and stressed a proper integration of the spiritual, personal, academic and professional aspects of the course. The students studied Philosophy, Theology, and Scripture, and had 17 hours per week of General Psychology, General Method in Teaching, English, Music, Singing, Arts and Craft, Art of Speech, Biology, Social Studies and 2 subjects selected by the student from Mathematics, History, French and Latin. Teaching practice with

(47) By 1975, only 7 of these Brothers were still teaching in the primary schools, as 23 had been transferred into secondary schools, and 8 had defected from the order.

(48) From 1967 to 1971, the Christian Brothers' schools in Queensland did not receive any Brothers from the training system and houses of formation of the St. Patrick's Province in Victoria and Tasmania.

Returns, 1970–1978, Christian Brothers' Schools, Queensland, Christian Brothers' Provincialate, Indooroopilly.

small groups was undertaken once a week; with 1 demonstration lesson per week; a week's live-in association twice a year with a school staff for the purposes of observation, supervision and providing lessons. The Scholasticate, or Year C, was undertaken at Strathfield, and emphasised the preparation of the young Brother for his apostolate in the classroom. The Scripture course, begun in Years A and B, was continued and deepened. Professional subjects – Educational Psychology, Educational Measurement, and Special Methods in Teaching applied the principles studied in Years A and B to specific situations which were experienced in the course of actual teaching. Courses continued in English, Music, Arts and Craft, Art of Speech, Biology, Social Studies, as well as in the options mentioned above. A course was also undertaken in School Health, with regular lectures being provided throughout the year by a medical person. Two Seminars in Physical Education were conducted during the year, the winter session covering field activities, games and general physical fitness, and the summer session being devoted to swimming, life-saving and the teaching of swimming. In Year C, a course in Reading Skills and Study Techniques was undertaken, the aim of which was to develop greater all-round efficiency in all activities involving reading and listening. The course was conducted over 3 periods of 4 weeks each, extended over the year. Use was made of the modern reading machines, the Tachistoscope (for sharpening reading perception, and training in orderly reading habits) and the Controlled Reader (for eliminating reading defects and increasing the reading rate). Skills developed on the machines were “transferred” to the S. R. A. Reading Laboratory Number IVa, which was designed for students at tertiary level. The practice teaching consisted of 5 hours per week of micro-teaching and 5 hours per week of demonstration and discussion lessons, with a week's resident practice in a selected school occurring 3 times per year. Strathfield had a first class demonstration and practice school in St. Patrick's College with its 1,300 students on the campus. An important unit in the operation of the curriculum was a teaching demonstration building designed in every detail to provide the facilities required for professional teaching practice. Throughout the 3 year course there was an attempt to preserve a balance between the student's academic enrichment and his professional preparation for actual teaching. Emphasis was placed on the integration of both aspects of the education of the future teacher, so that a true professional outlook might be developed, combined with a firm attitude of dedication to a cause.

This attitude of professional pride and religious dedication was fostered by contact with at least 16 Brothers and 5 lay persons throughout the course. This variety of personal impact was considered a valuable experience for them.(49)(50)(51)

Instead of adopting the same, or at least a similar, teacher training system in Queensland to that at Strathfield, the Provincial Council under Brother J. S. Campbell initiated a far less radical programme which would hopefully fulfil the particular requirements of the Queensland educational scene and tertiary educational institutions. This shortsightedness provided the order with a “breathing space” of only nine years before dramatic changes were forcibly imposed by external authorities.

The Novitiate was established at Helidon, a site purchased from the Sisters of Mercy.(52)
The first community assumed residence on the 6th. January, 1970, with Brother F. R. Hickey as

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- (49) Davy, G. C. “Sixty Years of Teacher Education”, Christian Brothers’ Our Studies, May, 1968, pages 57–63, Christian Brothers’ Provincialate, Indooroopilly.
- (50) Markwell, P. F. “The Preparation of Our Teachers”, Christian Brothers’ Our Studies, September, 1963, pages 27–32, Christian Brothers’ Provincialate, Indooroopilly.
- (51) In 1968, an important new development in the Mt. St. Mary College course was initiated with the inclusion of University studies in the programme. This strengthened the academic content of the course, and enabled the Brothers to graduate from the College with a significant portion of their degree course completed. These studies were undertaken through Macquarie University by external or correspondence study in Year B (Mulgoa), and by part-time day attendance in Year C (Strathfield). The new arrangement had its difficulties, such as the problems involved in continuing University studies after graduation from the College on a part-time basis as evening students while involved in a daily school programme that was demanding and complex. Another difficulty was that of securing credit for Macquarie University studies when a Brother was transferred to schools in Queensland.
- Davy, G. C. “The Teacher and the Australian Background”, Christian Brothers’ Our Studies, May, 1970, pages 4–14, Christian Brothers’ Provincialate, Indooroopilly.
- Carroll, J. B. “Teaching as an Art”, Christian Brothers’ Our Studies, September, 1970, pages 67–76, Christian Brothers’ Provincialate, Indooroopilly.
- (52) The Sisters of St. Joseph had begun teaching in Helidon before 1900, when the convent and school were “in town”. The Sisters of Mercy assumed control in 1916 and constructed a convent and boarding school “on the hill”. Helidon developed into a thriving town, supported by dairying and farming in the rich Lockyer Valley, with the name “Helidon” being synonymous with spa water. In 1964, the Sisters of Mercy withdrew because it became uneconomical with the finance and the number of day-students decreasing with the decline of Helidon.
- “For five years the buildings were deserted, fell into disrepair and became the haunt of reptiles and other undesirable creatures. The building on the hill took on the appearance of a ghost house and so dilapidated was it becoming, that the local fire brigade was thinking of setting it alight to practise their craft.”

Maher, *op. cit.*, page 31.

Superior and Novice Master. The first group of 27 postulants entered on the 11th. January and received the habit on the 1st. March, 1970 – the day on which the Novitiate was officially opened by Bishop Brennan of the Toowoomba diocese.(53) In January, 1972, the Juvenate was established at Helidon in conjunction with the Novitiate, under the direction of Brother L. V. Larkin. The Juvenate students received their secondary education at St. Mary's College, Toowoomba and travelled daily from Helidon. In 1973 and 1974, the Novitiate was temporarily established at Beenleigh, when the Sisters of St. Joseph closed their boarding school. Our Lady's Mount, Helidon was reserved for accommodating the 2 years of the Juvenate.(54) In 1975, the Novitiate returned to Helidon under the Novice Master, Brother D. A. Purcell and co-existed with the Juvenate under the direction of Brother M. D. Surawski.

In 1971, Xavier Teachers' College was established on an unused section of the Nudgee Junior College grounds at Kate Street, Indooroopilly.

“Brother Campbell was aware of the dramatic changes both in the educational and spiritual spheres so Xavier was planned to give to the Queensland student Brothers an education that would fit them for the work in their home State and bear witness to the conviction of the Christian Brothers that their participation in Christian Education is a lasting one.”(55)

Indooroopilly was selected as the College location because it was in close proximity to the University of Queensland where matriculated students could undertake additional part-time study; required no finance to be expended to purchase land; and had readily available sporting facilities. It was also in close proximity to several schools conducted by the Christian Brothers in which the student teachers could undertake practice teaching, while permitting the student teachers to become involved in various community activities organised by the teaching Brothers.(56)

(53) *Catholic Leader*, Brisbane, 27th. April, 1975, page viii.

(54) By having the opportunity to reflect on the role the novice would adopt in later life, the Juvenate served as preparation for induction into the religious life. In the Novitiate, the novices were instructed in the Scripture, trained in the liturgy, introduced to mental prayer, taught the Brothers' special way of living according to their constitution, studied the history and traditions of the Brothers, helped to understand themselves better, and were taught to integrate their apostolic work with their religious life. The Novitiate extended over a year and at the conclusion of this period, the novice would take the vows of poverty, chastity and obedience if that was his wish and if he was considered suitable.

(55) Maher, *op. cit.*

(56) These advantages permitted all finance to be channelled into the fabric and the equipment of the College.

The second year student Brothers entered Xavier from Helidon in February, 1971 and the third year student Brothers arrived from Strathfield to complete their teacher education. This latter group constituted the first graduates of Xavier in December, 1971. The training situation for the Christian Brothers in Queensland in this period included the juvenate at Helidon for students wishing to have preparatory formation in their pre-matriculation years, and Xavier, which conducted the first year course at the Novitiate at Our Lady's Mount, Helidon and the second and third year courses at Xavier.(57) At the College, the student Brothers had their initial introduction to religious life deepened, their studies widened, and their practical experience in teaching developed. On the conclusion of this professional training, the Brother received the Diploma of Primary Teaching and was assigned to a Christian Brothers' community, taking yearly vows for 6 years, followed by perpetual vows if that was his wish.(58)

The Xavier College Diploma of Teaching course was devised by Brother N. T. Landener and partly based on the course structures of Toorak and Burwood Teachers' Colleges in Melbourne. It was accepted by the Provincial Council and remained substantially unaltered in the three College Handbooks that were printed after 1972. It was a 3 year course oriented to the upper primary

(57) Catholic Education in Christian Brothers' Schools (no date or year attached), Christian Brothers' Provincialate, Indooroopilly, page 7.

(58) Wright, J. H. (Brother) Xavier Teachers' College Academic Report for Members of the Provincial Chapter, 1977, page 5, Christian Brothers' Provincialate, Indooroopilly.

grades.(59) Emphasis in the first year was placed on personal development of the student towards a mature, integrated personality, with the aims and ideals of teaching as a form of service being stressed. Second and third years broadened the academic and professional aspects, with emphasis on method and practice teaching to provide experience and to develop confidence in the school situation. Throughout the 3 years, Education, Psychology, Divinity and English were studied in depth. All subjects in this area were compulsory, and constituted credit granted towards a Bachelor of Educational Studies degree at the University of Queensland. Students who matriculated were able to study 1 additional subject selected from the Faculties of Arts, Science, Economics or Commerce of the University of Queensland, during each of the 4 semesters of Years II and III, outside of College lecture hours, and in areas not covered by College subjects.

(59) Xavier College also offered a course for School Assistants over 3 years, which was integrated with the Queensland Institute of Technology and Technical College courses. The minimum academic entrance standard was completion of Grade 12, a medical certificate, and character and suitability assessed by personal interview after references had been examined. The course was designed for those who wished to assist in the educational enterprise of the Christian Brothers, but did not wish to engage in full-time teaching. The School Assistant was more than a School Aide, as he was capable of taking a position of broad usefulness in the school, and able to influence and assist students in a variety of endeavours. He was required to have suitable competence in the majority of the following areas – secretarial; accounting; office-machine operating; laboratory assistance; audio-visual apparatus; library assistance; gardening; sports supervision; building maintenance; swimming pool maintenance; vehicle maintenance; first aid; the teaching of religious fundamentals; concert preparation; care of the grounds and sport fields; supervision of the tuck shop; and playground duties. He was to accept responsibility for the supervision of and assistance to non-academic staff in the school; coach sporting teams; act as organiser for field trips; and assist the school bursar. In Year I they participated in all subjects and qualified at Certificate level. In Year II, they participated in the Divinity, Art and Craft, Librarianship, Media and Materials, Physical Education, and Principles of Teaching of the second year Diploma course, with Communication and Music being electives. They completed the first 2 semesters of the Associate Diploma in Commercial Studies at the Queensland Institute of Technology, or a business course provided by the Queensland Education Department's Technical Education branch, or another suitable comparable course approved by the Academic Board. They completed a Gardening course provided by the Queensland Education Department's Technical Education branch. In Year III, they participated in the Divinity, Art and Craft, Health Education and Physical Education of the third year Diploma course. One year's work in Library assistance and Media and Materials were organised within the College or studied at a suitable institution. The second year of the Gardening course was studied at a Technical College. The third and fourth semesters of the Associate Diploma in Commercial Studies were completed at the Queensland Institute of Technology, or a further year's work in an alternative course approved by the Academic Board. A course in Swimming Pool plant operation and a car maintenance course followed. They attended a minimum of 100 hours of educational activity in the practising schools, and participated in General Activities. Four students attempted this course, with only 1 being successful.

This enabled the student who adopted this option to progress more rapidly through to the completion of a Bachelor of Educational Studies degree at the University of Queensland.

THE ORGANISATION OF THE XAVIER COLLEGE DIPLOMA OF PRIMARY TEACHING

Subject	Year I		Year II		Year III	
	Code	Semester Units	Code	Semester Units	Code	Semester Units
Education and Psychology	ED20 ED11	2 2	ED20 ED21	3 3	ED31 ED32 ED33 ED34	3 3 3 3
Divinity	DV20 DV11	4 4	DV20 DV21 DV22	2 2 2	DV30 DV31 DV32	2 2 2
English	EN10	4	EN20	4	EN30	4
Mathematics			MA20	2	MA30	2
Natural Science	NS10	1	NS20	2		
Social Science	SS10	1	SS20	2	SS30	2
Art/Craft	AC10	4	AC20	3	AC30	3
Communication	CO10 CO11	2 2	CO20	4	CO30	4
Music	MU10	2	MU20	2	MU30	2
Librarianship			LB20	2		
Media and Materials	MM10	1	MM20	1		
Physical Education	PE10	4	PE20	2	PE30	2
Health Education					HE30	1
Principles of Teaching	PT10	1	PT20	2	PT30	2
Elective			EL20	2		
General Activities		taken over 3 years				

(60)(61)

(60) *Ibid.*, pages 9–10.

(61) In order to qualify for the Diploma of Primary Teaching or the School Assistant Certificate, a student had to satisfy in Section I of General Activities, and in 2 sections from II, III, IV and V.

Section I — Gain umpiring certificates issued by the appropriate public authority or attend coaching courses acceptable to the Academic Board in three areas selected from cricket, rugby league, rugby union, soccer, Australian football, volleyball, swimming, track and field, tennis, hockey, and basketball.

Section II — Gain the Bronze Medallion of the Royal Life Saving Society.

Section III — Gain the St. John's Ambulance First Aid Certificate.

Section IV — Gain an A class driving licence.

Section V — Satisfactorily complete a training course in one of camping, surf life-saving and bushwalking.

Xavier Teachers' College Handbook, 1976–1977, pages 12–14, Christian Brothers' Provincialate, Indooroopilly.

The subjects were organised on a semester basis. One semester unit was based on the time allocation of 1 hour per week per semester. Each semester consisted of 16 weeks of lecturing. Assessments were approved by the Academic Board, and were made each semester. By 1977, 20 primary teachers in the Brisbane and Ipswich schools conducted by the Christian Brothers acted as supervisors of the student Brothers during their practice teaching, with 7 of these teachers being Christian Brothers. During the residential practicum, another 8 teachers in country schools supervised. Students spent a total of 10 weeks in communities over 2 years, most of it in the final year. On 20 Monday mornings, the students engaged in practice teaching, usually teaching 2 lessons, and receiving assistance and assessment. The full-time College lecturers assessed the students at practice teaching. A total of 360 hours was devoted to practice teaching over the 3 year course. Lessons were frequently video-taped, which greatly assisted the effectiveness of the lesson playback to the student and the organiser of practice teaching. Micro-teaching was never attempted at Xavier College.(62)(63)

The administrative structure of Xavier College was totally inflexible and unwieldy, and failed to adequately fulfil its responsibilities. As its membership consisted solely of Christian Brothers, it lacked vitality and tended to be conservative and unresponsive to progressive ideas. The College was directed by the Governing Council, while its professional studies were controlled by the Academic Board. The Governing Council was composed of the Provincial (Chairman), the Deputy Provincial (Deputy Chairman), the other Consultors, the Principal of Xavier (Secretary), a member of the Brothers' Education Commission elected annually by that body, and a representative of the full-time College staff elected annually by staff members. It was responsible for the general policy of the College, for the nomination to the Provincial Council of the Principal, Deputy Principal and Senior Lecturers, for admission standards and for the College financial commitments. It approved and interpreted the College Handbook, and made alterations to it if necessary. The Academic Board was composed of the Principal of Xavier (Chairman), the

(62) Wright, J. H. (Brother) Xavier Teachers' College Academic Report for Members of the Provincial Chapter, 1977, page 11, Christian Brothers' Provincialate, Indooroopilly.

(63) The practice teaching schools included Nudgee Junior College, Indooroopilly; St. James's School, Fortitude Valley; St. Joseph's College, Gregory Terrace; St. Laurence's College, South Brisbane; St. Columban's College, Albion; St. Patrick's College, Shorncliffe; Clairvaux College, Mt. Gravatt; and St. Edmund's College, Ipswich.

Chairman of the Brothers' Education Commission, a member of the Brothers' Education Commission elected annually by that body (Deputy Chairman), the Deputy Principal (Secretary), the Senior Lecturers, one other College staff member elected annually by the staff, and a representative of the Brisbane practising schools elected by the Principal. It was responsible to the College Governing Council for the academic courses and standards of the College, for the approval of assessment procedure, and of admissions, awards and promotions, for the publication of the College Handbook, for advising the Principal on the selection of staff other than that for which the Governing Council was responsible, and for ensuring that in the day-to-day working of the College the purposes of the College were being achieved. Within the College, the Principal promoted the aims of the College, implemented Council and Board decisions, co-ordinated the work of staff and students, engaged staff other than that for which the Governing Council was responsible, and awarded Diplomas to successful students.(64)(65)

The Academic Board failed to appoint full-time lecturers in all courses with adequate undergraduate and postgraduate academic qualifications, teaching and administrative experience in schools and tertiary institutions, research experience and publications, and membership of professional organisations. The overcommitted involvement of the order in primary and secondary education in Queensland and the shortage of Brothers, contributed largely to this serious inadequacy.

From 1971 to 1977, 10 Brothers lectured full-time at various stages to the students in Years II and III at Xavier, and consisted of 2 former Principals and 7 former Superiors. The number of full-time Brothers was never more than 4 in any year, while the lecturer/student ratio was always maintained at 1:5. All had University degrees, 2 had Masters degrees in Education and Arts, the 5 lecturers in Divinity had the Licentiate from Jesus Magester, 3 had degrees in Education, 8 had travelled and studied overseas, and 4 had experience in Houses of Formation. With the exception of Divinity, Education and English, the full-time lecturers had limited formal competence in all other subject areas.(66) The Academic Board attempted to overcome this

(64) Constitution of Xavier Teachers' College, (no date or year attached, author unknown), Christian Brothers' Provincialate, Indooroopilly.

(65) Xavier Teachers' College Handbook, 1976–1977, page 5, Christian Brothers' Provincialate, Indooroopilly.

(66) Brother R. G. Fredericks was an exception in the area of Remedial Reading and Communication.

inadequacy by employing part-time lay lecturers. By 1977, the College had only 2 full-time Brothers and 14 part-time lay lecturers, 6 of whom were full-time lecturers in Colleges of Advanced Education. Although there were 16 subject areas listed in the Diploma of Primary Teaching course, there were actually 26 different subjects to be covered, which did not include General Activities. Specialisation was becoming more widespread and expected to such an extent that in 1 subject, namely Year III English, 5 different lecturers were required to teach the various sections. Because these part-time lecturers worked for a short period each week, they were never able to assess their students at practice teaching. This resulted in a lack of co-ordination between what was taught at College and the practice lessons in the schools. The Academic Board completely ignored the constant expressions of dissatisfaction by the students of Xavier, and the newly graduated students, over the course content being excessively theoretical and academic. The students preferred the inclusion of more practical components which would be of immediate use in the classroom, such as the preparation of a complete year's work in every subject in preparation for teaching in their first year in the schools. This could be balanced against the requirement for professional development, maturity and a depth of study of theory. The Academic Board failed to provide adequate specialist facilities, particularly in the areas of micro-teaching, music, science, mathematics and drama. The College had a lecture hall, seminar room, and art room, while the Catechetical centre contained tapes, film strips and posters, and was used for seminars, and for students preparing religious education lessons. The Library was staffed on only 4 mornings per week by a librarian, and contained 13,000 books, the majority of which were in Education, Psychology and Divinity, with the range being limited in other areas. There was an adequate selection of periodicals dealing with religious issues. The College equipment was very limited, and consisted of two 16mm. projectors, 2 screens, 3 overhead projectors, simple duplicating equipment, 1 photo-copier (Nashua), 4 microscopes, video-tape machinery, 7500 National tape-making equipment, 10 cassette recorders, 2 F11 Canon calculators, 9 desk calculators, 1 Kodak slide-maker, 1 Canon camera, and 1 potter's wheel.(67)

(67) Wright, J. H. (Brother) Xavier Teachers' College Academic Report for Members of the Provincial Chapter, 1977, page 8, Christian Brothers' Provincialate, Indooroopilly.

The Xavier Governing Council determined the standard for academic entrance to the Diploma of Teaching course, which was based on the Tertiary Entrance Score, or the equivalent qualification acceptable to the College Academic Board. It also required that the applicant have a minimum score of 12 points in the 4 semesters of Senior Certificate English.(68) Other entrance requirements included a medical certificate attesting to good health, and character and suitability for the profession assessed by personal interview after references had been examined. However, the Senior Certificate results and the Tertiary Entrance Scores of all Xavier students from 1974 to 1978 clearly indicated that the Governing Council failed to enforce rigorous educational entry standards to the College. It appeared that it accepted a minimum Senior pass of 4 subjects, including English. This was not even matriculation standard.

(68) The entrance requirement based on the Tertiary Entrance Score for 1977 and 1978 was 800 points. The Xavier Governing Council on the 18th. February, 1978, determined the Tertiary Entrance Score at 810 points.

THE EDUCATIONAL ENTRY STANDARDS OF STUDENTS TO XAVIER COLLEGE

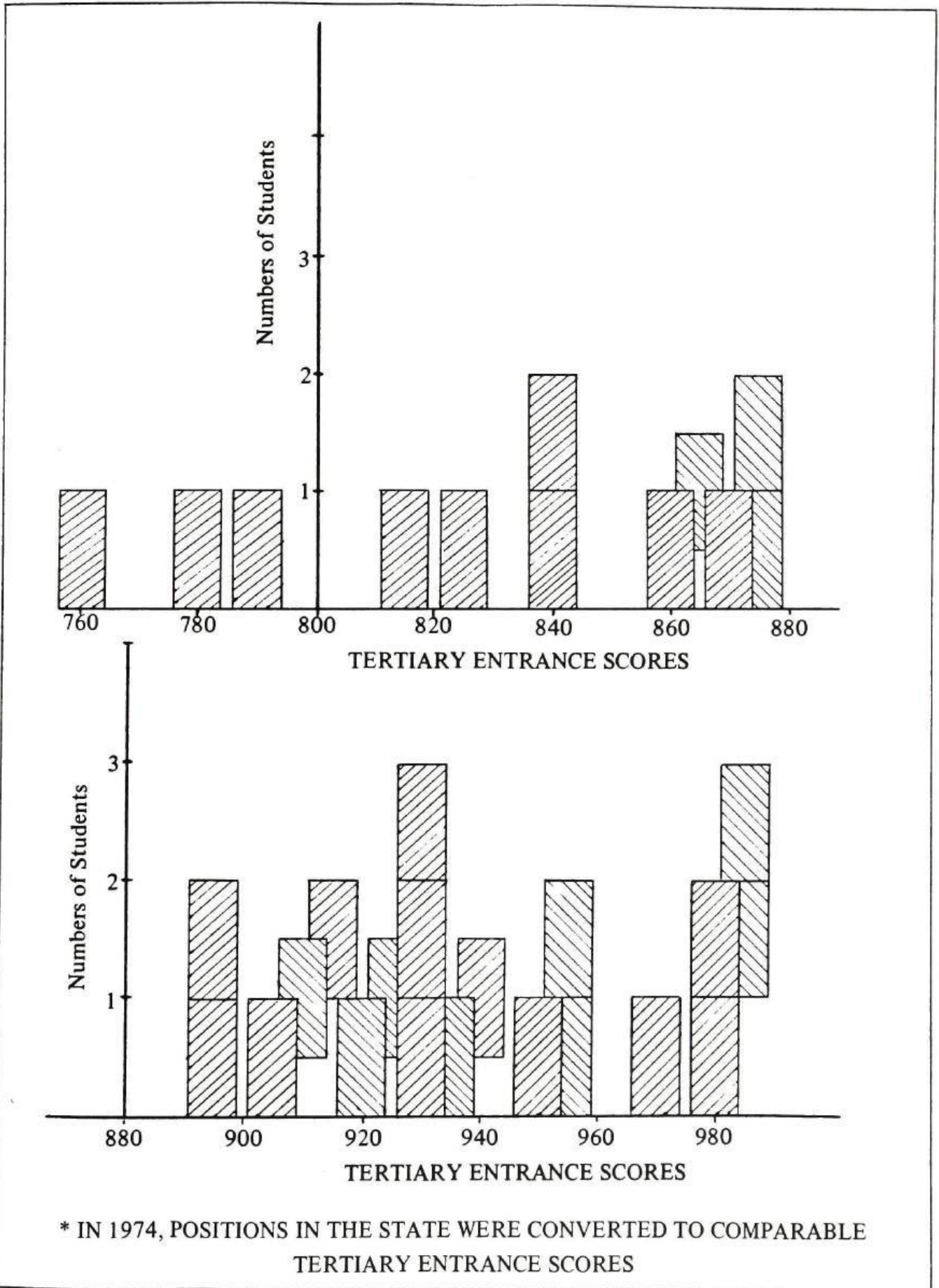
FROM 1974 TO 1978

Year of Entry	Xavier Student Name replaced by Alphabetical Letter	Senior Certificate (Best 5 subjects) Number of points out of 140	Tertiary Entrance Score	University of Queensland Results (Grading on 7 point scale)
1974	A	107	930	4, 4, 4
	B	101	935	3
	C	110	970	4
	D	76	840	
	E	1st. level – 3 2nd. level – 2		5, 5, 6, 5
	F	98	870	
	G	101	905	5, 5, 5, 6
	H	129	980	6, 5, 5, 7
	I	2nd. level – 5		
	J	107	920	
	K	120	955	7, 5, 3
1975	A	102	915	
	B	103	925	
	C	119	940	
	D	93	870	
	E	137	985	5, 5, 1
	F	82	790	
	G	98	895	4, 3
	H	73	840	
	I	117	860	5, 4
	J	113	955	4, 3, 4
1976	A	104	910	4
	B	84	930	
	C	83	825	
	D	85	875	
	E	107	895	
	F	88	875	
	G	89	930	
	H	128	985	
	I	2nd. Levels – 5(1972) Pass Adult Matriculation		2 years full-time in Faculty of Arts
1977	A	88	815	
	B	105	950	
1978	A	–	760	Provisional Entry
	B	27 points in 1970 Senior Public Examination		B. A. Graduate
	C	–	980	
	D	67	780	Provisional Entry
	E	97	865	

(69)

THE TERTIARY ENTRANCE SCORES OF STUDENTS TO XAVIER COLLEGE

FROM 1974* - 1978



Less than half of the Xavier students were prepared to undertake part-time study at the University of Queensland to coincide with their College studies. Some students who had matriculated attempted a subject at the University of Queensland beyond the course of the College in Years II and III. Until 1974, these students also studied 2 Education subjects at the University instead of attending College lectures in those areas. The number of part-time Xavier students decreased after the 1975 group, which obtained above average results and gained in most cases an additional 40 credit points towards a Bachelor of Arts or a Bachelor of Educational Studies degree. In 1977, only 2 students attempted University study, and the first semester results were much lower than previously. With the exception of 4 students, the overall results were only average.

THE RESULTS OF XAVIER STUDENTS IN UNIVERSITY OF QUEENSLAND SUBJECTS
FROM 1974 TO 1977

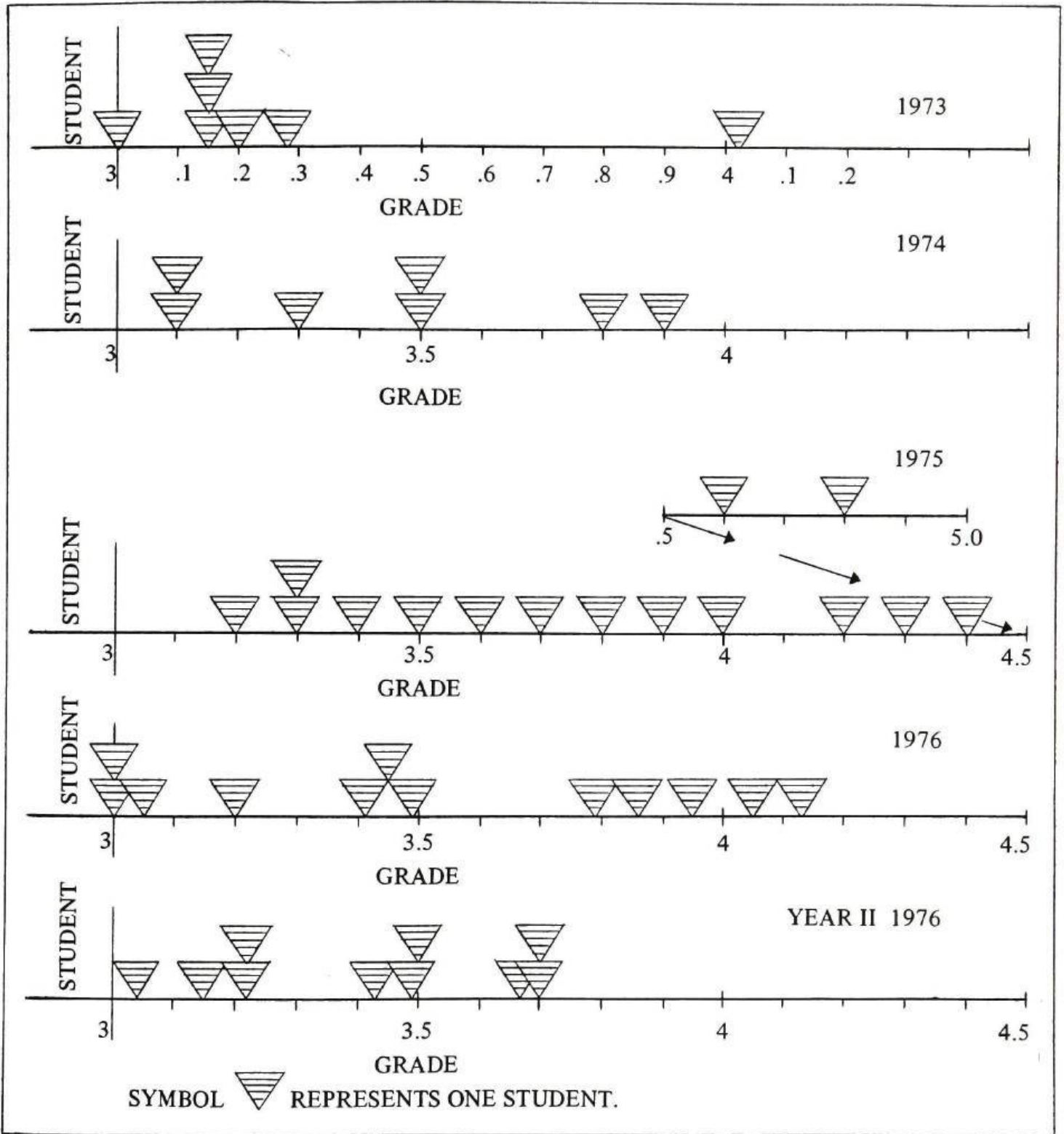
Year	Grading on a 7 point scale						
	1	2	3	4	5	6	7
1974	—	1	1	24	13	7	2
1975	—	1	1	4	14	6	2
1976	—	—	1	2	5	2	1
1977	1	—	2	2	1	—	—

(71)

The academic achievement of the students in their final year at Xavier also confirmed that many students were only of average ability and had struggled with the College courses. This was expressed as a single mean score, the arithmetic mean of a student's grades in each subject in Year III. This was measured on a 5 point scale. The following table compared each group of students by years from 1973 to the 1977 group of Year III students which were represented by their Year II results.

(71) Wright, J. H. (Brother) Xavier Teachers' College Academic Report for Members of the Provincial Chapter, 1977, page 5, Christian Brothers' Provincialate, Indooroopilly.

THE RESULTS OF FINAL YEAR XAVIER STUDENTS



(72)(73)

By 1977, these serious weaknesses of Xavier College had been highlighted by the Queensland Board of Teacher Education.

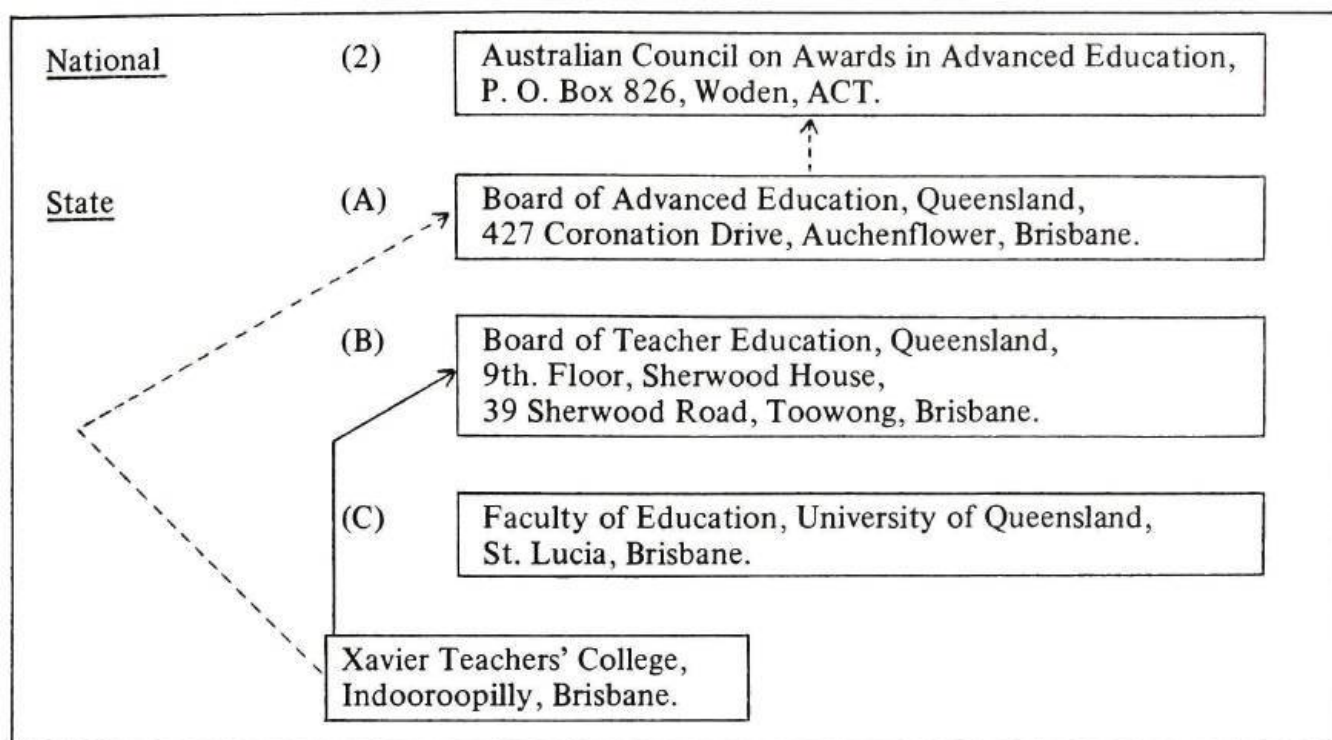
(72) *Ibid.*, page 3.

(73) See Appendix I, J and K.

A mixed relationship existed between Xavier College and the external authorities, the Boards of Teacher Education and Advanced Education, the Australian Council on Awards in Advanced Education, and the University of Queensland. In 1972, the newly constituted Board of Teacher Education in Queensland accepted the Xavier Diploma of Primary Teaching as of requisite standard to grant registration to a teacher. In 1973, the Faculty of Education of the University of Queensland inspected Xavier College with 3 staff members, and acting on its favourable report, the University granted to the students of Xavier who graduated with the Diploma of Primary Teaching, entrance to the Queensland University if they had not already matriculated, and a credit total of 90 points towards the Bachelor of Educational Studies Degree.(74)(75) On the 2nd. December, 1975, Brother J. H. Wright, Principal of Xavier, contacted the Australian Council on Awards in Advanced Education in Canberra, to enquire about the national registration of the Xavier Diploma of Primary Teaching.(76) Brother Wright was informed that Xavier authorities must approach the Queensland Board of Advanced Education, as the Australian Council would only receive applications for the national registration of awards from the recognised advanced education authorities in each State or the Australian Capital Territory.(77) The 3 year course at Xavier leading to the Diploma of Primary Teaching was confirmed again by the Board of Teacher Education for registration on the 11th. February, 1976.(78) On the 15th. March, 1976, the Education Executive Committee of the Faculty of Education of the University of Queensland introduced new rules to provide 90 credit points to students from tertiary institutions who obtained the 3 year Diploma of Teaching, if that Diploma was approved by the Australian Council on Awards in Advanced Education.(79)(80)

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- (74) A Review of Events dealing with Xavier Teachers' College Diploma Accreditation, (author unknown), February, 1978, Christian Brothers' Provincialate, Indooroopilly.
- (75) The Faculty of Arts of the University of Queensland approved 80 credit points towards its degree for Xavier students with a Diploma of Teaching.
- (76) Copy of letter, Brother J. H. Wright (Principal of Xavier) to Mr. Conley (Executive Officer, Australian Council on Awards in Advanced Education), 2nd. December, 1975, Christian Brothers' Provincialate, Indooroopilly.
- (77) Letter, Mr. Conley (Executive Officer, Australian Council on Awards in Advanced Education) to Brother J. H. Wright (Principal of Xavier), 9th. December, 1975, Christian Brothers' Provincialate, Indooroopilly.
- (78) Letter, Mr. Shogren (Executive Officer, Queensland Board of Teacher Education) to Brother J. H. Wright (Principal of Xavier), 11th. February, 1976, Christian Brothers' Provincialate, Indooroopilly.
- (79) Copy of Minutes, Education Executive Committee, Faculty of Education, University of Queensland, 15th. March, 1976, Christian Brothers' Provincialate, Indooroopilly.
- (80) For the awarding of a Bachelor of Educational Studies Degree from the University of Queensland, 240 credit points were required.

THE LEVEL OF TEACHER REGISTRATION AWARDS ON A STATE AND
NATIONAL BASIS



Xavier originally had its Diploma of Teaching accredited with (B) and (C). However, (C) insisted in 1976 (to be implemented in 1977) that the Diploma must be registered at level (2), and consequently, the 90 credit points out of 240 points towards a Bachelor of Educational Studies Degree at the University of Queensland depended on this registration. To be registered at (2), the application had to be accepted at (A). In August, 1976, the Dean of the Faculty of Education of the University of Queensland assured Brother J. H. Wright and Brother N. T. Landener representing Xavier that credit arrangements would not be withdrawn from Xavier, and noted with approval that the College was seeking accreditation.⁽⁸¹⁾ In January, 1977, Brother J. H. Wright forwarded the submission to the Board of Advanced Education in Queensland for accreditation of the Xavier Diploma of Teaching and for subsequent registration of the award with the Australian Council on Awards in Advanced Education.⁽⁸²⁾ The procedure for the accreditation of teacher education courses involved initial consideration by the Education Committee of the Board of Advanced Education, referral to the Board of Teacher Education which, on the advice

(81) A Review of Events dealing with Xavier Teachers' College Diploma Accreditation, (author unknown), February, 1978, Christian Brothers' Provincialate, Indooroopilly.

(82) Letter, Mr. Cameron (Secretary, Queensland Board of Advanced Education) to Brother J. H. Wright (Principal of Xavier), 9th. February, 1977, Christian Brothers' Provincialate, Indooroopilly.

of its Course Assessment Committee, made recommendations to the Board concerning the course. Following Board accreditation of a course leading to a certain award, the Board sought registration of the award for the course with the Australian Council on Awards in Advanced Education.(83) The Christian Brothers' submission to the Board of Advanced Education included detailed information on the availability and duration of the course; the establishment of the course and significant events since its introduction; course objectives; entry requirements; enrolments; teaching programme; advisory committees; academic staff (how the course was staffed, qualifications, experience, level of appointment); support staff; facilities and equipment both existing and in the future; library; computer; recognition of course and graduates; similar or related courses; background to course; description of College activities; and course content (extended syllabus of subjects, teaching methods, list of textbooks and references). The areas in the submission that were stressed included the past and present educational efforts of the Christian Brothers in Queensland; the importance of the Christian Brothers in the staffing and administration of the College; the special nature of Xavier; and the limited Government contribution in comparison to that of the Christian Brothers' contribution.(84)

On the 21st. July, 1977, the Course Assessment Committee of the Queensland Board of Teacher Education interviewed Brother J. H. Wright, Principal of Xavier, and Brother N. T. Landener, Deputy Chairman of the College Academic Board, a member of the College Governing Council, and Deputy Principal of St. Joseph's College, Nudgee.(85) The areas of concern to the Committee or to individual Committee members included the small number of students at Xavier, especially in the first year; the lack of professional education in the first year, while the areas of Education (evaluation and curriculum), Social Science and Mathematics were specified in second and third years; lack of tertiary teaching experience with several part-time lecturers, who were

(83) Any accreditation implied no commitment on the part of the Board of Advanced Education to finance the programme. A working party of the Commission on Advanced Education had been established to review Commonwealth Government assistance to non-Government Teachers' Colleges.

(84) Submissions, Xavier Teachers' College to the Queensland Board of Advanced Education and the Queensland Board of Teacher Education, 9th. February, 1977, Christian Brothers' Provincialate, Indooroopilly.

(85) Letter, Mr. Shogren (Executive Officer, Queensland Board of Teacher Education) to Brother J. H. Wright (Principal of Xavier), 18th. July, 1977, Christian Brothers' Provincialate, Indooroopilly.

secondary school teachers; many subjects, such as art were being taught totally by one lecturer, instead of a group of lecturers who could specialise in particular areas in that subject; the Principal's failure to check on the standard of lecturing and assessment of such lecturers; the absence of a model in the submission to demonstrate the cohesion and overall plan of the various subjects; the narrowness of selection of the Academic Board members; the absence of any subject committees (widely drawn from the academic community) to supervise the content of subject areas; the number of textbooks in subject lists that were outdated; and the general "thinness" in the professional preparation of the students. The Course Assessment Committee rejected the initial submission, but intended to make recommendations after visiting Xavier on the 5th. September, 1977 to see students, full-time staff, lecturers in education, the library, resources and facilities.(86)(87)(88) This inspection of Xavier was followed by a further meeting of this Committee with staff members of Xavier on the 11th. October, 1977.(89) The recommendations to the Board were presented by Professor B. Watts of the Faculty of Education at the University of Queensland and Chairman of the Course Assessment Committee of the Board of Teacher Education. These included that the real areas of strength of Xavier should be preserved; that the small numbers of students and full-time staff made Xavier non-viable, thus making it impossible to offer a Diploma of Teaching programme at the level required for accreditation by the Australian Council on Awards in Advanced Education; that changes to the College structure should be made gradually over the following few years; that external consultants should be included on the Course Development Committee (in fact, the Board's Course Development Committee offered to have initial discussions with any joint Committee that might be established) in order to structure a viable 3 year Diploma programme; and that, to solve the problem of student and staff numbers, the College might explore the possibility of affiliating with another teacher

(86) Summary of Interview (author unknown), (Brothers Wright and Landener of Xavier Course Assessment Committee of the Queensland Board of Teacher Education), 21st. July, 1977, Christian Brothers' Provincialate, Indooroopilly.

(87) Letter, Mr. Shogren (Executive Officer, Queensland Board of Teacher Education) to Brother J. H. Wright (Principal of Xavier), 3rd. August, 1977, Christian Brothers' Provincialate, Indooroopilly.

(88) The first question asked by the Course Assessment Committee was "where is the Science Room?".

(89) Letter, Mr. Shogren (Executive Officer, Queensland Board of Teacher Education) to Brother J. H. Wright (Principal of Xavier), 14th. November, 1977, Christian Brothers' Provincialate, Indooroopilly.

education institution (preferably McAuley College conducted by the Sisters of Mercy) with a view to developing co-operatively the framework of a Diploma course which, while taking account of the special nature of the College and its clientele, would be in keeping with educational thinking on what constituted an appropriate teacher education programme in the late 1970's. The Queensland Board of Teacher Education endorsed the report of the Course Assessment Committee.(90)(91) The Diploma of Teaching at Xavier was not accepted for national accreditation.

The Xavier College Governing Council under the chairmanship of Brother F. R. Hickey assembled on the 16th. November, 1977 to discuss the recommendations of the Course Assessment Committee of the Board of Teacher Education. Professor B. Watts was invited to clarify some issues and advise on future options after the Governing Council failed to agree on some points.(92) These areas of difficulty included the need to affiliate with another teacher education institution; the question of whether the Course Development Committee was to be a "joint one"; the time interval before the course was introduced; and the number of students and staff required for viability. (The College Academic Board was asked to compile course outlines for the 2 student Brothers in second year in 1978 and to begin working on organising a Course

(90) Ibid.

(91) Professor B. Watts, while expressing a personal opinion, suggested that Xavier should not print a Handbook for 1978 and that a temporary Handbook would suffice
"until matters began to gel."

Watts also indicated that she was positive that Xavier could not continue as it had been. Summary of the inspection of Xavier College, (author unknown), Course Assessment Committee of the Queensland Board of Teacher Education, 11th. October, 1977, Christian Brothers' Provincialate, Indooroopilly.

The Members of the Xavier College Governing Council in November, 1977 included Brother F. R. Hickey, Chairman, Brother J. H. Wright, Secretary, Brother O. S. Adams, Brother J. G. Hodda, Brother F. P. Hannigan, Brother B. P. Macrossan, Brother N. T. Landener, and Brother J. J. Hogan.

(92) Letter, Brother J. H. Wright (Secretary, Xavier College Governing Council) to Mr. Shogren (Executive Officer, Queensland Board of Teacher Education), 17th. November, 1977, Christian Brothers' Provincialate, Indooroopilly.

Development Committee to include external consultants.)(93)(94)(95)(96) On the 29th. November, 1977, Professor Watts clarified these issues with the Xavier College Governing Council. Watts indicated that the existing course could not continue to be recognised with the existing small number of full-time lecturers; the existing course was deficient in several areas; for Xavier to maintain its strengths, affiliation was the only possible solution; McAuley College was merely mentioned as it was in the process of presenting a submission for its Diploma of Teaching; and the level of registration would soon be that of national registration. Xavier's strengths revolved around it being a community of scholars, the personal development, its relations with practising schools, the video taping of student lessons, and the divinity subject strand. Change was considered urgent for the existing students could continue, but the Board of Teacher Education would have to be consulted concerning the 1978 student intake.(97)

(93) Minutes, Academic Board Meeting of Xavier College, 19th. November, 1977, Christian Brothers' Provincialate, Indooroopilly.

(94) Wright, J. H. (Brother), "Xavier Teachers' College", Phoenix, Journal of the Confederation of Teacher Educators of Queensland, Volume I, Number 2, February, 1978, page 70.

(95) Problems existed in the College Handbook for prerequisite rules covering the subjects of Education and Psychology (Year II ED21 for Year III ED31); Art and Craft (Year II AC20 for Year III AC31); Communication (Year II CO20 for Year III CO 30); and Principles of Teaching (Year II PT20 for Year III PT30); and for subject content in Scripture (Year II DV20 and Year III DV30), Catechetics (Year II DV22 and Year III DV32), both of which were in the Divinity strand; and Education Theory (Year II ED20), Sociology of Education (Year III ED32) and Comparative Education (Year III ED34); and Social Science (Year II SS20) and Year III SS30).

Xavier Teachers' College Handbook, 1976–1977, Christian Brothers' Provincialate, Indooroopilly.

Minutes, Academic Board Meeting of Xavier Teachers' College, 9th. November, 1977. Christian Brothers' Provincialate, Indooroopilly.

(96) The initial list of consultants proposed for the Course Development Committee of Xavier included the College Principal, Brother J. H. Wright; the College Deputy, Brother J. J. Hogan; Dr. E. Bowker and Dr. N. Holland, Faculty of Education, University of Queensland; Brother L. Regan, representing employers; Dr. G. Streets, Department of Education, North Brisbane College of Advanced Education; Mr. D. Fogarty, Kelvin Grove College of Advanced Education; a well-educated parent, preferably a mother (Dr. Anne Silcock of the Faculty of Education, University of Queensland was suggested); Dr. I. Navor, Queensland State Education Department (Religious Education Section); Mr. H. Wyberg; and Mr. J. Cook, North Brisbane College of Advanced Education. A member of the McAuley College staff selected by the Principal, Sister Patricia Nolan, was deleted. Two other names (a Brother Jude Butcher and a Mr. Fitzgerald of the Queensland State Education Department were also suggested). The Xavier College Academic Board suggested a composition of approximately 8 members. Memo, (author unknown), Initial List of Consultants for proposed Xavier College Course Development Committee, (no date or year attached), Christian Brothers' Provincialate, Indooroopilly.

(97) A Review of Events dealing with Xavier Teachers' College Diploma Accreditation, (author unknown), February, 1978, Christian Brothers' Provincialate, Indooroopilly.

On the 2nd. December, 1977, Brother J. H. Wright, Principal of Xavier, contacted the Board of Teacher Education regarding the status of the 1978 student intake. The Xavier Governing Council wanted to know if these new first-year students could be granted a Diploma of Teaching from Xavier if

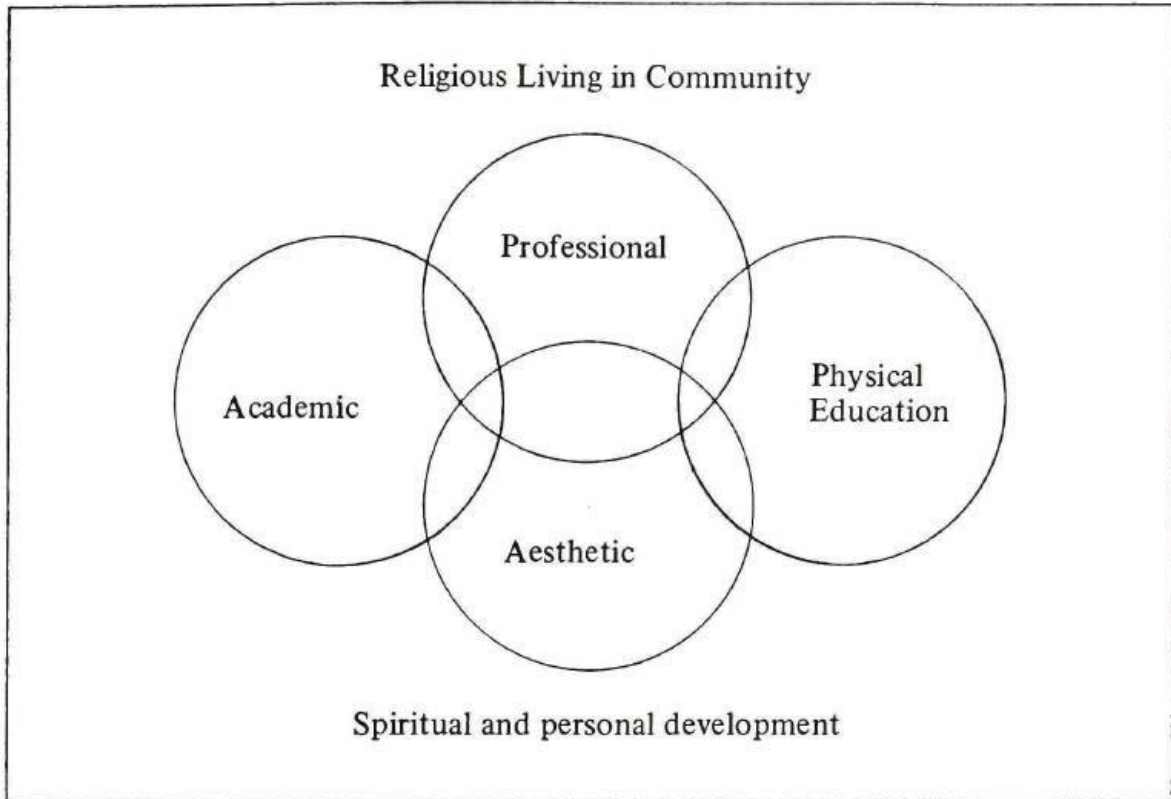
“ . . . they follow the present College course to its completion or they perform satisfactorily in Year I of the present course, then restream into a new course which should be developed next year in compliance with the recommendations of your Course Assessment Committee or they perform satisfactorily in Years I and II of the present course, then restream into the final year of a new course which has the approval of your Board.”(98)

This presumed that the 1979 student intake would begin with the new course. On the 12th. December, 1977, the Board of Teacher Education resolved that the 1978 student intake must not follow the existing course to its conclusion in 1980, and strongly recommended that the 1978 student intake change to the new course in 1979. It provided permission for the 1978 student intake to undertake the new course at the beginning of 1980 if necessary. The Board presumed that the 1979 student would begin on the new course.(99) This resulted in the Xavier Governing Council appointing Brother O. S. Adams in February, 1978 to undertake a preliminary investigation of the course structures at McAuley College and interstate Catholic Colleges, to obtain information to assist the incoming Provincial Council to decide on the possible affiliation of Xavier. There was no support for affiliation with an independent College of Advanced Education in Queensland. Two course structures were seriously considered.

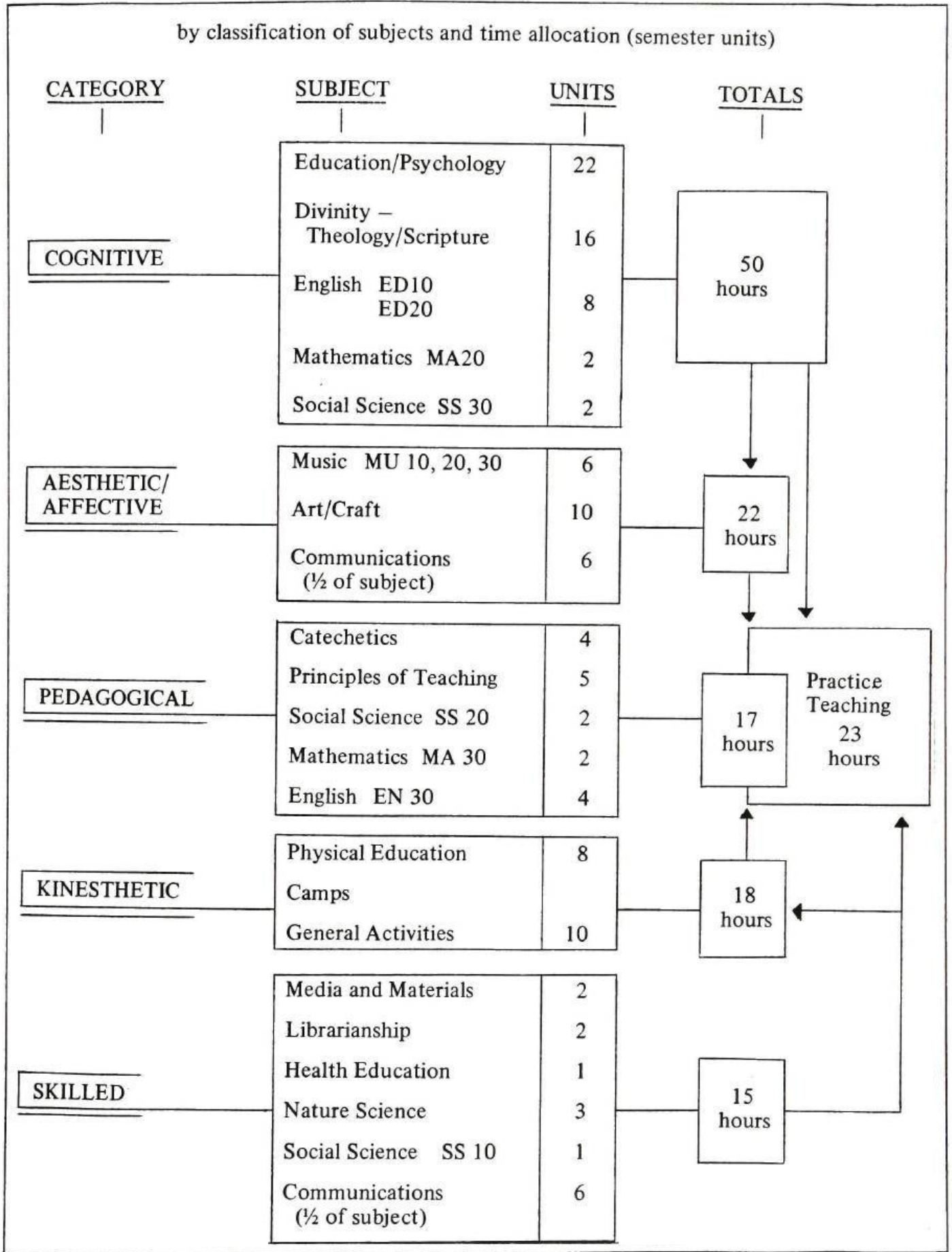
(98) Letter, Brother J. H. Wright (Principal of Xavier) to Chairman (Queensland Board of Teacher Education), 2nd. December, 1977, Christian Brothers' Provincialate, Indooroopilly. This letter also indicated that the Xavier Governing Council intended in 1978 to begin organising the Course Development Committee (with a majority of external consultants) to reorganise the Diploma of Teaching course, and that there was a strong likelihood that Xavier would affiliate with another teacher education institution for the beginning of 1979.

(99) Letter, Mr. Shogren (Executive Officer, Queensland Board of Teacher Education) to Brother J. H. Wright (Principal of Xavier), 12th. December, 1977, Christian Brothers' Provincialate, Indooroopilly.

MODEL A



MODEL B



(100) Wright, J. H. (Brother) Xavier Teachers' College Academic Report for Members of the Provincial Chapter, 1977, pages 6–7, Christian Brothers' Provincialate, Indooroopilly.

Any future policy for Xavier College was to be seriously affected by the recommendations of the Board of Teacher Education. Working on the assumption that these recommendations were acceptable, there were two divergent courses of action available, depending on student numbers in the future. If student numbers increased rapidly, the Novitiate should be organised as a separate entity; Xavier should be kept functioning as a 3 year teacher education institution; a pool of tertiary lecturers among the Christian Brothers should be developed by firstly advising suitable Brothers to undertake the necessary preparations; the changes required by the Board of Teacher Education should be generously accepted; and a small number of lay students should be accepted to increase class sizes to 15 to 20 students.(101) If student numbers continued to decline or remain under 20, several options were available. Firstly, students could be sent to St. Leo's College, Box Hill, Melbourne, which had national registration. Besides its Diploma of Teaching being acceptable in Queensland, it had a 3 year course, including the Novitiate. Secondly, students could be sent to St. Mary's College, Strathfield, Sydney, which had recently received national registration. It had a 3 year course, excluding the Novitiate. Thirdly, Xavier College could affiliate with McAuley College which was applying for national registration. In its 3 year course, the first year at McAuley College was devoted to infant and early primary education. It also had 200 students in extremely cramped conditions. The form of affiliation could be settled mutually over an extensive range. Fourthly, Xavier College could amalgamate with McAuley College, with Xavier students attending most lectures at McAuley College in return for Xavier College being used for in-service education. Fifthly, Xavier students could attend a College of Advanced

(101) At the request of the Xavier Governing Council, a committee of 3 Xavier staff members produced a document in June, 1974, entitled An Enquiry into Admitting Lay Students into Xavier Teachers' College, Christian Brothers' Provincialate, Indooroopilly. It listed likely benefits and disadvantages of having lay students and quoted affirmative and negative opinions. With 38 students in residence at Xavier in 1974 and Commonwealth Government funding in a doubtful position, the committee advocated a policy of no change.

In October, 1974, the committee prepared a statement on What should be the Participation of the Province in a Proposed Catholic Teachers' College?, Christian Brothers' Provincialate, Indooroopilly. Regarding Xavier College, the statement included two positions. Firstly, if numbers remained approximately at the 1974 level, then the students should continue their courses. Secondly, if the number were considerably reduced, then the matter of participation should be reconsidered.

In 1977, student numbers at Xavier were 22, and were to be fewer in 1978. Brother J. H. Wright, the Xavier Principal, recommended that the question of lay students at Xavier be considered carefully.

Education in Brisbane for its Diploma of Teaching Course, with additional lectures in Divinity, Catechetics and Spiritual Development being provided at Xavier College. The difficulty was in securing entry for all Xavier students, as the quota system was elevating the entry standard. Several additional issues were relevant. If the Christian Brothers were to continue with a small number of students at Xavier College, it was more than likely that the College would forfeit recognition by the Board of Teacher Education. If lay students were invited to Xavier College to increase the students, Xavier College would be virtually acting in direct competition with McAuley College. St. Leo's College, Box Hill, Melbourne had a cut-off limit of 31 students imposed on it in 1977, and had 10 vacant positions. It would continue in its existing form in 1978, but would exclude the Novitiate year in 1979 and following. The Commonwealth Government funding was limited at Xavier to 37 students in 1976. In 1977, "an approved level of enrolment" was discussed, with the strong possibility of a precise upper limit being imposed.(102)(103)(104)

On the 29th. August, 1978, Brother L. T. Marshall, Provincial and Chairman of the Xavier Governing Council contacted Archbishop Rush, Chairman of the McAuley College Council, after members of the Xavier Governing Council had agreed unanimously to seek affiliation with McAuley College of Teacher Education.(105)(106)(107) The term "affiliation" was used to suggest a close association or connection with McAuley College, but in a necessarily subordinate

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- (102) Letter, Senator Carrick (Commonwealth Education Minister) to Brother J. H. Wright (Principal of Xavier), 14th. October, 1976, Christian Brothers' Provincialate, Indooroopilly.
- (103) Letter, Senator Carrick (Commonwealth Education Minister) to Brother J. H. Wright (Principal of Xavier), 10th. June, 1977, Christian Brothers' Provincialate, Indooroopilly.
- (104) Wright, J. H. (Brother) Xavier Teachers' College Academic Report for Members of the Provincial Chapter, 1977, pages 10–11, Christian Brothers' Provincialate, Indooroopilly.
- (105) Major decisions affecting the future of Xavier College were delayed by the selection in Rome of a new Provincial Council for the St. Francis Xavier Province, which would form the base of the Xavier Governing Council. The 1977 Chairman of the Xavier Governing Council, Brother F. R. Hickey, was elected by the General Chapter to be an Assistant to the Superior-General of the Christian Brothers at Via della Maglianella in Rome for six years. The urgency of a decision on Xavier was to inform the next group of postulants of the future. Wright, J. H. (Brother) "Xavier Teachers' College", Phoenix, Journal of the Confederation of Teacher Educators of Queensland, Volume I, Number 2, February, 1978, page 70.
- (106) A Review of Events dealing with Xavier Teachers' College Diploma Accreditation, (author unknown), February, 1978, Christian Brothers' Provincialate, Indooroopilly.
- (107) From the comments in Letter, Mr. Shogren (Executive Officer, Queensland Board of Teacher Education) to Brother J. H. Wright (Principal of Xavier), 12th. December, 1977, Christian Brothers' Provincialate, Indooroopilly, it appeared that the Board of Teacher Education was fully aware of the proposed affiliation of Xavier with McAuley.

or dependent position. To expedite matters, a meeting was proposed. To clarify the Xavier position, Brother L. T. Marshall expressed several major and minor areas of concern. The major problems concerned the decision regarding entry of Xavier students to McAuley College be controlled by the Xavier Governing Council; a position on the McAuley Council be given to a nominee of the Xavier Governing Council; and some alternative subjects be permitted to Xavier students for serious reasons, such as where Divinity subjects had already been completed in the Postulancy or the Novitiate, and where there was excessive emphasis on Infancy or Early Primary Teaching for Xavier students; and that the majority of practice teaching be undertaken in Christian Brothers' schools. The minor problems concerned students of Xavier being granted a Diploma of Teaching from Xavier Teachers' College affiliated to McAuley College of Teacher Education; and the settlement of satisfactory financial arrangements. Brother L. T. Marshall also hoped that a Christian Brother, or Brothers, would be available to apply for lecturing positions at the McAuley College, and that a Brother would have a position on the Board of Studies at McAuley College.(108) A meeting of representatives of the Xavier Governing Council with representatives of the McAuley Council was conducted at McAuley College on the 18th. September, 1978. Xavier was represented by Brother L. V. Larkin, Deputy Provincial, Brother J. H. Wright, Principal of Xavier, and Brother N. C. Langan, Provincial Consultor, while McAuley was represented by Sister Patricia Nolan, Principal of McAuley, Mr. B. Kelleher, Registrar at McAuley, Mr. D. Flynn, McAuley Council member, and Mr. R. Hardingham, Deputy Principal of McAuley College. Regarding entrance requirements to McAuley, the Xavier representatives indicated they would like to keep their own entrance requirements which included a Tertiary Entrance Score of 810. McAuley required a Tertiary Entrance Score of 830 at least from Grade 12 students, and had never accepted any student below 830. It was indicated that mature age students, that is, students who had been earning their own living for 2 years, were given special consideration in terms of adult matriculation standards. It was acceptable to the Xavier representatives that if Xavier students were accepted as a special exception with provisional enrolment, their continuance in the Year I course would be determined by their performance in Semester I as determined by the Assessment

(108) Letter, Brother L. T. Marshall (Provincial, and Chairman of Xavier College Governing Council) to Archbishop Rush (Chairman of McAuley College Council), 29th. August, 1978, Christian Brothers' Provincialate, Indooroopilly.

Committee and the internal McAuley College Board. It would be possible for Semester I of Year I to be taken, then Semester II of Year I to be taken up again after a break of 12 months, although it was conceded there might be some changes in the course in this period. It would not be possible for a student to undertake a half-semester of work. Regarding the position of a nominee of the Xavier Governing Council on the McAuley Council, the Christian Brothers were invited to forward the name of their nominee to the McAuley Council for consideration at its next meeting on the 3rd. October, 1978. Regarding alternative subjects for Xavier students at McAuley, it was stressed that McAuley College electives were offered in Year III, and that Sisters attending McAuley studied the complete course, including divinity and religious education. It was also acceptable to the Xavier representatives that Early Childhood Education be changed from a 2 Semester course of 4 hours per week to a 1 Semester course of 3 hours per week. Regarding teaching practice, Xavier students were permitted to undertake a large proportion of their practice teaching in Christian Brothers' schools under the supervision of McAuley lecturers. It was suggested that some of the practice teaching of Xavier students be undertaken in Grades 1 to 4 inclusive, and also in the lower secondary grades to assist in understanding the problems of student transition from primary to secondary grades. The question of what was entailed in affiliating Xavier with McAuley was not clarified to the satisfaction of either party, and was referred to the Board of Teacher Education. Regarding the financial arrangements, it was noted that McAuley was receiving the maximum grant of \$1,400 per annum for each student, whereas Xavier was receiving only \$1,000 per annum for each student. Brother J. H. Wright, the Xavier Principal, contacted the Commonwealth Education Minister, Senator J. L. Carrick, requesting that this grant be increased to the maximum of \$1,400 per annum in the event of affiliation with McAuley. It was noted that Xavier students received Tertiary Education Assistance Scheme (TEAS) allowance, with payment at the highest level in Year III as independent students. The Catholic Education Office financed the administration of McAuley College with \$200,000 per annum, and consequently, the Brothers were not expected to pay any more for their students than the Commonwealth grant, as the Sisters paid only this amount. It was agreed that there would be no problem about the number of Xavier students applying to McAuley College in 1979, as about 6 to 10 Year I students and 5 Year II students were anticipated. The situation of the 2 Year III students was not finalised. A decision as to whether these 2 Year II students would attend McAuley for any or all

of their 1979 courses was to be made at a later stage.(109)(110) The 1978 class was the eighth to complete their teacher education at Xavier, bringing the total number of graduates from the College to 92.

THE STUDENT INTAKE AND GRADUATES OF XAVIER COLLEGE FROM 1969 TO 1978

Year	Students Intake (Year I)	Students Graduating with Diploma of Teaching (and additional qualifications)	Year of Graduation
1969	—	14	1971
1970	27	17	1972
1971	10	7	1973
1972	9	4 (1 also with A.T.C.L. Speech)	1974 mid-1975
1973	20	15 (8 also with A.T.C.L. Speech)	1975
1974	12	12 (2 also with A.T.C.L. Speech)	1976
1975	11	10	1977
1976	10	8	1978
1977	2	2	1979
1978	5	—	
Total	106	92	
Average	11.8	9.2	

(111)

A more accurate figure for averages may be assessed for the five years from 1970 to 1974, containing both intake and exit groups. The average intake was 15.6, the average graduating rate was 11.6, with a 25.6 per cent resignation or terminating rate. The only pattern that emerged from the intake figures was one of wide fluctuations, although for five of the years the figure was quite close to 11 students. In 1978, Brother L. T. Marshall announced that, commencing in 1979, the Christian Brothers would receive their teacher education at McAuley College of Teacher Education, Dutton Park, Brisbane, which was an Archdiocesan College.

(109) Minutes, Representatives of McAuley College Council and Xavier College Governing Council at McAuley College, 18th. September, 1978, Christian Brothers' Provincialate, Indooroopilly.

(110) Minutes, Council for McAuley College of Teacher Education, 3rd. October, 1978, Brisbane Catholic Education Office.

(111) Xavier Teachers' College – Student Register, 23rd. January, 1971 to February, 1978, Christian Brothers' Provincialate, Indooroopilly.

“Circumstances would not allow the Brothers to continue their own training programme. The new move . . . would broaden the professional preparation of the trainees.”(112)

In a new pattern of apostolic preparation, young recruits entering the Christian Brothers in Queensland would spend 1 year as postulants. During this period, those who were to undertake teacher education would undertake their first year of study at McAuley College, while residing at Holland Park. The following year would be spent at the canonical Novitiate at Helidon. After first profession of religious vows, the Brothers would return to complete 2 further years of teacher education at McAuley, while residing at Xavier.

The history of Xavier College from the beginning was marked by the inevitable intervention of the Board of Teacher Education, the imposition of its recommendations that could not possibly or realistically be implemented, and ultimately the closure and affiliation with McAuley College. The inadequacy or non-existence of long-term planning and comparative analysis was obvious with the Christian Brothers in Queensland – they failed to “transfer” the proven and appropriate aspects of the Strathfield course to Queensland and modify them to accommodate the local conditions; they failed to establish a workable and integrated governing body composed of prominent religious and lay educators to administer all aspects of the College; they failed to consider the training of lay male students to bolster the student numbers; and they failed to appoint full-time lecturers from among the Brothers and the laity with appropriate qualifications and experience to ensure that standards were maintained.

(112) Catholic Leader, 31st. December, 1978.

THE STATE TEACHERS' COLLEGE TRAINING OF LAY TEACHERS

Prior to male and female lay teachers being accepted into McAuley College in 1973, the majority of lay teachers in the Sisters of Mercy and Christian Brothers' primary schools received their teacher training at the State Teachers' Colleges at Kelvin Grove, Kedron Park, Townsville and Mt. Gravatt. These Colleges, together with those established in Toowoomba and Rockhampton in 1972, continued to provide lay teachers to the Catholic primary schools in the late 1970's.

THE TEACHER TRAINING BACKGROUNDS OF RELIGIOUS AND LAY TEACHERS

IN QUEENSLAND'S CATHOLIC PRIMARY SCHOOLS IN 1979

Year	Teachers in Catholic primary schools	Teacher Training undertaken in Catholic Teachers' Colleges – either locally, interstate, or overseas	Percentage of the Total	Teacher Training undertaken in State Teachers' Colleges – either locally, interstate, or overseas	Percentage of the Total
1979	Religious	513	26	–	–
	Lay	248	13	1,197	61

(113)(114)

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- (113) Submission, McAuley College to the Queensland Board of Advanced Education, for the Graduate Diploma of Educational Studies/Religious Education, 1979, page 7.
- (114) The large number of lay teachers in the Catholic system by 1979 had originated because of the declining number of religious teachers and the response of all religious orders to increases in student numbers. The Sisters of Mercy and the Christian Brothers had responded to the 22 per cent increase in students in their primary schools from 1957 by employing more lay teachers. For example, St. Columban's Christian Brothers' school at Albion in 1966 employed 12 lay teachers – 4 in the primary school and 8 in the secondary school. St. Columban's Christian Brothers' College, Albion, Annual Magazine, 1966, page 7. The school never had less than 5 lay primary teachers from 1967 to 1975. St. Columban's Christian Brothers' College, Albion, Annual Magazines, 1967 to 1975. This recruitment of lay teachers on a large scale by the Sisters of Mercy and the Christian Brothers reduced the teacher/student ratios from 1:39 in 1957 to 1:31 in 1965. State Inspectors' Reports, 1954–1963; 1964–1971, Sisters of Mercy Archives, Bardon. State Inspectors' Reports, 1932–1971, Christian Brothers' Provincialate, Indooroopilly. From 1957 to 1972, with the approval of the Catholic hierarchy, the Sisters of Mercy also employed 43 untrained Catholic married females as lay teachers in their primary schools. State Inspectors' Reports, 1954–1963; 1964–1971, Sisters of Mercy Archives, Bardon. This was also confirmed by Sister Mary Julius of the Sisters of Mercy and Principal of McAuley College from 1956 to 1976 in a personal interview in February, 1979. Untrained Catholics or non-Catholics were not employed as lay teachers in the Christian Brothers' schools in this period. State Inspectors' Reports, 1932–1971, Christian Brothers' Provincialate, Indooroopilly.

The Kelvin Grove Teachers' College course in 1956 consisted of Senior and Junior student teachers undertaking the pre-1945 syllabus, with the latter spending the first 2 years in secondary school, and the final year at College. The number of graduates from Kelvin Grove in 1957 was a record – and the numbers for 1958 and 1959 were even higher – and overcame the teacher shortage in both State and non-State primary schools.

PRIMARY TEACHERS IN TRAINING AT KELVIN GROVE TEACHERS' COLLEGE IN 1957

Students	First Year	Second Year	Total
Juniors at the Kelvin Grove Teachers' College	188	136	324
Juniors in secondary schools	756	712	1,468
Seniors at the Kelvin Grove Teachers' College	507	–	507
Adults	77	–	77
Total			2,376

(115)

This improved situation prompted Mr. H. G. Watkin, the Queensland Director of Education, to replace the emergency primary teacher training schemes adopted after 1948 with the reintroduction of the former 2 year training scheme, with the minimum entry requirement being a Senior pass. Kelvin Grove College responded to the improved situation by failing 38 incompetent student teachers in 1957 and 103 in 1958, eliminating Junior admissions to the College after 1958, and considerably reducing the number of recruits to the adult course in 1959.(116)

Mr. J. C. Pizzey, the Queensland Minister of Education, was determined to capitalise on this momentum.

“Appreciative of the fundamental importance of teacher training we are resolved that a second Teachers' College should be opened.”(117)

The Queensland Government established the new Teachers' College at Kedron Park.

“ . . . for the first time in the history of Queensland our young people will study in buildings specifically designed for the purpose

(115) Queensland Parliamentary Papers, 1959–1960, Volume I, page 609.

(116) Queensland Parliamentary Papers, 1958–1959, Volume I, page 620.

(117) Ibid., page 619.

of training . . . After this year (1959) there will be no further Junior students (except for the teacher training for Domestic Science student teachers) and the 2 year basic Senior course will be restored as from 1961.”(118)

From January, 1959, Mr. Pizzey indicated that suitable passes in 4 Senior subjects was to be the minimum requirement to Kelvin Grove and Kedron Park Teachers’ Colleges.(119) In 1960, the primary teacher training at Kelvin Grove was described as being of 4 years duration, with the students spending the first 2 years in secondary school and 2 years at the College undertaking the newly adopted 1945–1948 syllabus.

PRIMARY TEACHERS IN TRAINING AT THE STATE TEACHERS’ COLLEGES IN 1960

Students	First Year	Second Year	Total
Juniors in secondary schools	578	457	1,035
Seniors at the Kelvin Grove Teachers’ College	976	—	976
Total			2,011

(120)

Despite the confidence expressed by Mr. Watkin

“ . . . as a result of these developments (the establishment of the Kedron Park Teachers’ College and the increase in student teachers) it is expected that the position with regard to the supply of teachers (in State and non-State schools) will stabilise in 1963, when the first group of 2 year trained students will take up duty in the schools,”(121)

these gains were countered by the primary school population continuing to increase.(122) In 1962, the student teacher numbers at Kelvin Grove and Kedron declined to 995, with the elimination of the Junior student teacher scheme. This was aggravated by only 262 teachers graduating in 1962, with the training course being lengthened. After 1963, Kedron Park concentrated on primary teacher training, while Kelvin Grove maintained both primary and secondary teacher training.

(118) Courier Mail, 5th. August, 1959.

(119) Queensland Parliamentary Papers, 1960–1961, Volume I, page 679.

(120) Queensland Parliamentary Papers, 1961–1962, Volume I, page 560.

(121) Ibid., page 555.

(122) Even McAuley College had 10 religious teachers with 2 years training ready to graduate in 1963.

Memo, (author unknown), McAuley Teachers’ College, 1967, Sisters of Mercy Archives, Bardon.

In 1964, the Director-General of Education, Mr. G. K. Murphy, extended in-service training courses to State and non-State school teachers; encouraged a reduction in teacher/student ratios; modernised schools; revised the primary school curriculum; and experimented with new teaching methods that catered for individual differences. In 1964, the minimum entry requirement to the State Teachers' Colleges became passes in 5 Senior subjects. This had originally been recommended in 1941, reaffirmed in 1944, but never implemented because of the pressure of increasing student numbers in State and non-State primary schools.(123) In 1965, Mr. Pizzey stressed that the primary teacher training course would be increased in the immediate future to 3 years and that more teachers would be required.(124) To overcome any teacher shortages that would inevitably arise, Mr. Pizzey recommended to both State and non-State schools that a list of qualified teachers be compiled who could be summoned for employment in the schools; that qualified married female teachers should be encouraged to return to teaching; and that untrained University graduates should be employed.(125) Mr. Pizzey went a stage further by providing additional primary student teacher scholarships; allocating \$320,000 for improvements to Kedron Park Teachers' College and the purchase of land at Townsville and Mt. Gravatt for the establishment of new Teachers' Colleges; and providing for additional relieving teachers in State primary schools. By the conclusion of 1967, Mr. Pizzey had 1,734 Senior student teachers undertaking primary teacher training at Kelvin Grove and Kedron Park.(126)(127)

(123) Queensland Parliamentary Papers, 1965, Volume I, page 621.

(124) Courier Mail, 31st. August, 1965.

(125) Courier Mail, 3rd. August, 1966.

(126) Queensland Parliamentary Papers, 1968, Volume I, page 638.

(127) Except for a temporary reversal in 1967, the Queensland Government was able to reduce the class sizes and the student/teacher numbers in the late 1960's.

THE CLASS SIZES IN STATE AND NON-STATE PRIMARY SCHOOLS IN
QUEENSLAND FROM 1965 TO 1969

Class Size	1965	1966	1967	1968	1969
More than 50	1.4%	1.2%	0.7%	0.1%	—
41 to 50	32.0%	30.3%	28.1%	11.4%	7.3%
36 to 40	32.1%	32.1%	34.6%	32.2%	26.1%
Less than 35	34.5%	36.4%	36.6%	56.3%	66.6%

Queensland Parliamentary Papers, 1970–1971, Volume I, page 690.

In 1969, significant changes occurred in the State Teachers' Colleges.(128) The large proportion of female student teachers forced the Queensland Education Department to lower the entry requirements for males to the Colleges. The Colleges altered their methods for selecting Art and Music student teachers, and they no longer applied directly for these courses, but applied to be primary student teachers and then sought selection to the specialist courses. The same system was applied to Physical Education in 1972. Applicants for Music teaching had to be of the Australian Music Examiners Board Level VI standard before selection, and studied Voice Training, Repertoire, Accompaniment, Conducting, Transposition, Harmony and the History of Music, with 2 week block practice teaching periods. The teacher training course was reorganised and more electives included. The introduction of the 3 year Diploma of Primary Teaching course in 1969 paved the way for a nationally recognised qualification for Queensland State teachers by elevating the course to the standard already introduced in some other Australian States; offered the opportunity to develop teachers of greater knowledge and skill; and made it possible for students to select courses to satisfy their individual requirements and interests. The new course was marked by several significant differences from previous courses. Each Teachers' College developed its own course, although there was general consultation and agreement on main trends and levels. The course had a core of education studies to be undertaken by all students; basic common courses in the arts, science, and language; a broad range of studies in second and third years from which students could elect their own pattern of higher studies, provided that some prescriptions about

(128) These changes had to overcome prevailing unprogressive official attitudes. In June, 1966, Mr. A. C. Growder, a lecturer and eventually Principal at the Kelvin Grove Teachers' College from 1967 to 1973, indicated that the State Teachers' Colleges were concentrating their teacher education in four directions. Firstly, they were reacquainting the students with the structure and content of the primary school syllabus.

"It was a very common complaint . . . from practising school teachers and Head Teachers of student ignorance of basic requirements of a primary school course."

Queensland Teachers' Journal, June, 1966, page 154.

Secondly, they were broadening the students' background knowledge so that they would know more than they taught. Thirdly, they were instructing students in teaching techniques. Finally, they were providing practice teaching.

Ibid., page 153.

In 1966, both Mr. Growder and the Queensland Teachers' Union opposed the extension of the Teachers' College courses from 2 to 3 years, as recommended by the 1965 Martin Report and the Australian Teachers' Federation, on the grounds that teacher competency was more important than additional academic and less professional training. The irony was that the transition from the 2 year Certificate course to the 3 year Diploma course was actually undertaken during Mr. Growder's term as Principal.

range of studies were satisfied. One study was to be undertaken in depth through all 3 years, and optional studies were offered in both education studies and liberal arts. Whereas previously practice teaching was undertaken on 1 day per week by all students, changes were made which increased the amount of practice teaching, increased the student teacher/student contact, and improved the competence of the student teachers. First year student teachers were allocated 1 day per week for the observation of teaching and micro-teaching, while second year student teachers were allocated 3 sessions of 2 weeks full-time teaching with 1 week at the end of the year. The course programme provided for a timetable with periods each day not scheduled for classes, which replaced the former College day of 9.00 a.m. to 3.30 p.m.

THE 3 YEAR DIPLOMA OF PRIMARY TEACHING COURSE IN THE STATE

TEACHERS' COLLEGES

	Education (Foundations of Teaching)	General Studies	Professional Studies (Principles, Curriculum, Techniques)
Year I	General Psychology, General Principles and Practices of Teaching	English, Mathematics, History, Music, Speech, General Science, Geography, Art and Craft	Curriculum and Method in Mathematics in Grades I and II
Year II	Educational Psychology (Child Development), Philosophical and Historical Foundations of Teaching	2 electives from the Humanities, Social Sciences, Fine Arts, Physical Sciences, Mathematics	Technique and Curriculum in most subject areas of the infant and primary school
Year III	Educational Psychology (Practical Outcomes of Learning Theory in the Classroom), Sociological Foundations of Teaching	2 electives (1 had to be from Year II electives)	2 electives from Infant Education, Physical Education, Modern Developments in the Primary School, Comparative Education, Measurement in Education, Teaching of A-Typical children, School Library work, and Child Drama

(129)

The Townsville Teachers' College opened on the 31st. January, 1969, costing \$3 million, and had 130 female students and 70 males. Although its training programme was the same as that adopted at Kelvin Grove and Kedron Park, its assessment was progressive rather than by annual examinations, while its year was divided into 3 semesters.(130) It was the first residential Teachers' College in North Queensland and could accommodate 40 males and 40 females.(131) Mt. Gravatt Teachers' College opened on the 20th. April, 1969, although 500 students had already begun their training in January. These included 200 first year and 200 second year primary student teachers. The first stage of the College cost \$1.5 million, while the final stages were estimated at \$3 million.(132) Mr. A. R. Fletcher, the Queensland Minister of Education, indicated that the first third of the 3 year primary student teachers would begin in 1969, the second in 1970, and all of the 1971 intake would be 3 year trained. These 3 year trained primary teachers proceeded to the upper scale of the promotional system without further Department of Education examinations.(133) However, primary teachers with less than 3 years training still had to be examined and attend in-service courses for promotion. This in-service training was difficult to implement because the Teachers' Colleges were preoccupied with large student numbers with Kelvin Grove having 351 male and 1,350 female students in 1968, and Kedron Park having 233 male and 692 female students. The Kelvin Grove numbers included primary and secondary student teachers.

By the late 1960's, the State Teachers' Colleges were recruiting between 16 and 20 per cent of Senior students, which prompted the Director-General of Education to state that

“ . . . it has been possible without recruiting an increased proportion of the available pool to teaching to increase greatly the actual numbers of students entering courses of teacher education.”(134)

All the State Teachers' Colleges in 1969 had a higher proportion of female students than male students.

(130) Daily Bulletin, Townsville, 31st. January, 1969.

(131) Daily Bulletin, Townsville, 13th. February, 1969.

(132) Courier Mail, 21st. February, 1969.

(133) Queensland Parliamentary Papers, 1969–1970, Volume I, pages 700–701.

(134) Queensland Parliamentary Papers, 1970–1971, Volume I, page 690.

THE NUMBER OF PRIMARY AND SECONDARY STUDENT TEACHERS AT STATETEACHERS' COLLEGES IN 1969

Teachers' College	Male	Female	Total
Kelvin Grove	261	1,096	1,357
Kedron Park	208	643	851
Mt. Gravatt	114	346	460
Townsville	70	132	202
Total			2,870

(135)

THE COURSES AND NUMBER OF PRIMARY STUDENT TEACHERS IN STATETEACHERS' COLLEGES IN 1969

Course	Students
2 Year Primary	1,786
3 Year Primary, Year I	377
1 Year Primary	86
Total	2,249

(136)

In 1970, the State Teachers' Colleges increased their primary student teacher intake, with 776 at Kedron Park, 705 at Mt. Gravatt, 370 at Townsville and 1,235 at Kelvin Grove. Although the Mt. Gravatt and Kelvin Grove figures included secondary student teachers, these totalled only 738 compared to 2,348 primary student teachers.(137)

(135) Ibid., page 686.

(136) Ibid., page 699.

(137) Queensland Parliamentary Papers, 1971, Volume I, pages 733–734.

THE PRIMARY STUDENT TEACHERS AT STATE TEACHERS' COLLEGES IN 1970

	Males	Females	Total
Those intended for State schools			
2 Year Course			
Year I	124	394	518
Year II	143	569	712
3 Year Course			
Year I	219	523	742
Year II	143	210	353
Those intended for non-State schools	4	19	23

(138)(139)

Prior to 1970, the lecturer/student ratios at the State Colleges remained totally unbalanced. There were only 75 male lecturers and 50 female lecturers in 1967, 112 male lecturers and 64 female lecturers in 1969, and only 213 lecturers in 1970.(140) These 213 lecturers had 2,348 primary student teachers and 738 secondary student teachers to teach and supervise, with heavy lecture timetables, additional extra-curricular activities, sub-standard facilities and equipment, no sabbatical leave, and inadequate financial remuneration. Although the College Principals earned the same as a Reader or Associate Professor at the Queensland University, College Department Heads earned less than a Senior Lecturer at the Queensland University, while the College lecturers worked for longer periods and earned less than their counterparts in other Australian States. These conditions resulted in many College lecturers resigning to accept University positions.

(138) The Christian Brothers employed 17 lay teacher graduates from the State Teachers' Colleges in 1970 who were originally intended for State primary schools. They all had two things in common – they were Catholic and they were “Old Boys” of the Christian Brothers' schools.

Returns, 1970, Christian Brothers' Schools, Queensland, Christian Brothers' Provincialate, Indooroopilly.

No information was available as to the number of primary teacher graduates from the State Teachers' Colleges who were employed by the Sisters of Mercy in 1970.

(139) Report of the Committee appointed to Review Teacher Education in Relation to the Needs and Resources of Queensland and to make Recommendations on the Future Development of Teacher Education, Teacher Education in Queensland, (Chairman, Mr. G. K. Murphy), 1971, page 13.

(140) Queensland Parliamentary Papers, 1970–1971, pages 686–692.

THE REMUNERATION AND WORKLOADS OF LECTURERS IN AUSTRALIAN STATE

TEACHERS' COLLEGES IN 1960 – £

Position	New South Wales	Queensland	South Australia	Victoria	Western Australia
Principal	3,293 to 3,394	2,980 to 3,050	2,650 to 2,870	2,051 to 3,266	2,605 to 3,129
Vice-Principal	2,934	2,175 to 2,250	2,480 to 2,540	2,756	2,576 to 2,672
Lecturers	<u>Division 1</u> <u>Grade 1A</u> 2,813 (Male) <u>Grade 1B</u> 2,554 (Male) 2,443 (Female) <u>Division 2</u> 2,254 (Male) 2,143 (Female)	<u>Grade 1</u> 1,985 to 2,000 (Male) 1,780 to 1,885 (Female) <u>Grade 2</u> 1,670 to 1,940 <u>Grade 3</u> 1,615 to 1,875	<u>Senior</u> 2,230 to 2,380 (Male) 2,007 to 2,088 (Female)	<u>Grade 1</u> 2,401 to 2,551 (Male) <u>Grade 2</u> 2,341 (Male) <u>Grade 3</u> 1,951 to 2,221 (Male)	<u>Senior</u> 2,330 to 2,462 (Male) 2,097 to 2,229 (Female)
Average Lecture Load	15 hours and supervision	19 hours and supervision	15 hours and supervision	14 hours and supervision	16 hours and supervision

(141)

It was significant that female College lecturers earned less than male lecturers for undertaking similar workloads in all Australian States.(142) The Queensland State Education Department selected College lecturers from the State primary and secondary schools, and, as the Public Service restrictions limited the availability of teachers with post-graduate tertiary qualifications, there were only a very few lecturers who were highly qualified. Promotion for lecturers was based on the length of teaching experience, and not on academic or professional expertise. These undesirable aspects changed dramatically with the opening of the new State Teachers' Colleges in Toowoomba (the Darling Downs College of Advanced Education) and Rockhampton (the Capricornia College of Advanced Education) in 1972. The Department began to appoint lecturers

(141) Turner, I. S. "Teachers' Colleges, Universities and Governments in Australia", Australian Journal of Science, Volume 24, Number 4, October, 1961, page 169.

(142) The proportion of male to female College lecturers was opposite the sex ratios in the teaching profession, and reflected the difficulties females experienced in gaining promotion.

from outside the Department, and emphasised higher academic or professional qualifications as well as skill. The increase in lecturers resulted in a new structure being evolved with the appointment of senior lecturers. This provided an additional reason for lecturers to seek higher qualifications, as these were frequently made a prerequisite for promotion. When the Teachers' Colleges became autonomous, their courses were assessed for registration at a national level, and one aspect of this assessment was the quality of lecturers and their suitability to teach the course for which they were intended. This was intensified as Graduate Diploma and Degree courses entered the programme. The Colleges consequently recruited lecturers with proven teaching success, appropriate higher qualifications, and experience outside the local education system. These were sought on the assumption that they would produce lecturers who could raise the level of scholarship in the Colleges, and widen the horizons of students. In general, this assumption was justified.

From 1957, there was a determined effort by the Queensland Government to improve primary teacher education in Queensland. Positive gains were made by allocating finance to establish 5 new Colleges to supplement Kelvin Grove College which had its facilities upgraded; by extending the College course from 2 to 3 years; by improving and reorganising content; by raising the educational entry requirements; and by employing quality and experienced lecturers under improved working and financial conditions. Overshadowing this progress was the refusal by the Queensland Government to sacrifice any of these gains for the mere expediency of overcoming teacher shortages.

COMMONWEALTH AND QUEENSLAND GOVERNMENT INVOLVEMENT IN
PRIMARY TEACHER EDUCATION

For the first time in Queensland, there emerged in 1957, a combination of State Education Minister and Director-General of Education, who were determined to pursue reform in education.(143) This combination contrasted strongly with incompetent Ministers and capable Directors, or capable Ministers and incompetent Directors, or incompetent Ministers and Directors, which had all existed in previous administrations. The emergence of Mr. J. C. Pizzey as Education Minister in Premier Nicklin's first Country Party-Liberal Government in 1957 and Mr. H. G. Watkin as Director-General of Education occurred when educators and the general public were demanding educational reform and the Queensland Government was prepared to allocate finance to implement these reforms.(144)(145)(146) The successors to Mr. Pizzey and Mr.

(143) The negative educational efforts of the Labor Governments had continued into the 1950's. The Labor Government permitted the estimates of the State Education Department to be debated in the Queensland Parliament in 1956 for the first time in 6 years; failed to raise the school-leaving age; failed to provide sufficient teachers; reintroduced the Junior as the entry to teacher training as an emergency measure; continued the Scholarship Examination; limited secondary education mainly to scholarship holders; failed to construct an adequate Teachers' College; failed to consolidate small schools; failed to attract parents into the educational system; ignored public criticism of its efforts and the growing awareness of education as a political issue; and only moderately increased educational expenditure. In 1952, Labor established only the first suburban secondary school since 1924, and between 1953 and 1957, established only 15 new State secondary schools and only 20 new State secondary "tops". From 1950 to 1957, Labor increased the number of State teachers from 5,739 to 7,637, but they failed to counter the increase in State school enrolments from 43,239 to 63,510. Labor expenditure on education increased from £ 4.6 million in 1952 to only £11.9 million in 1957.

Lawry, J. R. "Education", Murphy, D. J., Joyce, R. B. and Hughes, C. A. (eds.) Labor in Power – The Labor Party and Governments in Queensland, 1915 – 1957, University of Queensland, 1980, pages 363–364.

(144) In the 1980 interview, Sister Mary Julius extended this issue of influential and capable political and public service personalities to include the efforts of Professor G. W. Bassett and Dr. R. Goodman of the University of Queensland's Faculty of Education in developing Catholic primary teacher education in Queensland.

(145) Mr. Pizzey had demonstrated his contempt for the Labor Government's ineptitude in education as early as 1951.

"We find no fault with what they have done but we do complain that it is little enough in comparison with what they have not done."

Queensland Parliamentary Debates, 201, 28th. August, 1951, pages 1034–1035.

(146) Mr. Pizzey was well qualified educationally for the Education portfolio. His family had a teaching background, and he began as a pupil-teacher, finally teaching in several country secondary schools. He had completed a Bachelor of Arts and a Diploma of Education from the University of Queensland. Politically, he was a senior member of the Country Party, having been the Member for Isis since 1950. As Deputy Leader of the Country Party, he gained third ranking, and because of his educational background and experience, he was allocated the Education portfolio, which was promoted from eleventh to third in Cabinet status. As a senior Minister, Mr. Pizzey was in a position to influence the Government. As a man who knew education and teacher education from inside, he was an informed influence. The period of expanding facilities at Kelvin Grove Teachers' College occurred under his influence.

Watkin generally enjoyed careers marked by alternating periods of activity and quiescence, depending on their enthusiasm. Mr. Pizzey was appointed Premier late in 1967 following Mr. Nicklin's retirement due to ill-health. Mr. A. R. Fletcher replaced Pizzey as Education Minister. (147) Mr. G. K. Murphy replaced Watkin as Director-General of Education in 1964 following his retirement. (148) Mr. Murphy's new Deputy Director-General was Mr. G. J. Black, who was responsible for the supervision of primary teacher education in Queensland. (149) Mr. A. E. Guymer was Director-General of Education from 1971 to 1976. (150) He was Chairman of the Board of Teacher Education from June, 1971 to June, 1979.

“Under his guidance, the Board established a unique role in Australia of supporting teaching as a profession by combining the registration of teachers with the continuing review of teacher education.” (151)

This diversification among Queensland's decision-makers contributed largely to the progress in primary teacher education, which occurred in the 1960's and 1970's. The same commitment to education was not evident among the Commonwealth Government's decision-makers in the same period.

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- (147) Mr. Fletcher was born at Pittsworth on the Darling Downs in 1907 and operated a beef cattle and grain property near Oakey. He was educated at Scot's College in Warwick. Before entering Parliament, he was Shire Chairman at Pittsworth and was elected Member for Cunningham in 1953. By 1957, he had become Speaker of the House, a position he occupied until 1960 when he became Lands Minister. There was no record of Mr. Fletcher having made speeches about education to the Parliament prior to 1967.
- (148) Mr. Murphy's academic qualifications included a Bachelor of Arts and a Bachelor of Education from the University of Queensland. His primary education was undertaken in rural schools in Memerambi and Wooroolin in the South Burnett, while his secondary education was completed at the Maryborough Grammar School. In 1924, he gained a scholarship to the Brisbane Teachers' College. He taught until 1935. From 1935 to 1945, he was a lecturer at the Brisbane Teachers' College. War service interrupted this College lecturing. Between 1949 and 1952, he was the Regional Director at Townsville, becoming Director of Primary Education, and finally Deputy Director-General of Education in 1958.
- (149) Mr. G. J. Black had a Bachelor of Arts and a Bachelor of Education from the University of Queensland, and began teaching at Inglewood in 1925. In 1938, he was appointed to the Queensland Agricultural High School and College at Lawes. In 1949, he became the Assistant Director of Secondary Education. From 1951 to 1954, he was Principal of the Warwick State High School, followed by the Brisbane Industrial State High School. In 1957, he became Director of Secondary Education.
- (150) Mr. A. E. Guymer had a Bachelor of Arts and an Associate of Education. Having completed his teacher training in 1929, he taught in State primary and secondary schools from 1930 until 1941, when he entered active war service. After the war, he held several senior Department of Education positions and was Director of Primary Education from 1958 until he was appointed Deputy Chairman of the Public Service Board in 1969. He returned as Director-General of Education in 1971 and retired in 1976.
- (151) Board of Teacher Education, Queensland, Bulletin, June, 1979.

The Queensland Minister for Education, Mr. J. C. Pizzey, repeatedly sought Commonwealth Government financial assistance for teacher education from 1957 to 1963, but the Prime Minister, Mr. R. G. Menzies, and the Liberal Party, rejected this request on the grounds that the Commonwealth should not become involved in this area of State's rights. However, the Queensland Government was unable to provide adequate financial assistance to teacher education from 1957 to 1963. Student teacher allowances were not increased for a lengthy period, and, despite student teacher appeals in 1960, these allowances were not increased until 1965. Increases of £ 52 and £ 78 were provided to student teachers living at home and living away from home respectively, which increased their allowances to £ 312 and £ 338 in the first and second years at home, and £ 442 and £ 468 away from home. Student teachers' University of Queensland fees were reimbursed where they were applicable. No Queensland Government finance was allocated to McAuley College in this period, and its students were not eligible for these Government allowances.(152)

Although both the Commonwealth and Queensland Governments marginally increased their expenditure on tertiary education during the 1960's, the meagre amounts allocated to Teachers' Colleges prompted one observer to complain that Governments evidently regarded teaching as being unworthy of professional, graduate status.(153) In 1961, the Commonwealth Government allocated £ 1,719,000 for recurrent expenditure at the University of Queensland, while the Queensland Government's total allocation to teacher education in that same year was only £ 682,000, of which £ 558,000 was paid in student allowances, leaving £ 124,000 for expenditure on salaries and building maintenance. McAuley College was not included in these allocations. A 1959–1960 interstate comparison of State Government expenditure on the State Teachers' Colleges revealed that Queensland, excluding Tasmania, had fewer student teachers than any other Australian State except Western Australia. Its overall percentage of matriculated student teachers was reasonably high, but its expenditure on libraries, books and equipment was the lowest. The total expenditure on teacher education was only £ 73,435 above that of the lowest State, Western Australia.

(152) From 1957 to 1963, the Queensland Institute for Educational Research consistently criticised the inadequate financial assistance to teacher education by the Queensland Government.

(153) Turner, I. S. "Teachers' Colleges, Universities and Governments in Australia", *Australian Journal of Science*. Volume 24, Number 4, October, 1961, pages 161–175.

THE EXPENDITURE ON SELECTED ITEMS IN STATE TEACHERS' COLLEGES IN
AUSTRALIA FROM 1959 TO 1960 – £

Item	New South Wales	Queensland	South Australia	Victoria	Western Australia
Number of students in training	4,901	1,348	1,613	5,190	1,321
Number of Colleges	7	2	2	11	2
Percentage of matriculated students	62%	70%	62%	36%	61%
Library	6,601	3,046	23,473	10,397	1,903
Textbooks	7,169				16,554
Equipment	28,270				3,512
Travelling Costs	31,387	19,713	21,232	5,700	16,409
Student Allowances	1,189,814	558,414	672,126	1,903,637	448,653
Total Expenditure	2,617,812	681,825	892,771	2,739,444	608,390

(154)

THE SUBDIVISION OF EXPENDITURE BY THE QUEENSLAND GOVERNMENT ON
STATE TEACHERS' COLLEGES IN 1961 – £

Category	Expenditure
Administration	122
Instruction	115,907
Plant	11,818
Fixed Costs	3,030
Auxiliary Costs (representing the construction at Kedron Park)	535,852
Total	666,729

(155)

Despite this early lack of progress in the adequate financing of teacher education in Queensland, Mr. Pizzey, in 1960, appointed a Committee of Inquiry into Secondary Education in Queensland, consisting of representatives from the Queensland Education Department, the

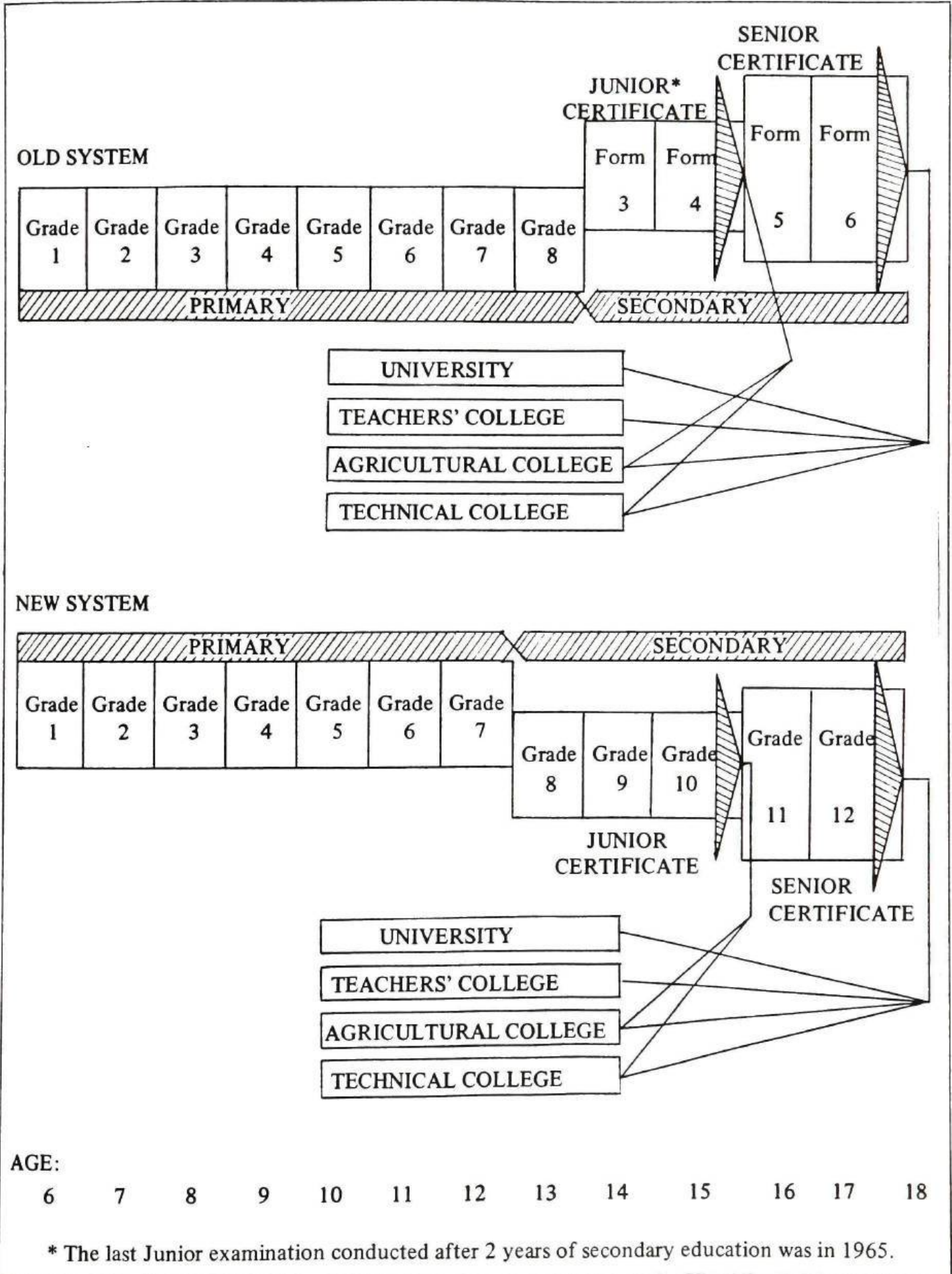
(154) *Ibid.*, page 163.

(155) *Queensland Parliamentary Papers*, 1962, Volume I, page 581.

University of Queensland, and approved schools, under the chairmanship of Mr. Watkin. The Committee's Interim Report in 1961 had significant implications for State Teachers' Colleges and McAuley College.⁽¹⁵⁶⁾ The Scholarship Examination, which divided primary and secondary education, was to be abolished in 1962. This decision was based on the principle of "secondary education for all", so that all students should proceed from primary to secondary without a qualifying examination, with cumulative record cards providing effective guidance for parents and teachers. The student transfer age from primary to secondary would become 13 years, when the average student completed Grade VII. This decision was based on educational practices in some overseas countries and in other Australian States, and on psychological and educational evidence that students at 13 years of age were ready to formally study science and foreign languages.

(156) Committee Appointed to enquire into Secondary Education in Queensland, Interim Report, Department of Education, Brisbane, 1961, pages 2–4.

A COMPARISON OF THE OLD AND THE NEW PRIMARY AND SECONDARY
EDUCATION SYSTEMS IN QUEENSLAND



The school leaving age was to be raised from 14 to 15 years in 1965, resulting in all students having 7 years of primary education, and 3 years of compulsory secondary education.

This initiative by the Queensland Government coincided with the Commonwealth Government establishing a Committee of Inquiry into the future of tertiary education in Australia in 1961. It became known as the Martin Committee after its Chairman, Mr. Leslie Martin. The Martin Report was tabled in 1964, and was a most far-reaching document on education in Australia.⁽¹⁵⁷⁾ The Martin Report divided tertiary education into three parts – university education, technological education, and teacher education – and recommended the support of all three to enable an adequate system of institutions to be established. To improve the quality of teacher education, the Martin Report recommended that additional resources, both Queensland and Commonwealth, should be devoted to the urgent task of increasing the number of teachers; the minimum entrance standard to a course of teacher education should be University entrance level; within a period of 6 or 7 years the length of the minimum course of teacher education should be increased to 3 years; teachers in all types of schools should be professionally trained; a Board of Teacher Education should be established in Queensland as a statutory body responsible for the supervision of standards of teacher education, the granting of certificates and professional degrees and the distribution of finance for more effective teacher education; Teachers' Colleges, which were within the control of the Board of Teacher Education, should be developed to the stage of autonomy; and the lecturers at all the Teachers' Colleges should be recruited through open advertisement. The Martin Report also advocated unbonded teaching scholarships, and proposed that the Commonwealth and Queensland Governments share capital

(157) When the Martin Committee advertised its terms of reference and called for submissions, the response from McAuley College was non-existent, while the response from the Catholic Teachers' Colleges throughout Australia was unrepresentative and inadequate. The strange feature or rather anomaly of the Catholic Teachers' Colleges throughout Australia was their disarray or lack of cohesion. They had so much in common, including some problems, but they remained separate units, each undertaking its functions to the best of its ability and resources. If they were to benefit from the Martin Report recommendations, they had to speak with a more audible, articulate and concerted voice. The Martin Report was largely descriptive and lacked detail on these Catholic Colleges. It could have been a more revealing document on Catholic teacher education if Committee members had been provided with information comparable with that from the State Colleges.

and recurrent expenditure on teacher education on a 1:1 and 1:1.85 basis respectively.(158)(159)
 The Martin Report recognised the part played by teacher education in Australia's investment in education, and stressed that the Commonwealth Government adopt a national perspective towards teacher education because the State Governments lacked the financial resources to educate teachers to a high enough level to benefit the national economy.

“The production of good teachers is, therefore, not only part of the function of tertiary education, but it is a contribution to the effectiveness of that phase of education. Indeed, the effectiveness of the nation's expenditure upon other types of tertiary education is likely to be reduced unless a high priority is given to the provision of the best possible facilities for the training of teachers.”(160)

Prime Minister Menzies supported the main recommendations of the Martin Report, but rejected the proposal that the Commonwealth Government finance teacher education. Menzies argued that this remained an area for State determination. However, one form of assistance was made available to the State Teachers' Colleges from 1966. The Commonwealth Government offered

(158) Committee on the Future of Tertiary Education in Australia, Tertiary Education in Australia – Report to the Australian Universities Commission, (Chairman, Mr. L. H. Martin), Melbourne, 1964–1965, Volumes I, II and III.

(159) The Martin Report had serious implications for the State Teachers' Colleges and McAuley College in five areas:

- (a) To attain autonomous status, student enrolment in a College had to be adequate, and the College atmosphere had to have a breadth of outlook, vitality as a centre of learning, and quality lecturers, that was appropriate for entry to a profession.
- (b) The reconstituted College must play a more prominent part in educational leadership among the community generally, by experimenting with new approaches in education, and in broad research. This would result in closer contact between the College and University Departments of Education.
- (c) The existing 2 year courses were overcrowded and involved either excessive class hours to compass either the range of studies commonly required or risked a superficial treatment of them.
- (d) Advertisements would presumably specify any special qualities the Council of the particular College could be seeking in applicants, and in this way the special character of the institution would be related to academic strength. It was foreseen that this regular appointment of new lecturers would undoubtedly improve the qualifications of even “intern” lecturers. With the student growth of private colleges, a greater variety of courses and options would become possible, and consequently, advertising for lecturers would be a necessity.
- (e) The details of teacher certification under the Board of Teacher Education's authority would be evolved by each State Board, which would consider the particular circumstances of each State, and the encouragement of variety in the pattern of teacher education whereby each College planned to meet its special requirements. This would greatly assist in teaching being recognised as a profession.

Mullen, I. S. “Private Teachers' Colleges and the Martin Report”, Christian Brothers' Our Studies, September, 1966, Christian Brothers' Provincialate, Indooroopilly, pages 30–34.

(160) Committee on the Future of Tertiary Education in Australia, Tertiary Education in Australia – Report to the Australian Universities Commission, (Chairman, Mr. L. H. Martin) Melbourne 1964–1965, Volume I, page 106.

grants totalling \$5 million for specific projects where existing buildings were seriously inadequate. This provision resulted in the J. C. Pizzey Building being constructed at Kelvin Grove Teachers' College in 1968 for library, art and craft facilities. The Commonwealth, on the authority of Senator J. Gorton, the Commonwealth Minister for Education, granted this assistance through Section 96 of the Constitution, but was unable to directly control the finance it granted.(161)

Following the release of the Martin Report, two prominent members of the Queensland University's Faculty of Education, and the Courier Mail, publicly demanded Queensland Government action on teacher education. Professor G. W. Bassett stated

“ . . . it may be cold comfort – but the fact that the Commonwealth is not prepared to co-operate with the States in the training of teachers leaves the State much freer to vary the proposals in the (Martin) Report.”(162)

Dr. R. D. Goodman stated

“The State Government has been hiding behind the Martin Report. Now that the Martin Report was released the Government had no excuse and should act on the matter of teacher training.”(163)

The Courier Mail stated

“Action is needed without delay to do something constructive about Queensland teacher training, now that the Commonwealth has flatly refused to have this buck passed to it . . . Teachers are the first to agree that longer training courses and wider University studies are needed here, no matter how fine past performances have been.”(164)(165)

The Queensland Government hesitated until April, 1967 before Premier J. Pizzey appointed a Committee to

“review teacher education in relation to the needs and resources of Queensland and to make recommendations on the future development of teacher education.”(166)

(161) Courier Mail, 10th. November, 1966.

(162) Courier Mail, 27th. April, 1965.

(163) Ibid.

(164) Courier Mail, 30th. April, 1965.

(165) Commonwealth financial assistance to the States actually began in 1963 in a kind of political accident when Prime Minister Menzies capitalised on the opportunity of winning a close election by dividing the Labor Party with finance to secondary school science blocks. It worked, and created unintentionally, a popular precedent. The allocation of Commonwealth resources escalated rapidly and fed the Australian community's 'edifice complex'.

Howell, M. A. “The Teaching Profession? A Personal View”, Australian College of Education Queensland Chapter Newsletter, Volume 18, Number 3, November, 1979, pages 8–9.

(166) Board of Teacher Education, Queensland, Annual Report, 1976, page 1.

The Committee consisted of the Director-General of Education and former lecturer at Kelvin Grove Teachers' College, Mr. Murphy, the Deputy Director of Education, Mr. Black, the Principals of Kelvin Grove and Kedron Park Teachers' Colleges, the Director of Special Education in the Queensland Education Department, the two Professors of Education at the Queensland University, and two representatives of the Queensland Teachers' Union. The Labor Opposition in the Queensland Legislative Assembly, led by Mr. J. Houston, M.L.A. for Bulimba, condemned the inquiry as a "gimmick", while the Courier Mail approved the terms of reference for the inquiry, but opposed the excessive number of Queensland Education Department officials on the Committee. The Liberal Party advocated that the Queensland Government remove teacher education from the control of the Queensland Education Department.(167) To divert criticism, Dr. J. C. Greenhalgh, the newly appointed Director of Teacher Education and former Principal of the Kelvin Grove Teachers' College, was appointed to the Committee. Although the Murphy Committee began work in 1967 and published its final report in 1971, it did present an interim report in 1968, recommending that the primary teacher education course should be increased from 2 to 3 years. This was one occasion when a Committee's recommendation was promptly accepted. The course was progressively introduced over 3 years from the beginning of 1969. In 1969, one-third of the intake were given 3 year scholarships and the others 2 year scholarships. In 1970, the proportion was two-thirds for 3 years and one-third for 2 years. In 1971, all students received a 3 year scholarship. In this way, a group of new appointments reached the primary schools at the beginning of every year of the transition. This eliminated the criticism which had occurred after the primary teacher education course was increased from 1 to 2 years in 1961, with the last 1 year Seniors graduating at the end of 1960, and no primary teachers graduating at the end of 1961.

According to the Murphy Report, the broad aims of teacher education should include the development of the student's personal maturity; the continuation of the student's general education; and the foundation of the student's professional education, particularly with reference to the theory and practice of education. Teacher education should aim to develop in its students

(167) Courier Mail, 19th. June, 1967.

a knowledge of student development and student needs; a knowledge of how students learn; a knowledge of the foundations on which modern education was based; a readiness to explore and evaluate new technical knowledge as it emerged; a mastery of practical skills and techniques used in teaching, including the ability to restructure knowledge along psychological lines; the development of aural, oral and written communication skills; an ability to isolate objectives and to organise the environment and classroom climate to enable these objectives to be attained; and a knowledge of the formal and informal techniques of assessing students. According to the Murphy Report, the role of pre-service teacher education was to provide and foster the environment which would assist late adolescents and young adults seeking to become teachers to develop these personal qualities which would enable them to function effectively as persons and teachers.(168)

In the preparation of teachers for State and non-State primary schools, the Murphy Report recommended that selection for teacher education courses should consider academic qualifications, personality factors, and the physical attributes of applicants; the minimum academic standard for entry to teacher education should be the successful completion of secondary education; the courses for teachers for primary schools should improve the general scholarship and cultural background of students and foster individual talents; Educational Theory and Practice should be studied in all years of the course and should be based on recent research and related in a meaningful way to curriculum and methodology; Colleges should employ a variety of teaching practice methods, differing not only in form and in organisation but also from student to teacher; critical evaluation of classroom practices should be employed to assist students in developing their techniques; and modern technological aids and micro-teaching procedures should be used to supplement standard classroom observation and practice. The Murphy Report recommended the establishment of a Board of Advanced Education, a Board of Teacher Education and Governing Councils for the Teachers' Colleges, to administer teacher education. This was to be followed by the registration of teachers according to his character and the possession of qualifications and experience. The Murphy Report also emphasised the role of State Inspectors, Colleges, Universities,

(168) Report of the Committee appointed to Review Teacher Education in Relation to the Needs and Resources of Queensland and to make Recommendations on the Future Development of Teacher Education, Teacher Education in Queensland, (Chairman, Mr. G. K. Murphy), 1971, page viii.

and other authorities such as professional associations, and in-service education, particularly with teaching, curriculum revision, school organisation and administration.(169) All aspects of the Murphy Report were implemented with varying degrees of success by the Queensland Government over an 8 year period.

This reform momentum was maintained until 1969, when the Queensland Chapter of the Australian College of Education, under the Chairmanship of Professor F. J. Olsen, of the Queensland University's Department of External Studies, submitted a Report to the Queensland Government entitled A Proposed Scheme for In-Service Education for Queensland Teachers. The Report recommended that a Director of In-Service Education or other officer of similar standing be appointed within the Education Department, with adequate staff and finance to organise, on a continuing basis, in-service education for teachers from State and non-State primary schools; that an Advisory Board, composed of representatives of the Education Department, independent schools, and Universities, be constituted to advise the Director-General on matters concerning in-service education; that a system of secondment on full pay be instituted for the purpose of undertaking in-service courses, and that entitlement to such secondment be related to years of service; that 1 or more residential in-service education institutions be established in Queensland; that a variety of in-service education courses be instituted to meet the varying needs of teachers in primary schools; and that local initiative continue to be encouraged and assisted in organising the in-service seminars of the kind being provided by a wide range of teacher organisations.(170) Only the issue relating to the organisation of in-service seminars on full pay was implemented by the Queensland Government.

In 1970, the Queensland Government implemented the Education Act Amendment Act which adopted the proposals of Dr. W. Radford, Chairman of the Australian Council for Educational Research, who had examined the public examination system in Queensland's secondary schools. This Act abolished external public examinations, which, in turn required the

(169) *Ibid.*, pages ix–xii.

(170) Report of the Queensland Chapter of the Australian College of Education, In-Service Education for Queensland Teachers, (Chairman, Professor F. J. Olsen), 14th. July, 1969, page x.

alteration of admission procedures and courses in Teachers' Colleges.(171) The Teachers' Colleges were reorganised in 1971 when the Queensland Government established the Board of Advanced Education. This Board had real power and consisted of a nominee of the Education Minister, Deputy Treasurer or his nominee, Chairman of the Board of Teacher Education or his nominee, six College representatives and two non-Department of Education officials. The functions of the Board included initiating reports and recommendations to the Education Minister on developments in advanced education, programmes for capital and recurrent expenditure by College Councils, salaries and conditions applicable to College staffs, conferring with Commonwealth Government committees on advanced and teacher education, approving College budgets, and encouraging research into advanced education.

The Board of Teacher Education was also constituted by the Queensland Government under the 1970 Education Act Amendment Act. The Board of Teacher Education consisted of a nominee of the Education Minister as Chairman, who, or whose nominee, could be on the Board of Advanced Education but not as a nominee, four representatives of teacher employers, four representatives of teacher training institutions, three practising teachers, one of whom was nominated by the Queensland Teachers' Union, an executive officer, and two of the Board's nominees. Board members were appointed by the Governor-in-Council on the 3rd. June, 1971, and the inaugural meeting of the Board was convened on the 16th. June, 1971. Brother B. J. Crawford of Xavier College, and Sister Mary Julius of McAuley College represented Catholic primary teacher education interests on this Board.(172)(173) The main functions of the Board were to keep teacher education in Queensland under continuous review and to make reports and recommendations to the Education Minister; to be responsible to the Education Minister for the registration of teachers; to be responsible for the accreditation of teacher education awards and to determine minimum requirements for such awards; and to confer and collaborate with the Board of Advanced Education on all aspects of teacher education.(174) The Board began registering

(171) The Junior External Examination for all full-time students was discontinued in 1970, and the Senior External Examination for all full-time students was discontinued in 1972.

(172) Board of Teacher Education, Queensland, Report for the period 3rd. June, 1971 to the 31st. December, 1971, page 1.

(173) Brother B. J. Crawford resigned on the 9th. December, 1973.

(174) Education Act, 1964–1974, Section 51 D, Queensland State Archives.

teachers in February, 1973 after it was decided that after an interim period of voluntary registration it would become mandatory for schools to employ only registered teachers, and that provisional registration would be offered to those teachers who did not qualify for full registration so that they could be given an opportunity to satisfy Board requirements. The Board also began the assessment of interstate and overseas teacher education courses for the purpose of accrediting them for registration.(175) This was significant for Catholic religious teaching orders, as most received their teacher education either interstate or overseas. The Sisters of Mercy after 1955 and the Christian Brothers after 1971 were exceptions. In 1972, the Board appointed a Committee to investigate the need for additional teacher education facilities to enable provisionally registered teachers to progress to full registration by improving their qualifications and status. Brother P. C. McCarthy, Supervisor of the Christian Brothers' Schools in Queensland, was appointed to this Committee to represent the Catholic interests.(176)

In February, 1972, the Senate Standing Committee on Education, Science and the Arts released its Report on the training of teachers for non-State schools. It recommended that the Commonwealth Government provide capital and recurrent financial assistance on the same basis as the State Teachers' Colleges to all non-State Teachers' Colleges, like McAuley and Xavier, which satisfied the required standards as formulated by the State Boards of Teacher Education and the Australian Commission on Advanced Education.(177)(178) The Commonwealth Government rejected this proposal, but indicated that it would provide financial assistance to

(175) Board of Teacher Education, Queensland, Annual Report, 1972, pages 1–2.

(176) See Appendix L.

(177) Senate Standing Committee on Education, Science and the Arts, Report on the Commonwealth's Role in Teacher Education, Canberra, February, 1972, pages 60–61.

(178) Two members of this Senate Committee, Senator J. R. McClelland and Senator B. R. Milliner, made dissenting comments on this recommendation. They acknowledged that the rationale of "State-Aid" to Catholic schools was that they were a traditional part of Australia's total educational system to which parents who wished their children to obtain a distinctively Catholic education were entitled to send them, that their continued existence relieved the burden on Government schools, and that such aid did not amount to subsidising a religion but to furthering the educational aspects of schools where religion was also incidentally inculcated. They believed that the demand to extend "State-Aid" to Catholic Teachers' Colleges went beyond this justification. They indicated that the submissions forwarded on behalf of Catholic Teachers' Colleges were couched in rather vague terms and that no persuasive reasons were advanced as to why the maintenance of the Catholic education system should demand separate training for some, or any, of its teachers. Ibid., page 98.

multi-purpose State Colleges. The Committee also recommended that teachers trained at McAuley and Xavier Teachers' Colleges should be fully recognised for teaching purposes within the State education system and vice versa; that State Teachers' Scholarships be tenable at McAuley and Xavier Teachers' Colleges; and that the Commonwealth and Queensland Governments consider an agreement whereby existing State-bonded students and students holding Commonwealth Teaching Studentships be enabled to undertake their bonds in non-State schools, such as Catholic primary schools. The Commonwealth Government indicated that it was not prepared to implement these proposals at that stage. However, it did support the Committee's conclusion that both the Commonwealth and Queensland Governments accept the dual education system as an integral part of the national education structure, and promptly granted autonomy to the State Teachers' Colleges.(179) They became Colleges of Advanced Education under the Board of Advanced Education.(180)

Although this meant complete independence from the Queensland State Education Department, it soon became evident that autonomy in course design and presentation was not complete. The State and Catholic Teachers' Colleges had to present their courses for approval and listing on a national register. As a first step, the courses existing at the end of 1972 were accepted for approval until a time when a course review could be conducted. Any new course proposed after 1972 had to be submitted to the Board after being designed by a course development committee which should contain external specialists and College lecturers. Course proposals were required to indicate the perceived need for the course and the proposed number of students to be enrolled, the structure of the course and the level of skill and knowledge to be attained, the lecturers to be employed on the course, with the qualifications entitling them to be considered, the resources to be employed, and their availability in the College, with an estimate of any new needs. The proposals were then considered by a course assessment committee established by the Board of Advanced Education and involving the Board of Teacher Education. Similar procedures were involved in the reassessment of courses which had previously been approved.

(179) *Ibid.*, page 59.

In 1970, 22 per cent of the total Australian school enrolment was in non-State schools, with non-State teachers in training in 1970 representing 6.5 per cent of a total of 38,876.

(180) This change did not affect the independent McAuley and Xavier Teachers' Colleges.

However, an anomalous situation emerged with the Commonwealth Government financially assisting Universities and multi-purpose Colleges of Advanced Education, like Capricornia College in Rockhampton and the Darling Downs College in Toowoomba, but not financially assisting single-purpose Colleges of Advanced Education, like Kelvin Grove, McAuley and Xavier. In addition, many student teachers were enrolled at the Universities, and finance allocated to Universities was also forwarded to their Departments of Education, and received on terms comparable with other faculties. By financing Universities and multi-purpose Colleges of Advanced Education, the Commonwealth Government was, in fact, directly supporting teacher education.

In August, 1972, the Commonwealth Minister for Education and Science, Mr. M. Fraser, announced the decision of the Liberal-National Party Government to extend matching financial arrangements applying to Universities and Colleges of Advanced Education to include State Teachers' Colleges which were being developed as self-governing tertiary institutions under the supervision of the appropriate co-ordinating bodies in the States. McAuley and Xavier Teachers' Colleges were excluded from this agreement. The main conditions were that Teachers' Colleges should no longer be part of an Education Department but should be governed by their own Councils; that the State Board of Advanced Education should co-ordinate the overall programmes of tertiary education in the Colleges of the State; and that the Board should also supervise and approve budgets, staffing levels, and building programmes in Colleges, and should represent the State in dealing with educational and financial matters requiring reference to Commonwealth authorities. The Queensland Government entered into this arrangement with enthusiasm, because the costs of teacher education were increasing rapidly, and the administrative arrangements establishing the Board and the Councils were to be governed by State legislation. The first step was to appoint a Council for each State Teachers' College. The Council was to contain two ex-officio members – the Principal and a representative of the Director-General of Education; members nominated by the Minister of Education; and members elected by lecturers and students. The matter of who should be nominated by the Minister of Education was undertaken by allowing discussions between the College Principal and the Chairman of the Board, and the Principal in his turn took staff members into his confidence. The result was a group of members in whom the

Colleges could have confidence and from whom extensive management skills and experience became available. When the change to autonomous government did occur for the State Teachers' Colleges, it came smoothly and earlier than anticipated.

As the Commonwealth Government was not prepared to extend the financial support to non-State Teachers' Colleges, the Special Committee on Teacher Education appointed by the Commonwealth Government in September, 1972 concerned itself only with the State Teachers' Colleges and Pre-School Teachers' Colleges, and the non-State Colleges were not included in the Australian Commission on Advanced Education Report on Teacher Education, 1973–1975. This Report was forwarded in March, 1973 to the Commonwealth Education Minister, Mr. K. Beazley, a member of the new Whitlam Labor Government which gained office in December, 1972.(181) In August, 1973, Mr. Beazley wrote to the Chairman of the Commission requesting a report on the need for financial assistance for non-State Colleges in accordance with the Labor Government's policy that approved "private" Teachers' Colleges should be included in its attempt to assume complete financial responsibility for tertiary education from the 1st. January, 1974.(182)

"the (Commonwealth) Government is committed to making the same range of assistance available for the building and equipment, the staff and the students at approved non-Government Teachers' Colleges as it is already providing for those Colleges conducted by Governments."(183)(184)

Mr. Beazley attached a personal statement to this Report on Non-Government Teachers' Colleges, 1974–1975. He imposed several broad general principles concerning the provision of recurrent

- (181) In 1973, the Board of Teacher Education, with the support of the Board of Advanced Education, and under the direction of the Queensland Government, completed arrangements for special part-time in-service courses for provisionally registered teachers to be undertaken at Kelvin Grove College. Through these courses, many untrained lay teachers who were employed in Catholic primary schools when voluntary registration began were given an opportunity to receive professional training and gain entitlement to full registration. These courses assisted Catholic primary schools to prepare for the introduction of compulsory registration.
Board of Teacher Education, Queensland, Annual Report, 1973, page 3.
- (182) The Queensland Government retained control of the content, manner, and method of teacher education in the State Teachers' Colleges, and, to a lesser extent, in McAuley and Xavier Colleges, through the Boards of Advanced and Teacher Education.
- (183) Letter, Mr. K. E. Beazley (Commonwealth Education Minister) to Mr. T. B. Swanson (Chairman, Australian Commission on Advanced Education), 1st. August, 1973, Copy in the Brisbane Catholic Education Office.
Beazley, K. "Government Initiatives in Education", Ministerial Statement to the House of Representatives, Commonwealth Parliamentary Debates, 23rd. August, 1973, page 2.
- (184) Kehoe, M. "Catholic Teacher Education in Australia", South Pacific Journal of Teacher Education, Volume 5, Number 4, 1977, page 250.

and, in some cases, capital finance, namely, the need for reasonably broadly-based governing bodies for open entry of students and staff, and attempts to impose the control of State Boards of Advanced Education on “private” Colleges, at least in respect of such issues as the co-ordination of development and of teacher education standards within the State. He made a significant statement, which subsequent Education Ministers, and a change of government, did not alter.

“It should prove possible to develop detailed ways and means of implementing these broad principles without forcing the private colleges to sacrifice fundamental objectives (such as, in the case of Catholic Colleges, to train teachers for Catholic schools) in order to qualify for support. The purpose of the principles suggested is rather to provide an assurance of responsibility in the use of public funds.”(185)

The Report itself noted that

“there is a strongly held conviction in independent schools, both Catholic and non-Catholic, that there is an identifiable ethic in these schools. The teaching of scripture, instruction in religion, a systematic approach to moral education, emphasis on pastoral care and extra-curricular demands on staff have been claimed as evidence of this. The independent schools are seeking teachers educated in institutions which emphasise the importance of such aspects of teaching. These aspirations cannot be ignored.”(186)

The 1974–1975 Report did not recommend full recurrent funding for McAuley and Xavier Teachers’ Colleges in Queensland, despite the fact that five other Catholic Teachers’ Colleges in New South Wales and Victoria were provided with this funding. McAuley and Xavier Teachers’ Colleges continued to receive a measure of support in the subsidising of tuition fees by the Commonwealth Department of Education.(187)(188)

(185) Australian Commission on Advanced Education, Report on Non-Government Teachers’ Colleges, 1974–1975, Canberra, 1974, pages vi–vii.

(186) Ibid., page 3.

(187) McAuley College relied very heavily on finance from the Catholic Education Council of the Archdiocese of Brisbane through its Catholic Education Fund, which received finance from parishes and schools.

(188) Xavier College relied on finance from the Provincial Council of the St. Francis Xavier Province. The Commonwealth Government Tertiary Education Assistance Scheme allowance for each student was paid into the Xavier College house account.

THE COMMONWEALTH TERTIARY EDUCATION ASSISTANCE SCHEME
WITH XAVIER COLLEGE FROM 1972 TO 1974

Year	Number of students	Amount per each student per annum	Total amount per annum
1972	24	\$450	\$10,800
1973	21	\$450	\$ 9,450
1974	38	\$450	\$17,100
Total			\$37,350

Wright, J. H. (Brother) Xavier Teachers’ College Academic Report of the Provincial Chapter, 1977, page 8, Christian Brothers’ Provincialate, Indooroopilly.

On the 30th. May, 1974, the Queensland Government approved the implementation of compulsory teacher registration from the 1st. January, 1975. To assist some schools over possible staffing difficulties in the initial months of compulsory registration, the Board authorised the temporary employment, in exceptional circumstances, of a limited number of unregistered teachers in situations where no registered teacher was available. This decision greatly assisted Catholic primary schools in several metropolitan, provincial and rural areas of Queensland. Although it was impossible to determine the actual number, many religious and lay teachers in Catholic primary schools, who were established in teaching positions, had wide variations in educational background and experience without formal teacher education. In 1974, the Board accredited all teacher education courses, including the Diploma of Primary Teaching Courses at McAuley and Xavier Colleges, that had been offered in Queensland prior to the 3rd. June, 1971, and a number of interstate and overseas courses in which practising Queensland teachers had been trained.(189) Brother N. T. Landener, Chairman of the Catholic Education Committee and a foundation Xavier Governing Council member, and Sister Mary Julius, Principal of McAuley College were members of the Board in this period.(190) The Board was reconstituted in 1975 with Brother N. T. Landener, Deputy-Director of the Queensland Catholic Education Office, representing employers and Sister Patricia Nolan, a lecturer at McAuley College, representing staff members of McAuley College.(191) After 1974, all courses at the State Teachers' Colleges and McAuley and Xavier Teachers' Colleges, were periodically assessed by the Board's Course Assessment Committee. This Committee was composed of Queensland and interstate members selected from the university and advanced education sector and from the major teacher-employing authority, the Queensland Education Department. Assessment procedures included a detailed examination of the rationale, objectives, structure and content of proposed programmes, consideration of student assessment procedures, visits to Colleges for

(189) In the assessment of overseas teaching qualifications, the Board had access to the resources of the Committee on Overseas Professional Qualifications which, on a national basis, determined the equivalence in Australian terms of qualifications gained in other countries. The fact that all teacher registration bodies participated in the decisions of the Committee ensured that standards common to all States were applied in assessing the eligibility of prospective migrant teachers.

(190) Board of Teacher Education, Queensland, Annual Report, 1974, page 6.

(191) Board of Teacher Education, Queensland, Annual Report, 1975, page 1.

inspection of facilities, and detailed discussion with College staff on all aspects of the courses. These procedures determined the suitability of new courses for the purpose for which they were proposed, and the level and nomenclature of the award to be granted.(192)

At the beginning of 1976, the Board reviewed the progress made in teacher education since 1970. The State Teachers' Colleges had been removed from the administration of the Queensland Education Department and become part of the system of autonomous Colleges of Advanced Education within the control of the Board of Advanced Education; 3 year courses leading to a nationally registered Diploma of Teaching had been established as the minimum requirement for teaching; a fourth year of post-experience studies leading to a degree award had become available only in the State Teachers' Colleges for primary teachers; opportunities had been increased through a wide variety of in-service courses, conferences and seminars for teachers to increase the range and depth of their professional competence; Teachers' Centres were functioning; and a single scheme for the registration of teachers in both State and non-State schools was firmly established.(193) The Board approved proposals in 1976 for the introduction in all seven Teachers' Colleges, including McAuley College, but excluding Xavier College, of in-service courses that would enable teachers with less than 3 year training to increase their teaching competence and upgrade their qualifications to Diploma of Teaching level, which had become the minimum requirement for entry to teaching. The courses would be offered through evening and external studies. McAuley College did not plan to undertake this commitment until 1980.(194)

For economic reasons, the Commonwealth Government's Commission on Advanced Education treated 1976 as a year outside the normal triennial progression, and deferred any new initiatives where McAuley and Xavier Colleges were concerned. In 1976, McAuley College was experiencing serious financial difficulties with a deficit of \$130,000. The Commonwealth Government fee assistance in 1976 was the level operating in 1975, which was roughly half what was expected – \$39,000 instead of \$71,000. Allowances paid to students amounted to no more

(192) Board of Teacher Education, Queensland Annual Report, 1974, pages 6–7.

Board of Teacher Education, Queensland Bulletin, June, 1979, page 3.

Board of Teacher Education, Queensland Bulletin, June, 1980, page 6.

(193) Board of Teacher Education, Queensland Annual Report, 1976, pages 1–2.

(194) Ibid., pages 2–3.

than \$20,000. The College received no financial assistance from the Queensland Government.(195) The Commonwealth Education Minister, Senator J. Carrick, was non-committal about the success or failure of the McAuley College submission to the Commission on Advanced Education for funding in a letter to the McAuley College Council in 1976. Senator Carrick was concerned at the current level of Commonwealth Government expenditure and stressed that this assistance might decrease and that small tertiary institutions of comparable size to McAuley College should amalgamate. The McAuley College Council expressed concern over Senator Carrick's letter, with Dr. R. K. Browne, one of the Council members, stating

“The Council should make every effort to make people in the political arena aware of the needs of the College and of its distinctive role within education in Queensland.”(196)

The Technical and Further Education Committee informed Mr. T. Fitzsimon, the Executive Officer of the Catholic Education Office in Brisbane, on the 18th. May, 1976, that

“There is no financial assistance being directed through this Commission to non-Government agencies and (it did) not see any prospect of assistance being expanded to include the non-Government sector in the immediate future.”(197)

Senator Carrick addressed the National Catholic Education Commission in Brisbane in 1976 and reiterated the policy that College of Advanced Education status would not be granted to institutions where the enrolments were fewer than 400 students.(198) This made it extremely difficult for Colleges like Xavier, which, in 1976 was still relying on finances from the Provincial Council of the St. Francis Xavier Province to cover its deficits.

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- (195) Minutes, Inaugural Meeting, Council for McAuley College of Teacher Education, 6th. April, 1976, page 3, Brisbane Catholic Education Office.
- (196) Minutes, Council for McAuley College of Teacher Education, 4th. May, 1976, pages 2–6, Brisbane Catholic Education Office.
- (197) Minutes, Council for McAuley College of Teacher Education, 1st. June, 1976, page 1, Brisbane Catholic Education Office.
- (198) Minutes, Council for McAuley College of Teacher Education, 6th. June, 1976, page 1, Brisbane Catholic Education Office.

THE FINANCIAL POSITION OF XAVIER TEACHERS' COLLEGE IN 1976

<u>Receipts</u>		<u>Expenditure</u>	
Government Grant	\$16,740	Full-time staff	\$22,000
Provincialate	\$38,000	Lay lecturers	\$16,848
Refunds	\$ 202	Administration	\$ 5,314
		Student Costs	\$ 5,211
		Maintenance	\$ 2,672
		Refunds	\$ 888
		Capital (including Library)	\$ 2,638
Total	\$54,942	Total	\$55,571
Deficit	\$ 629		

(199)(200)

The Commission on Advanced Education was unresponsive to the acute financial position of McAuley and Xavier Colleges, and merely indicated that in a situation in which it was being advised by the Commonwealth Government to examine rigorously all requests for capital funding for teacher education, it was considered inappropriate to recommend capital funds for any major developments in non-State Colleges, or to recommend recurrent funds for other

(199) Wright, J. H. (Brother) Xavier Teachers' College Academic Report for Members of the Provincial Chapter, 1977, page 9, Christian Brothers' Provincialate, Indooroopilly.

(200) Lay lecturers at Xavier were paid at the rate of \$21 to \$23 per hour for formal lectures and \$16 to \$18 per hour for periods involving practical work. In 1976, the expenditure on part-time lecturers was \$13,800 and \$2,824 for 2 part-time librarians. This total expenditure was covered by the 1976 Commonwealth Government's per capita payment of fees to the College.

THE COMMONWEALTH TERTIARY EDUCATION ASSISTANCE SCHEME WITH
XAVIER COLLEGE FROM 1975 TO 1977

Year	Number of Students	Amount per each student per annum	Total amount per annum
1975	42	\$540	\$22,680
1976	32	\$523	\$16,740
1977	24	\$621	\$14,904
			\$54,324

Ibid., pages 1 and 8.

Colleges which had been excluded in previous Reports.(201) The Commission on Advanced Education acknowledged that existing funding programmes had created some anomalies and considered it appropriate that the Commonwealth Government should establish appropriate terms of reference under which a review might be made of the assistance to be provided.

Consequently, in December, 1976, the Commonwealth Education Minister, Senator J. L. Carrick, announced the establishment of a working party to conduct a review of assistance to all non-State Teachers' Colleges, including those not receiving support through the Commission on Advanced Education. Senator Carrick's announcement included a clear statement of Government policy.

“Just as we accept the right to freedom of choice of schools subject to the maintenance of standards, so we would accept the right to freedom of choice in teacher training, again subject to standards.”(202)

The working party was asked to consider the special problems of non-State schools in recruiting adequate numbers of appropriately trained teachers, the reasonable provision of optional training facilities for those wishing to become teachers in non-State schools, and the need for rationalisation and co-ordination of facilities which might lead to a more efficient and economic operation.

On the 6th. June, 1977, in a separate statement by Senator Carrick, attached to the Tertiary Education Commission Guidelines for the 1978–1980 Triennium, McAuley and Xavier Colleges in Queensland

“ . . . were considered to be worthy of support on the ground that they make a useful contribution in the provision of appropriately trained teachers for non-Government schools . . . non-Government

(201) The Commonwealth Government provided only \$38,000 to McAuley College in 1977, when the total student enrolment was 170, with 69 in the Year I intake. The College expenditure increased from \$176,450 in 1976 to \$205,702 in 1977. The original estimate was grossly conservative. According to the 1977 Archdiocesan student allowance scheme, Year III students (those who received no Commonwealth living allowance) received \$600 from the Archdiocese; Year II students (those who received no Commonwealth living allowance) received \$300 from the Archdiocese; while Year I students were divided into two groups. Those who received \$150 or more from the Commonwealth received \$150 from the Archdiocese, while those who received less than \$150 from the Commonwealth were permitted to refuse that allowance and be guaranteed \$300 from the Archdiocese. Minutes, Council for McAuley College of Teacher Education, 2nd. November, 1976, page 1, Brisbane Catholic Education Office.

(202) Kehoe, op. cit., page 252.

Teachers' Colleges offered a significant educational choice to many students intending to teach in non-Government schools . . . the Government recognises that the distinctive character of non-Government schools depends on the availability of teachers committed to the ethic on which the schools are founded.”(203)

This Commonwealth Government financial assistance was to take effect from the beginning of 1978, with McAuley and Xavier Colleges being considered eligible, under certain conditions, to receive increased levels of support within the programmes of the Advanced Education Council. The maximum level of assistance was \$1,400 and was at the rate of a certain amount per full-time student in their Diploma of Primary Teaching courses.(204) The grant was calculated on an approved level of enrolments. Several conditions applied to this assistance. The College could not impose a religious test on students at entry. Dogmatic religious studies could not form a compulsory part of any course. The financial assistance could not be used in relation to the conduct of non-approved courses. The financial assistance could not be used for the purchase or construction of buildings or for the payment of rent for the use of premises. The finance could be used for the purchase of equipment and for minor alterations and repairs to existing buildings.(205)

Senator Carrick's press release issued on the 6th. June, 1977 provided further expression to Commonwealth Government policy in relation to non-State Teachers' Colleges.

“Non-government Teachers' Colleges offered a significant educational choice to many students intending to teach in non-government schools. With a serious and continuing decline in the membership of teaching religious orders, the colleges also provided non-government school authorities with an important source of recruitment of teachers who have a commitment to the non-government system. The Government recognises that the distinctive character of non-government schools depends on the availability of teachers committed to the ethic on which the schools are founded. Despite the improved teacher supply situation, non-government school authorities demonstrated continuing difficulties of teacher recruitment, especially in the country and in certain metropolitan areas.”(206)

In 1977, Senator Carrick discussed funding arrangements with Father O'Shea, Director of Catholic Education in Brisbane, Sister Patricia Nolan, Principal of McAuley College, Mr. D.

(203) Minutes, Council for McAuley College of Teacher Education, 7th. June, 1977, page 2, Brisbane Catholic Education Office.

(204) Minutes, Council for McAuley College of Teacher Education, 13th. July, 1977, page 2, Brisbane Catholic Education Office.

(205) Advanced Education Council, Non-Government Teachers' Colleges – Financial Assistance for 1978, 7th. November, 1977, Christian Brothers' Provincialate, Indooroopilly.

(206) Kehoe, op. cit., page 252.

Flynn, Archdiocesan Secretary, and Mr. T. Fitzsimon, Executive Officer of the Brisbane Catholic Education Office. Senator Carrick indicated that the Commonwealth Government was committed to the concept of choice in education, and freedom to select an institution in which teachers would be trained. Other significant issues discussed included the continuing payment of recurrent funding to an increasing level; the importance of accreditation of College courses with relative educational bodies; no capital assistance would be forthcoming for at least 2 years; the insistence that the connection between McAuley and Xavier Colleges be continued; and the investigation of all possibilities regarding the sharing of facilities with other tertiary institutions.

(207)(208)(209)(210)

Senator J. L. Carrick contacted Brother J. H. Wright, the Xavier College Principal, on the 10th. June, 1977 to inform him that from the beginning of 1978, Xavier College would receive Commonwealth financial assistance under new funding arrangements.

“ . . . the Government will make available a per capita payment in respect of an approved level of enrolment in specified teacher education courses at your College . . . the maximum level of grants for any College would not exceed about \$1,400 per student per annum. Financial assistance will not be available for building programmes.”(211)

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- (207) Minutes, Council for McAuley College of Teacher Education, 4th. October, 1977, page 2, Brisbane Catholic Education Office.
- (208) Minutes, Council for McAuley College of Teacher Education, 2st. November, 1977, Brisbane Catholic Education Office.
- (209) The average expenditure per student to McAuley was estimated at \$2,200 in 1977, \$2,205 in 1978, and \$2,455 in 1979.
Minutes, Council for McAuley College of Teacher Education, 6th. November, 1979, Brisbane Catholic Education Office.
- (210) In the late 1970's, as for most of the 1970's, there appeared to be blatant mishandling, incompetence, and unnecessary extravagance with McAuley College finances. Expenditure always grossly exceeded the original estimates, with little or no accountability being rendered to the proper authorities.

McAULEY COLLEGE BUDGET FROM 1977 TO 1979

	1977	1978	1979
Income	\$109,542	\$311,000	\$536,410
Expenditure	\$405,138	\$452,150	\$666,410
Balance	\$295,596	\$141,150	\$130,000

Letter, Sister Patricia Nolan, (Principal of McAuley College) to Mr. L. P. Fricker (Secretary, Advanced Education Council, Canberra), 26th. September, 1978.

- (211) Letter, Senator Carrick (Commonwealth Education Minister) to Brother J. H. Wright (Principal of Xavier), 10th. June, 1977, Christian Brothers' Provincialate, Indooroopilly.

Several conditions applied to these new arrangements. Xavier was not to impose a religious test on students at entry and dogmatic religious studies were not to form a compulsory part of approved courses. The Advanced Education Council, under the chairmanship of Dr. H. S. Houston, was to discuss with the Xavier Principal how the management of Xavier College could co-operate in ensuring a broad approach to matters related to the professional aspects of the College's approved programme.(212)(213) Brother J. H. Wright provided the Advanced Education Council of the Tertiary Education Commission with possible or tentative enrolment levels and expenditure in 1977 and 1978.(214) Dr. Houston acted on this information by arranging for Mr. D. A. Brewster, the Senior Officer of the Advanced Education Council Secretariat, and Mr. G. Overell to discuss the implementation of these financial arrangements with Brother J. H. Wright, on the 4th. October, 1977.(215) Several conditions resulted from these discussions and they had to be accepted by the Xavier authorities before any recurrent funding could be provided for 1978. Xavier had to adopt a broader approach in professional areas, particularly in the widening of the Academic Board structure. No rent was to be paid for the use of the College to the Trustees. An audited statement of the College financial situation was required by the Advanced Education Council. Students on entry to Xavier were not to be given a religious test. Although the study of religions was acceptable, dogmatic religious studies were not to be compulsory. The Xavier course had to be accepted by the Queensland Board of Teacher Education and gain national registration from the Australian Council on Awards in Advanced Education. Finance was not to be provided on a per capita basis, and was to be a co-operative venture, with the Commonwealth Government providing only a part. Payment of lecturers was not to be on the State award basis, nor connected to arbitration or the Colleges of Advanced Education level of payment. Payment to teachers for supervising practice teaching with students was not permitted. The acceptance of lay students into the College was not permitted. The forging of stronger links with either McAuley College or

(212) The Advanced Education Council was to assume special responsibilities for the advanced education sector when the Tertiary Education Commission was established.

(213) Advanced Education Council, Non-Government Teachers' Colleges – Financial Assistance for 1978, 7th. November, 1977, Christian Brothers' Provincialate, Indooroopilly.

(214) Letter, Brother J. H. Wright (Principal of Xavier) to Dr. H. S. Houston (Chairman, Advanced Education Council), 22nd. July, 1977, Christian Brothers' Provincialate, Indooroopilly.

(215) Letter, Dr. H. S. Houston (Chairman, Advanced Education Council) to Brother J. H. Wright (Principal of Xavier), (no date or year attached), Christian Brothers' Provincialate, Indooroopilly.

a College of Advanced Education was suggested. Because Mr. D. A. Brewster was unimpressed by the Xavier Library, it was hoped that students were able to use better-equipped outside libraries. To safeguard the Commonwealth Government's position regarding Section 161 of the Constitution, the Xavier College Handbook was not permitted to contain material of a specifically Catholic nature.(216)(217) On the advice of the Provincial, Brother L. T. Marshall, the Xavier Principal, Brother J. H. Wright, informed Senator Carrick that all conditions were accepted.(218) The first cheque for \$9,000 was paid to Xavier in January, 1978. This amount was calculated as 50 per cent of the maximum grant for 1978 of \$18,000 based on enrolment of 18 full-time students. Further payment would be provided when the College furnished details of College enrolments on the 30th. April, 1978 to the Advanced Education Council.(219)(220)

For a teacher education course to continue in Queensland, it had to be evaluated at regular intervals by the Board of Teacher Education. In 1977, this Board included Brother N. T. Landener, Deputy Principal of St. Joseph's Christian Brothers' College at Nudgee, representing employers, and Sister Patricia Nolan, Principal of McAuley College of Teacher Education, representing McAuley College staff members.(221) The evaluation included examining facilities available, including the library, assessing the qualifications and experiences of the College staff, analysing employer demand for the course, and obtaining opinions on the course.(222)

In May, 1977, the Queensland Board of Advanced Education and the Queensland Board of Teacher Education appointed a special Committee to advise on desirable developments in teacher education in Queensland. The Committee was chaired initially by Mr. Justice Demack but, following his appointment in February, 1978, as a Justice of the Supreme Court in Rockhampton, Professor G. W. Bassett, of the Queensland University's Education Department,

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- (216) Memo, (author unknown), Summary of Discussions with Members of the Advanced Education Council, 4th. October, 1977, Christian Brothers' Provincialate, Indooroopilly.
- (217) Letter, Senator Carrick (Commonwealth Education Minister) to Brother J. H. Wright (Principal of Xavier), 8th. November, 1977, Christian Brothers' Provincialate, Indooroopilly, confirmed the Commonwealth Government's financial assistance arrangements to Xavier for 1978.
- (218) Memo, (author unknown), Summary of Discussions with Members of the Advanced Education Council, 4th. October, 1977, Christian Brothers' Provincialate, Indooroopilly.
- (219) Letter, Mr. Fricker (Secretary, Advanced Education Council) to Brother J. H. Wright (Principal of Xavier), (no date or year attached), Christian Brothers' Provincialate, Indooroopilly.
- (220) Letter, Senator Carrick (Commonwealth Education Minister) to Brother J. H. Wright (Principal of Xavier), 8th. February, 1978, Christian Brothers' Provincialate, Indooroopilly.
- (221) Board of Teacher Education, Queensland, Annual Report, 1977, Appendix 2.
- (222) Board of Teacher Education, Queensland, Annual Report, 1978, page 1.

became its Chairman. Members of the Committee included persons selected from the Boards of Advanced Education and Teacher Education, from teacher education institutions, and the general public. In the course of its work, the Committee received submissions from a wide range of institutions (including McAuley and Xavier), associations and individuals, and interviewed numerous individuals with particular interests or expertise in the field of teacher education. The constructive proposals suggested in the 1978 Review: Teacher Education in Queensland or the Bassett Report were based on a progressive model of teacher education which included both pre-service and in-service education as continuous stages in a single coherent pattern.⁽²²³⁾ A pre-service course was a necessary introduction to a career, establishing a basic level of competence that fitted the teacher for employment and sensitized him to the need for further development. In-service education had to follow to consolidate professional skills, to sharpen insights into educational theory, to broaden understanding of the social significance of education, to provide the skills and knowledge required in new positions and new tasks and to deepen professional dedication. The major recommendation sought to raise the basic professional qualifications of teachers entering the profession from diploma to degree level. Under the Committee's proposal, after teachers had completed their initial pre-service professional diploma and had taught for at least 1 year, they would be required to complete a further period of formal study leading to a degree in education. The Committee favoured the option of the further study being completed on a part-time basis. The Report suggested that this recommendation, if implemented, be not mandatory for teachers who were already registered or already in training. Teachers who had completed the 3 year course could proceed, through a further year of full-time course work, to a bachelor's degree in education at a College of Advanced Education. The Committee concluded that the 3 year basic course was no longer adequate to prepare teachers for careers in a modern education system. The Committee highlighted several trends of the 1970's which affected the social context in which teachers worked. It also described the changes in educational thought, in school curricula and in teaching methods which had occurred in the 1970's.

(223) Report of the Committee appointed by the Board of Advanced Education and the Board of Teacher Education to advise on desirable developments in Teacher Education in Queensland, 1978 Review – Teacher Education in Queensland, (Chairman, Professor G. W. Bassett), Brisbane, 1978.

The Committee recommended that a two stage approach to basic teacher education be adopted in place of the existing one stage. The initial 3 year diploma stage would concentrate on developing the practical skills required in a teacher's first year of teaching. The second stage, involving the equivalent of an additional year of formal study following a period of service, would provide more substantial theoretical studies set in the context of the teacher's classroom experience.(224)(225)

Other recommendations referred to the need for a systematic scheme of in-service training for teachers. Continuous with pre-service training of teachers, this would cater for the needs of teachers as they progressed through various stages of their career patterns. In-service education was seen by the Committee to begin with induction procedures for newly appointed staff, leading to administrative training as required later in teachers' careers and to specialised activities in curriculum development, distance education, and other specialised aspects. Changed procedures for the selection of teachers were also recommended as a means of improving quality. The Committee believed that less emphasis should be placed on attempting to predict success in teaching on the basis of Tertiary Entrance Scores. It suggested that more emphasis should be placed on guidance and self-selection by students at the beginning of training, during training, and in the early stages of employment. The elimination of bonding made this more flexible approach possible. It increased the prospect that the most suitable people trained as teachers, were selected for employment, and remained in employment.(226)(227) The Boards of

(224) Board of Advanced Education, Queensland, Annual Report for 1978, 31st. March, 1979.

(225) Evans, G. T. The Role of Australian Colleges and Universities in the Professional Development of Teachers, Unpublished manuscript, University of Queensland, 1979, pages 1–6.

(226) Board of Teacher Education, Queensland, Annual Report, 1978, pages 5–6.

(227) Among the measurable changes between 1963 and 1979 noted by the Committee were:

- (a) a decrease in the proportion of male teachers, markedly in primary education;
- (b) a decrease in membership of professional associations;
- (c) evidence that teachers were not isolated from the real world, with more than 36 per cent belonging to organisations outside the school, and having outside work experience;
- (d) although Australia was a multicultural nation, 89 per cent of teachers came from English-speaking families;
- (e) formal qualifications of teachers were substantially improved;
- (f) the proportion of teachers with interstate and overseas teaching experience had increased;
- (g) in-service education had increased.

Professor Bassett wrote

“ . . . the period since 1963 is one of significant progress in response to new demands on education . . . If support for continued improvement in the pre-service and in-service education of teachers is not sustained, the impetus of the 1970's will be slackened. Innovation will revert to routine, and accountability will be judged in terms of formal compliance with imposed authority rather than as self-directed professional responsibility. If such a retrogression occurred, the price in human and social terms would be high indeed.”

Advanced Education and Teacher Education noted that several issues of principle and matters of practicability prevented the introduction of a mandatory degree in education. There were problems in providing an adequate number of positions in final year degree courses to meet the needs of existing teachers as well as those for whom it would be compulsory, and the provision of positions was dependent to a significant extent on Commonwealth Government policies. There were issues relating to the adaption of the existing system of teacher registration, conditions of service and the nature of the various post-graduate courses being offered, which needed to be resolved. While it was highly desirable for all teachers to undertake further studies after they had completed their pre-service training and a period of teaching experience, there were courses other than degrees in education which provided suitable alternatives for a number of teachers. There was also the possibility that stressing the degree to the extent of making it mandatory might detract from the importance of continuing in-service education beyond this stage. Accordingly, the Boards of Advanced Education and Teacher Education concluded that the completion of a degree in education should not be made mandatory.(228)

In 1979, the Queensland Board of Teacher Education considered three reports which had implications for the content of selected courses in State Teachers' Colleges and McAuley College, and for its own functioning. These included the Third Interim Report of the Queensland Parliamentary Select Committee on Education, chaired by Mr. M. J. Ahern, M.L.A.; the Report of the Commonwealth Committee of Inquiry into Education and Training, chaired by Professor B. R. Williams; and the Report of the Commonwealth Committee to Review Post-Arrival Programs and Services to Migrants, chaired by Mr. F. Galbally. The Ahern Report made several recommendations concerning literacy and numeracy studies in teacher education courses as well as proposals for changing the constitution, functions, and powers of the Board of Teacher Education.(229) The Williams Report also emphasised the necessity of increased emphasis in teacher education on the methods of teaching literacy and numeracy.(230) The Galbally

(228) Board of Teacher Education, Queensland, Bulletin, June, 1980, page 4.

(229) See Appendix M.

(230) Report of the Committee of Inquiry into Education and Training, Education, Training and Employment, (Chairman, Professor B. R. Williams), Canberra, Australian Government Printing Service, 1979.

Report suggested that teacher education should aim to equip all teachers to teach in a multi-cultural educational system.(231)

The involvement of the Commonwealth and Queensland Governments in primary teacher education from 1956 to 1979 were closely interrelated. It was impossible to examine the initiatives undertaken by one government without examining their effects on, or the responses by, the other government. The significant issues – as instigated by a succession of Commonwealth and Queensland Government Reports – involved the provision of Commonwealth finance to both State and non-State Teachers' Colleges on an equitable basis; the autonomy of the Colleges; the maintenance of educational standards by the formation of controlling Government Boards which included representatives from the State and non-State Teachers' Colleges; and the implementation of reforms designed to improve teacher education and teaching, and to establish teaching as a recognised profession. Not all recommendations made in these Reports were implemented – some were shelved temporarily, while some were rejected completely. Those that were recommended greatly facilitated the continued existence of McAuley College as the only Catholic Teachers' College in Queensland.

(231) In 1979, the Commonwealth Minister for Education, Senator J. L. Carrick appointed a Committee under the chairmanship of Professor J. J. Auchmuty, to conduct a
 “self-contained and thorough examination of the whole field
 of teacher education.”

Board of Teacher Education, Queensland, *Bulletin*, June, 1979, page 5.

Queensland was represented by B. H. Watts, Professor of Special Education at the Queensland University and Chairman of the Queensland Board of Teacher Education. The Board made an initial submission to the inquiry, while Board members discussed a wide range of issues concerning teacher education in Queensland with Professor Auchmuty and other Committee members in Brisbane on the 2nd. June, 1979. The process of collecting evidence was completed at the end of 1979 and the Committee's report was made available in 1980. This report was beyond the scope of this research.

See Appendix N.

SIGNIFICANT INDIRECT AND DIRECT INFLUENCES ON CATHOLIC PRIMARY
TEACHER EDUCATION

The nature and direction of the primary education system of the Sisters of Mercy and the Christian Brothers and possibly their educational effectiveness, were strongly influenced and severely tested by the emergence of several significant and discernible features in the Catholic primary schools from the early 1960's. These pressures applied to all religious teaching orders in Queensland in this period.

Most religious orders in Queensland had communities throughout the world, with membership being cross-cultural, and no single Government legislation in one country directly affecting the religious orders in another country. History indicated that the increase and decrease of membership in religious orders was a function of forces external to the religious orders. History also indicated that the membership gains or losses followed a predictable five stage pattern – a foundation period when development was slow; a period of expansion when growth was rapid; stabilisation; a period of breakdown; and a period of transition when the religious orders either died, went into a holding pattern or consolidated, or were revitalised.

Religious orders in Queensland declined in membership in the 1960's and 1970's, which coincided with the Queensland and Catholic population increasing. Decreases were more rapid from 1966 to 1976 than other periods and more rapid for some religious orders than others. The Sisters of Mercy experienced a greater decrease than the Christian Brothers. The decline in Australian-based religious orders, that is, orders with provincialates in Australia, was partly obscured by the entry of overseas-based religious orders. The female religious teachers continued to outnumber the male religious teachers, but this proportion was decreasing. The decline in membership applied to all religious orders and was caused by declining recruitment and increasing separation. The recruitment levels for the female religious orders declined more than the male religious orders. Both groups experienced sharply increasing separation levels, particularly among the professed and ordained groups. The religious teachers were ageing in a period when the Queensland and Catholic population were becoming younger. There was a dramatic increase in the number of semi-retired religious teachers. The religious teachers were becoming predominantly Australian-born in a period when Australia was becoming increasingly pluralist in culture and

ethnic origin.(232)

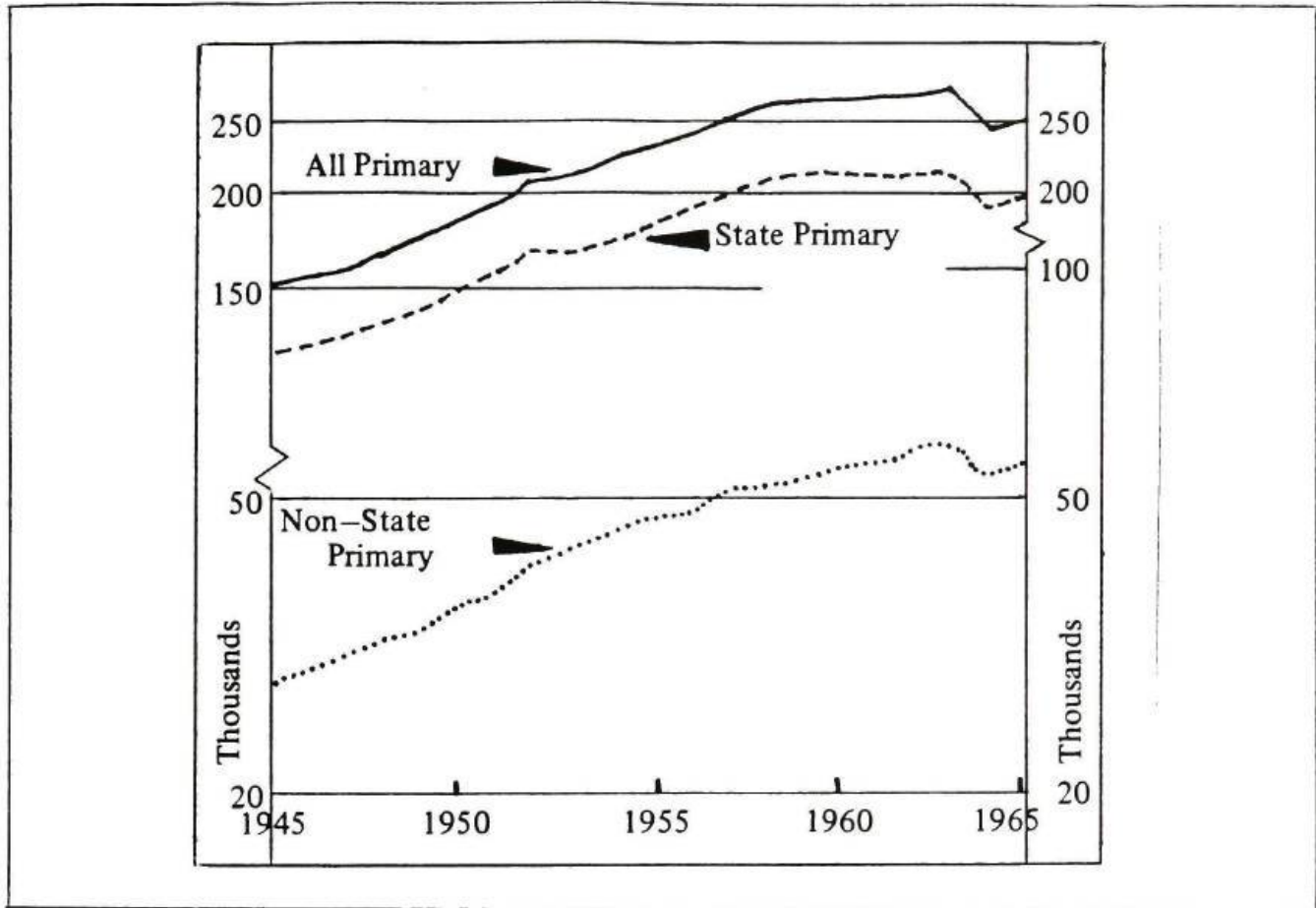
The Sisters of Mercy and the Christian Brothers received little relief in primary education from most religious orders entering Queensland after 1966 from overseas, as these orders tended to be small with no more than 10 members, and tended to be located in one diocese only. There was a movement away from the traditional apostolate of schools for most religious orders towards social and pastoral care apostolates, provincial and other forms of internal administration, or full-time tertiary study. There was a movement within the traditional apostolates from the institutional setting of the primary school to more individualised apostolates, particularly for the female religious. These changes were compounded by the uneven distribution of the religious in Queensland, with 60 per cent residing in the Archdiocese of Brisbane.(233)

This decline in religious teachers coincided with the admission age to secondary schools being lowered in Queensland by 1 year in 1964, with the abolition of the Scholarship Examination. This decreased primary school enrolments and correspondingly increased secondary school enrolments.

(232) See Appendix O.

(233) Leavey, M. C. Reflections on a Survey – Australia's Religious Personnel, 1978, Sydney, National Assembly of Major Superiors of the Religious of Australia, 1978, pages 7–9.

THE STUDENT ENROLMENTS IN QUEENSLAND'S STATE AND NON-STATE
PRIMARY SCHOOLS BETWEEN 1945 AND 1965



(234)

(234) Professor W. D. Borrie and R. Rodgers of the Australian National University provided a statistical and demographic analysis which predicted that future population trends would not stabilise and that additional expansion would increase the pressure on primary and secondary schools. They concluded that the structure of the Australian population had experienced a decline in the birth rate in the 1930's which was reflected in the 30 to 40 year old age group. This age group provided the teachers for the children of the "baby boom". The trend of the late 1940's was towards earlier marriages and was associated with a dramatic increase in the birth rate. Migration to Australia also increased after World War II. After 1965, it was expected that more students would tend to remain at school longer. They failed to forecast future developments such as increased use of contraception and the desire for zero population growth. These, together with the economic recession of the mid-1970's tended to reduce the predicted student population. Also, the number of females who completed secondary education was not high, with only 20 per cent of females and 28 per cent of males completing the final year of secondary education in 1963. The consequences for teacher education were significant. The total number of females completing secondary education increased, but their number in proportion to males decreased, while the overall proportion of females in the Teachers' Colleges increased. This was caused by either a greater desire of females to become teachers who had been previously refused admission, or a decrease in the desire of males to become teachers. In either case, the acceptance of females into the Colleges indicated the increasing feminisation of the profession. Borrie, W. D. and Rodgers, R. Australian Population Projections, 1960-1975, Institute of Advanced Studies, Australian National University, 1961.

Despite the statutory leaving age in Queensland prior to 1966 being 14 years, many more students remained at secondary school to Junior, or until they were 15 years old. This desire for more education, even if it was of a vocational type and desired for utilitarian reasons, was part of the social revolution in the 1950's and 1960's.

THE STUDENT ENROLMENTS IN NON-STATE SECONDARY SCHOOLS IN
QUEENSLAND FROM 1951 TO 1961

Year	Student Numbers
1951	7,583
1954	9,678
1956	10,947
1959	13,909
1961	17,398

(235)

The practice of encouraging religious and lay teachers in Catholic primary schools with favourable teaching records, and some or no University education, to change from primary to secondary teaching was begun in the early 1960's, and continued throughout the 1960's and 1970's.(236) This practice resulted in new and continual demands being made for recruits to teach in primary schools, which, in turn, militated against any extensions to the basic teacher training courses at the Catholic and State Teachers' Colleges. In the State system, special in-service teacher training of a very limited nature was provided for primary teachers changing to secondary teaching. However, there was no such training for the Sisters of Mercy, Christian Brothers, and their lay teachers who made the change.

The stability of student numbers in Catholic primary schools, the difficulties

(235) Goodman, *op. cit.*, page 345.

(236) From 1970 to 1977, 102 Christian Brothers and 42 of their lay teachers transferred from the primary schools to the secondary schools. Only 23 of the Brothers and 4 of the lay teachers had undertaken some tertiary study prior to this transition.

Returns, 1970–1978, Christian Brothers' Schools, Queensland, Christian Brothers' Provincialate, Indooroopilly.

From 1975 to 1978, 26 Sisters of Mercy and 4 of their lay teachers transferred from the primary schools to the secondary schools in the Archdiocese of Brisbane. Only 6 of the Sisters and 1 of the lay teachers had undertaken some tertiary study prior to this transition. Staffing Returns, 1975–1979, Sisters of Mercy Schools, Archdiocese of Brisbane, Sisters of Mercy Archives, Bardon.

experienced by religious orders in recruiting and retaining vocations, and the serious involvement of the Commonwealth Government in financially assisting Catholic primary schools, resulted in large numbers of lay teachers being employed.

CATHOLIC PRIMARY SCHOOL ENROLMENTS IN QUEENSLAND FROM 1971 TO 1979

Year	Enrolment	Catholic enrolments as a percentage of total enrolments in all Queensland primary schools	Number of additional lay teachers required
1971	52,722	19.50	
1972	52,130	19.21	
1973	51,573	18.75	
1974	51,093	18.85	
1975	50,583	18.49	
1976	51,080	18.35	
1977	50,630	17.67	65
1978	50,760	17.34	70
1979	51,050	17.17	70

(237)

In 1973, Queensland's Catholic primary schools had 785 religious teachers and 911 lay teachers. In 1974, there were 743 religious and 955 lay. In 1975, there were 703 religious and 1,085 lay. In 1976, there were 678 religious or 35.5 per cent of the total and 1,191 lay. In 1977, there were 588 religious or 33 per cent of the total and 1,213 lay or 67 per cent of the total. In 1978, religious teachers represented only 29 per cent. In 1979, there were 513 religious or 26 per cent of the total, and 1,445 lay or 74 per cent of the total.(238) These trends applied to the Sisters of Mercy, the Christian Brothers, and the lay teachers in their primary schools.(239)

(237) Report on Student Numbers and Teacher Requirements, 1979, Brisbane Catholic Education Office.

(238) Report, 1973–1979, Brisbane Catholic Education Office.

(239) Returns, 1973–1978, Christian Brothers' Schools, Queensland, Christian Brothers' Provincialate, Indooroopilly.

Census Report, 1979, Christian Brothers' Schools, Queensland, Christian Brothers' Provincialate, Indooroopilly.

Staffing Returns, 1975–1979, Sisters of Mercy Schools, Archdiocese of Brisbane, Sisters of Mercy Archives, Bardon.

A STATISTICAL PROFILE OF CATHOLIC PRIMARY SCHOOLS
IN QUEENSLAND IN 1978

Number of primary schools	Brisbane	Cairns	Rockhampton	Toowoomba	Townsville	Total
Primary only	95	18	30	29	24	196
Primary and Secondary	16	1	4	5	3	29
Total	111	19	34	34	27	225
Number of primary students	Brisbane	Cairns	Rockhampton	Toowoomba	Townsville	Total
Primary	30,537	3,037	6,078	5,436	5,104	50,192
In Order-owned primary schools	2,719	—	—	—	28	2,747
Total	33,256	3,037	6,078	5,436	5,132	52,939
Number of primary teachers	Brisbane	Cairns	Rockhampton	Toowoomba	Townsville	Total
Religious teachers	278	37	86	80	58	539
Lay teachers	867	81	162	123	133	1,366
Total	1,145	118	248	203	191	1,905

(240)

The decrease in the number of religious teachers resulted in a shortage of trained teachers in expanding primary schools and in newly established primary schools, and compelled McAuley College to intensify its recruitment of lay student teachers.

THE RELIGIOUS TEACHERS IN QUEENSLAND'S CATHOLIC PRIMARY SCHOOLS AND
GRADUATES FROM McAULEY COLLEGE FROM 1970 TO 1979

Year	Number of religious teachers	Numerical decrease in religious teachers from the previous year	Religious and lay teachers graduating from McAuley College to be absorbed into Catholic primary schools
1970	817	—	7
1971	807	10	—*
1972	797	10	7
1973	785	12	12
1974	743	42	6
1975	703	40	10
1976	678	25	16
1977	588	90	27
1978	539	48	32
1979	513	26	60
Total		303	177
* In 1969, the 3 year pre-service primary teacher training course was introduced at McAuley College, resulting in no graduates at the conclusion of 1970, and no newly graduated teachers entering the schools in 1971.			

(241)(242)

The largest group of the new lay teachers was in the comparatively young age group from 25 to 35 years. There was a higher proportion of lay teachers in this group than in any other part of the Queensland Catholic education system. There was also a higher proportion of non-Catholics. The traditional nature or ethos of the Catholic primary schools was threatened by the decreasing number of religious teachers, the increasing number of lay teachers, and the high proportion of non-Catholic lay teachers. Prior to 1970, virtually nothing was done by the Catholic hierarchy to ensure that lay teachers were adequately prepared for their different teaching role in Catholic primary schools. From 1970, a Director or Co-ordinator of Religious Education was appointed in each of the five Queensland dioceses; the Archdiocese of Brisbane organised a religious education group to visit schools, provide guidance, and arrange in-service training; and over 30 Catholic lay teachers involved in teaching religion in primary schools

(241) Report, (author unknown), 1970, Brisbane Catholic Education Office.

(242) Report, (author unknown), 1971–1979, Queensland Catholic Education Commission, Brisbane Catholic Education Office.

participated in the 3 year Certificate in Theology courses at Banyo Seminary in Brisbane. In 1972, McAuley College conducted a “trial” course for lay teachers of Grades 3 and 4 religion classes and in 1973, implemented this well-received experimental course for lay teachers of Grades 1 and 2 religion classes. It was intended that McAuley College would extend this in-service training to all lay teachers from Grades 1 to 7. These moves were only a beginning, but they indicated an awareness by Catholic education authorities of the necessity for immediate and substantial reform in lay teacher training. All the Queensland dioceses provided in-service training for religious and Catholic lay teachers of religion from 1973. In 1973, 5 female lay student teachers were enrolled at McAuley College, while the Archdiocese of Brisbane offered guaranteed employment to 15 additional lay student teachers attending State Teachers’ Colleges as non-bonded students from the beginning of 1973. Pre-service training in catechetical method was provided to these teachers by the religious lecturers at McAuley College to qualify them to teach religious education. In 1978, the Institute of Faith Education in the Archdiocese of Brisbane introduced three 3-year part-time non-accredited courses leading to the Diplomas of Theology, Religious Education, and Pastoral Formation. These were strongly supported by Catholic lay teachers. The Queensland Education Department established the Religious Education Curriculum Project, which was concerned with religious education in the school system. It provided invaluable assistance to Catholic lay teachers.⁽²⁴³⁾ The increased percentage of lay teachers and the increasing involvement of Catholic lay teachers in teaching religion removed the pressure from the religious teachers, permitting many to upgrade their professional qualifications. This was demonstrated by nearly 25 per cent of the Christian Brothers in Queensland being engaged in either full-time or part-time tertiary study in 1978.⁽²⁴⁴⁾⁽²⁴⁵⁾ By 1978, 636 Catholic lay teachers were teaching religion in Catholic primary schools, which increased to 733 in 1979.

A similar change occurred in the administration of the Catholic primary schools. Prior to 1973, all Catholic primary schools were administered by religious teachers. By 1978, there

(243) Submission, McAuley College to the Queensland Board of Advanced Education for the Graduate Diploma of Educational Studies/Religious Education, 1979, pages 5–7.

(244) Catholic Leader, 19th. November, 1972, page 6.

(245) Return, St. Francis Xavier Province, 1978, Christian Brothers’ Provincialate, Indooroopilly.

were 42 lay principals, and in 1979, there were 54. The Sisters of Mercy primary schools accounted for 31 of these lay principals in 1979, while the Christian Brothers' primary schools accounted for two of these lay principals.

THE CATHOLIC PRIMARY SCHOOLS IN QUEENSLAND CONVERTED TO
LAY ADMINISTRATION FROM 1975 TO 1978

Diocese	1975	1976	1977	1978
Brisbane	7	13	17	26
Toowoomba	1	1	2	3*
Rockhampton	1	2	3	5
Townsville	1	2	3	4
Cairns	—	—	3	4
Total	10	18	28	42
* Two of these schools were primary schools with secondary "tops".				

(246)

This trend raised the issue of preparing lay principals for their role in guiding and stimulating the school and creating the appropriate climate for a Catholic school. Lay principals were actively involved in staff development, facilitating the effective implementation of the school's goals, and understanding the interplay of the roles of various teachers in their schools.

A high proportion of the male and female lay teachers recruited in this period did not have the intellectual or social background to equip them for adequate teacher training. Many had characteristics

"which . . . would make them indistinguishable from the average bank clerk or the lowest grade public servant."(247)

Many had some or most of the characteristics outlined by Dr. W. Radford at a Conference of Teachers' College Lecturers in Victoria in 1957.

"Somewhere between two and three out of every four students will be girls and about one third will have attempted matriculation with varying degrees of success. About three-quarters of the whole will come from the most intelligent 20 per cent of their age groups, and their

(246) McLay, Y. M. (Director), Project Catholic "School", Brisbane, Catholic Education Office, 1979, page 18.

(247) Howell, op. cit., page 4.

average ability will be about equal to that of the student at Melbourne University who is better than 20 per cent of his fellows. There will be a considerable spread in age – from barely 17 to above 21, but the majority will start in their 18th year. There will also be a considerable spread in ability, whether this is estimated in general terms, or by the passing of leaving and matriculation examinations. In general their linguistic skills will be higher, or better cultivated than their quantitative skills, but they will show many weaknesses in oral and written expression, in detection of language errors, and in recognition of spelling errors. Many of them will be slow readers, and others will find difficulty in drawing correct inferences from the material they read. There will be many weaknesses in comparatively simple mathematics, and probably almost half of them will have taken no mathematics beyond intermediate level. About a quarter of that half will have either dropped mathematics before the Intermediate year, or failed in them at the Intermediate examination. There will be many whose newspaper reading is careless or scanty, and who have little interest in or knowledge of national and international affairs of importance. The structure and powers of government in Australia, Australian history and development in general, and many important facts about our social and geographic structure, will be hazily known, or not known at all, by many. About one in every two will tend to judge a social problem in terms of pre-conceptions rather than on data available to them; from one-half to one-third will be prepared to judge when there is no valid data for such a judgment. About the same proportion will have a very hazy notion of what is meant by the scientific attitude, and will be ready to believe that a scientist first makes up his mind and then finds proof for his decision. While the level of scientific knowledge in general is fairly low, it is particularly inadequate in natural knowledge – in nature study and the fauna and flora of Australia. The students will have come from families in the lower income bracket (and their fathers' occupations will range from unskilled workers to tradesmen, to clerical workers and semi-professional workers); teaching does not attract the sons and daughters of professional people.”(248)

When considering the appointment of lay teachers, the Catholic hierarchy and the respective Principals continually looked beyond teacher registration and professional qualifications to the factors which motivated them to seek employment in Catholic primary schools. In 1972, a confidential questionnaire prepared by the Queensland Catholic Education Commission was distributed to male and female lay teachers in both Catholic primary and secondary schools in Queensland. Of the 307 who responded, 101 were secondary teachers composed of 63 males and 38 females, and 206 were primary teachers composed of 29 males and 177 females. When asked to state their reasons for seeking employment in Catholic schools,

(248) Hyams, B. K. “From Apprenticeship to Autonomy – A Brief History of Teacher Education in Australia”, Education News, Volume 17, Number 4, 1980, page 17.

14 per cent of the sample indicated they did so because of a desire to participate in the mission of the Church; 15 per cent listed the pleasant atmosphere that existed in Catholic schools; 12 per cent stated that relationships between parents, students and fellow teachers were more personal than in the alternative system; 10 per cent cited the better discipline in Catholic schools; 9 per cent believed they enjoyed greater professional freedom in Catholic schools; 5 per cent listed respect for religious teachers and their vocations; 9 per cent appreciated the absence of the transfer system; while the remaining 26 per cent accepted positions in Catholic schools on the grounds of sheer availability of the position, their ineligibility to teach in State schools, and for numerous other miscellaneous reasons. The percentages were similar for both primary and secondary teachers, and for both male and female teachers. The only marked exception was that the discipline in Catholic schools was rated more highly by the male and female secondary teachers than their primary counterparts, and the desire to participate in the mission of the Church less highly.(249)

These weaknesses were aggravated by the State Teachers' Colleges and McAuley Teachers' College continuing to graduate some low quality student teachers prior to 1975, who subsequently gained employment in the schools. With compulsory teacher registration, the State Colleges failed to dismiss incompetent student teachers. In contrast, McAuley did not dismiss less able or incompetent student teachers. Upon graduation, the McAuley College Principal merely informed either the Brisbane Catholic Education Office or the School Principal or both that the graduate was of very "ordinary standard", and would require assistance from experienced teachers in the first few years of teaching.(250)

Even the practice of training all student teachers at the Catholic and State Teachers' Colleges in the same way was educationally unsound. All primary student teachers studied the same course, with the exception of needlework, which was reserved for female student teachers. In the State Teachers' College, this practice was altered for Art and Music student teachers in 1968, and for Physical Education teachers in 1972. At McAuley and Xavier Teachers' Colleges,

(249) Survey Results, 1973, Queensland Catholic Education Commission, Brisbane Catholic Education Office.

(250) This was confirmed by Sister Mary Julius of the Sisters of Mercy and Principal of McAuley College from 1955 to 1976 in a personal interview in February, 1980.

this practice was never altered. The fact that certain teachers were appointed to teaching students with physical handicaps, or with language problems, did not alter the nature of teacher training provided. Preselection was not the practice. Selection was made either as the student approached the conclusion of the course or after graduating from College. The reason for this was that there were a variety of small and large primary schools in less favourable areas of Queensland. Teaching appointments were never made on the basis of eventual employment in a specified school.

Although McAuley College graduates were permitted to select the diocese in which they preferred to teach, teachers were generally required to teach in any part of Queensland. The appointment of teachers for specialised teaching, or teaching in particular areas of Queensland, was avoided by Catholic authorities to prevent injustice and resentment from occurring in the profession.

Educational research conducted between 1967 and 1978 clearly indicated that most State and non-State primary teachers in Queensland were anti-intellectual, with very few taking opportunities to advance beyond the qualifications required for promotion; very few studying the discipline of Education in which they were engaged; very few belonging to professional associations; very few discussing scholarly matters relating to their profession; very few developing routines that left time for reflection, meditation, analysis and long-range professional planning; very few subscribing to or regularly reading professional journals in primary education, much less scholarly journals in general; and most having at best a superficial acquaintance with the more prominent and provocative publications in primary education.

The Australian College of Education, which consisted of educators from all parts of the Australian education system, initiated a survey in 1963, and completed it in 1966.⁽²⁵¹⁾ This Report discussed the wider perspectives of teacher education and served the useful function of making broad generalisations against which Queensland State and non-State teachers could be compared. Queensland demonstrated little variation from the other Australian States. In 1966, there were about 100,000 teachers in Australia and the annual loss rate was about 10,000. The recruitment rate was about 15,000, of whom 52 per cent were females teaching in kindergartens and primary schools. Twelve out of 15 teachers were employed by the State education systems,

(251) Berkley, G. F. "What the Statistical Survey Reveals", Australian College of Education, Teachers in Australia, Melbourne, Cheshire, 1966.

2 were employed by the Catholic education system, while private, independent and Anglican schools employed the remainder. It was revealed that only 19 per cent of teachers were graduates, 17 per cent were studying for a degree, a potential of only 36 per cent with the academic qualifications usually associated with professional status. Another 34 per cent of the teaching profession had reached matriculation standard, leaving 33 per cent of the total work force without matriculation as their maximum educational qualification. Only 9 per cent of Australian teachers were University trained teachers, 25 per cent were 2 year College trained teachers, 41 per cent were 1 year College trained teachers, while 24 per cent were untrained by the most moderate training standards. The last group included 15 per cent who were pupil-teachers and 9 per cent who had received no teacher education. The survey confirmed both the academic qualifications and the professional teacher education of Queensland State and non-State primary teachers were no better than the Australian average. Also, teachers in non-State schools did not have proportionally any better qualifications than those teaching in State schools.(252) The survey also revealed that the most outstanding characteristic of the Australian primary teacher in this period was relative youth and inexperience, combined with the failure to gain either high formal academic or professional qualifications. The mean age for Australian primary teachers was 36 years. Although there was evidence of a gradual improvement in entrance standards to the Teachers' Colleges, the fact that almost 65 per cent of those without matriculation were below 36 years illustrated that it was not only the older teachers who had not matriculated. These younger teachers had better professional teacher education than their older colleagues. Of those more than 50 years, 40 per cent had either no teacher training or training of the pupil-teacher type. For those more than 35 years, 30 per cent lacked professional training, while for those 35 years or under it decreased to 13 per cent.(253)(254) The Australian College of Education expressed concern about teacher education as a result of this Report, and recommended that the entrance to the Teachers' Colleges should be University entrance level; a minimum of 3 years for

(252) Report of the Queensland Chapter of the Australian College of Education, In-Service Education for Queensland Teachers, (Chairman, Professor F. J. Olsen), 14th. July, 1969, page V.

(253) Berkley, op. cit., pages 24–33.

(254) Connell, W. F. "Portrait of a Teacher", Australian Journal of Education, Volume 10, Number 2, June, 1966, pages 123–124.

teacher education; and the establishment of a central independent body in each Australian State, which was not controlled by the Education Department, and which could govern both pre-service and in-service teacher training.(255)(256)

The Commonwealth Schools Commission Report for 1976–1978 revealed that in 1974, 55 per cent of teachers in Queensland State primary schools were under 30 years of age, 43 per cent in Catholic primary schools, and 44 per cent in other non-State schools. The Report also

- (255) The professional approach and enquiring minds of teachers were measured partly in the 1963–1966 survey by the number of teachers who were members of professional organisations. The survey revealed that only 21 per cent of teachers belonged to more than one organisation. As the one organisation that the majority belonged to was their industrial union, the extent of membership in other professional associations was rather small. Berkley, *op. cit.*, page 34.
- (256) Conflicting opinions existed on the quality of teachers.
- (a) Despite the critical conclusion provided by the 1963–1966 survey, Mr. N. D. Alford, a lecturer at Kelvin Grove Teachers' College, commented in 1966 that the mean I.Q. score of the student teachers at Kelvin Grove College in 1961 was 188, and that 75 per cent of the College students had an I.Q. of 110 or more on the A.C.E.R. Advanced "N" Test. This was administered to all students on their entry to the College. Mr. Alford concluded that many Teachers' College students had the capacity to complete University degrees, but because of entry requirements or school courses such as Domestic Science, they did not proceed to matriculation and were not accepted at that level by the Queensland University.
- Higgins, A. H. Four Perspectives on Government Teachers' Colleges in Queensland from 1944 to 1973, M. Ed. thesis, University of Queensland, 1978, page 178.
- No comparable research was ever undertaken on student teachers at McAuley or Xavier Teachers' Colleges.
- (b) In 1967, Professor W. J. Campbell of the Queensland University's Faculty of Education completed a cross-cultural study involving Australian, American, English, Canadian and New Zealand teachers, which concluded that the Australian representative was inferior in the matter of scholarly orientation.
- Campbell, W. J. A Cross-Cultural Study of Teachers and Teaching, Unpublished manuscript, University of Queensland, 1967.
- (c) The low scholarship orientation was demonstrated by the proportion of Queensland first degree graduates entering primary teaching remaining constantly low. It was 2.2 per cent in 1971; 2.1 per cent in 1972; and 2.3 per cent in 1973.
- First Destination of 1973 Graduates, Graduate Careers Council of Australia, page 6.
- (d) A study commissioned in 1972 by the Australian Advisory Committee on Research and Development in Education entitled Being a Teacher in Australian State Government Schools confirmed that a high proportion of primary teachers were both inexperienced and poorly qualified. Only 7 per cent of Queensland's State primary teachers had 3 years' teacher training, while the majority had less than 9 years' teaching experience, and 81 per cent had received their qualifications from Teachers' Colleges rather than from Universities.
- Campbell, W. J., Beavers, W. S., Carss, B. W., Genn, J. M., and Grassie, Mc. C. G. Being a Teacher in Australian State Government Schools, Australian Advisory Committee on Research and Development in Education, Report Number 5, 1974.
- These research results can be safely related to the Sisters of Mercy, the Christian Brothers, and their lay teachers in the primary schools, particularly where low educational qualifications was concerned.

revealed that a significant proportion of primary teachers were inexperienced. In 1974, the proportion of primary teachers with less than 3 years' teaching experience was 26 per cent for State schools, 21 per cent for Catholic schools, and 21 per cent for other non-State schools.(257)

Whereas McAuley College had originally only provided a pre-service Diploma of Primary Teaching, its role had to change because of the new features and trends appearing in the Catholic education system. To provide an adequate number of highly educated and trained religious and lay teachers on an annual basis; to provide upgrading courses, religious education, educational administration, and in-service courses for those teachers requiring them; and to motivate teachers to continue their education while teaching and become involved in professional organisations – would constitute the basis of this new role.

(257) Barcan, A. "The Decline of Teaching", Spaul, A. D. (ed.) Australian Teachers – from colonial schoolmasters to militant professionals, Melbourne, Macmillan Co. of Australia Pty. Ltd., 1977, page 158.

CONCLUSION

The historical development of the primary teacher education of the Sisters of Mercy, the Christian Brothers, and their lay teachers in Queensland was a continuum, and changed from a training system that was additional to preliminary or previous supervised teaching to a system of initial training. The student teachers were originally provided with technical skills sufficient to impart information to slightly younger students, while the pedagogical theories, assumptions and the reasons for teaching were overshadowed by the imparting of the syllabus to students with maximum efficiency. From a dominant concern with classroom discipline and management, primary teacher training became teacher education and gradually developed an increased interest in the disciplines that underly the educational process. Teacher education became centred on the foundations of education rather than classroom teaching techniques, and consequently became more flexible and permissive in dealing with teaching methods and student-teacher relationships. Teacher education did not neglect the necessity of practical training, but stressed the student teachers' insight into the theory involved in the practice and approached the task of teacher preparation from an improved student teacher standard of general education. The extension of the College training course from 2 to 3 years, the imposition of higher educational entry standards to College, the conduct of the College courses by qualified lecturers, and most importantly, the increasing importance attached to teacher education by society, were significant aspects of this transition. Depreciation of teacher training had persisted in Queensland from 1859, and was linked to historical factors and to internal and external pressures not directly related to the nature of the task itself. These opponents could not see any intrinsic value in specific pre-service training courses. They regarded academic enrichment as sufficient, with the mere art of communicating one's knowledge looking after itself. This attitude to teaching reduced the process to a simple unscrewing of caps and pouring an appointed measure of the commodity into an empty receptacle. However, the attitude gradually emerged that education was much more than

“I know it, they're ignorant, so I tell them.”

So much more, that thought of the results of failure were sufficient to place high value on sound professional teacher training. Referring to the possible effects of unskilled teaching, one observer remarked, with pardonable exaggeration,

“The mistakes of doctors can be conveniently buried, the mistakes of lawyers are sometimes hanged, the mistakes of teachers fill the remand homes and prisons of the country.”

The Martin Report acted as a catalyst for much of this change, and provided the first formal charter for the development of teacher education in Queensland. It developed a complete view of tertiary education, including teacher education in the Commonwealth Government. It encouraged the channelling of finance to State and non-State Teachers' Colleges for their material and academic growth. It produced the new, autonomous, multi-purpose, tertiary Colleges of Advanced Education, which became involved in teacher education. It encouraged the Commonwealth and Queensland Governments to undertake commissioned investigations into teacher education and teaching in general. It recommended the establishment of the Queensland Board of Teacher Education, which successfully fostered academic and professional standards in State and non-State Colleges. Fundamental unity was recognised at the decision-making level and in the common sharing of experience and ideas by both State and non-State Colleges being represented on the Board. The Board resolved the wearisome frustration of separation and non-recognition of graduates from the non-State Colleges by providing registration parity with the State Colleges. This acted as a unifying strand in teacher education.

McAuley and Xavier Colleges had the strength of small numbers of students and lecturers. They were peculiarly adapted to the conscious effort of fostering the pastoral aspect of teacher education, developing a close liaison between lecturers and students with its resulting educational benefits and lack of rigidity, and producing the efficient teacher with comparatively few students to be allocated practice teaching periods and with low supervisor/student ratios. However, their problems arose from these same small student enrolments and their limited resources and ability to finance their programmes. The independence of McAuley and Xavier Colleges was acceptable when it provided the energy and initiative of the foundation period, but as teacher education changed rapidly, this isolation became unrealistic. They had little more than a passing acquaintance with the State Colleges and it was not surprising that their existence, location and character were relatively unknown to the general community. One unfortunate result was that in discussions of teacher education in the media and literature, teacher education was equated only with the preparation of State school teachers. The climate of opinion and the

preponderance of community attention largely favoured the State Teachers' Colleges with their high standard courses, their overwhelming majority in student strength, and their liaison with each other. However, the very existence of McAuley and Xavier Colleges was an indication that a significant section of Queensland educational authorities desired teachers with their certain features or character. As the years progressed, these Colleges had to be prepared to rethink their aims, adapt themselves to new modes of organisation, justify their existence in contemporary terms, and be prepared to take their position in a national assembly of Teachers' Colleges of all types. This meant that they had to cease existing in isolation, recognise that they were part of an educational effort that had great social value, and that therefore it was an obligation – as it was to their advantage – to be aware of the sanctions of external opinion.

When Xavier College was unable to satisfy the standards demanded by the Board of Teacher Education, mortality was inevitable. The Board developed an acceptance in the Christian Brothers of affiliation with McAuley College with the least disruption to all concerned and the ensuing benefit of Catholic primary teacher education. The Board permitted McAuley College to survive, and it experienced a period of metamorphosis, ultimately emerging in a stronger position. McAuley College was able to offer more courses at a more acceptable level, view problems on a larger perspective, and associate with the State institutions on an equal basis.

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CHAPTER IV

CONCLUSION

Marked similarities existed between the Sisters of Mercy and the Christian Brothers in Queensland. Both originated in Ireland. Both were the first female and male orders to become permanently established in Queensland. Both were the largest female and male orders numerically in Queensland from their arrival to 1979. Both successfully established primary schools. Both became involved in secondary education. Both achieved educational success with their students. Both were partly supported by other religious teaching orders. Both were forced to depend upon lay teachers and lay administrators to counter shortages caused by lack of vocations, the ageing nature of their members, and an increasing preoccupation with new apostolates. Both were adversely or beneficially dominated by influential individuals within their ranks. Both experienced the problems associated with a disorganised Catholic administrative system, financial hardship, burgeoning student enrolments, and political and community disinterest. Both established their own local Teachers' Colleges without considering the strengths and weaknesses of well-established interstate Catholic Colleges. Both were greatly influenced by the recommendations of the Martin Report.

The significant issue that gradually became common to both orders was the realisation that professions required standards and involved for their participants a basic intellectual background such as a degree or equivalent specialist qualification, and a mastery of specialised techniques. This implied that the teacher should have professional training in the art or science of education as well as in the techniques of the subject for which he was responsible. A required intellectual and practical preparation of tertiary standard was essential for adequate teacher education. This could be evaluated by the type of institution in which the professional training occurred, the length of the teacher training course, and the initial training being supplemented by additional regular education and training. Academic qualifications, whether in education or in subject matter, were not necessarily a measure of teaching competence. The teachers who possessed the personality traits that made capable teachers developed in professional competence by their scholarly devotion to the study of their teaching subjects, being broad in outlook, and having an enquiring

mind, and they taught well at any level of the primary education system.(1)

As in the past, Catholic primary schools continue to contribute significantly to the Catholic Church in Queensland, with their effectiveness being determined by the quality of their religious and lay teachers.

“It is the understanding of the key role of the committed teacher in establishing and maintaining the ethos of the Catholic school that leads to our assertion of the need for and the right to the establishment of our own Catholic College of Teacher Education, in which both the professional and religious formation of teachers is integrated into a harmonious vision of what teaching in a Catholic school is. It is not an exaggeration to say that the credibility of a Catholic school and, to a large extent, the future of the Church in the Archdiocese of Brisbane and indeed in all the dioceses of Queensland depend on the qualities that McAuley College graduates will bring to their task.”(2)

However, the Catholic hierarchy intends to extend this role of McAuley as a single disciplinary College of Teacher Education providing primary teachers to Catholic primary schools. The Catholic hierarchy is currently investigating a leadership course at McAuley College for school principals and co-ordinators of religious education, a course to assist staff in boarding schools, and a 4 year course leading to a degree in education. They have already planned courses in nurse education, social welfare, and secondary teacher education.

The Sax Report on Nurse Education in 1978 concluded that Colleges of Advanced Education in Queensland should be able to absorb students for basic general nursing by 1985 without a requirement for major additional capital grants if the demand for primary teacher education continued to be reduced.(3) McAuley College and the Brisbane Catholic Education

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- (1) Significant differences also existed between the Sisters of Mercy and the Christian Brothers in Queensland. The Sisters were a diocesan order controlled by the Archbishop, while the Brothers were independent of this dominance. The Brothers demonstrated decisive action in teacher education to the mid-1950's, while the Sisters displayed hesitancy and uncertainty. From 1955, these roles were reversed. The Sisters persisted with the pupil-teacher system, while the Brothers utilised the Strathfield Teachers' College. The Sisters accepted female religious from other orders, and male and female lay students into McAuley College, while the Brothers rejected these students at Xavier College. McAuley College survived the scrutiny of the Board of Teacher Education, while Xavier College failed a similar review and was forced to affiliate with McAuley.
 - (2) Submission, Queensland Catholic Education Commission to the Queensland Parliamentary Select Committee on Education, 1978, page 24, Brisbane Catholic Education Office. Address, by Archbishop F. Rush, St. Ita's Church, Dutton Park, 9th. October, 1980, Catholic Leader, 9th. November, 1980, page 7.
 - (3) Report of the Committee of Enquiry into Nurse Education and Training, Tertiary Education Committee, Nurse Education and Training, August, 1978.

Office maintain that entry into College-based basic nurse education would not be at the sacrifice of its teacher education programmes, but would co-exist and complement each other in a Christian College community. In submissions to the Commission on Advanced Education, McAuley College stated its intention to develop a course of Nurse Education to meet the needs of Church hospitals. Noting the problems related to hospital-based Nurse Education courses, McAuley College has proceeded with the development of its proposed Undergraduate 2 course for introduction in 1983. Foundation, clinical, field, pastoral, social and ethical learning experiences are included in the proposed course. The introduction of the Nurse Education course appears to depend upon whether the McAuley College facilities and resources at the new Mitchelton location could accommodate it. Evidently, special facilities would be provided in Stage 2 of the proposed building projects for the Mitchelton site. Practical training would be undertaken in close conjunction with the several hospitals involved.

Currently, the major sources of providing teachers for Queensland's Catholic secondary schools are graduates from State Teachers' Colleges or trained teachers employed direct from State secondary schools. The Catholic hierarchy believes that there is a need to have secondary teachers trained with a greater awareness and understanding of the teaching of Christian knowledge, values and attitudes, but it is not absolutely necessary that this be undertaken in conjunction with their professional teacher training. McAuley College has concentrated on providing religious education for primary teachers. It will be difficult to modify this experience to suit secondary teacher education in its proposed secondary course design, rationale and philosophy. Even the suggestion that this course could be offered on a part-time basis is impractical.

The Catholic Family Welfare Bureau has identified a future formal role for McAuley College in the professional preparation of social welfare workers at the parish level. The Catholic Church is continuing to diversify in social welfare. It is presently proposed that an Undergraduate 2 or Undergraduate 3 course in Social Welfare be introduced in 1983.

This researcher does not envisage McAuley College becoming a Catholic College of Education, successfully servicing the needs of Queensland in all these broader areas. These courses appear to be the result of the Catholic hierarchy and McAuley College blatantly indulging

in accidental and incidental improvisations, and in spontaneous curiosities.

Despite the provision of anticipated student numbers and tentative dates for introducing all these courses, a more detailed and properly conducted feasibility and logistics study needs to be urgently undertaken by the Catholic hierarchy before such courses are implemented.

THE ANTICIPATED IDENTIFIABLE FUTURE NEEDS OF McAULEY COLLEGE

FROM 1979 TO 1984

Course	Level	1979 (existing)	1980	1981	1982	1983	1984
Primary (Teaching)	UG 2	220	220	220	220	220	220
Upgrading (Primary)	UG 2*	7.5	65	75	50	50	50
Religious Education	PG 1*	—	—	25	50	50	50
Secondary Training (Pre-Service)	UG 2 PG 1	—	—	—	—	25	50
Bachelor of Education	UG 1*	—	—	—	—	25	35
Social Welfare	UG 3 UG 2 *	—	—	—	25	35	50
Nurse Education	UG 2	—	—	—	—	50	80
Totals (full-time enrolment)		227.5	285	320	345	455	535
Totals (Student numbers)		235	350	420	470	615	720
* It is proposed that these courses be in-service courses offered on a part-time basis.							

(4)

It will be difficult to accurately identify the educational requirements of the total Catholic community in Queensland; to transform a College into a more broad-based institution, which is to be inter-disciplinary and multi-disciplinary in character; to estimate the potential of the Mitchelton site to satisfy these proposed changes; and to actually provide sufficient modern facilities and resources to service these wider educational requirements.

(4) Report, (author unknown), McAuley College Council, 1979, Brisbane Catholic Education Office.

The financing and survival of the present McAuley College courses and of the proposed courses depends on continued Commonwealth Government subsidies. If an unforeseen change, such as a hardening of attitude towards non-State institutions, occurs in Government policy, the Catholic hierarchy would require more than the strong self-consciousness and devotion of the Catholic community to maintain these courses.

Sufficient expertise does not presently exist among the McAuley College lecturers for the implementation of the courses in Nurse Education, Social Welfare, and secondary teacher education. These courses would also be in direct opposition to firmly established and highly regarded courses in other tertiary institutions – Nurse Education at the Queensland Institute of Technology; Social Welfare at the North Brisbane College of Advanced Education; and secondary teacher education at the University of Queensland, and Kelvin Grove and Mt. Gravatt Colleges of Advanced Education.

McAuley College has a constant turnover of lecturers, resulting in instability. With very few exceptions, McAuley College has an unbalanced and sub-standard lecturer record in the areas of professional, administrative, research and consultative experience, academic qualifications; membership of professional associations; publications; participation in community projects; and the current undertaking of postgraduate and even undergraduate studies. However, McAuley College lecturers do have the background and qualifications to satisfy the provision of a post-graduate Religious Education course for teachers in Queensland's Catholic primary and secondary schools. However, McAuley College is a relative "late starter" in this area. Mt. Gravatt College of Advanced Education has offered the Graduate Diploma in Religious Education from 1978 as an evening part-time course. There is no equivalent to a Graduate Diploma in Religious Education at the University of Queensland, but the Department of Religious Studies offers opportunities for undergraduate students in Arts and Education to include Religious Studies in their degrees, with many students majoring in Religious Studies. There is provision for Masters degrees through the Department of Religious Studies, but there is no provision for students in the Diploma of Education course to select Religion as a teaching subject. The Institute of Faith Education in the Archdiocese of Brisbane offers a wide range of non-accredited courses for adults interested in a serious study of the Catholic faith. These courses are conducted at McAuley

College and All Hallows'. Diplomas are offered in Theology, Religious Education, and Pastoral Care, with 12 units of 28 hours each being required. Courses have been offered from 1978 and have attracted several hundred enrolments. The Institute has not applied for accreditation to the Board of Advanced Education or the Board of Teacher Education but such courses are useful prerequisites or bridging courses for graduate diploma students. The in-service courses provided by the Religious Education Curriculum Project Team of the Queensland Education Department constitute the basis for many teachers in the State education system proceeding to higher diplomas in religious education. Graduate Diplomas in Religious Education – with the exception of the Mt. Gravatt College of Advanced Education course – have so far only been offered in the southern states.⁽⁵⁾ The McAuley College course will be offered on a part-time in-service basis, and will be designed primarily, but not exclusively, for religious and lay teachers in Catholic schools and for parish-workers who are requesting courses solidly based in the Catholic tradition. No Queensland course offers such a perspective. McAuley College's course will be designed as a Graduate Diploma for applicants who already have foundations in theology and scripture and either study or experience in religious education. It will cater particularly for people who have undertaken undergraduate courses in Religion Studies at the University of Queensland, pre-service Diploma of Teaching at McAuley and other Catholic and Christian Colleges of Teacher Education throughout Australia, full Diplomas or part thereof of the Brisbane Archdiocesan Institute of Faith Education, theological and religious education courses in diocesan or religious order seminaries or formation institutes. The Mt. Gravatt College Graduate Diploma does not cater for students with this higher level background. The McAuley College course will include a residential component providing for faith-sharing and personal relationships experience, because it is believed that a purely academic course that is not related to

(5) The Catholic Teachers' College, North Sydney offered a Graduate Diploma in Education Studies: Religion from 1977 on a part-time basis by a 1 day per week programme spread over 2 years. The Archdiocese of Sydney provides and finances replacement teachers to facilitate this part-time course.

The Good Samaritan Teachers' College, Glebe offered a Graduate Diploma in Religious Studies as an evening part-time course from 1978, and from 1979 added a full-time day course of 1 year. Both of these courses are financed by the Commonwealth Government. Christ College, Melbourne, has an approved Graduate Diploma in Religious Education and Mercy College, Ascot Vale, is preparing for the implementation of a Graduate Diploma in Religious Education.

personal living of the Christian life and integrated with prayer and liturgy is not adequate for teachers and leaders in schools and parishes. Neither the University of Queensland Religious Studies Department nor Mt. Gravatt College make such provision in their courses. The McAuley Graduate Diploma will offer opportunity for innovative work especially in integrated curriculum design and methodology for students who are already experienced in teaching and thoroughly conversant with the ethos and climate of Catholic schools. This focus is not provided by existing courses, and the lack is particularly evident at secondary level. The McAuley College course will cater also for teachers of religion in State schools, particularly those engaged in inter-denominational teaching, to take to a higher level the introductory courses provided by the Religious Education Curriculum Project Team of the Queensland Education Department. These courses will be offered as in-service only and not for graduate qualification. The final assessment of the McAuley College lecturers is a qualified one. Within its chosen limits of the Queensland educational structure, McAuley College has attained a working efficiency, but not a high one. These staffing defects result from its particular origin, its current educational situation, and have become more or less peculiar to itself in its development since 1956.(6)

McAuley College, by reason of its well-defined aims and hierarchy of values upon which it operates, produces teachers with certain easily recognisable characteristics. Despite the anticipated change in role to a multi-purpose College, it could hardly be described as an institution in the process of change. Its excessive reliance on practices and the vocation prejudices of the primary teacher education system, and its tendency to rationalise the procedures by over-statement and over-justification, completely dominate the disposition to experiment and improve, and a genuinely professional reorientation not only to educational theory but also to techniques of presenting it. Fogarty's description of a typical Catholic Teachers' College is applicable to McAuley College in all aspects.

(6) These conclusions were confirmed by the McAuley College Staff Directory in the McAuley College Handbooks, 1976, 1977, 1978, 1979, 1980, and 1981, and a detailed Staff Profile for 1979–1980 provided by Brother L. V. Larkin in June, 1980. Brother Larkin is Deputy Provincial of the Christian Brothers and a McAuley College Council member. The latter revealed that one lecturer was undertaking Ph. D. research, one was undertaking a M. Ed. St., and another undergraduate study – all through the University of Queensland.

“Small, isolated, in the world but in a wrong sense not of it, turned in on (itself), apologetic in attitude, on the defensive yet often pathologically aggressive, with a student body relatively unsophisticated, run on lines that could best be described as maternal and filial in the pejorative sense of the words, effective enough in (its) time . . . but no longer attuned to the contemporary pattern of education . . .”(7)(8)

This backwardness is highlighted by McAuley College failing to encourage students to undertake University study on a part-time basis. Students are made clearly aware that their main responsibility is to complete the College course satisfactorily. The extension of the College course to 3 years has enabled students to accumulate increased University credit, and it is possible that some students will secure their University degree as evening or external students. The integration of University study with the College course and the allocation of periods for this purpose are other matters. Despite the strong support for higher academic education as against increased attention to techniques, it is presently believed by the Catholic hierarchy that the 3 year course should be fully occupied with professional training.

Unlike the State Colleges, pre-selection of students for special training in the areas of remedial and resource education, speech, music, art and craft, and health and physical education has never been considered at McAuley College. All students receive the same training. The College could select students for special training based on an order of merit, or on the students revealing desirable abilities. The College would find it economically easier to allocate lecturers for special purposes, with the situation being made more flexible by the increase in the number of student teachers.

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- (7) Fogarty, R. “The Development of Catholic Teacher Training in Australia II”, Forum of Education, Volume XXVIII, Number 2, September, 1964, page 124.
- (8) These features are generally reflected in the teachers that have graduated from McAuley College. Many have failed to identify themselves with the teaching profession as a whole, as evidenced by their reluctance to become members of the Queensland Association of Teachers in Independent Schools. Most have failed to become members of various professional educational societies and subject associations to derive stimulation and professional knowledge about external educational developments. Most have failed to actively participate in scholarship, as evidenced by their failure to voluntarily undertake upgrading and in-service courses.
- These conclusions were confirmed by the membership records of the Queensland Association of Teachers in Independent Schools, the Queensland Chapter of the Australian College of Education, and the Queensland Remedial Teachers’ Association for 1977, 1978, and 1979; the student enrolments in Arts and Education, part-time internally and externally, at the University of Queensland in 1977, 1978 and 1979; and the student enrolments in Education externally at Kelvin Grove, Darling Downs and Capricornia, and in upgrading courses at Kelvin Grove, North Brisbane and Mt. Gravatt Colleges in 1979.

The fact that the McAuley College graduates are expected to be omniscient must lead to frustration and mediocrity of teaching. Specialisation in education is inevitable. With increasing knowledge about learning, with continuing but more effective emphasis being devoted to the individualisation of learning and with more responsibility being placed on the student for his own learning, the primary teacher's role is rapidly becoming more that of a guide, co-ordinator, counsellor and manipulator than that of a direct instructor. The idea of functional specialisation within teaching should be much broader than the usual subject specialisation of the secondary school. There should be teachers concentrating on such areas as teaching small groups of students, guiding the individual student, "class teaching" to groups of various sizes, curriculum adaptation, designing learning systems, preparing designs for support materials, specialising in evaluation techniques, and specialising in selected learning tasks. While teachers may undertake several of these specialised tasks, no one teacher could be master of them all, nor would he be expected to. The application of sophisticated technological techniques in education will be a challenge to support the vital human factors which will interact in schools. These features exist in some Catholic primary schools in Queensland at present. They are not merely hypotheses for the future. The traditional concept of the teacher directing all the learning activities in a self-contained classroom can no longer be sustained as the major teaching method, and this has significant implications for McAuley College. It is obvious that teachers will require teacher education that differs from that presently provided. Assuming that there will be increasing differentiation of teaching roles, specialisation by teachers in those roles, and increasing visibility to colleagues of a teacher's work, several areas will require increased emphasis – understanding of the psychological, emotional and social development of students and the application of this knowledge to the learning process; integration of subject content with method; integration of theory and practice in a meaningful way, perhaps similar to clinical training; development of the ability to work with other teachers, with support/ancillary staff, and with students and parents; and an analytical approach to learning systems and the manipulation of the learning environment with a sophisticated use of technology and materials. The existence of the multi-cultural society in Queensland should result in McAuley College consulting with community agencies and organisations in augmenting multi-culturalism as a factor in teacher education programmes.

There should be increasing emphasis on the role of the school experience in teacher education. Pressure will develop for McAuley College to increase its commitment of time, structure and regard for the student teacher's presence in school. The Catholic primary school should develop an overall policy with McAuley College for what the student teacher will experience in school – classroom teaching of the individual student, of groups of students, and of the class as a whole, while inculcating the entire function of the school by involving the student teacher in staff meetings, parent-teacher meetings, extra-curricular activities with students, and the administrative features of the school's organisation. Supervising teachers of McAuley College students should be carefully selected co-operatively by McAuley College and the principal of the Catholic primary school concerned, and should receive appropriate training from McAuley College. The schools should provide more meaningful feedback to McAuley College to assist in the assessment and evaluation of its courses.

Applied research articles should be published by McAuley College as a corporate body and by individual lecturers, and distributed to all schools in the practical teaching programme of the College. Lecturing should be allocated within McAuley College to recognise and provide for individual strengths and preferences among College lecturers. The curriculum should be flexible enough to permit College lecturers to display their individual interests, enthusiasms and competencies to students. Lecturers should be encouraged to engage in further study. The goals and procedures of McAuley College should be constantly reviewed by both lecturers and students, while new methods of achieving the College goals should be constantly sought, attempted and evaluated. The College should have an in-built mechanism to cope with crises without weakening the College as an organisation. Lecturers should have successful school teaching experience, backgrounds in curriculum studies, and up-to-date knowledge of the work of schools and teachers. Each College course should be characterised by academic excellence, relevant professional studies, and well supervised practical experience.

To be trained better, the student at McAuley College has to be aware for what he is training. The task of teaching therefore has to be defined, and the criteria for its successful accomplishment have to be established. Success can then be demonstrated. This prediction would only put into effect the desire expressed in the Martin Report.

“ . . . one of the significant tasks which confronts the nation is the improvement in the quality of the preparation of its teachers.”(9)

Pre-service teacher training at McAuley College should become part of a continuous process of professional development which should follow the primary teacher for the whole of his professional career. There should be continuing in-service development of the teacher's pedagogical skills, in child development, in all subject areas, and even in the teacher's particular interest areas. In-service training should become essential, initially for upgrading the qualifications of a substantial number of teachers, and subsequently for retention of the teacher's current employment level by providing professional satisfaction and improving professional competence. McAuley College should represent a valuable resource both in personnel and facilities on which Catholic primary schools can draw for their teacher development. In turn, Catholic primary schools represent the reality of education, an understanding of which is fundamental for the McAuley College lecturers. McAuley College should approve and offer credit for completion of short or medium term professional courses for primary teachers which include an acceptable assessment, and enable primary teachers to gain cumulative credit, including cross credit towards an appropriate academic qualification. McAuley College should be positively encouraged to offer non-award programmes relevant to the expressed needs of the teaching profession.(10) If in-service training is to be offered at McAuley College, it should be purposeful, designed to achieve objectives and then properly evaluated. It should encourage involvement and positive response, and courses should not rely heavily on lectures and have no follow-up. It should be designed to deal with broader educational issues as well as with the more specific problems, and should frequently consist of teachers working together in the school and frequently even the whole school, instead of taking one teacher from a school and then expecting him to retain his enthusiasm on his return.

The McAuley College lecturers should carefully examine the roles and responsibilities of the beginning teacher. Problems associated with initial appointment can be considerable in Queensland's Catholic primary schools. Some newly graduated teachers from McAuley College

(9) Committee on the Future of Tertiary Education in Australia, Tertiary Education in Australia – Report to the Australian Universities Commission, (Chairman, Mr. L. H. Martin), Melbourne, 1964–1965, Volume I, page 117.

(10) Many teacher educators believe that the preparation of specialist primary teachers is in general best undertaken at this in-service stage of teacher education.

apparently do not recover from unsatisfactory, often traumatic first year experiences and either resign or remain as frustrated and ineffectual teachers. Beginning teachers should be advised of their appointment before the conclusion of the year in which they graduate. There should be close co-operation between the Catholic Education Office and McAuley College to ensure that this can occur. The College should provide beginning teachers with orientation materials and with detailed curriculum guidelines. Beginning teachers should have continuing contact with McAuley College lecturers.

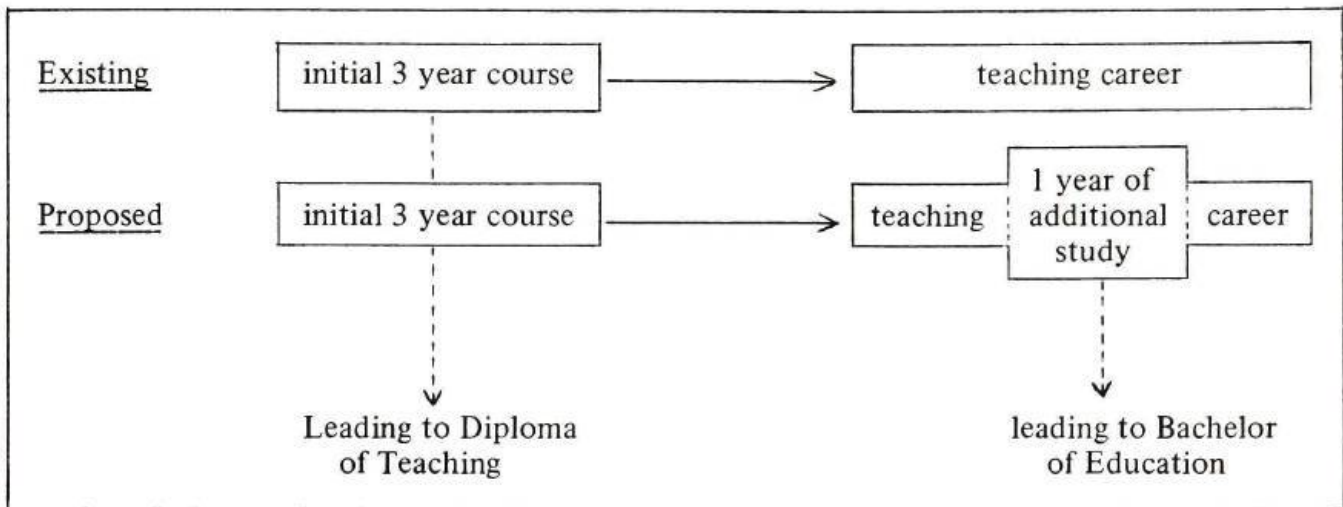
The 3 year Diploma of Primary Teaching course at McAuley College is no longer adequate. In the 1970's, several trends affected the social context in which teachers worked. Changes in the nature and scope of teacher education are required to enable teachers to appreciate this context and to incorporate into their teaching the influence of new educational ideas that have gained currency during this period. Several arguments are commonly raised with the recommendation to extend the teacher preparation period from 3 to 4 years. Firstly, no convincing evidence has been adduced that universal and obligatory 4 year pre-service primary teacher education courses would be better than the present arrangements. Secondly, the teaching profession would stagger if there was a temporary decrease in the number of recruits. The extension to 4 years would have to be gradual. An adequate teacher supply could result by making the profession more attractive. Thirdly, the argument that it would be difficult to attract sufficient applicants for a 4 year course is fallacious, because it is a paradox that when standards are raised, the number of applicants increases. Fourthly, pre-service teacher education is only preparatory – teachers must continue to improve their qualifications throughout their careers. Fifthly, it is extremely difficult for a 3 year trained teacher to complete his formal qualifications. Finally, the argument that the Catholic hierarchy cannot financially afford to prepare its religious and lay teachers for 4 years is untrue. Although the Catholic and Government expenditure on primary teacher education is relatively low, realistic expenditure provides considerable returns. The truth is that the Catholic hierarchy cannot afford not to allocate more time to teacher education.

The present content would be studied more thoroughly without inordinate haste rather than large components of additional work being introduced. The new two stage approach would devote the initial 3 year stage to developing the competencies required in a teacher's first years of teaching. The second stage would emphasise the more theoretical studies after the need for these

had become apparent to the teacher from classroom experience. The extension of the course would produce primary teachers of greater maturity and with a professional outlook and commitment to their chosen career.

THE EXISTING 3 YEAR PATTERN COMPARED WITH THE PROPOSED

4 YEAR PATTERN



The introduction of a 4 year teacher training course at McAuley College can scarcely be predicted as it has not at this stage been reflected in the State Teachers' Colleges in Queensland. However, McAuley College should display initiative by working in an orderly and systematic way towards the realisation of an all-graduate 4 year trained profession, without enforcing this objective in respect of established teachers lacking a degree qualification.

The problem of pioneering and establishing a Catholic Teachers' College in Queensland has been overcome, and the Commonwealth and Queensland Governments, the Catholic hierarchy, and the Catholic community are aware of its important contribution. If the progress that has occurred in the last 30 years is to continue, then the Catholic hierarchy must undertake planned development. It is extremely difficult and risky to accurately predict the demographic pattern of Queensland's population and the long-term requirements for teachers with particular types of qualifications for Queensland's Catholic primary schools. Variations in factors affecting requirements can frequently change the situation significantly and abruptly, whereas it can take 4 years or more for the supply situation to adjust. Planning and forecasts of manpower requirements are conditional and can only take account of predictable factors. They cannot allow for sudden unexpected variations. They cannot be undertaken with any reliability beyond periods of 3 to 4 years, and yet the time perspective of almost all manpower forecasts is as long

as 10 to 15 years. It is important that estimates of future requirements for trained teachers and continuous monitoring of population proportions be undertaken by the Catholic educational authorities to provide the greatest lead time possible before educational provision is required. There should also be caution in dismantling or establishing any part of the Catholic education system, as it takes a lengthy period to develop new structures. Rather than prescribing definitive views and one correct conclusion and policy, the Catholic educational planners must adopt a more tentative and more suggestive posture by analysing trends, providing alternatives, and often divergent arguments, viewpoints, and policies. This means flexibility.(11)

The number of teachers required depends on student numbers, which are, in turn, related to the birth rate, and to interstate and, to a lesser extent, overseas migration. The teacher supply is affected by both the number of teachers who resign and by the numbers who seek admission or readmission to teaching. The resignation rate in State and non-State primary schools has revealed considerable variation since 1976, but the rate has decreased significantly. The prevailing economic recession may drastically reduce the resignation rate among teachers, while increasing the demand for teachers as limited employment opportunities force more students to remain at school. In 1981, the Queensland Teachers' Union estimated that there were about 12,000 teachers in Queensland not actually teaching, with 700 being on the Commonwealth Employment Service Register. There were approximately 39,827 registered teachers in Queensland, 27,947 of whom were teaching in State and non-State schools.(12) The unemployment rate in the teaching profession in Queensland was between 4 per cent and 5 per cent, which was far below the national average.

The declining birth rate in the 1970's significantly affected the student enrolments in Queensland's primary schools.

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- (11) Statistics which vividly revealed the extent of teacher unemployment in Queensland in the mid-1970's attracted little attention initially. The teacher oversupply was apparently known by both State and non-State educational planners in the mid-1970's, but they were supposedly so alarmed by the statistics that they hesitated to publicise them until forced by leaks to the media. Several years planning time was lost and much finance wasted. An early warning system or adequate forward planning would have reduced the expense and hardships of teacher redundancies and unemployment by remedying the situation earlier.
- (12) Board of Teacher Education, Queensland, Bulletin, Number 12, June, 1982, pages 8 and 10.

“ . . . the introduction of the ‘Pill’, the advocacy of Zero Population Growth, the downturn in the economy, the employment of married women in the work force and the slackening off of migration programmes have altered the picture considerably.”(13)

There were several other significant social trends that were relevant to the Queensland situation. Marriages in Australia reached a peak in 1971 and subsequently declined markedly. Australia’s population was becoming older, with 8.9 per cent of the population in 1979 being over 65 years. In 1979, the Australian Bureau of Statistics indicated that there had been a decline of almost 3,200 in the birth over death increase rate in Queensland from 21,558 in 1972–1973 to 18,365 in 1978–1979. The Bureau predicted that the national population increase would be halved within the 30 years from 1970. In 1971, the national population increase was 166,000, but this had declined to 115,000 by 1976. The Bureau predicted that by the end of the century, the national increase would be only 75,000.(14) In 1977, there were only 16.08 births per 1,000 people in Australia. The actual number of births in 1977 was the lowest since 1966. The previous lowest crude birth rate was 16.39 per cent, which was recorded in 1934 during the economic depression. It was estimated that between 35,000 and 40,000 Australian women were sterilised in 1976, and that if present trends continued, 50 per cent of Australian women would be sterilised by the year 2000. The 1966, 1971, and 1976 Census figures revealed that the stated Catholic population of Queensland increased more slowly than the total population of Queensland in the period from 1971 to 1976. This dramatically reversed trends that prevailed in previous post-World War II census figures.

(13) Goodman, R. “What are the Options for Women in the 80’s?”, Catholic Leader, 5th. April, 1981, page 7.
 (14) Williams, M. “The Disappearing Australians”, Courier Mail, 8th. October, 1979, page 4.

THE 1966, 1971 AND 1976 CENSUS FIGURES FOR QUEENSLAND

Year	Total Population	Catholic Population and Proportion percentage of Catholics to Total Population			
1966	1,674,324	426,513 – 25.5%			
1971	1,827,065	467,203 – 25.6%			
1976	2,037,201	494,345 – 24.3%			
Year	Increase in Total Population	Increase + or Decrease – in Total Population	Percentage Increase in Total Population	Percentage Increase + or Decrease – in Catholic Population	Percentage of Catholic Population
1971	152,741	40,690	9.12%	9.54%	–
1976	210,136	+27,142	11.5%	+5.81%	14.2%

(15)

It was estimated in 1978 that between 1979 and 1986, the number of students in State and non-State primary schools in Australia would decline by 158,000 or 10 per cent. In some states, the decline would be proportionately higher. In the State sector of South Australia and Tasmania, it would be 16 per cent, and in Victoria 15 per cent.(16) This decline would be the equivalent of about 8,000 teachers throughout Australia. By the early 1990's, primary enrolments would return to present levels and peak before 2000.(17)

In 1978, the Australian Education Council estimated the surplus of teachers by 1985 could be as high as 61,000 or 41.7 per cent of the total teacher workforce, if student/teacher ratios remained constant. If improved student/teacher ratios were accepted by the various governments and implemented before 1985, then the estimated surplus could be around 43,000 teachers, or 27.3 per cent of the teacher workforce.(18)

Primary school enrolments in Queensland which had increased almost continually from the "baby boom" of the 1940's levelled off in the 1970's. This stabilisation resulted from the

(15) Catholic Leader, 10th. June, 1979.

(16) Commonwealth Department of Education Canberra, Projected Enrolments in Australian Schools, March, 1978.

(17) Anderson, D. "Problems in Professional Education – Teaching", Conference on Tertiary Education in the Aftermath of Expansion, Australian National University, July, 1978.

(18) Report of a Working Party of the Australian Education Council, Canberra, Teacher Supply and Demand in Australia, A.G.P.S., 1978.

birthrate decrease in the 1960's.(19) A decline was predicted to begin in 1982. It was predicted that in 1986 primary school enrolments would begin increasing again, but at a rate which would not take them to present levels until about 1993. That represented a "trough" in enrolments lasting 11 years.(20)

"New teachers are heading for the grimmest professional future for 35 years and it is not surprising that students feel that they have been conned and kept out of a crucial secret. Their cry from now on will be no annihilation without representation."(21)

Despite the teacher oversupply and teacher unemployment situation in the 1970's, there is a distinct possibility of a teacher shortage occurring in Queensland State and non-State primary schools within the next 5 years. Dr. Botsman, the Director of the amalgamated former Colleges of Advanced Education in Brisbane – Kelvin Grove, Kedron Park, Carseldine, Mount Gravatt, and the Brisbane Kindergarten College – stated

"I believe a major shortfall in primary teachers will occur by the end of next year (1983). That means teaching will be one of the few areas where you can really say job prospects are excellent. The teacher shortage will be pretty severe and it is high time the Commonwealth admitted that Queensland is unique with this problem."(22)

Queensland has an increasing population problem. The net interstate and overseas migration increases for the year ended June 30, 1981, were 26,100 and 18,000. Queensland's State and non-State primary school enrolments increased by nearly 4,500. In all other Australian States, except the Northern Territory, primary school enrolments declined. The Queensland Government responded to this increase by employing an additional 621 teachers in 1982, taking its teacher workforce to 21,377. There is also a definite movement of students from State to non-State primary schools, and an increase in the number of non-Catholic students in Catholic primary schools in Queensland. The major problem for future planning is "internal migration" – new areas

- (19) In a period when school enrolments were declining, the enrolment in Australian Catholic primary and secondary schools increased from 506,056 in 1978 to 629,800 in 1980 – the highest in the history of the Catholic education system.
Flynn, M. "A New Dawn for Catholic Schools", Catholic Leader, 13th. January, 1980, page 7.
- (20) Trundle, P. "As the 'Baby Bulge' eases, it means a better deal for the Primary Kids", Courier Mail, 25th. January, 1979, page 4.
- (21) Owen, J. G. "The Planning of Teacher Education – Major Issues", South Pacific Journal of Teacher Education, Volume 5, Number 2, 1977, page 98.
- (22) The Australian, 14th. April, 1982, page 12.

are being developed and opened on the outer parts of cities and towns. New Catholic primary schools are required and, with the drastic decreases in Commonwealth Government capital grants, it is difficult for Catholic authorities to provide sufficient positions for students.

Prior to 1980, the Queensland Government reduced the primary teacher education positions available at the State Teachers' Colleges. For example, Mt. Gravatt College of Advanced Education reduced its pre-service student intake by 50 per cent, while there were corresponding student increases in its degree programmes and post-graduate courses. With strict control over admission numbers, prospective successful student teachers were in effect guaranteed employment in the teaching profession. These cutbacks resulted in enrolments for primary teacher education positions being depressed numerically, as possible unemployment remained a constant fear. This was reflected by 50 per cent of the students to whom Mount Gravatt College offered positions in 1982 not enrolling, while most teacher education institutions were forced to lower their tertiary entrance scores in an unsuccessful attempt to fill quotas.(23)

By careful planning over the last few years, McAuley College attempted to adjust enrolment quotas to correspond with the perceived requirements of Catholic primary schools throughout Queensland. McAuley College was not in a position to respond immediately to abrupt change, and adjusted quotas gradually over a period of a few years – always upwards, never downwards – to follow the general trends indicated by the predictions. McAuley College supplemented the decrease in the number of religious teachers available in Catholic primary schools. It was not anticipated that there would be any significant increase in the number of religious teachers available in the 1980's to alter this trend. In 1981, the percentage of full-time religious teachers in Queensland's Catholic primary schools had decreased to 20.2 per cent.(24) McAuley College must continue to anticipate primary student enrolments and to progressively examine student teacher intakes at the College with a view to implement any corrective action that may appear to be warranted.

(23) Hall, W. C. "Teacher Shortage Looming", Telegraph, 8th. May, 1979.

(24) Catholic Leader, 19th. July, 1981, page 11.

THE ANTICIPATED EDUCATION SITUATION IN CATHOLIC PRIMARY SCHOOLS
IN QUEENSLAND FROM 1980 TO 1986

Year	Catholic Primary School Enrolments and Projected Enrolments	Catholic Primary School Enrolments as a % of the Total Enrolment in all Queensland Primary Schools	Number of Additional Teachers Required
1980	51,260	17.3%	75
1981	51,440	17.9%	75
1982	51,560	17.42%	70
1983	51,700	17.74%	75
1984	51,740	18.12%	75
1985	51,900	18.46%	80
1986	52,000	18.62%	80

(25)

If there are cut-backs in Catholic schools and students, fewer teachers will be required. The problem is to establish what the demand would be three years ahead when the young students begin their course at McAuley College, so that they can be placed on graduation.

The importance of adequate planning to determine teacher supply and demand was reflected by the Queensland Education Minister, Mr. W. Gunn, indicating in 1982 that the number of persons migrating to Queensland had increased State and non-State primary student enrolments and countered the decrease expected after the decline in births during the 1970's. Mr. Gunn indicated that until 1987, when the low level of primary school enrolments was expected, 20,000 additional students a year were anticipated.

“Employment prospects for teachers (in Queensland) were therefore excellent. Reduced intake into teacher education courses, planned around the expected fewer enrolments has resulted in an unwelcome shortage of teachers. Steps are being taken immediately to boost intakes into virtually all pre-service courses of teacher education. Last November (1981), (I) asked the Federal Education Minister to release Queensland from the embargo applied by the Commonwealth funding authorities on extra enrolments in teacher education. In May (1982), they reached an agreement to increase students in teacher training courses. They have already done untold damage to the teacher supply situation by repeatedly claiming a widespread surplus of teachers.”(26)(27)

(25) Submission, McAuley College to the National Committee of Inquiry into Teacher Education, May, 1979.

(26) Bremer, J. “Report Raises Teacher Needs”, The Australian, 9th. June, 1982, page 9.

(27) Courier Mail, 10th. July, 1982, page 3.

The General Secretary of the Queensland Association of Teachers in Independent Schools, Mr. P. O'Brien, confirmed Mr. Gunn's assessment of the situation.

“Teachers' Unions had been talking about a teacher crisis for two years, but everyone had denied it. Employing authorities in both the State and non-government sector have clearly failed to foresee education growth.”(28)

This researcher concedes that these interpretations, arguments, evidence, opinions, judgments, and conclusions are crisis mongering. However, they are not exaggerated, unjust, or untrue. By becoming involved in “new educational ventures”, by failing to remedy the existing defects of the College, and by being a part of the largely unpredictable overall teacher supply and demand situation in Queensland, McAuley College will certainly experience serious and numerous problems in both the immediate and long terms. The prescriptions for successfully effecting desired improvements will be difficult to implement.

(28) Ibid.

361.

APPENDICES

A.

Regulations for the Establishment and Conduct of Non-Vested Schools in Queensland, Appendix to the Report of the Select Committee on the Board of General Education, Votes and Proceedings, Queensland Legislative Assembly, 1861.

The Board will give assistance to Schools of which the Fee-Simple of the Land whereon they are built is not vested in the Board, provided that such Schools are conducted in conformity with the principles (so far as they are consistent with the Regulations set forth below), laid down for the management of Vested Schools. The Board will, however, discountenance any attempt to make these Schools further the ends of denominational rivalry, and they will not grant aid to a Non-vested School in any locality where it does not appear that the existing means of public instruction in Vested Schools are insufficient.

In the following Regulations, the term 'Non-vested' is applied to School Buildings which are already in existence, and which are provided and maintained at the sole cost of the promoters.

1. The aid to Non-vested Schools will be limited to Salary and Books.
2. Before aid can be granted, the Board must be satisfied that the case is deserving of assistance; that there is reason to expect that the School will be efficiently and permanently supported; that the School house is sufficient for the purpose, and suitably furnished; and that the Teacher's competency has been ascertained by examination before the General Inspector, and one or more Examiners appointed by the Board.
3. To entitle a School to the continuance of aid, the House and Furniture must be kept in good repair by means of local contributions; the School conducted in all respects in a satisfactory manner, and in accordance with the regulations of the Board, and the instructions of their Inspectors, 'Provided, that nothing herein contained shall be construed to authorise any inspection of or interference with, the special religious instruction, which may be given in any such School, during the hours set apart for such instruction'; and there must be an average daily attendance of at least thirty children.

NOTE.— The Board reserve to themselves the right of giving aid in special cases to Schools where the average daily attendance may be temporarily below thirty.

4. While the nomination of Teachers in Non-vested Schools will rest with the Local Patrons or Managers, the Board will require to be satisfied with the conduct of the Teacher and

the efficiency of the School, as a condition to the payment and continuance of the Salary.

5. A Time Table sanctioned by the Board must be kept constantly hung up in a conspicuous part of the School-room.

NOTE.— Any religious instruction imparted in the School must therefore occupy some time before or after the hours fixed for the ordinary duties, so as to admit of the convenient absence of any children whose parents object to their attendance.

6. No Books shall be used during the hours of ordinary instruction but such as are sanctioned by the Board.

7. Registers shall be kept in each School, and the returns forwarded to the Board according to forms that will be supplied by them.

8. The Board and their Officers are to be allowed to visit and examine the Schools whenever they think fit. Those deputed to visit by the Board will be furnished with credentials.

9. The public generally must have free access to every School during the stated school hours, not to take part in the business or to interrupt it, but, as visitors, to observe how it is conducted.

10. The Board reserve to themselves the power of altering or revoking any of the foregoing Regulations as, from time to time, it shall seem to them to be expedient.

B.

Report of the Secretary for Public Instruction, 1894, Votes and Proceedings, Queensland Legislative Assembly, 1895.

ANNUAL EXAMINATION OF TEACHERS AND OTHERS, 1894.GEOGRAPHY.

18th. December – 9.30 to 12.30.

** Sketch maps must be drawn on as large a scale as the foolscap page will admit.

For Admission as Pupil-Teacher of the First Class.

(One hour and a-half allowed.)

Maximum Marks.

- 50 1. Write in a regular small hand, with well-formed letters:—
- Quoth one, “Why spared ye Cadiz?
Your fleet put back to sea!”
- 18 2. Give in tabular form the area, length of coast line, and the extreme northern and southern points (with the latitude of each) of Asia, Africa, and Europe respectively.
- 16 3. Name, in order from north to south, (a) eight capes on the east coast of North America; (b) the countries of South America bordering on the Pacific, with their capitals.
- 15 4. What portions of land are separated, and what portions of water joined, by each of the following straits:— Ormuz, La Perouse, Dardanelles, Davis, Macassar?
- 9 5. Name the tributaries of (a) the Indus, (b) the Amazon, (c) the Murray.
- 10 6. What, where, and for what noted are – Itasca, Manilla, Fundy, Antisana, Elba?
- 32 7. Draw a sketch map of that part of Australia included in the colony of Queensland, and on it mark and name:— Capes Palmerston, Grenville, Flattery and Sandy; Wide Bay, Keppel Bay, Cleveland Bay, and Moreton Bay; Peak and Drummond Ranges; the three main railway lines; Burketown, Croydon, Warwick, Gympie, Charters Towers, Thargomindah, Gladstone, and Bowen.

For Admission as Pupil-Teacher of the Second Class.

(One hour and a-half allowed.)

- 50 1. (a) Write in a regular small-hand, with well-formed letters:—
- I know each pool of Dart and Exe
Where trout or grayling hide.

Maximum Marks.

- (b) As a copy, write in text – Analyst.
- 20 2. Give a short account of the geography of Cape Colony, under the heads of –
Boundaries and dimensions, coast features, relief and drainage, climate, exports, people,
and towns.
- 12 3. How and when did Great Britain acquire – Jamaica, Mauritius, Trinidad,
Gibraltar, Newfoundland, Hong Kong?
- 9 4. Write brief explanatory notes on – Terai, Maroons, Canadian Pacific Railway.
- 14 5. Give a list of the principal ports, with their situation, and chief exports of –
(a) British Burmah;
(b) British West Indies.
- 10 6. State as exactly as you can the situation of the following towns, and mention
anything noteworthy regarding each:– Three Rivers, Agra, Frederickton, Port Moresby,
Lagos.
- 35 7. Draw a map of the western sea-board of England and Wales, marking and naming
six capes; eight openings (exclusive of estuaries); the mouths of the Dee, Ribble, Severn,
Mersey, Towy, and Lune; Liverpool, Bristol, Cardiff, Swansea, Holyhead, Barrow, Whitehaven,
Preston, Bideford, Birkenhead, Milford, Carnarvon.
- For Admission as Pupil-Teacher of the Third Class.
- (One hour and a-half allowed.)
- 50 1. As specimens of your penmanship:–
(a) Write in a regular small-hand, with well-formed letters, Little strokes fell great
oaks;
(b) Write in half-text, Analytical; and
(c) Print in plain characters, Sympathize.
- 14 2. What is a planet? Name the primary planets in the order of their distance from
the sun, and distinguish such of them as are termed inferior.
- 16 3. Define – Zenith, zodiac, great circle, ecliptic, nadir, aphelion, plane of the earth's
orbit, circle of illumination.
- 25 4. Explain clearly how the length of a degree on the earth's circumference is ascertained.

Maximum Marks.

- 20 5. What is the time at London, when at Brisbane (153°E . long.) it is 9.30 a.m. on Tuesday? Set down fully the steps by which the answer is found.
- 25 6. "The eclipses of Jupiter's satellites enable travellers to ascertain London or first meridian time, and thus to determine their longitude." Explain and exemplify the method of finding longitude here referred to.

For Admission as Pupil-Teacher of the Fourth Class.

(One hour and a-half allowed.)

- 12 1. Explain the following terms:— Isobars, isotherms, bore, low latitudes, dew-point, water hemisphere.
- 15 2. What is meant by Radiation? Name and briefly explain two other processes by which temperature is interchanged.
- 18 3. Contrast hail and snow in as many points as possible.
- 28 4. Explain as to a class the influence of the earth's rotation on the direction of winds.
- 18 5. State what you know respecting the depth of the Pacific.
- 9 6. Show by diagrams the relative positions of earth, moon, and sun at spring tides.

For Admission as Teacher of the Third Class.

(Three hours allowed.)

- 10 1. Write brief explanatory notes on the following terms:— Atoll, geyser, crevasse, erosion, moraine, catchment-basin.
- 10 2. How may the existence of carbonic acid gas and aqueous vapour in the air be ascertained? Account for their presence, and explain their operation and effects.
- 5 3. Give the names of five "Local Winds", their characteristics and location.
- 15 4. Explain and exemplify the following statement:— "The sea regulates the distribution of temperature".
- 20 5. Write out as for a sixth class notes of a lesson on "Volcanoes".
- 10 6. Explain the origin of Deep-seated Springs.
- 10 7. Account for the fact that lakes without outlets are generally salt.
- 20 8. Draw a map of the Atlantic Ocean, showing its principal currents, with their names and directions.

Maximum Marks.

For Admission as Teacher of the Second Class.

(Three hours allowed.)

- 12 1. Describe clearly the method of determining latitude by observing the meridian altitude of the sun.
- 12 2. Write brief explanatory notes on the following:— “Precession of the equinoxes”, “nutations”, “triangulation”, “stratified rocks”.
- 10 3. Illustrate by well-chosen examples the influence of ocean currents on climate.
- 12 4. (a) Explain the terms — Apogee, nodes, gibbous, penumbra, solar corona.
(b) State, and illustrate by a diagram, the conditions under which an annular eclipse of the sun may occur.
- 15 5. Give an account of Glaciers, under the heads of formation, movement, and effects.
- 15 6. Explain clearly as to a pupil-teacher how it is that in a map of the World on Mercator’s Projection, Greenland and Africa appear to be about the same size, though the latter is many times larger than the former.
- 8 7. Give a list of the principal exports from each of the following trade-areas:—
(i) “The Baltic”;
(ii) “The Levant”;
(iii) “The Cape” (Africa);
(iv) “The Straits (Settlements) and East Indian”.
- 16 8. (a) Draw a sketch map of Japan, marking and naming the physical features and chief towns.
(b) Give a fairly full account of Japan under the heads of — Extent, people, religion, government, climate, productions, industries and trade.

ARITHMETIC

18th. December — 2 to 5.

* * * Set down the working of the sums so that the process by which each answer is obtained may be seen.

For Admission as Pupil-Teacher of the First Class.

(One hour and a-half allowed.)

Maximum Marks.

- 18 1. By how much does the difference between one hundred thousand and seven and nine thousand and seventeen exceed the quotient of three hundred and twenty-two millions one hundred and forty-four thousand nine hundred divided by eight thousand and fifty?
- 22 2. A gives to B 350 yards of cloth worth 3s. 4½d. a yard in exchange for cloth valued at 4s. 6d. a yard. How many yards does A receive?
- 25 3. Express 26 lbs. 6 ozs. 5 dwts. in pounds avoirdupois.
- 25 4. How many plots of land, each containing 1 po. 1 yrd. 1¾ ft., are contained in 5 ac. 2 ro. 17 po. 2 yrds. 2¾ ft.?
- 30 5. Simplify— $\frac{\frac{1}{2} \times \frac{7}{9}}{\frac{2}{3} \times \frac{1}{4}} - \frac{\frac{3}{5} \times \frac{1}{6}}{\frac{5}{8} \times \frac{1}{7}}$
- 30 6. (For MALES only.) If the sixpenny loaf weighs 3 lbs. 8 ozs. when wheat is at 50 s. a quarter, what should it weigh when wheat is at 60 s.?
- 30 6. (For FEMALES only.) Make out a properly receipted bill for — 13 yds. of calico at 4½d. per yrd., 11 yds. of flannel at 1s. 7½d. per yrd., 4 dozen reels of cotton at 2 for 1½d., 119 yds of ribbon at 11½d. per yrd., and 2 dozen pairs of gloves at 3s. 9d. per pair.

For Admission as Pupil-Teacher of the Second Class.

(One hour and a-half allowed.)

- 24 1. The standard silver coin of the United Kingdom is composed of 37 parts of pure silver and 3 of copper. What amount of pure silver is there in one shilling if a pound troy of this mixture yields 66 shillings?
- 6 2. (a) Distinguish between notation and numeration, ratio and proportion.
- 30 (b) If eight men plant a field of 10 ac. with potatoes, in rows 10 inches apart, in 30 days of 12 hours each, how many men would be required to plant a field of fifteen acres, in rows 15 inches apart, in 40 days of 9 hours each?
- 26 3. Find by Practice what would be the value of 2 lbs. 2 ozs. 17 dwts. 16 grs. if 1 lb. be valued at £ 46 10s.

Maximum Marks.

34 4. Add together $\frac{2}{3}$, $\frac{5}{6}$, and $\frac{1}{3}$; multiply this sum by $2\frac{1}{3}$ of $\frac{7}{12}$; and divide the result by $\frac{2}{3} - \frac{5}{6} + \frac{7}{9} - \frac{1}{4} \times \frac{7}{3}$.

30 5. (For MALES only.) Simplify $-(3.05 - 1.995) \times (.0005 \div .025) + 2.109$.

30 5. (For FEMALES only.) If I have to pay 19 guineas for the carriage of $4\frac{1}{2}$ tons 36 miles, what should I have to pay for carrying $4\frac{1}{2}$ cwt. three times the distance, the rate continuing the same?

For Admission as Pupil-Teacher of the Third Class.

(One hour and a-half allowed.)

25 1. If a clock gains $2\frac{1}{2}$ minutes a day, and it was exactly right at 2 p.m. on October 16th, what time will it indicate at noon on Christmas Day?

30 2. Find the value in shillings and decimal fractions of a shilling of $-.49$ of £1 + $.83$ of a shilling + $.625$ of 2s. 8d. + $.2$ of 2s. $7\frac{1}{2}$ d.

25 3. Find the simple interest of £765 12s. 6d. at $2\frac{2}{3}$ per cent. for $6\frac{3}{4}$ years.

35 4. (For MALES only.) A person buys 4 cwt. of goods at £3 15s. per cwt., and intends to make a profit of 12 per cent. He finds that $6\frac{1}{4}$ per cent. of the goods are unsaleable. At what price per pound must he sell the remainder so as to realize as much as he originally intended?

10 5. (For MALES only.) (a) Explain the terms – Interest, present value, discount, true discount, banker's discount.

25 (b) The discount on a bill due 18 months hence at $4\frac{1}{2}$ per cent. is £56 16s. 3d.

What is the amount of the bill?

35 4. (For FEMALES only.) A shareholder sold out $\frac{1}{3}$ of $\frac{4}{5}$ of $\frac{5}{6}$ of his share in a gold mine for $\frac{1}{4}$ of $\frac{2}{3}$ of $\frac{1}{6}$ of 1,800 guineas. What amount did he realize? At the same rate, what would the remaining portion of his share be worth?

5 5. (For FEMALES only.) (a) Give a formula for finding the rate per cent. per annum, when the interest, the principal, and the time are given.

30 (b) Apply the formula to the solution of the following question:— At what rate per cent., simple interest, will £514 7s. 6d. amount to £694 8s. $1\frac{1}{2}$ d. in $7\frac{1}{2}$ years?

Maximum Marks.

For Admission as Pupil-Teacher of the Fourth Class.

(One hour and a-half allowed.)

- 25 1. If I buy 10 shares of £ 20 each at $27\frac{1}{2}$, and receive a dividend of 15 per cent, how much have I gained on the whole if I sell out at $37\frac{1}{2}$?
- 25 2. Simplify — $\frac{4\cdot5 - 3\frac{1}{3} + 5\frac{1}{12}}{7\cdot5 - 4\frac{1}{3} + 11\frac{1}{12}}$ — $\frac{11\cdot75 - 5\frac{7}{15}}{11\cdot75 - 5\frac{7}{15}}$.
- 30 3. A person buys 8 lbs. of tea and 3 lbs. of sugar for £1 2s., and at another time 5 lbs. of tea and 4 lbs. of sugar for 15s. 2d. Find the price per pound of the tea and sugar.
- 10 4. (For MALES only.) (a) Give rules for finding the diameter, chord of the arc, height of the arc, and chord of half the arc.
- 25 (b) The radius of a circle is 25 inches, and the angle, subtended by an arc at the centre, is $32^{\circ} 31' 12\cdot4''$. Find the length of the arc.
- 35 5. (For MALES only.) The sides of a triangle are in the proportion of 13, 14, 15. The area of the triangle is 24276 sq. feet. Find the length of the sides in feet.
- 10 4. (For FEMALES only.) (a) What is meant by rate per cent., discount, brokerage, insurance, and premium?
- 25 (b) A man insures his house for $\frac{3}{4}$ of its value, and pays a premium at the rate of 2s. per £ 100. If the premium paid amounts to £ 2 5s., what is the value of the house?
- 35 5. (For FEMALES only.) A grocer buys a chest of tea containing 180 lbs. at 3s. $7\frac{1}{4}$ d. per lb. If 10 lbs. be spoiled, what does he gain per cent. by selling the remainder at 4s. 4d. per lb?

For Admission as Teacher of the Third Class.

(Three hours allowed.)

- 6 1. (a) Show clearly that the difference between the interest and the discount is the interest on the discount.
- 12 (b) On what sum of money is the discount 2s. less than the interest if they both be calculated for 4 months at 4 per cent.?

Maximum Marks.

- 16 2. If the 3 per cent. consols be at $90\frac{5}{8}$, what sum must I invest in order to derive from them a yearly income of £470, after paying an income tax of 5d. in the pound, brokerage being at $\frac{1}{8}$ per cent.?
- 20 3. A, B, C, D have in a business £1,450, in the proportion of 2, $3\frac{1}{2}$, 4, and 5, for times in the proportion of 3, 4, 5, and 6. If out of £700 profits C's share is £200, what ought A to receive?
- 16 4. Find the value of –

$$\frac{2\frac{3}{4} \text{ of } 3\frac{2}{3}}{2\frac{5}{6} + \frac{1}{2} + \frac{1}{3}} \times \frac{2}{33} \text{ of } 6 \times \frac{5\frac{5}{18} - \frac{43}{36}}{1\frac{2}{7} \times 8\frac{1}{6}} \text{ of a guinea.}$$
- 20 5. If 44 labourers can do a piece of work in 15 days of 10 hours each, how many navvies must be employed to do three-fourths more work in 7 days of 11 hours, supposing 3 navvies able to do the work of 5 labourers?
- 20 6. (For MALES only.) An iron garden-roller is half-an-inch thick, the length is 30 inches, and the diameter of the inner surface is 20 inches: find its weight, supposing a cubic inch of iron to weigh 4·562 ounces.
- 20 7. (For MALES only.) Find what length of wire ·08 inches in diameter can be formed out of a cubic inch of metal.
- 20 8. (For MALES only.) A conical wine glass is 2 inches wide at the top and 3 inches deep. Find how many cubic inches of wine it will hold.
- 20 6. (For FEMALES only.) The sides of a triangle are in the proportion of the numbers 13, 14, and 15; and the perimeter is 70 yards. How many square feet are contained within the triangle?
- 20 7. (For FEMALES only.) The rent of a rectangular piece of land produced £1,102 5s., at 4 5s. per acre. One side of the rectangle measured 280 yards; what was the length of the other?
- 20 8. (For FEMALES only.) The side of a square is 18 ft. A circle is described round the square. Find the area between the circle and the square.

Maximum Marks.

For Admission as Teacher of the Second Class.

FEMALES.

(Three hours allowed.)

- 12 1. Find the value in pounds, shillings, and pence of $\cdot 285714$ of £ 30 + £ $6\cdot 857142$
 + $\cdot 6$ of $\cdot 714285$ of £ 6 + 1·3 of $\cdot 428571s.$ + $\cdot 714285d.$
- 14 2. If I pay in wages $\cdot 3$ of my gross receipts, and another $\cdot 3$ for my raw material, and
 $\cdot 1$ for my rates and taxes; what are my gross receipts, supposing my profits are £ 1,000?
- 10 3. (a) Explain clearly what is meant by the funds, stock, dividend, annuity, and
 terminable bonds.
- 18 (b) A man has stock in the 3 per cents. which bring him in £ 240 a year. He sells
 out one-fourth of this stock at $87\frac{1}{4}$, and invests the proceeds in railway stock at
 $174\frac{1}{2}$. What dividend per cent. per annum ought the railway stock to pay so that
 he may increase his income £ 40 per annum by the transaction?
- 18 4. A wine merchant buys gin at 12s. 6d. a gallon, and after adding water retails it at
 13s. 4d. He makes 20 per cent. profit on his outlay; what proportion of water does he add
 to the gin?
- 18 5. If 2 horses are worth as much as 5 oxen, and 3 oxen as much as 16 sheep, what
 will be the value of a horse if the price of a sheep is £ 3 15s.?
- 20 6. Compare the area of the triangle the sides of which are 13, 14, and 15 feet, with
 the area of a circle having the same perimeter.
- 20 7. The radius of the base of a right circular cylinder is 10 inches, and the height is
 10 inches: the surface of a sphere is equal to the whole surface of this cylinder. Find the
 volume of each.
- 20 8. A bucket is in the form of a frustrum of a cone, and is 15 inches deep; the
 diameter at the bottom is 1 foot, and at the top 1 foot 6 inches. Find to the nearest pound
 how much more the bucket weighs when full of water than when empty, assuming that a
 cubic foot of water weighs 1,000 ounces.

For Admission as Teacher of the Second Class.

MALES.

(Three hours allowed.)

Maximum Marks.

- 5 1. Define weight, mass, density, and force. Is inertia a force?
- 5 2. Eight feet represent a force of x poundals. How many feet represent a force of y gravitation units?
- 4 3. (a) Define the terms component and resultant.
12 (b) What are the horizontal and vertical components of a force of 60 lbs. acting on a point at an angle of 45° with the horizon?
- 8 4. (a) Define gravitation and gravity; and explain and illustrate Newton's laws of gravitation.
14 (b) ABCD is a square, the side of which is 12 inches. The diagonals intersect in O. If the triangle AOB be cut out, find the distance from O of a point round which the remainder would balance in any position.
- 14 5. The surface of the water in a well is at a depth of 20 feet, and when 500 gallons have been pumped out the surface is lowered to 26 feet. Find the number of units of work done in the operation. (A gallon of water weighs 10 lbs.)
- 14 6. (a) AB, a lever of the first order, 8 feet long, has the fulcrum 2 feet from B; a weight of 5 lbs. is hung from A, and one of 17 lbs. from B. Putting the weight of the lever itself out of the question, from what point must a weight of 2.5 lbs. be hung to keep the level horizontal?
6 (b) State briefly and clearly the requisites of a good balance.
- 5 7. (a) Explain what is meant by an accelerating force.
5 (b) If an accelerating force is represented by F , when the unit of time is a minute, how will it be represented when the unit of time is a second?
- 10 8. If the velocity of a body is increased uniformly in each second by 32 feet a second, by how many feet a second is its velocity increased in one minute? If a velocity is 192 feet a second, what is it in yards a minute?

Maximum Marks.

- 8 9. (a) Describe, with the help of a diagram, Nicholson's Hydrometer.
 16 (b) A body weighing 450 grains loses 210 grains in water, and 150 grains in spirits. Find the specific gravity of the body, and of the spirits.
- 8 10. (a) State Boyle's Law.
 16 (b) A cylindrical diving bell 8 feet long descends until the water in the bell is 80 feet below the surface, when the height of a water barometer is 32 feet. If no air has been supplied from above, to what height has the water risen in the bell?

ENGLISH GRAMMAR AND COMPOSITION

19th December – 9.30 to 12.30

NOTE FOR EXAMINEES OF ALL GRADES.— In the parsing the full details must be given – such as the nouns for which pronouns stand, the relations shown by prepositions, the objects of transitive verbs, the words by which infinitives are governed, and the nouns to which participles refer. Rules of syntax need not be quoted. In analysis there should be specified the particular word or phrase to which a subordinate clause refers.

For Admission as Pupil-Teacher of the First Class.

(One hour and a-half allowed.)

- 20 1. Write (a) the plurals of – Beau, Radius, Salmon, Analysis, knight-Templar, court-martial, beef, chief, journey, solo; (b) the feminine genders of – Stag, friar, sire, earl, nephew, marquis, fox, swain, hart, sir.
- 20 2. Explain the terms – “Passive voice”, “perfect tense”, “defective verb”, “auxiliary verb”, “complement of predicate”, Exemplify your answer.
- 42 3. Parse the words underlined in the following:—
 (i) Think not the King did banish thee,
 But thou the King.
 (ii) What you have said I will consider.
- 36 4. Analyse the following sentences:—
 (i) This to me in dreadful secrecy impart they did.
 (ii) Meanwhile our primitive great Sire to meet
 His god-like guest walks forth.

Maximum Marks.

(iii) In the days of my childhood 'twas like a sweet dream
to sit mid the roses and hear the birds' song.

(iv) To know, and, knowing, worship God aright is yet more kingly.

32 5. What is the meaning of –

(i) Men's evil manners live in brass;
Their virtues we write in water.

(ii) He burned before his monarch's eye
To do some deed of chivalry.

For Admission as Pupil-Teacher of the Second Class.

(One hour and a-half allowed.)

42 1. Parse fully the underlined words in the following passages.

40 2. Analyse in detail the same passages.

(a) Perhaps indulgent nature meant,
By such a lamp bestowed,
To bid the traveller as he went,
Be careful where he trod.

(b) What seemed his head
The likeness of a kingly crown had on.

(c) 'Tis folly talks of cloudless skies.

16 3. How are the following compound forms made up: – “Present progressive”,
“present emphatic”, “pluperfect passive”, and “future perfect active”?

24 4. Correct the following sentences, and give your reasons: –

(a) They seemed to be nearly dressed alike.

(b) Divide the cake between you four.

(c) I think I will be gone by the time you come.

(d) He had never at any time given the prisoner the missing plates, nor knew the
prisoner used the books.

28 5. Write in your own words the meaning of: –

(i) Eternal smiles his emptiness betray
As shallow streams run dimpling all the way.

(ii) Whatever Nature has in worth denied
She gives in large recruits of needful pride.

(iii) 'Tis the sunset of life gives me mystical lore.

For Admission as Pupil-Teacher of the Third Class.

(One hour and a-half allowed.)

Maximum Marks.

- 20 1. (a) Explain clearly what are meant by synonyms. Show the difference in meaning and application between the underlined words in each of the following pairs:—
Vanity and conceit, custom and habit, discover and invent, valour and fortitude.
- 15 (b) Under what class of faults would you place the underlined words in each of the following sentences?—
- (i) I would by no means have a daughter of mine a progeny of learning.
- (ii) The nuptial ceremony was celebrated this morning.
- (iii) We are going to have a jolly lark as the pater and the mater are both out.
- 14 2. What is your guide in deciding the nature of a subordinate clause? Name as many as you can of the words used as connectives of the noun clause. Exemplify.
- 35 3. Classify the clauses in the following passage, and show their mutual relationship:—
- “Happy if full of days, but happier far
 If, ere we yet discern life’s evening star,
Sick of the services of a world that feeds
 Its patient drudges with dry chaff and weeds,
 We can escape from custom’s idiot sway
To serve the Sovereign we were born to obey.”
- 42 4. Parse the words underlined.
- 24 5. Explain clearly the meanings of the following phrases in the above passage:—
 “Full of days”, “life’s evening star”, “patient drudges”, “dry chaff and weeds”, “custom’s idiot sway”.

For Admission as Pupil-Teacher of the Fourth Class.

(One hour and a-half allowed.)

- 36 1. Analyse in detail the following passages:—
- (i) “Folly such as yours
 Graced with a sword and worthier of a fan
 Has made, which enemies could ne’er have done,
 Our arch of empire, steadfast but for you,
 A mutilated structure soon to fall.”
- (ii) There be some sports are painful, but their labour
 Delight in them sets off.
- 35 2. Parse the words underlined in the foregoing.

Maximum Marks.

- 40 3. Explain and expand, as fully as you can, the ideas embodied in the following extracts:—
- (a) “Ill blows the wind that profits nobody.”
- (b) “Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.”
- (c) “Thrice is he armed that hath his quarrel just;
And he but naked though locked up in steel
Whose conscience with injustice is corrupted.”
- 16 4. Give the derivation of – Seditious, convalescent, glossary, suit, insinuation, cyclopaedia, extenuation, bishop.
- 23 5. Quote and exemplify the rules of syntax referring to relative pronouns. Quote also the most important rules for the insertion of the comma and the semicolon.

For Admission as Teacher of the Third Class.

(Three hours allowed.)

- 30 1. Analyse fully the following passages, and supply the necessary ellipses:—
- (i) “Merely to be
Is not a boon to seek, or ill to flee
Seeing that every vilest little thing
Has it in common. Unless to be
And to be blest, be one, I do not see
In bare existence, as existence, aught
That’s worthy to be loved, or to be sought.”
- (ii) “To filch
Men’s art and labour, which to them is wealth,
Life, daily bread, quitting all scores with ‘Friend,
You’re troublesome!’ Why this, forgive me,
Is what, when done with a less dainty grace,
Plain folks call ‘Theft’.”
- 26 2. Parse fully the words underlined in the foregoing extracts.
- 12 3. (a) Explain clearly the meaning of the following grammatical terms:— “Impersonal verb”, “reflexive pronouns”, “antithetical clauses”, “neuter verb.”
- (b) Point out any peculiarity of grammatical construction appearing in each of the following, and show how these should be treated:— “The ground is ploughing well”; “Him listeth ease his battle steed”; “I admire his character as a statesman”; “A structure soon to fall”; “A field of the dead rushes red on my sight.”

Maximum Marks.

- 15 4. Give the derivation of – Assemble, bishop, cyclostyle, apothecary, ancestor, syllable, apostle, bombardment, ambition, alms.
- 12 5. Write the principal rules for the insertion of the colon and the semicolon.
- 12 6. (a) Explain clearly the difference between a transposition, a substitution and a paraphrase.

(b) Write in your own words the meaning of—

“I am the Fairy Mab. To me ’tis given
The wonders of the human world to keep.
The secrets of the immeasurable past
In the unfailing consciences of men,
Those stern unflattering chroniclers, I find.
The future from the causes which arise
In each event I gather. Not the sting
Which retributive memory implants
In the hard bosom of the selfish man,
Nor that ecstatic and exulting throb
Which virtue’s votary feels when he sums up
The thoughts and actions of a well-spent day,
Are unforeseen, unregistered by me.”

For Admission as Teacher of the Second Class.

(Three hours allowed.)

- 25 1. Contrast, as specifically as you can, the character of Richard II, with that of Bolingbroke. Analyse also the character of Aumerle and that of York.
- 33 2. “In Richard II, we may observe certain peculiarities and defects which disappear from the works composed in the full maturity of Shakespeare’s power as, for instance, the frequent rhymes, forced antitheses, the recurrence of elaborate conceits, and verbal puns. But these minor blemishes do not detract from the great and essential merits of the work.”

Illustrate the faults referred to in the criticism, and describe what you conceive to be “the great and essential merits of the work.”

- 18 3. Paraphrase the following passage, and show clearly its application to Richard’s misgovernment of England:—

We at time of year
Do wound the bark, the skin of our fruit-trees,
Lest being over-proud in sap and blood,
With too much riches it confound itself:
Had he done so to great and growing men,
They might have lived to bear and he to taste
Their fruits of duty: superfluous branches

Maximum Marks.

We lop away, that bearing boughs may live:
 Had he done so himself had borne the crown
 Which waste of idle hours hath quite thrown down.

- 12 4. Write explanatory notes on the following: – “The fiery portal of the east”; “To sue my livery”; “The boisterous late appeal”; “Expedient manage”; “In reputation sick”; “Where will doth mutiny with wit’s regard”; “Imp out our drooping country’s broken wing.”
- 16 5. Write, as for a sixth class, the course of a lesson on the nature and uses of participles.
- 15 6. From your study of *Ivanhoe*, write a brief essay on—
 (a) The condition of the Jews in England during the reign of Richard I.; or
 (b) The condition of the Saxons in England during the same period.
- 10 7. (a) Describe and exemplify the different kinds of stanza in English poetry.
 6 (b) Distinguish between – “Descriptive composition”, “Narrative composition”, and “Expository composition.”
- 15 8. Comment as fully and as clearly as you can on the following statement:—
 “English was originally an inflected and unmixed language, but it is now an uninflected and composite language.”

Music

Annual General Examination

December 1894.

Fig 1

Fig 2

Fig 3

Fig 4

Fig 5

Fig 6

Fig 7

MUSIC.

19th December – 2 to 5.

For Admission as Pupil-Teacher of the Second Class.

(One hour and a-half allowed.)

Maximum Marks.

- 8 1. Show that “All musical instruments may be divided into three great classes”, and state the special characteristic of each of the various instruments mentioned.
- 12 2. Explain the tablature or method of using the first seven letters of the alphabet in naming sounds in vocal music. Illustrate your answer by the use of a full vocal stave.
- 6 3. (a) Represent on a Great Stave the range of each of the following voices:— High treble, mezzo soprano, tenor, and baritone.
- 4 (b) Describe shortly the particular quality of each kind of voice named.
- 10 4. Name and explain the signs and terms used to indicate gradual increase or diminution of loudness.
- 10 5. Write on separate staves, the treble, alto, tenor, and bass parts of the chant marked Fig. 1 on the music sheet, prefixing to each staff its proper clef.

For Admission as Pupil-Teacher of the Third Class.

(One hour and a-half allowed.)

- 6 1. Explain the nature of Rhythm in music, and quote Currie’s description of its effects.
- 12 2. Write out three measures of each of the following, — C, $\frac{3}{2}$, $\frac{3}{4}$, and $\frac{6}{8}$ time — varying the notes in the different measures, and introducing rests.
- 8 3. Describe the method of beating C time, $\frac{3}{2}$ time, $\frac{6}{8}$ time slow, and $\frac{6}{8}$ time quick; and illustrate each description by a diagram.
- 10 4. Explain the following Italian terms used to denote the speed and character of a movement, viz.:— Ad lib., allegro con moto, andantino, calando, giusto, meno allegro, sempre p., sostenuto, staccato, vivace.
- 5 5. Under what circumstances is emphasis employed in music; and how is it indicated?
- 9 6. Transcribe the passage on the music sheet marked Fig. 2. It is in simple common time, and commences on the unaccented part of the bar. Supply the proper time signature and the bars.

For Admission as Pupil-Teacher of the Fourth Class.

(One hour and a-half allowed.)

Maximum Marks.

- 10 1. Explain fully the derivation of the scales of A and B flat from those of D and F respectively.
- 4 2. In regard to the passage Fig. 3 on the accompanying music sheet, determine the key in which the piece is written, giving reasons for your determination.
- 10 3. Compare the true form with the assumed form of the minor scale; and point out any advantage the former has over the latter.
- 8 4. (a) Write out upon the treble stave the scales related to E flat major in the first degree: the scales to be written ascending and descending, and the sharps or flats placed immediately before the notes affected.
- 2 (b) Name and give the signatures of those related to the same scale in the second degree.
- 6 5. (a) What are the rules to be observed in the process of transposing a piece of music from one scale or key to another?
- 10 (b) Transpose the passage, Fig. 4 on the music sheet, an octave lower into the key of B flat, using the F clef.

For Admission as Teacher of the Third Class.

(Three hours allowed.)

- 5 1. What is the reputed origin of the syllabic names applied to the sounds of a scale? Why are they used in singing in preference to the letter names?
- 8 2. Why is the chromatic scale so called, and under what circumstances is it used in melody? Write chromatic scales in D and E flat ascending and descending.
- 5 3. Account for the occurrence of the diesis in an enharmonic scale. Show the different cases of its occurrence in the scale.
- 8 4. Explain the terms minor, perfect, and augmented, as applied to intervals. To which of the intervals of the scale are they applicable? Give on a stave three examples of each of these kinds of intervals, indicating under each example the number of semitones contained in it.

Maximum Marks.

- 5 5. Describe the various marks and terms used to indicate the entire or the partial repetition of a piece of music.
- 6 6. What are the appoggiatura, the turn, and arpeggio? Show how each is indicated, and how it is performed.
- 4 7. In regard to the Tonic Sol-Fa system as described by Sutton, mention the individual characteristics attributed to the different sounds of the scale. Show that the doctrine founded upon these effects is only partially true.
- 9 8. Explain the marks and terms used in the piece of music marked Fig. 5; name the key in which it is written, and transpose it into a key a major second higher.

For Admission as Teacher of the Second Class.

(Three hours allowed.)

- 3 1. Define or explain the terms— Melody, harmony, counterpoint, chord, and harmonic chord.
- 6 2. Distinguish between consonant and dissonant intervals. Show on a full stave a classification of the consonant, dissonant and anomalous intervals of the harmonic chord.
- 5 3. Explain the object and method of figuring the bass. How is the common chord indicated? What is implied by an isolated accidental under a bass note?
- 6 4. What licences are allowed in Harmonic Progression?
- 8 5. Analyse the chant marked Fig. 6 on the music sheet.
- 8 6. What is meant by the Dominant 7th; and why is it called the Dominant? Why must it be resolved? Write the chord of the Dominant 7th in fundamental position, and in its inversions, with their resolution, in the key of E flat.
- 9 7. Add alto, tenor, and bass parts to the music marked Fig. 7. Write in short score. Figure the bass. The harmonies should include some inversions of triads, some inversions of the dominant 7th, and at least one example of suspension.
- 5 8. What is a cadence? Describe the authentic and plagal cadences, giving two examples of each.

HISTORY

20th December – 9.30 to 12.30

For Admission as Pupil-Teacher of the First Class.

(One hour and a-half allowed.)

Maximum Marks.

- 20 1. Write a short history of Australia to the end of the 17th century.
- 20 2. Write an account of Flinders' surveying expedition to the Gulf of Carpentaria.
- 15 3. Describe—
- (a) The first overland journey through what is now the colony of Victoria; or,
- (b) The first attempts made to explore the country west of the Blue Mountains.
- 20 4. What was the object of Sturt's first and second expeditions? Give an account of the latter.

For Admission as Pupil-Teacher of the Second Class.

(One hour and a-half allowed.)

- 20 1. Sketch the campaigns of Julius Agricola.
- 10 2. What were the improvements consequent on the Roman Conquest?
- 20 3. Name the three dominant Saxon States, and write a short history of one of them.
- 25 4. Give an account of the struggles between the Saxons and the Danes in the reigns of Ethelred the Unready and of Edmund Ironsides.

For Admission as Pupil-Teacher of the Third Class.

(One hour and a-half allowed.)

- 15 1. Compare the extent of the English possessions in the reigns of Henry II, and of Richard II.
- 15 2. Why did King John invade Ireland, Wales, and France? Write a short account of each invasion.
- 20 3. Give a short history of the Scottish War of Independence in the reign of Edward I.
- 10 4. What claims were put forward by Edward III, to the crown of France? Illustrate by a genealogical table.
- 15 5. Name the principal provisions of the Constitutions of Clarendon, and state briefly the causes which led to their enactment.

For Admission as Pupil-Teacher of the Fourth Class.

(One hour and a-half allowed.)

Maximum Marks.

- 20 1. Give a short account of the religious persecutions in the reigns of Henry IV, and Henry V.
- 10 2. Discuss briefly the Lancastrian and Yorkist claims to the throne. Illustrate by a genealogical table.
- 15 3. Write short biographical sketches of the chief ministers (excluding Wolsey) in the reigns of Henry VII, Henry VIII, and Elizabeth.
- 20 4. Describe the progress of the Reformation in the reign of Edward VI.
- 10 5. What discoveries made the latter part of the 15th century remarkable?

For Admission as Teacher of the Third Class.

(Three hours allowed.)

- 10 1. Trace the growth of the Commons in the reign of James I.
- 10 2. Describe briefly the illegal acts of Charles I, and the growth of resistance thereto.
- 8 3. Write a short account of the plots in the reign of Charles II.
- 15 4. In what ways did James II act unconstitutionally? What safeguards were provided on the accession of William and Mary? What further conditions were laid down before the accession of the House of Hanover?
- 8 5. Give short accounts of the Long Parliament and the Darien Scheme.
- 12 6. Sketch briefly the character and career of the first Duke of Marlborough.
- 12 7. What are the four great Charters of English Liberties? Give the origin and provisions of any two of them.

For Admission as Teacher of the Second Class.

(Three hours allowed.)

- 10 1. What Acts have been passed at various times against Roman Catholics and Nonconformists? When and why have they been repealed?
- 12 2. Name the chief measures of the present reign, and give a short abstract of any two of them.

Maximum Marks.

- 9 3. Write short biographical sketches of – William Pitt, Charles James Fox, Lord Nelson, and the Duke of Wellington.
- 6 4. Give some account of the rebellion of 1745 in favour of the Young Pretender; or of the Irish Rebellion in 1798.
- 14 5. Sketch briefly the Indian policy of Warren Hastings, and the material results of his government.
- 14 6. Write a short history of the French Revolution; or of the American War of Independence.
- 10 7. Sketch the progress made by Great Britain in manufactures, trade, and commerce during the Hanoverian Period.

GEOMETRY

20th December – 2 to 5.

DIRECTIONS TO EXAMINEES.— 1. Hall and Steven's symbols may be used. 2. Any letters or figures may be used in the deductions and any letters except A, B, and C in the book-work. 3. When an answer is shown on more than one page, the figure must be repeated on each page.

For Admission as Pupil-Teacher of the Second Class.

(One hour and a-half allowed.)

- 6 1. Explain – Plane angle, corollary, circle, rhombus.
- 6 2. (a) Write down the three Postulates. What is a Postulate?
- 4 (b) Give the general enunciations of all the problems between the twelfth and twenty-sixth propositions of the First Book of Euclid.
- 1 (c) Draw the figure for the case which is said to need no demonstration, in Euclid I. 7.
- 20 3. From a given point to draw a straight line equal to a given straight line.
- 18 4. The angles which one straight line makes with another straight line on one side of it, are either two right angles, or are together equal to two right angles.

Maximum Marks.

- 20 5. If two triangles have two sides of the one equal to two sides of the other, each to each, but the angles contained by those sides unequal: the base of that which has the greater angle is greater than the base of the other.

For Admission as Pupil-Teacher of the Third Class.

(One hour and a-half allowed.)

- 4 1. (a) Distinguish between equal triangles and equivalent triangles, and give examples from the First Book of Euclid.
- 4 (b) Define – Straight angle, axiom, data, congruent figures.
- 4 2. (a) Give an instance from Euclid I, writing the general enunciation, where the converse of another proposition is proved directly.
- 4 (b) Enunciate the propositions employed in the construction and proof of Euclid I. 16.
- 10 3. To draw a straight line at right angles to a given straight line from a given point in the same.
- 12 4. The three interior angles of every triangle are together equal to two right angles.
- 12 5. If a parallelogram and a triangle be on the same base and between the same parallels, the parallelogram shall be double of the triangle.
- 25 6. To a given straight line to apply a parallelogram which shall be equal to a given triangle, and have one of its angles equal to a given rectilineal angle.

For Admission as Pupil-Teacher of the Fourth Class.

(One hour and a-half allowed.)

- 9 1. (a) Under what conditions are triangles (1) equal in all respects; (2) equal in area?
- 4 (b) Any two angles of a triangle are together less than two right angles. Enunciate the converse of this theorem.
- 15 2. To describe a parallelogram that shall be equal to a given triangle, and have one of its angles equal to a given rectilineal angle.
- 15 3. If a straight line is divided into any two parts, the sum of the squares on the whole line and on one of the parts is equal to twice the rectangle contained by the whole and that part, together with the square on the other part.

Maximum Marks.

- 20 4. Enunciate all the problems of the Second Book of Euclid; and give the construction and proof of any one of them.
- 12 5. In an obtuse-angled triangle, the square on the greatest side exceeds the squares on the other two by twice the rectangle contained by either of the last-mentioned sides, and its continuation to meet a perpendicular drawn to it from the opposite angle.

For Admission as Teacher of the Third Class.

(Three hours allowed.)

- 5 1. Explain – Gnomon, axiom, definition, problem, Reductio ad Absurdum.
- 6 2. Prove Euclid I. 17, without producing any of the sides of the triangle. Enunciate the converse of this theorem.
- 6 3. The complements of the parallelograms which are about the diameter of any parallelogram are equal to one another.
- 8 4. Trisect a given finite straight line.
- 11 5. To describe a square that shall be equal to a given rectilineal figure.
- 6 6. The sum of two sides of a triangle is greater than twice the line joining the vertex and the middle of the base.
- 8 7. Given the sum of the three sides of a triangle, and each of the angles at the base, to construct it.
- 8 8. The line joining the middle points of two sides of a triangle is parallel to the base, and equal to the half of it.
- 7 9. The difference of the squares on two straight lines is equal to the rectangle contained by their sum and difference.
- 10 10. The square on the straight line made up of two other straight lines is equal to the sum of the squares on the two lines, together with twice the rectangle contained by them.

For Admission as Teacher of the Second Class.

(Three hours allowed.)

- 3 1. Show that the following definitions are incomplete:—
- (a) Of quadrilateral figures, a square has all its sides equal.
- (b) An acute-angled triangle is that which has two acute angles.

Maximum Marks.

- (c) Parallel straight lines are such as do not meet however far they may be produced.
- 3 2. Enunciate the proposition of which $ab = (a - b)b + b^2$ is the algebraical statement.
- 8 3. (a) If the square described on one side of a triangle be equal to the sum of the squares described on the other two sides, then the angle contained by these two sides shall be a right angle.
- 2 (b) Enunciate the converse of Euclid II. 12.
- 9 4. The square on the difference of two lines is less than the sum of the squares of those lines by twice the rectangle contained by them.
- 6 5. From a given circle to cut off a segment which shall contain an angle equal to a given angle.
- 10 6. About a given circle to describe a triangle equiangular to a given triangle.
- 12 7. Produce a given straight line so that the square on the whole line thus produced may be double the square on the part produced.
- 6 8. If every two alternate sides of a pentagon be produced to meet, the sum of the five salient angles thus formed will be equal to two right angles.
- 7 9. To bisect a given triangle by a line drawn from a point in one of its sides.
- 9 10. The squares of the sum and of the difference of two lines are together double the squares of these lines.

NEEDLEWORK

20th December – 2 to 5.

(Three hours allowed.)

For Admission as Pupil-Teacher of the Second Class.

THEORY

- 7 1. What button-holes require stranding, and why? Give directions for the process.
- 11 2. Give rules for gathering and setting into a band, and say what points should be specially noticed in teaching these processes to a class.

Maximum Marks.

- 5 3. What precaution is necessary when hemming—
 (a) Round a curve?
 (b) Over a thickness?
- 10 4. What are the chief points to be attended to in doing each of the following:—
 (a) Cutting and working a button-hole?
 (b) Setting on a tape?
 (c) Sewing on a button?

PRACTICE.

1. The larger piece of calico is to be made up into an apron gathered into a band.
 2 (a) Tear off a strip, 2 inches wide, for the band.
 4 (b) Fix and tack a narrow hem down each side, and a wider hem along the bottom.
 10 (c) Above the bottom hem fix and tack two tucks, $\frac{1}{4}$ -inch wide, and their own
 width from each other. Run half of one.
 16 (d) Put on, as a patch, the small square of calico. Tack it all, and properly finish
 half.
 4 (e) Fix and tack the band.
 17 (f) Gather and stroke down the apron, and stock it into 3 inches of the band.
 Tack it all, and properly finish half.
 (g) On the band—
 4 (i) Sew a button.
 10 (ii) Cut and work a button-hole, one end round, the other square.

For Admission as Pupil-Teacher of the Third Class.

THEORY.

- 9 1. What parts of new stockings is it advisable to strengthen before wearing? What is
 this process called? What varieties of darning may be employed? Describe briefly any one
 of them.
- 8 2. Distinguish between—
 (a) Whipping and overcasting.
 (b) Herring-bone and feather-stitch.

Maximum Marks.

Make diagrams of any two of these stitches.

- 12 3. On the chequered paper supplied, draw a diagram of an infant's shirt, quarter size, and give full directions for making it up. State the amount and kind of material required. (N.B.— The diagram will be quarter size if each square of the chequered paper is regarded as one inch.)

PRACTICE.

1. On the flannel—
- 6 (a) Fix and tack a hem as for the bottom of a flannel petticoat, and work two inches of it.
- 15 (b) Make an opening, 3 inches in length, as for the back of a petticoat, and properly finish off the edges and bottom. Finish off the wrong side with the piece of binding provided.
- 5 (c) Put two pleats on each side of the opening.
- 15 (d) Prepare bands of calico suitable in size to the raw-edged material, and fell them on to represent a waistband. Tack one, and properly finish the other.
- 6 (e) Darn a few rows as for a thin place.
- 15 2. Cut a square, side 2 inches, from the flannel, and put it on as a patch. Tack it all, and properly finish half.
- 9 3. Cut the piece of stocking-web in two, and join it by grafting.

For Admission as Pupil-Teacher of the Fourth Class.

THEORY.

- 8 1. What is meant by a false hem? Give directions for fixing one. Mention parts of various garments ordinarily requiring a false hem.
- 8 2. In fixing tucks, what method do you adopt to secure that the tucks and spacing are regular? Describe fully, illustrating by a diagram.
- 8 3. In calico, distinguish between selvedge-way, weft-way, and bias. Give directions for cutting a strip of twilled fabric on the bias. Mention some purposes for which a strip of calico on the bias is usually required.

Maximum Marks.

- 10 4. Give the following particulars concerning each kind of darning that you know:—
 (a) On what material or materials it is worked; (b) on which side — the right side or the wrong side; (c) in which direction — from left to right or from right to left; (d) whether it is worked over a hole, or over a thin place, or over a cut or rent.

PRACTICE.

1. From the calico supplied, cut out (half-size)—
 8 (a) One leg of a pair of knickerbocker drawers for a child.
 3 (b) A kneeband for same.
- (N.B.— A sheet of cutting-out paper is supplied on which to draft the pattern before cutting out, if the examinee considers it desirable to do so.)
- 6 2. Fix and tack the leg for a sew-and-fell seam, and work one inch of it at the bottom.
 8 3. Fix and tack the band, inserting between the back and the front of it the piece of embroidery trimming provided.
 14 4. Gather and stroke down the bottom of the leg, and set it into the band. Tack it all, and properly finish two inches.
 11 5. Cut an opening down the side, and properly finish it off, putting a strengthening tape at the bottom.
 6. On the stocking-web—
 5 (a) Make a plain darn as for a thin place.
 11 (b) Cut a hole, about half-an-inch square, and darn it (common method).

For Admission as Teacher of the Third Class.

THEORY.

- 10 1. Distinguish between the button-hole stitch of plain needlework, and the so-called “button-hole stitch” of embroidery. Give directions for working the latter stitch, and mention four applications of it in plain needlework.
 10 2. Distinguish briefly between the different methods of making seams in garments, stating the garments for which each is specially adapted.

Maximum Marks.

- 12 3. Write notes of a lesson to a fifth class on putting in a gusset, as for the body of a shirt. Illustrate by diagrams. Give a suitable exercise to follow up the lesson.

PRACTICE.

- 12 1. From the calico supplied, cut out (half-size) the upper part of the front of a woman's night-dress, reserving a piece for the front opening.

(N.B.— A sheet of cutting-out paper is supplied, on which to draft the pattern before cutting out, if the examinee considers it desirable to do so.)

- 15 2. Cut an opening down the front, and properly finish it off, putting on an upper false hem ending in a point. Tack it all, and stitch two inches of it at the bottom.

- 14 3. Down each side arrange three tucks, graduating in length. Tack them all, and run two inches of one.

- 9 4. Make and set on a whipped frill, showing how you would turn a corner. Work two inches of the hem, and tack the remainder.

- 6 5. Ornament the front with feather-stitch and knotting (two inches).

- 12 6. Make a diagonal cut, half-an-inch long, and darn it.

For Admission as Teacher of the Second Class.

THEORY.

- 10 1. Give full instructions as to a pupil-teacher placed in charge of a fourth class, just promoted, how she is to teach her class — (a) To mark their initials on a pocket-handkerchief; (b) to cut and work a button-hole, one end round and the other end square.

- 12 2. What knowledge of darning and patching is required to enable you to keep in good repair the following:— Stockings, tablecloths, flannel petticoats, lace curtains, boys' trousers, men's jerseys?

- 10 3. In teaching girls to fix their own needlework, to what extent, and for what stitches and processes, would you make use of folding paper:—

(a) As a preparatory exercise to be done by the pupils?

(b) As an illustration to be used by the teacher in demonstration lessons?

Illustrate fully by means of the cutting-out paper supplied.

Maximum Marks.

PRACTICE.

- 18 1. From the calico supplied, cut out the upper part, back and front, of one side of a baby's night-gown; also one of the sleeves, a sash (half the full length required), and the necessary bands.
- (N.B.— A sheet of cutting-out paper is supplied on which to draft the pattern before cutting out, if the examinee considers it desirable to do so.)
- 38 2. Neatly tack these parts together, and on appropriate parts of the garment work specimens of the following stitches and processes:— Sew-and-fell seam, gathering and setting into band, marking, and button-hole. Also work on the garment a specimen of a hedge-tear darn.
- 12 3. On the flannel supplied, work a specimen of embroidery as for the bottom of a flannel petticoat, and scallop the edge.

SCHOOL MANAGEMENT.

21st December – 9.30 to 12.30.

For Admission as Pupil-Teacher of the Fourth Class.

(One hour and a-half allowed.)

- 50 1. As specimens of your penmanship, write in small-hand the words "Never did worthier lads break English bread"; in plain print the word "Notwithstanding"; and in small-hand, as a copy for a fourth class, "His soul was knit to this his native soil."
- 20 2. Quote Gladman's five "Practical Hints on Discipline", and comment briefly on each.
- 15 3. What are the distinguishing characteristics of good questions? and of good questioning?
- 12 4. State the proper function of the Dictation exercise. Give rules to be followed, and mention common faults to be avoided, in these lessons.
- 10 5. Set down concisely Locke's ideas on teaching writing.
- 18 6. "Proceed from the known to the unknown." Show how you would apply this canon of teaching to a first lesson on simple division.

For Admission as Teacher of the Third Class.

(Three hours allowed.)

Maximum Marks.

1. As specimens of your penmanship, write in small-hand the words "Thou cloth'st the wicked in their dazzling mail"; in ornamental print the word "Mysterious"; and in small-hand, as a copy for a fifth class, "Kings, warriors, high soul'd poets."
- 10 2. How can we teach geographical details so that they may be learned with pleasure, and remembered also?
- 10 3. "It is a fault in our teaching that the history lessons are too often impersonal, and void of human interest." By what means would you avoid this fault?
- 6 4. State the peculiar advantages to an elementary teacher of a knowledge of—
 - (a) Latin.
 - (b) German.
- 8 5. Should corporal punishment be public or private? Why? For what faults would you apply corporal punishment?
- 10 6. State concisely, what preparations are made daily in your school, before morning assembly, to assist—
 - (a) Discipline.
 - (b) Teaching.
- 15 7. Set down methodically the teaching notes of a lesson on—
 - (i) A house-fly; or
 - (ii) Cocoa; or
 - (iii) Sulphur;

for a class averaging 12 years of age.
- 10 8. Mention briefly the principal alterations in the Regulations of the Department since their issue in 1891.
- 6 9. Give the substance of the note on Drill that follows the class schedules at the end of Regulation 143.

For Admission as Teacher of the Second Class.

(Three hours allowed.)

Maximum Marks.

1. As copies for a sixth class, write in small-hand "Through which I struggled, not without distress," and in ornamental print "Matron of Jedburgh."
- 10 2. What reasons can you assign for the peculiar difficulties of English orthography? Are there any additional reasons in this country? How do you overcome these local difficulties?
- 10 3. Explain shortly Mulhauser's method of teaching writing.
- 6 4. What is the true use of the parsing lesson? In a fourth class taking two hours each week for grammar, what share of this time would you allow for parsing?
- 10 5. State the leading features of the Prussian system of school organization, and comment briefly on the system as a whole.
- 8 6. How do you avoid multiplicity of drafts while carrying out the rules for classification laid down in the Regulations?
- 6 7. "The head teacher is an organiser, overseer, and disciplinarian, and may be a class teacher as well." State concisely his duties as Overseer.
- 9 8. Quote Spencer's "Guiding Principles" for Intellectual Education, and comment briefly upon them.
- 9 9. Give Bain's tabular classification of mental phenomena.
- 7 10. State, from a teacher's standpoint, the principal means for cultivating the Judgment.

ALGEBRA.

21st December – 2 to 5.

*** All the details of the work must be given.

For Admission as Pupil-Teacher of the Second Class.

(One hour and a-half allowed.)

- 10 1. (a) Show clearly the difference between a numerical coefficient and an index.

Maximum Marks.

(b) Which coefficient and which index are usually not expressed?

- 6 2. If $a=8, b=6, c=1, x=9, y=4$, find the value of—
 $\sqrt[3]{4ac} - \sqrt{\left(\frac{b^2}{9y}\right)} - \sqrt[3]{\left(\frac{by}{x^2}\right)}$.
- 5 3. Add together—
 $a^3 - ab + bc; ab + b^3 - ca; ca - bc + c^3$.
- 6 4. Subtract—
 $1 - x + x^5 - x^4 - x^3$ from $x^4 - 1 + x - x^2$.
- 15 5. If $b = -3, c = -1, y = 1$, find the value of—
 $3c \sqrt{3bc} - 5 \sqrt{4c^2y^3} - 2cy \sqrt{3bc^5}$.
- 8 6. Multiply together—
 $x^2 - xy + x + y^2 + y + 1$ and $x + y - 1$.
- 15 7. Find the quotient of—
 $\frac{9}{16}a^4 - \frac{7}{4}a^2 + \frac{4}{3}a + \frac{16}{9}$ by $\frac{3}{2}a^2 - \frac{8}{3} - a$.
- 10 8. Subtract $3x^2 - 5x + 1$ from unity, and add $5x^2 - 6x$ to the result.

For Admission as Pupil-Teacher of the Third Class.

(One hour and a-half allowed.)

- 10 1. Simplify—
 $\frac{1}{4} \left\{ a - 5(b - a) \right\} - \frac{3}{2} \left\{ \frac{1}{3} \left(b - \frac{a}{3} \right) - \frac{2}{9} \left[a - \frac{3}{4} \left(b - \frac{4a}{5} \right) \right] \right\}$.
- 8 2. Simplify the following expression, and regroup the terms according to the powers of x :—
 $x \left\{ x - b - x(a - bx) \right\} + ax - x \left\{ x - x(ax - b) \right\}$.
- 6 3. How does an equation of condition differ from an identity? Exemplify.
- 10 4.
 $x - \left(3x - \frac{2x - 5}{10} \right) = \frac{1}{6} \left(2x - 57 \right) - \frac{5}{3}$.
- 8 5. How long will it take a man to walk b miles if he walks 20 miles in c hours?
- 12 6. The sum of the ages of A and B is 30 years, and five years hence A will be three times as old as B: find their present ages.
- 15 7. What is the property of a person whose income is £430, when he has two-thirds of it invested at 4 per cent., one-fourth at 3 per cent., and the remainder at 2 per cent.?

Maximum Marks.

6 8. Simplify— $\frac{m^2}{8n} \times \frac{36 p^3 q^2}{81mn} \div \frac{15 mp^5}{27 n^2 x^3 y}$.

For Admission as Pupil-Teacher of the Fourth Class.

(One hour and a-half allowed.)

12 1. $\frac{1}{2}(x+z-5) = y-z$
 $= 2x-11$
 $= 9-(x+2z).$

10 2. $2y-x = 4xy$
 $\frac{4}{y} - \frac{3}{x} = 9.$

15 3. A traveller walks a certain distance; had he gone half a mile an hour faster he would have walked it in four-fifths of the time; had he gone half a mile an hour slower he would have been $2\frac{1}{2}$ hours longer on the road. Find the distance.

8 4. Write down the square of—
 $\frac{1}{2}a - 2b + \frac{c}{4}$, and the cube of $\frac{x^2}{3} - 3x$.

10 5. Find the square root of—
 $\frac{x^4}{4} + 4x^2 + \frac{ax^2}{3} + \frac{a^2}{9} - 2x^3 - \frac{4ax}{3}$.

12 6. Find the cube root of—
 $\frac{6b}{a} + \frac{6a}{b} - 7 + \frac{a^3}{b^3} - \frac{3a^2}{b^2} - \frac{3b^2}{a^2} + \frac{b^3}{a^3}$.

8 7. Resolve into factors—
 (i) $a^2 + 12abx - 28b^2x^2$.
 (ii) $(x - 7y + z)^2 - (7y - z)^2$.

For Admission as Teacher of the Third Class.

(Three hours allowed.)

10 1. State and prove the rule for finding the highest common factor of any two compound algebraical expressions. Be sure to give the two main principles on which the operation depends.

6 2. Find the highest common factor of—
 $4x^5 + 14x^4 + 20x^3 + 70x^2$, $8x^7 + 28x^6 - 8x^5 - 12x^4 + 56x^3$.

Maximum Marks.

- 5 3. Reduce to lowest terms by the shortest method you know—

$$\frac{6x^3 + x^2 - 5x - 2}{6x^3 + 5x^2 - 3x - 2}$$

- 5 4. Simplify—

$$\frac{x^2 + x - 2}{x^2 - x - 20} \times \frac{x^2 + 5x + 4}{x^2 - x} \div \left(\frac{x^2 + 3x + 2}{x^2 - 2x - 15} \times \frac{x + 3}{x^2} \right)$$

- 5 5. Find the lowest common multiple of—

$$(bc^2 - abc)^2, b^2(ac^2 - a^3), a^2c^2 + 2ac^3 + c^4.$$

- 8 6. Find the value of—

$$\frac{1 + a}{(a - b)(a - c)} + \frac{1 + b}{(b - c)(b - a)} + \frac{1 + c}{(c - a)(c - b)}$$

- 6 7. Find the value of—

$$\frac{\frac{1}{x} - \frac{2}{x^2} - \frac{3}{x^3}}{\frac{9}{x} - x}$$

- 8 8. Simplify—

$$\left\{ \frac{b + \frac{a-b}{1+ab}}{1 - \frac{(a-b)b}{1+ab}} - \frac{a - \frac{a-b}{1-ab}}{1 - \frac{a(a-b)}{1-ab}} \right\} \div \left(\frac{a}{b} - \frac{b}{a} \right)$$

- 12 9. If I lend a sum of money at 6 per cent., the interest for a certain time exceeds the loan by £ 100; but if I lend it at 3 per cent., for a fourth of the time, the loan exceeds its interest by £425. How much do I lend?

- 10 10. A clock gains 4 minutes a day. What time should it indicate at 6 o'clock in the morning, in order that it may be right at 7.15 p.m. on the same day?

For Admission as Teacher of the Second Class.

(Three hours allowed.)

- 8 1. Explain, as you would to a learner, the usual method of solving an ordinary affected quadratic equation.

Maximum Marks.

- 6 2.- $\frac{m}{l}x + \frac{l}{m}y = \left(\frac{1}{l} + \frac{1}{m}\right)(m^2 + l^2).$
 $(x + y)(m^2 + l^2) = 2(m^3 + l^3) + ml(x + y).$
- 10 3. There are two mixtures of wine and water, one of which contains twice as much water as wine, and the other three times as much wine as water. How much must there be taken from each to fill a pint cup, in which the wine and the water shall be equally mixed?
- 12 4. A train A starts to go from P to Q, two stations 240 miles apart, and travels uniformly. An hour later another train B starts from P, and after travelling for two hours comes to a point that A had passed 45 minutes previously. The pace of B is now increased by five miles an hour, and it overtakes A just on entering Q. Find the rates at which they started.
- 6 5. Prove that— $(a + b + c)(ab + bc + ca) - abc = (a + b)(b + c)(c + a).$
- 5 6. Find the square root of $16 + 5\sqrt{7}.$
- 4 7. If $\frac{p}{b-c} = \frac{q}{c-a} = \frac{r}{a-b}$, show that $p + q + r = 0.$
- 8 8. The pressure of wind on a plane surface varies jointly as the area of the surface and the square of the wind's velocity. The pressure on a square foot is 1 lb. when the wind is moving at the rate of 15 miles per hour; find the velocity of the wind when the pressure on a square yard is 16 lbs.
- 9 9. (a) The sum of five numbers in A.P. is 75, and the product of the greatest and least is 161: find them.
 (b) Find the sum of the series $\frac{1}{\sqrt{3}}, 1, \frac{3}{\sqrt{3}}$ to 8 terms.
 (c) Insert two harmonic means between 4 and 12.
- 7 10. Prove that the equation $3mx^2 - (2m + 3n)x + 2n = 0$ has rational roots.

C.

Pupil-teacher Research Test for the Toowoomba Sisters of Mercy primary school in 1872, McLay, Y. M. A Critical Appreciation of the Education System of the Sisters of Mercy, All Hallows' Congregation, Queensland M.Ed. thesis, University of Queensland, 1963.

Preliminary Means:

1. The Exercises will have for their chief object:—
 - (a) The development and practice of private individual thought, without which a teacher's mind is certain to become a mere receptacle of other people's sayings.
 - (b) The digestion and making one's own the material gathered during years from books and maps and from one's own observation in teaching, etc.
 - (c) The exercising of the teacher in grappling with difficult questions, creating in the mind a zest for reflection and thought.
 - (d) The making her feel easy and self-reliant in the face of problems and questions which, at first sight, would paralyze a mind not accustomed to meeting them.
2. As all things have a beginning, and nothing, usually, succeeds without many previous failures, every question must be attempted – the very grappling or struggling of the mind with it will be a training in itself, and thus really a greater ultimate gain than any particular case of successful answering.
3. In proposing the questions, it will be sought to use the simplest language and the words are always to be taken in their plain direct meaning. Hence in framing your reply, you will do well to follow the simplest plan, viz:
 - (a) Thoroughly understand what it is that is required from you.
 - (b) Think over the subject well in your own mind.
 - (c) Settle with yourself what you are going to write down in reply; do not put pen to paper unless you have quite defined to yourself what you are going to write – a great deal of after-dissatisfaction and muddling will be hereby saved.
 - (d) Let your answer be plain, exhaustive as far as the circumstances seem to require, and concise.

4. The subjects will be five: (1) English Language (2) Arithmetic (3) Geography (4) Outline of History and (5) Personal Study and School Teaching.

Note: This researcher has only included the English Language Test.

FIRST EXERCISE. ENGLISH LANGUAGE (SPOKEN)

Time: Noon 27th to Noon 30th, September, 1872

1. It is a common opinion that the use of monosyllables is older than that of Polysyllables. Say:
 - (a) Do you consider the opinion well founded?
 - (b) What reasons both (1) a priori, and (2) from observation lead you to this conclusion?
 - (c) Do you know of any writer or writers who deal with this question and what do they say about it?
 - (d) Supposing the theory correct, what causes originated the use of polysyllables? What general rules seem to have regulated their origin and their use?
What further general observations seem applicable to them?
 - (e) Do you consider the English Language to tend towards the nurturing of polysyllables or otherwise? Give your reasons and illustrate by examples.

2. The English is represented to be a very composite language.
 - (a) Is this representation correct?
 - (b) How do men set about analysing a language with a view to saying to what extent it is composite? What is the oldest part of a language? etc. etc.
 - (c) What do you consider the original basis of the English language? Write down the analysis by which you find this out, or by which you suppose others to have found it out for you.
 - (d) Give in order the various strata of other languages which have been more or less overlaid on this basis, and on one another.
 - (e) Try to find out both (a) a priori, and (b) from history, and (c) your own study what have been the principal agencies in the commingling and fusing together of the various strata or elements, and the epochs when these agencies were active, dormant, etc, also the comparative results of such agencies (one with another).
 - (f) Make yourself a couple of suppositions (such as the Arabs having formed a settlement

in Britain as they did in Spain, the Danes having held England etc) and exemplify what you have been saying by what you would suppose the results to be in those hypotheses.

(g) Taking the English language as at present, say –

- (1) In what class of words each original element predominates.
- (2) Give examples of words in use having the same meaning and differing only in origin.

D.

Spelling Test for All Hallows' School, Archbishop Dunne's Letterbook, 18th. June, 1888,
Brisbane Archdiocesan Archives.

- | | |
|---------------------|----------------------------|
| 1. Bicycle | 26. Annalist – a historian |
| 2. Monosyllable | 27. Icicle |
| 3. Yacht | 28. Eyelet-hole |
| 4. Cream Ewer | 29. Lawyer |
| 5. Colonel | 30. Scythe (for mowing) |
| 6. Lambs gamboling | 31. Haemorrhage |
| 7. Bayonet | 32. Tobacco |
| 8. Allelujah | 33. Enrolment |
| 9. Puce colour | 34. Abyss |
| 10. Diamond brooch | 35. Cauliflower |
| 11. Cemetery | 36. Laughable |
| 12. Acquiesce | 37. Wholesale and retail |
| 13. Programme | 38. Licensed victualler |
| 14. Wholemeal Bread | 39. Toothache |
| 15. Apostle | 40. Clothes brush |
| 16. Millinery | 41. Thorough |
| 17. Assessment | 42. Psalm book |
| 18. Moustache | 43. Poetry |
| 19. Aide-de-camp | 44. Physician |
| 20. Flageolet | 45. Worldling |
| 21. Business | 46. Jealousy |
| 22. Anchorite | 47. Rhinoceros |
| 23. Portmanteau | 48. Peppercastor |
| 24. Lieutenant | 49. Ninetieth |
| 25. Acquitted | 50. Sewerage |

Derivations: 1. Apron 2. Copy-book 3. Porcelain 4. Mellow
 5. Diaper 6. Treble (in music) 7. Gas (for light)
 8. Velvet 9. Orchard 10. Worship.

Please observe the following conditions:—

1. Get twenty children together.
2. Let the envelope not be opened till all are seated furnished with everything for writing from dictation.
3. Let the words be given out, as they are pronounced in ordinary general conversation.
4. Let the writers have no access to any external aid (whether of books, persons, etc.).
5. Let no change from first writing be allowed.

Twenty-eight All Hallows' girls took this test. The age range of the first twelve is provided – the names were from Archbishop Dunne's Letterbook; while the ages were from All Hallows'

School Register.

Bell Eleanor	no date of birth given
Blaney Kate	16 years 3 months
Bligh Maggie	13 years 7 months
Chessman Beatrice	14 years 2 months
Corrigan Cissy	no date of birth given
Corrigan May	14 years 1 month
Cullinane Haidee	16 years 3 months
Elworthy Madge	13 years 5 months
Fitzgerald Mary J.	12 years 9 months
Frost Maudie	no date of birth given
Keane Florrie	no date of birth given
Keogh Gertie	16 years 7 months

E.

Extracts from Scholarship Examination Papers, 1874 and 1913, Queensland State Archives.

EXAMINATION OF CANDIDATES FOR SCHOLARSHIPS IN GRAMMAR SCHOOLS

17th and 18th DECEMBER, 1874

ARITHMETIC

(Three hours allowed for this Paper)

1. (a) Explain what is meant by the terms Notation, Factor, Minuend, Quotient, Square Root, Compound Division.
 (b) How often can 4 ac. 3 ro. 27 per. be subtracted from 1.416 ac. 2 ro. 21 per.? and what will be the remainder?
2. (a) What number must be added to seventeen millions thirty thousand and sixteen to make it divisible without remainder by three millions eight hundred and three thousand and forty.
 (b) Express 9,090 in Roman notation.
3. (a) Explain what is meant by prime numbers, composite numbers, and numbers prime to one another.
 (b) Resolve each of the numbers 2,046, 4,578, and 540 into its prime factors, and thence deduce the greatest common measure and the least common multiple of the three numbers.
4. If of an hotel bill of 30s. 11½d. my share and that of two others amounts to 16s. 7½d., how many are there in the company?
5. Find by two methods, one being Practice, the value of 246 ac. 2 ro. $15\frac{7}{8}$ poles at 17s. 6d. per acre.
6. What is the cube of that number which, when multiplied by $\frac{2}{3}$ of $\frac{4}{5}$ of $1\frac{1}{2}$, will produce 1?
7. A man can row from A. to B. (a distance of 24 miles) and back in still water in 12 hours; how long will it take him to do the same when there is a stream flowing from A. to B. at the rate of two miles an hour?
8. Subtract $1\frac{1}{2}$ 3
 $1\frac{1}{4}$ 2½ from $\frac{9}{4} - \frac{2}{3}$ of $\frac{15}{6}$
 $\frac{1}{5} \times 3\frac{1}{3} - \frac{1}{12} - \frac{5}{18}$
9. (a) Divide .0052 by .013.

(b) What is the value of 7.803?

(c) Reduce 7 oz. 4 dwt. to the decimal of a pound troy.

10. 15 men can reap a field in 9 days; when half the work is done 5 men are obliged to leave; in how many days will the remainder finish it?

11. A gentleman has a bowling green 300 feet long and 200 feet broad, which he would raise one foot higher by means of the earth to be dug out of a ditch that goes round it; to what depth must the ditch be dug, supposing the breadth to be everywhere 8 feet?

EXAMINATION FOR STATE SCHOLARSHIPS AND BURSARIES

GEOGRAPHY

Tuesday, 16th December, 1913 – Afternoon, 2 to 3.30

• The maps must be as large as the foolscap page will admit. Each should have a sheet to itself; and the long way of the map should be the long way of the paper.

1. Describe the climate of Australia in general terms, and explain (a) why the east coast has a comparatively good rainfall, and (b) why hot winds are generated in the interior of the continent.

2. Draw a map of England and Wales, showing and naming the following:— (a) Mountains – Cheviot Hills, Cotswold Hills, Dartmoor Hills, Pennine Range, The Peak, Plynlimmon, Snowdon, and Scaw Fell; (b) – Rivers – Ouse and Trent, Mersey, Severn, and Thames; (c) Coast features – Bristol Channel, Cardigan B., Flamborough Hd., Isles of Anglesey and Wight, Land's End, Lizard Pt., Morecambe B., N. Foreland, St. Bees Hd., David's Hd., Start Pt., and The Wash.

3. Name the ordinary calling-places for a steamer travelling between Sydney and Vancouver, and give a brief description of the journey across Canada by the Canadian Pacific Railway.

4. Give three British Foreign Possessions which are chiefly valuable as emporia for the collection and distribution of goods; three as naval or military strongholds; and three as fields for emigration.

5. Name the industries of Ireland, and the towns engaged in them.

6. (a) Locate any five of the following places, and give one interesting item regarding each of them:— Jervis Bay, Canberra, Furneaux Group, Houtman's Abrolhos, Jenolan Caves, Lake St. Clair, Mt. Wellington, Ninety-mile Beach, Riverina, and Whitsunday Passage.

(b) Also give similar information regarding any five of the following:— The trossachs, Assaye, Port Elizabeth, Inchcape Rock, Bulawayo, Lahore, Staffa, Darjiling, Benares.

ENGLISH

Wednesday, 17th December, 1913 – Morning, 9.30 to 11

1. Define the following terms, and give one example of each:— Abstract noun, demonstrative pronoun, interrogative pronoun, auxiliary verb, factitive verb.

2. Divide the following passages into clauses, and state the nature and relation of each clause:—

(i) “He that outlives this day, and comes safe home,
 Will stand a tip-toe when this day is named,
 And roused him at the name of Crispian.
 He that shall live this day, and see old age,
 Will yearly on the vigil feast his neighbours,
 And say, ‘Tomorrow is Saint Crispian’.”

(ii) “Sing the glorious day's renown,
 When to battle fierce came forth
 All the might of Denmark's crown.”

3. Parse the words underlined in the following extract:—

“Once on thy mother's knee, a new-born child,
 Weeping thou sat'st while all around thee smiled;
 So live that, sinking in thy last long sleep,
Calm thou may'st smile while all around thee weep.”

(Rules of Syntax need not be quoted.)

4. Attempt only one of the following:—

(a) Describe, in the form of a letter to a friend, a walk through a scrub or forest.

(b) Write a description of a thunderstorm.

(c) Tell the story of your first day at school.

(d) Relate your experiences in regard to learning to swim.

Note.— The composition should not take more than about a page of foolscap.

5. Give the root, with its meaning, from which each of the following words is derived; and compose sentences to show that you understand the meanings of the words:— Illiterate, vision, stature, profound, eloquence, deference, precedent, renovate, maritime, ocular.

Give also in each case another word derived from the same root.

HISTORY

Wednesday, 17th December, 1913, Afternoon, 2 to 3.30

1. (a) Write a brief account of the life and work of one of the following famous men:— Admiral Robert Blake, Sir Robert Walpole, General Gordon.
 (b) And of one of the following:— William Dampier, Matthew Flinders, Edmund Kennedy.
2. Name the historical events connected with any eight of the following dates:— 1605, 1649, 1688, 1707, 1715, 1745, 1759, 1788, 1805, 1832, 1837, 1854, 1857, 1870, 1897, 1901.
3. State the historical incidents connected with any three of the following, and write a short note (of about 5 or 6 lines in each case) on the incidents referred to:— Torbay, Boston Harbour, Copenhagen, Torres Vedras, Meerut, Omdurman, Mafeking.
4. Tell very briefly the story of one of the following:— The Capture of Quebec, the Relief of Lucknow, the Boyhood of King George V.
5. Write a short essay on—
 (a) The Abolition of Slavery in the British Empire.
 Or—
 (b) The Conquest of India by England.

MISCELLANEOUS

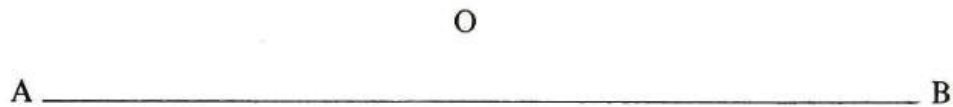
Thursday, 18th December, 1913 – Morning, 9.30 to 12

Only ten questions to be answered. Answer only one question on each sheet of foolscap.

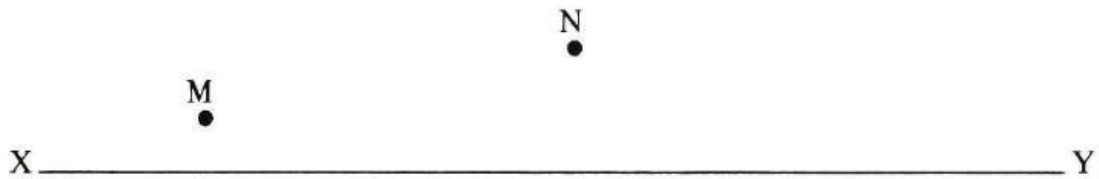
1. (a) Construct a scale of one inch to five yards, and long enough to measure 22½ yards.

(b) Using this scale, construct the plan of a triangular paddock HIJ; HI – 13 yds., HJ – 18 yds., and IJ – 9 yds. Mark the position of 3 trees, K, L, and M, outside the field. K is 5 yds. from I and 13 yds. from J; L is opposite to the middle of HJ and 6 yds. from it; M is 10 yds. from H and 12 yds. from K. Give the distances in yards between these trees.

2. (a) From the point O draw by geometrical construction a line to make an angle of 75° with AB.



(b) From the two points M and N draw lines to meet upon XY, making equal angles with XY.



3. State in a few lines (about four or five lines to each name) in what way any four of the following names have been prominent during the current year:—

- (a) Sir Edward Grey;
- (b) Alfred Austin;
- (c) Joseph Cook;
- (d) Port Darwin;
- (e) The Rand;
- (f) S. S. "Volturno."

4. Write about a dozen lines regarding each of any two of the following:—

- (a) The Panama Canal;
- (b) The Suffragettes;
- (c) The Federal Elections;
- (d) The Second Balkan War.

5. A child has a meal of bread and butter. Where, and how, are the various materials digested?

6. What is soil? How is it formed? From what sources is each of the following commonly produced? – Black soil, sandy soil, loamy soil, chocolate-coloured soil.

7. A plant germinates under the shade of other and larger plants, and its stem is too weak to hold up the leaves to the sun. By what means may it obtain its share of light and heat?

8. (a) Assuming that a knot must not be used for fastening-in the thread, give directions for commencing the following stitches, respectively: – Top-sewing, hemming, gathering, herring-boning and working a button-hole.

(b) State in what direction each of the above stitches is worked – right to left, or left to right.

9. Give directions for darning a diagonal cut in a tablecloth, made by the careless use of a knife. Illustrate your answer by a diagram.



10. (a) Name the key of the above melody, and write the scale of that key.

(b) Write under each note of the given melody its soh-fah and letter name.

(c) Explain the following terms: – Self signature, key signature, time signature.

11. (a) Give the exact name of the time in which the above melody is written.

(b) State the number of beats or pulses (not of notes) in a bar of 6/8 time.

(c) Write the above melody doubling the value of each note. The time signature will have to be changed.

12. Write brief explanatory notes, or comments, on each of the following quotations to show that you understand its meaning and the moral duty it emphasizes: –

(i) “Then none was for a party;
Then all were for the State.”

(ii) “Manners make the man.”

- (iii) "Man's inhumanity to man
Makes countless thousands mourn."
- (iv) "To thine own self be true."
- (v) "How sharper than a serpent's tooth it is
To have a thankless child."

13. Write about 20 lines on one of the following institutions, describing how it is supported, how it is managed, and its usefulness:— Public Hospital, School of Arts, Post Office, Public Museum, State School.

14. Express accurately in your own words the following extracts from Royal Reader No. 5:—

- (i) "Animals which hibernate generally grow plump before they retire into winter quarters: upon their capital of fat they subsist during their lethargy."
Living Stoves.
- (ii) "Then he placed the little flame upon the dry grass. The subtle element seized with avidity upon its new fuel, and in a moment forked flames were gliding among the grass, as the tongues of ruminating animals are seen rolling among their food, apparently in quest of its sweetest portions."
The Prairie on Fire.
- (iii) "The prolific region of the Amazon remains still unused, and in great measure unexplored. Here, if anywhere, is a field in which modern enterprise and enlightenment may achieve the grandest results."
The Amazon.

15. (i) "Sound the loud timbrel o'er Egypt's dark sea!"
(ii) "Then rose from sea to sky the wild farewell."
(iii) "Dear lovely bowers of innocence and ease."
(iv) "They out-talked thee, hissed thee, tore thee."
(v) "Life is real! life is earnest!"
(vi) "It was the time when lilies blow."
(vii) "Can Honour's voice provoke the silent dust?"
(viii) "'Tis the sunset of life gives me mystical lore."
(ix) "I bring thee here my fortress keys, I bring my captive train."
(x) "It was a stately convent with its old and lofty walls."

In regard to any six of the foregoing extracts—

- (a) Continue the quotation by writing out in full the line following the one given.
- (b) Give the title of the poem from which the extract is taken.
- (c) State the author's name.

413.

F.

Southern Queensland Sisters of Mercy Sub-Scholarship Examination Papers, 1962, Sisters of Mercy Archives, Bardon.

A.M.D.G.

No. 50



SOUTHERN QUEENSLAND SISTERS OF MERCY

SUB-SCHOLARSHIP EXAMINATION, 1962

ENGLISH

Tuesday, 13th November, 1962

9 a.m. – 11.15 a.m. (15 minutes for perusal and 2 hours for working).

TOTAL: 150 marks.

QUESTION 1.

Write a Composition, about thirty lines in length, on any one of the following topics:—

- (a) I Found a Wizard's Cloak of Invisibility.
- (b) An Original Fairy Story.
- (c) Special Occasions.
- (d) Some Works of Art.
- (e) The Advantages and Disadvantages of Summer.
- (f) Christmas Shopping.
- (g) In the Nick of Time.
- (h) A Glorious View.

36 marks.

QUESTION 2.

- (a) Analyse, in detail, the following sentence: This rough track is really the only route over the mountains.
- (b) Divide this complex sentence into clauses, and state the kind and relationship of each:
As far as I can remember, this was the only occasion when we had any difficulty in finding a suitable camping ground.

- (c) Parse the words underlined in the following passage:—

The parrots, coloured in soft greys, pinks and greens, flew exactly over my head, as I watched the cattle you had just branded, pass into the grassy paddock.

- (d) Is “had branded” in (c), transitive or intransitive? If it is transitive, name the object.
 (e) Change into the opposite voice: Did the hailstorm destroy the apple crop?
 (f) Give the comparative degree of “bad”; the feminine of “bachelor”; change “I am going out” into future tense.

20 marks.

QUESTION 3.

Read the following poem, and then answer the questions that are at the end of the poem.

When icicles hand by the wall
 And Dick the shepherd blows his nail
 And Tom bears logs into the hall
 And milk comes frozen home in pail,
 When blood is nipp'd and ways be foul
 Then nightly sings the staring owl,
 Tu-whit;
 Tu-who – a merry note—
 While greasy Joan doth keel the pot.

When all aloud the wind doth blow
 And coughing drowns the parson's saw
 And birds sit brooding in the snow
 And Marian's nose is red and raw,
 When roasted crabs hiss in the bowl,
 Then nightly sings the staring owl,
 Tu-whit;
 Tu-who – a merry note—
 While greasy Joan doth keel the pot.

- (a) This poem is entitled “A Song From Shakespeare”. Suggest another suitable title.
 (b) Shakespeare writes of a country far away, and the poem does not refer to modern times. How would you conclude these two facts, from reading the poem?
 (c) What lines form the chorus of this song?
 (d) Explain: “blows his nail”; “ways be foul”; “parson's saw”; “roasted crabs hiss in the bowl”; “keel the pot”.
 (e) In two or three lines describe what is happening (1) outside the church; (2) inside the church.
 (f) Why does Tom bear logs into the hall?
 (g) This is called a song, as it is so musical. Explain what devices render the poem musical.

23 marks.

QUESTION 4.

- (a) A friend who has been staying with you, returned home this morning. You find that she has left her engagement ring in the bedroom, and you know that she will be upset, if she thinks she has lost it in the train.

Compose a telegram (excluding the name and address of your friend) of not more than eight words, that you might send her to relieve her anxiety.

- (b) Six sayings are given below. They are followed by six nouns. For each of the sayings, there is one noun that expresses its inner meaning. Indicate which noun corresponds with each saying.

- (a) Having cold feet.
 (b) Happening once in a blue moon.
 (c) Standing one's ground.
 (d) Being under a cloud.
 (e) Blowing one's own trumpet.
 (f) Taking a leaf out of someone's book.

Nouns: infrequency; imitation; cowardice; disgrace; boastfulness; resistance.

- (c) The following sentences are ambiguous, that is, they may be taken in two different ways. Explain the double meaning of each, and, if possible, say which meaning is intended by the speaker.

1. The market hall was built roughly in 1870.
2. Two million people read this paper; they don't know any better.
3. Shakespeare was born and died on his birthday.

- (d) Insert the correct verb in these sentences:—

lay, laid, lain.

- (a) The statue has --- here to this day.
 (b) I --- down to get my breath.
 (c) I --- down my pen, with a yawn.

past, passed.

- (d) I have not seen her during the --- few days.
 (e) We --- through Brisbane on the way to Cairns.

- (f) The ---- cannot be re-lived.
- (e) 1. Before a depositor can draw money from the bank, he must fill in and sign a form known as a ---- form.
2. A person may wish to deposit money in his Savings Bank Account through the agency of a bank or through a branch other than the one named in his Pass Book. In this case he has to complete a ---- ----. (Type of form.) 26 marks.

QUESTION 5.

The exercises which follow are based on the derivation you have learned. Supply words of Latin origin in the blank spaces. The meaning of the Latin root for each set of words is given.

- (a) From the Latin root meaning "I hear".

People who listen to a concert are called the ----(i)----; they sit in a hall called an ----(ii)----; they are displeased if the singers are not ----(iii)----. People who wish to sing at an important concert or broadcast are given a trial called an ----(iv)----.

- (b) From the Latin root meaning "I see".

A distant view between rows of trees is a ----(v)----. Something seen in a dream or trance is a ----(vi)----. When we call up a picture of something in our minds we are said to ----(vii)---- it.

- (c) From the Latin root meaning "strong".

A town made strong against an attack is called a ----(viii)----. Strong-willed people who show courage in time of trouble are said to display ----(ix)----.

- (d) From the Latin root meaning "I write".

Professional writers long ago were known as ----(x)----; the handwriting they used is known as ----(xi)----; and some of their sacred writings are called ----(xii)----. When they copied from one book to another they were said to be ----(xiii)----.

- (e) From the Latin root meaning "alone".

A song sung by one person is called a ----(xiv)----, that is to say, the singer is the ----(xv)---- performer. A hermit leads a ----(xvi)---- life, that is, he prefers to be in ----(xvii)----.

17 marks.

QUESTION 6.

The following is a short extract from “My Tropic Isle” by E. J. Banfield. The writer was interested in Nature and liked to study it at close range. Read the extract carefully and then answer the questions that follow:—

A low quavering whistle heralds the approach of a nervous curlew, running and pausing, and stamping its script – an erratic scrawl of fleur-de-lis – on the easy sand. Halting on the verge of the water, it furtively picks up crabs as if it were a trespasser, conscious of a shameful and wicked deed and fearful of detection. It is not night nor yet quite day, and this keen-eyed, suspicious bird knows all the permanent features of the sandspit. The crouching unaccustomed shape bewilders it; it pipes enquiringly, stops, starts with quick, agitated steps, snatches a crab – a desperate deed – and flies off with a penetrating cry of warning.

Fluer-de-lis: (French) a flower of the lily family.

erratic: irregular.

- (a) The curlew is described as “nervous”. Could you suggest what is making it nervous?
- (b) What sentence in the extract best shows that the bird is behaving in a nervous manner?
- (c) What does the author mean by “stamping its script on the sand”?
- (e) What did the script resemble?
- (f) Why is the sand described as “easy”?
- (g) Do you think that the bird was accustomed to seek food on this beach? Give a reason for your answer.
- (h) The bird’s last cry is a “penetrating cry of warning”. Whom would it seek to warn?

18 marks.

QUESTION 7.

- (a) Below are five information lessons, taken from the Grade VIII Reader. Choose any one, and, in about ten lines, state the main points of information you gleaned from reading the lesson:
 - (i) Pasteur’s Great Discovery.
 - (ii) Making a Newspaper.
 - (iii) Radium, the Magic Metal.

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- (iv) Sir Isaac Newton.
- (v) The Founding of New England.

OR

(b) The following lessons are taken from the Grade VII Reader. Choose any one, and, in about ten lines, give what you consider the most important information conveyed by the lesson of your choice:

- (i) The Conqueror of Smallpox.
- (ii) The Life of Robert Louis Stevenson.
- (iii) The Unknown Warrior.
- (iv) The Poet of Florence.
- (v) The Moonlight Sonata.

10 marks.

A.M.D.G.

No. 133



SOUTHERN QUEENSLAND SISTERS OF MERCY

SUB-SCHOLARSHIP EXAMINATION

MATHEMATICS

Wednesday, 14th November, 1962

9 a.m. – 11.15 a.m. (15 minutes for perusal and 2 hours for working).

N.B.: Marks will not be given for untidy and slovenly work. Show all necessary working.

TOTAL: 150 marks.

QUESTION 1.

The following is an exercise in Tables. Write the numbers 1 to 10, and write the answers to the tables in the correct order. Each answer must be named.

- 1. 16 inches x 9 = feet.
- 2. 36 sq. ft. ÷ 3 = sq. yds.
- 3. (33 yds. – 11 yds.) ÷ 11 = feet.
- 4. 32 quarts ÷ 4 = gallons.
- 5. 2 roods x 0 = perches.

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6. 1 mile x 1 mile = acres.
7. (60d. - 6d.) ÷ 9 = halfpence.
8. $\frac{1}{3} \times \frac{1}{3} \times \frac{1}{3}$ =
9. $\sqrt[2]{}$ 1 perch = rods.
10. 10 stone - 6 stone = qrs. 10 marks.

QUESTION 2.

- (a) What is one-third of six plus three? 3 marks.
- (b) .0875 acres + .075 sq. chs. + .04 of 40 perches.
(Answer in perches.) 4 marks.
- (c) .039 x ? = 39. What is the multiplier? 2 marks.
- (d) $\sqrt[2]{}$.7 to three decimal places. 5 marks.
- (e) The sum of two numbers is 13.4. One of the numbers is 5.076.
What is the difference between the two numbers? 5 marks.
- (f) September 20th was on a Thursday. What was the date of the
following Thursday week? 3 marks.

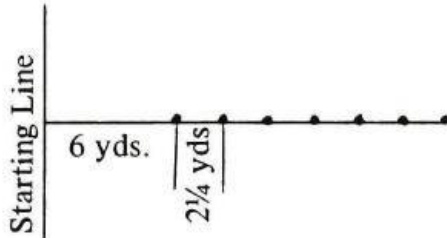
QUESTION 3.

- (a) In a school, .65 of the pupils enrolled are girls. On a very wet day .3 of
the boys and .35 of the girls were absent from school. What decimal
fraction of the total number of pupils enrolled was present? 8 marks.
- (b) Milk was diluted by adding 1 quart of water to 2 gallons of milk. What
percentage of the mixture was the milk? 6 marks.
- (c) Three kinds of tea were blended in equal parts. If the teas cost 3s. 7d.,
4s. 9d., and 4s. 2d. per pound respectively, and the blended tea was
sold at a profit of 25%, at what price per pound was it sold? 9 marks.

QUESTION 4.

- (a) My appointment with the dentist was at 10.5 a.m. I thought that I had
arrived at his surgery 10 minutes early, but my watch was 3 minutes
slow. At what time did I actually arrive? 3 marks.

(b)



420.

For a potato race, rows of potatoes were arranged as in the diagram, the potatoes being $2\frac{1}{4}$ yards apart and the first potato being 6 yards from the starting line. Competitors have to fetch the potatoes, one at a time, and make a heap of them at the starting line. How far would a competitor have run when he has made a heap of all 7 potatoes in his row?

10 marks.

QUESTION 5.

(a) $(\pounds 28\ 16s.\ 8d. - \pounds 23\ 19s.\ 6\frac{1}{2}d. + \pounds 3\ 14s.\ 7d.) \times 24$

10 marks.

(b) Divide $\pounds 286\ 14s\ 9\frac{1}{2}d.$ by 27.

8 marks.

(c) $1\frac{1}{2} - (2\frac{1}{2} - \frac{13}{16}) \div 3\frac{3}{8}$

8 marks.

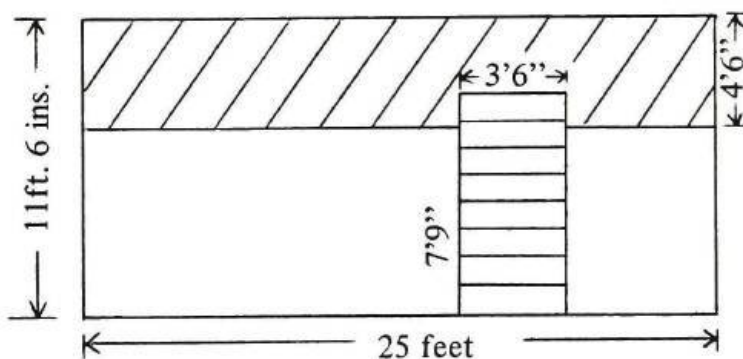
(d) What fraction with denominator 15, is equivalent to integer 6?

3 marks.

(e) When a photograph 1 ft. 2 ins. long and $9\frac{1}{2}$ ins. wide was enlarged, the length of the enlargement was 2 ft. 11 ins. What was the width of the enlargement?

8 marks.

QUESTION 6.



(a) The diagram represents a wall. The part shaded obliquely is painted cream, and that shaded horizontally represents a varnished door. The remainder is painted brown. Find the area of the part that is painted brown.

10 marks.

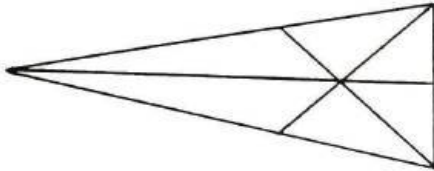
(b) Find in square yards, square feet and square inches, the area of a square of which the side is 15 feet 9 inches.

10 marks.

- (c) Including a lace edging $\frac{3}{4}$ inch wide all round it, a lady's handkerchief is $8\frac{3}{4}$ inches square. How many square inches of lace are there in the handkerchief?

9 marks.

QUESTION 7.



- (a) How many triangles can you find in this figure?

- (b) Using a scale in which 1 inch represents 1 mile, draw lines representing:
(1) 4 miles 5 furlongs and (2) 3 miles 60 chains. Dimension the lines correctly.

- (c) Using set squares, draw an angle of 75 degrees.

16 marks.

No. 53

A.M.D.G.

SOUTHERN QUEENSLAND SISTERS OF MERCYSUB-SCHOLARSHIP EXAMINATIONSOCIAL STUDIES

Thursday, 15th November, 1962

Time: 9 a.m. – 11.15 a.m. (15 minutes for perusal and 2 hours for working).

TOTAL: 100 marks.

QUESTION 1.

A map of Australia is supplied. On it are marked the numbers 1–36. Write on your foolscap the numbers 1–40. Write the answers to the following questions. Be sure to number the questions correctly.

- Name the coastal features marked 1, 2, 3, 4, 5.
- Name the mountain range running north and south through 6.
- Name the tablelands or plateaux marked 7, 8, 9, 10.
- Name the peaks marked 11, 12.
- Name the plain marked 13.

- (f) Name the rivers marked 14, 15, 16, 17, 18, 19.
- (g) Name the districts marked 20, 21.
- (h) Name the towns marked 22–33.
- (i) Name the winds that blow in the regions marked 34, 35, 36.
- (j) Name the chief product of the districts near the towns marked 25, 27, 18, 32.

(40 x ½) = 20 marks.

QUESTION 2.

Write in column the numbers 1 to 30. Read the following carefully, and then opposite the numbers write the date, word or words omitted from the passage:—

In the year ---1---, Captain Cook in his ship, the ---2---, sailed along the coast of what is now Queensland, and named ---3--- and ---4---. Landing on ---5--- Island, he took possession of the whole east coast in the name of King ---6---. While circumnavigating Australia in the “Investigator”, ---7--- discovered and named ---8---. During the year ---9---, Oxley sailed into Moreton Bay and explored a large river which he named ---10---. Towards the end of ---11--- Lieutenant ---12--- established a penal settlement at ---13---. In 1827 ---14--- journeyed northward from the Liverpool Plains and discovered a tableland which he named ---15---. During the following year, he found a pass which is now called ---16---. The first free settlers in Queensland were the ---17---, who took up land at ---18---. In the year ---19--- the first sale of Moreton Bay land was held in Sydney. It became necessary to explore new lands. ---20--- journeyed from the Darling Downs to Port Essington; ---21--- travelled through the central west; ---22--- lost his life while exploring Cape York Peninsula. A Scottish clergyman, ---23---, formed the ---24--- Company and encouraged migrants to come to the colony. Queensland became a separate colony in 1859, with ---25--- as the first governor. In ---26--- a railway line was opened from Ipswich to ---27---. Prosperity was brought to the colony by the discovery of gold at ---28--- (1867), ---29--- (1872) and ---30--- (1882).

15 marks.



QUESTION 3.

- (a) What do you understand by the “Industrial Revolution”? When did it take place?
- (b) What important changes of population took place in England during this time?
- (c) Name three important inventions of the period and, in each case, give the name of the inventor.
- (d) Give three of the chief benefits brought about by this Revolution.
- (e) Name one result that was not a benefit.
- (f) Explain briefly why this change is termed “a revolution”. 16 marks.

QUESTION 4.

With regard to the British Isles, answer the following questions:—

1. Account for the importance of the meridian 0 degrees.
2. “The surrounding seas and straits have three times saved England from foreign invasion.” Explain this statement fully.
3. “Although the British Isles have become highly industrialised, the climate, to some extent, does determine where men shall live and work.” Give three examples to support this.
4. Account for the fact that large-scale manufacturing industries have developed near the Pennine Chain.
5. Why is the winter in the east of England colder than it is in the N.W. of Scotland?
6. Extensive forests formerly existed in England. Now about five per cent. of the surface is forested. Can you give three reasons for this?
7. What British town is referred to as the “City of Steel”? Why? 12 marks.

QUESTION 5.

Regarding the Federation of the Australian colonies, answer the following:—

- (a) Give three arguments put forward in favour of Federation.
- (b) When did Federation take place?
- (c) What change was made in the status of the colonies?
- (d) Why were defence, customs, and immigration handed over to be controlled by the Federal Government?

- (e) Name three matters still controlled by the separate States.
- (f) Name one matter in which control is maintained by both governments.
- (g) Where did the first Federal Parliament meet? Where does it meet now?
- (h) Name the first Governor-General and the present holder of the office.
- (i) Briefly explain why there are (1) the Union Jack, (2) the Southern Cross, and (3) a single star with seven points, on the Australian Flag. 15 marks.

QUESTION 6.

- (a) The following events are important in the Growth of Civic Freedom. Arrange these in chronological order (that is, in order of time). Choose any three and state why you consider these three noteworthy: Habeas Corpus Act, Great Reform Bill, Petition of Right, Magna Carta, Model Parliament, Peasant's Revolt, The First Parliament, Eleven Years' Tyranny, Bill of Rights, The Long Parliament.
- (b) Why is Australia concerned over the fact that England is likely to enter the European Common Market? Which of our industries will be most affected if this comes to pass?
- (c) The following places, names and terms have been in the News during the year 1962. Concerning any seven, state why each has been mentioned. One sentence for each is sufficient:—
Algeria; Goa; West Irian; Warana; Lucas Heights; Tara (Queensland); Scott Carpenter; U. Thant; Moura-Kianga; Bulwer Island; Muchea. 22 marks.

426.

G.

Copy of official invitation to the opening of McAuley Teachers' College, 1958, Sisters of Mercy Archives, Bardon.



THE SISTERS OF MERCY

Cordially Invite

All Their Friends

And Their Pupils, Past and Present

to the

SOLEMN BLESSING AND OPENING

of the

CATHERINE McAULEY TRAINING SCHOOL

By Most Reverend J. Duhig, D.D., C.M.G., LL.D.,

Archbishop of Brisbane,

On SUNDAY 30th November 1958

At 3.30 P.M.

Application for entry to McAuley Teachers' College, 1979, Brisbane Catholic Education Office.

APPLICANT:

(Surname)

(Christian Names)

SCHOOL:

1. FULL NAME (Miss/Mrs/Mr) _____

(SURNAME)

(CHRISTIAN NAMES)

IF A MARRIED WOMAN, STATE MAIDEN NAME _____

2. APPLICANT'S TERM ADDRESS _____

POST CODE _____ TELEPHONE NUMBER _____

3. (a) HOME ADDRESS _____

POST CODE _____ TELEPHONE NUMBER _____

(b) HOME DIOCESE _____

4. DATE OF BIRTH _____

5. MARITAL STATUS _____

6. PERIOD OF RESIDENCE IN QUEENSLAND _____

7. NATIONALITY _____

8. GENERAL STATE OF HEALTH _____

9. SPECIAL TALENTS AND INTERESTS: (Arts, Dramatics, Sport, etc.)

10. EXPERIENCE IN DEALING WITH GROUPS OF CHILDREN (if any)

TOTAL NUMBER OF POINTS (5 SUBJECTS) _____

TERTIARY ENTRANCE SCORE (if applicable) _____

UNIVERSITY OR OTHER TERTIARY INSTITUTION ATTENDED:

FACULTY/COURSE: _____

STATE THE SUBJECTS TAKEN AND THE RESULT OBTAINED:

SUBJECT	RESULT	SUBJECT	RESULT

TOTAL CREDIT: _____

OTHER EXAMINATIONS PASSED, OR CERTIFICATES HELD:

NOTE: If you were educated in a State other than Queensland, list examinations passed, and attach certification, unless they have already been submitted.

Signature: _____ Date: _____

N.B. If home-address is outside the Archdiocese of Brisbane, please lodge this application with your local Diocesan Director.

I.

Applications for entry, Christian Brothers' Provincialate, Indooroopilly.

(a) Application for entry to the Congregation of the Christian Brothers,
St. Francis Xavier Province, Christian Brothers' Provincialate,
Indooroopilly.



SURNAME:

CHRISTIAN NAMES:

DATE OF BIRTH:

ADDRESS:

..... POST CODE:

PHONE:

PARISH: PARISH PRIEST:

LAST SCHOOL ATTENDED:

STATE OF HEALTH:

FATHER'S INITIALS: FATHER'S OCCUPATION:

FAMILY PATTERN:

RELIGION OF PARENTS: Father Mother

WHY DO YOU WISH TO BECOME A CHRISTIAN BROTHER?

.....
.....
.....
.....

DATE: SIGNATURE:

When returning this form, also include: CERTIFICATES OF BAPTISM AND CONFIRMATION
DOCTOR'S CERTIFICATE
REFERENCE FROM PARISH PRIEST IN AREA
WHERE YOU RESIDE AND REFERENCE FROM
YOUR LAST HEADMASTER.

(b) Application for entry to Xavier Teachers' College, Christian Brothers' Provincialate, Indooroopilly.

SURNAME:

CHRISTIAN NAMES:

DATE OF BIRTH:

ADDRESS:

POST CODE: PHONE:

PARISH: PARISH PRIEST:

SCHOOL(S) ATTENDED:

.....

RECENT EXAMINATION RESULTS (WHERE APPLICABLE) i.e., Years 11, 12.

SUBJECT	SEM 1	SEM 2	SEM 3	SEM 4
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

T.E. SCORE (if available):

STANDARD OF EDUCATION REACHED:

DETAILS OF ANY TERTIARY STUDY:

PRESENT OCCUPATION: SPECIAL INTERESTS:

432.

J.

Xavier College Diploma of Primary Teaching Certificate, Christian Brothers' Provincialate,
Indooroopilly.

XAVIER TEACHERS COLLEGE



It is hereby certified that

.....

has satisfactorily completed a three year course in Teacher Education and
Practice Teaching. Having fulfilled all the requirements and passed the
examinations prescribed, he is granted the award of

DIPLOMA IN TEACHING

.....
Principal

.....
Chairman of Governing
Council

Dated this day of

L.

List of Primary Schools in Queensland, which were staffed by the Sisters of Mercy, the Christian Brothers', and their lay teachers, (no date or year attached), Brisbane Catholic Education Office.

BRISBANE ARCHDIOCESE

Our Lady of Fatima School	ACACIA RIDGE.	4110.
Mary Immaculate School	ANNERLEY.	4103.
St. Finbarr's School	ASHGROVE.	4060.
St. Dympna's School	ASPLEY.	4034.
St. Pius' School	BANYO.	4014.
St. Joseph's School	BARDON.	4065.
St. Mary's School	BEAUDESERT.	4285.- established by the Sisters of Mercy.
St. Joseph's School	BEENLEIGH.	4207.
All Saint's School	BOONAH.	4310. — established by the Sisters of Mercy.
Sacred Heart School	BOOVAL.	4304. — established by the Sisters of Mercy.
St. Joseph's School	BRACKEN RIDGE.	4017.
St. Kieran's School	BRIGHTON.	4017.
St. Peter and Paul's School	BULIMBA.	4171.
Marymount School	BURLEIGH HEADS.	4220.
St. Peter's School	CABOOLTURE.	4510.
St. Martin's School	CAMP HILL.	4152.
St. Thomas' School	CAMP HILL.	4152.
St. Oliver Plunkett School	CANNON HILL.	4170.
St. Paul's School	CARINA.	4152.
St. Joseph's School	CHILDERS.	4660.
St. Agatha's School	CLAYFIELD.	4011.
St. Augustine's School	COOLANGATTA.	4225.
Our Lady of Mount Carmel	COORPAROO.	4151.
St. James' School	COORPAROO.	4151.
St. Joseph's School	CORINDA.	4075.

BRISBANE ARCHDIOCESE continued

Convent School	DAISY HILL.	4128.
Our Lady of the Sacred Heart	DARRA. 4076. – the Sisters of Mercy assumed control from the Sacred Heart Sisters.	
St. Ita's School	DUTTON PARK.	4102.
St. Elizabeth's School	EKIBIN.	4121.
Our Lady of the Assumption	ENOGGERA.	4051.
Our Lady of Good Counsel	GATTON. 4343. – the Sisters of Mercy commenced with lay teachers.	
St. Joseph's School	GAYNDAH.	4625.
St. Kevin's School	GEEBUNG.	4034.
St. Francis Xavier School	GOODNA. 4300. – established by the Sisters of Mercy.	
Christ the King School	GRACEVILLE.	4075.
St. William's School	GROVELY.	4054.
St. Patrick's School	GYMPIE. 4570. – established by the Sisters of Mercy.	
St. Cecilia's School	HAMILTON. 4007. – established by the Sisters of Mercy.	
Our Lady Help of Christians	HENDRA.	4011.
St. Joachim's School	HOLLAND PARK.	4121.
St. Mark's School	INALA. 4077. – established by the Sisters of Mercy.	
Holy Family School	INDOOROPILLY.	4068.
Nudgee Junior	INDOOROPILLY. 4068. – established by the Christian Brothers.	
St. Mary's School	IPSWICH. 4305. – established by the Sisters of Mercy.	
Christian Brothers Primary	IPSWICH. 4305. – established by the Christian Brothers.	
St. Joseph's School	KANGAROO POINT. 4169. – the Sisters of Mercy assumed control from the Sisters of St. Joseph.	
St. Anthony's School	KEDRON.	4031.
Our Lady of the Rosary School	KENMORE.	4069.
St. Mary's School	KINGAROY.	4610.
St. Mary's School	LAIDLEY. 4341. – established by the Sisters of Mercy.	
Immaculate Heart School	LEICHHARDT.	4305.

BRISBANE ARCHDIOCESE continued

St. John Vianney's School	MANLY.	4179.
St. Mary's School	MARYBOROUGH.	4650.
Our Lady of Dolours School	MITCHELTON.	4053.
St. Brendan's School	MOOROOKA.	4105.
St. Agnes' School	MT. GRAVATT.	4122.
St. Joseph's School	MURGON.	4605.
St. Joseph's School	NAMBOUR.	4560.
St. Patrick's School	NANANGO.	4315. — established by the Sisters of Mercy.
Holy Spirit School	NEW FARM.	4005. — established by the Sisters of Mercy.
St. Ambrose's School	NEWMARKET.	4051.
St. John's School	NORTHGATE.	4013.
St. Joseph's School	NORTH IPSWICH.	4305. — established by the Sisters of Mercy.
Our Lady Help of Christians	REDCLIFFE.	4020.
St. Joseph's School	NUNDAH.	4012.
Sacred Heart School	PADDINGTON.	4064.
Our Lady of the Way School	PETRIE.	4502.
St. Brigid's School	RED HILL.	4059. — established by the Sisters of Mercy.
St. Peter's School	ROCHEDALE.	4123.
Marist Junior College	ROSALIE.	4064. — established by the Sisters of Mercy.
St. Brigid's School	ROSEWOOD.	4340. — established by the Sisters of Mercy.
St. Francis Xavier School	RUNAWAY BAY.	4215.
Mater Dei School	ST. JOHN'S WOOD.	4060.
St. Pius X School	SALISBURY.	4107.
Sacred Heart School	SANDGATE.	4017. — established by the Sisters of Mercy.
De la Salle Junior College	SCARBOROUGH.	4020.
St. Bernadette's School	SCARBOROUGH.	4020.
St. Mary's School	SOUTH BRISBANE.	4101. — the Sisters of Mercy assumed control from the Sisters of St. Joseph.

BRISBANE ARCHDIOCESE continued

Guardian Angels' School	SOUTHPORT. 4215. – established by the Sisters of Mercy.
Queen of Apostles School	STAFFORD. 4053.
Queen of Apostles (Infants)	STAFFORD HEIGHTS. 4053.
Holy Spirit School	STRATHPINE. 4500.
Our Lady of Lourdes School	SUNNYBANK. 4109.
St. Vincent's School	SURFERS PARADISE. 4217. – established by the Sisters of Mercy.
St. Peter Chanel School	THE GAP. 4061.
St. Ignatius' School	TOOWONG. 4066.
St. Bernard's School	UPPER MT. GRAVATT. 4122.
St. Patrick's School	VALLEY. 4006. – established by the Sisters of Mercy.
Our Lady of the Angels' School	WAVELL HEIGHTS. 4012.
St. Francis School	WEST END. 4101. – established by the Sisters of Mercy.
St. Columba's School	WILSTON. 4051.
Holy Rosary School	WINDSOR. 4030.
St. Catherine's School	WISHART. 4122.
St. Paul's School	WOODRIDGE. 4114.
Our Lady of Lourdes School	WOODY POINT. 4019.
Holy Cross School	WOOLOOWIN. 4030. – established by the Sisters of Mercy.
Guardian Angels' School	WYNNUM. 4178. – established by the Sisters of Mercy.
St. Sebastian's School	YERONGA. 4104.
St. Flannan's School	ZILLMERE. 4034.

TOOWOOMBA DIOCESE

St. Patrick's School	ALLORA. 4362.
St. Joseph's School	AUGATHELLA. 4477.
St. Joseph's School	CHINCHILLA. 4413.
St. Francis de Sales School	CLIFTON. 4361.

TOOWOOMBA DIOCESE continued

Sacred Heart School	CUNNAMULLA. 4490. — established by the Sisters of Mercy.
St. Mary's School	GOONDIWINDI. 4390. — established by the Sisters of Mercy.
St. Maria Goretti's School	INGLEWOOD. 4387.
Holy Cross School	MILES. 4415.
Our Lady's Mount School	HELIDON. 4344. — the Sisters of Mercy assumed control from the Sisters of St. Joseph.
St. Joseph's School	MILLMERRAN. 4357.
St. Patrick's School	MITCHELL. 4465. — established by the Sisters of Mercy.
St. Monica's School	OAKEY. 4401.
St. Stephen's School	PITTSWORTH. 4356.
St. Finbarr's School	QUILPIE. 4480.
St. John's School	ROMA. 4455. — established by the Sisters of Mercy.
St. Joseph's School	STANTHORPE. 4380. — established by the Sisters of Mercy.
St. Patrick's School	ST. GEORGE. 4393.
St. Joseph's School	TARA. 4421.
St. Mary's School	TAROOM. 4420.
Sacred Heart School	TEXAS. 4385.
St. Mary's School	WARWICK. 4370. — established by the Sisters of Mercy.
St. Thomas More's School	TOOWOOMBA. 4350.
St. Saviour's School	TOOWOOMBA. 4350.
Sacred Heart School	TOOWOOMBA. 4350.
Our Lady of Lourdes School	TOOWOOMBA. 4350.
Our Lady Help of Christians	HARLAXTON. 4350.
St. Anthony's School	HARRISTOWN. 4350. — established by the Sisters of Mercy.
Mater Dei School	TOOWOOMBA. 4350.
Holy Name School	TOOWOOMBA. 4350. — established by the Sisters of Mercy.

ROCKHAMPTON DIOCESE

St. Joseph's School	ALPHA.	4724.	
St. Joseph's School	BARCALDINE.	4725.	
St. Joseph's School	BILOELA.	4715.	
St. Joseph's School	BLACKALL.	4723.	
St. Joseph's School	BUNDABERG.	4670.	} the Sisters of Mercy assumed control from the Sisters of St. Joseph.
Holy Spirit School	BUNDABERG SOUTH.	4670.	
St. Mary's School	BUNDABERG SOUTH.	4670.	
St. Patrick's School	BUNDABERG WEST.	4670.	
St. Joseph's School	CLERMONT.	4721.	
St. Patrick's School	EMERALD.	4720.	
Star of the Sea School	GLADSTONE.	4680.	
St. John's School	GLADSTONE.	4680.	
St. Joseph's School	LONGREACH.	4730.	
St. Mary's School	MACKAY.	4740.	
St. Patrick's School	MACKAY.	4740.	
Little Flower Infants School	MACKAY.	4740.	
St. Francis Xavier School	MACKAY WEST.	4740.	
St. Joseph's School	NORTH MACKAY.	4740.	
Immaculate Heart of Mary	MARIAN, Via MACKAY.	4740.	
St. Therese's School	MONTO.	4630.	
Sacred Heart School	MT. MORGAN.	4714.	
Our Lady's Infants School	ROCKHAMPTON.	4700.	— established by the Sisters of Mercy.
Our Lady's Senior Primary	ROCKHAMPTON.	4700.	— established by the Sisters of Mercy.
St. Peter's School	ROCKHAMPTON.	4700.	
St. Joseph's School	PARK AVENUE.	4701.	
St. Mary's School	ROCKHAMPTON NORTH.	4701.	
St. Anthony's School	KOONGAL.	4701.	

ROCKHAMPTON DIOCESE continued

St. Anne's School	SARINA.	4737.
Our Lady of the Sacred Heart	SPRINGSURE.	4722.
St. John's School	WALKERSTON.	4741.
St. Joseph's School	WANDAL.	4700.
Sacred Heart School	YEPPON.	4703.

TOWNSVILLE DIOCESE

Holy Spirit School	AITKENVALE.	4814.
St. Francis' School	AYR.	4807.
St. Mary's School	BOWEN.	4805.
St. Columba's School	CHARTERS TOWERS.	4820.
St. Joseph's School	CLONCURRY.	4824.
St. John Bosco's School	COLLINSVILLE.	4804.
St. Joseph's School	GIRU.	4809.
Holy Family School	GULLIVER.	4812.
St. Peter's School	HALIFAX.	4850.
St. John Fisher School	HERMIT PARK.	4812.
St. Colman's School	HOME HILL.	4806.
St. Francis' School	HUGHENDEN.	4821.
St. Margaret Mary's School	HYDE PARK.	4812.
Lourdes School	INGHAM.	4850.
St. Joseph's School	JULIA CREEK.	4823.
St. Joseph's School	MOUNT ISA.	4825.
Good Shepherd School	MOUNT ISA.	4825.
St. Joseph's School	MUNDINGBURRA.	4812.
St. Joseph's School	NORTH WARD.	4810.
St. Michael's School	PALM ISLAND.	4816.
St. Catherine's School	PROSERPINE.	4800.

TOWNSVILLE DIOCESE continued

St. Mary's School	TOWNSVILLE WEST.	4810.
Canossa School	TREBONNE.	4850.
St. Patrick's School	WINTON.	4735.

CAIRNS DIOCESE

St. Joseph's School	ATHERTON.	4883.
St. Rita's School	BABINDA.	4865.
St. Joseph's School	CAIRNS.	4870.
Mother of Good Counsel	CAIRNS NORTH.	4870.
St. Francis Xavier's School	CAIRNS WEST.	4870.
St. Anthony's School	DIMBULAH.	4872.
Our Lady Help of Christians	EARLVILLE.	4870.
St. Therese's School	EDMONTON.	4869.
St. Michael's School	GORDONVALE.	4865.
Sacred Heart School	INNISFAIL.	4860.
St. Thomas' School	MAREEBA.	4880.
St. Augustine's School	MOSSMAN.	4873.
St. Teresa's School	RAVENSHOE.	4872.
St. John's School	SILKWOOD.	4856.
St. Rita's School	SOUTH JOHNSTONE.	4859.
Sacred Heart School	THURSDAY ISLAND.	4875.
St. Clare's School	TULLY.	4854.

List of Catholic Schools in Queensland with Primary and Secondary Grades.

 (Not included in Lists of Primary Schools)

BRISBANE ARCHDIOCESE

St. Columban's	ALBION. 4010.	– established by the Christian Brothers.
Marist College	ASHGROVE. 4060.	
All Hallows School	BRISBANE. 4000.	– established by the Sisters of Mercy.
St. Joseph's	BRISBANE. 4000.	– established by the Christian Brothers.
St. James'	BRISBANE. 4000.	– established by the Christian Brothers.
Villanova College	COORPAROO. 4151.	
Marcellin Junior and Senior	ENOGGERA. 4051.	
Christian Brothers College	GYMPIE. 4570.	
Padua College	KEDRON. 4031.	
Iona College	LINDUM. 4178.	
Sacred Heart	MARYBOROUGH. 4650.	} established by the Christian Brothers.
St. Patrick's	SHORNCLIFFE. 4017.	
St. Laurence's	SOUTH BRISBANE. 4101.	
Aquinas College	SOUTHPORT. 4215.	
Clairvaux	UPPER MT. GRAVATT. 4122.	

DIOCESE OF TOOWOOMBA

St. Mary's School	CHARLEVILLE. 4470.	– established by the Sisters of Mercy.
St. Columba's School	DALBY. 4405.	– established by the Sisters of Mercy.
St. Mary's	DALBY. 4405.	} established by the Christian Brothers.
St. Joseph's	WARWICK. 4370.	
St. Mary's	TOOWOOMBA. 4350.	
St. Joseph's	TOOWOOMBA. 4350.	

DIOCESE OF ROCKHAMPTON

Our Lady Help of Christians	BUNDABERG.	4670.	} established by the Christian Brothers.
St. Patrick's	MACKAY.	4740.	
St. Joseph's	ROCKHAMPTON.	4700.	
St. Stanislaus	ROCKHAMPTON NORTH.	4701.	

DIOCESE OF TOWNSVILLE

Mount Carmel	CHARTERS TOWERS.	4820.	} established by the Christian Brothers.
Cardinal Gilroy College	INGHAM.	4850.	
St. Kieran's	MOUNT ISA.	4825.	

DIOCESE OF CAIRNS

St. Augustine's College	CAIRNS.	4870.
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Submission, McAuley College to the Queensland Parliamentary Select Committee on Education, July, 1978, Brisbane Catholic Education Office.

1. A more school-based approach to teacher education is required than the present practice of conducting courses mostly within colleges.
 - a) Colleges need to be more sensitive to the needs of the community they serve and respond to them more fully.
 - b) It is difficult to educate an effective teacher in isolation from the environment in which he is to work.

To give more attention to the effectiveness of individual students in the classroom, college personnel need to engage in mutual planning and discussion with school personnel. If there is to be greater concern for the quality of teacher education, co-operation between colleges and schools should be extended. That co-operation makes for a more meaningful relationship between theory and practice in the competence of the classroom teacher.

2. Work Experience for teachers should be investigated and studied. "Work Experience" is used here to include:
 - a) Employment undertaken before recruitment to teaching, during which the person has the opportunity to determine that teaching is the profession to which he intends to make a commitment. Such applicants to teaching are already called "mature-age students" and colleges have accumulated information about their suitability for the profession and their progress.
 - b) Employment which occurs within the period of teacher education to permit the student to attain that full maturity within himself required of a practising teacher.
 - c) Employment immediately after graduation from a course in teacher education which delays entry to the teaching profession and increases the teacher's ability to function for the good of the society he serves.
 - d) Teacher-release experience.
3. Government support for greatly extended and improved careers guidance. The benefit to the teaching profession lies in the selection of the more interested candidates. Applicants

to courses of teacher education should be well informed about what will be required of them and what their responsibilities will be when they enter the profession. This is a pre-requisite for society's recognition of the standing of the teaching profession and the image of the teacher as a professional person.

4. Pastoral Care of students while undertaking teacher education courses is needed.
 - a) Students who are learning methods, curricula and techniques which take account of pupils as persons should have the opportunity themselves to full pastoral care.
 - b) Many students undertaking teacher education courses are themselves in late adolescence. Besides adjusting to the demands of tertiary education and their chosen profession, they contend with their own domestic, emotional and spiritual problems.

If the transmission of Christian values and care for personal development are among the important skills that teachers must have, they must be permitted to enjoy the full benefits of pastoral care during their student years.

5. Teacher education for independent Christian schools should continue to be recognised and provided for in institutions specifically designed to meet their needs.
6. There should be greater recognition by the community at large that the graduate from a three-year-pre-service course of teacher education will require in-service education at suitable periods during his professional life.
7. The teacher needs professional assistance during the Induction Period to ensure the greatest continuity between pre-service education and growth in classroom expertise.
8. To develop assurance and skills in all those functions considered important by effective teachers, the student should have the opportunity to participate in classroom practice for eight or nine weeks of each year of his pre-service course. Such classroom practice should be well planned by college and school, integrated into the college progress, and carefully supervised and assessed by college staff and school staff.

The quality of teacher-student relationships in the practising school should be such as to impress upon students the eminent value of teaching as a profession and the intrinsic value of school community living.

Adequate provision should be made for advice and remedial work for students.

9. The school community should be enriched by the careful planning and dedicated work of the teachers. Therefore, community life within the college should be important to all in the college and the students should have the opportunity to make a contribution to that community life, which is valued and discussed by staff and students together. Communication of such contribution to all the college is important, as is the free flow of all information important to the members of the college community.
10. Through well-integrated field experience and outdoor education students should learn self-reliance, responsibility for their fellows, the value of safety, planning and teamwork, and the enjoyment of natural things. Such qualities are important in school community life.

Submission, McAuley College to the National Committee of Inquiry into Teacher Education, May, 1979, Brisbane Catholic Education Office.

RECOMMENDATIONS – SELECTION

1. Selection be regarded as a process which is undertaken not only at entry to a tertiary institution but at appropriate points in the life of a teacher. It is undertaken by bodies qualified to select persons for the task ahead, be it teacher education, certain types of teaching careers or administrative functions.
2. Selection to pre-service education programs include academic criteria and other information contributing to the personal profile of the applicant.
3. Since agreement on the value of “other information contributing to the personal profile of the applicant” is difficult to achieve, further work on the problem be stimulated at local and national levels.
4. Included in that information be evidence that the applicant has a good record of achievement in, and communicates well in, English.
5. Funds be available to encourage suitable applicants from disadvantaged and remote areas to undertake teacher education programs. Such funds should cover living as well as education expenses.
6. Institutions be encouraged to assemble information they have been acquiring over a period of time relating to the means of selecting students for different kinds of teacher education programs and to disseminate it.
7. More information be freely available about the need for teachers with special backgrounds of race, handicaps, particular skills, culture or other characteristics whose contributions are required in the enrichment of learning experiences for students of all ages.

RECOMMENDATIONS – PRE-SERVICE PROGRAMS

8. Integration of practical studies with other components of pre-service courses be improved.
9. Closer ties be developed between personnel in the colleges involved in practical studies, principals and supervising teachers in schools. Colleges have a responsibility to disseminate

information that will aid principals and teachers in their supervising roles and refresher courses for school personnel should be arranged by the Colleges.

10. Subject units of value to supervising teachers be included in suitable in-service programs e.g. B.Ed. Programs.
11. The Catholic colleges be supported in their efforts to offer pre-service programs for secondary teachers (years 8 to 12 in Queensland) where these do not exist. Whereas such courses exist in Victoria, only programs for the preparation of teachers of lower secondary exist in New South Wales and none at all exist to date in Queensland.
12. Traditional methods of assessing the progress of students be reviewed as these sometimes limit the personal growth and development of the individual. Care must be taken to maximise the potential of each student in terms of personal and professional development and modes of assessment must be carefully selected to accommodate this.
13. At the completion of a three-year period of pre-service education a student be competent in the skills necessary to function well in the classroom. The fourth year of training, when undertaken, should help him develop at depth his theoretical constructs and research skills.

RECOMMENDATIONS – INSERVICE EDUCATION AND DEVELOPMENT OF TEACHERS

14. Catholic colleges develop inservice courses when discussion between employing authorities, the profession, the school community and the colleges has resulted in a clear definition of certain expectations. The philosophical basis of Catholic education and the manner of recruitment of teachers to perform the role of educator in Catholic schools are just two of many factors that contribute to such expectations.
15. Preparation of management and administration personnel at various levels in the education system be the purpose of more college courses and that Catholic colleges offer suitable courses for personnel who are to undertake positions of responsibility in that system.
16. Colleges, in general, offer courses that lead to an award; but college personnel be willing to participate in programs designed by the employing authorities and the teaching profession that do not lead to awards.

17. Catholic colleges develop programs of external studies and extra-mural professional activities especially for teachers and other students remote from the colleges.
18. Colleges plan with the employer and the profession suitable contributions to the induction of beginning teachers. They should not usurp the privilege of the profession to be the main agent of assistance to the beginning teacher. However, since pre-service education is only the first phase of the teacher's professional education, Colleges must make a suitable contribution at appropriate times to that education.

Induction is a dimension of the professional growth of the beginning teacher and his socialization into his profession. Development is from within self. This should be given cognizance in induction programs.

19. Colleges offer summer school programs that give teachers the opportunity to familiarize themselves with the characteristics and implications of conditions and changes in work situations other than their own. Through workshop type experiences they may integrate their findings into their backgrounds of foundation, developmental and practical knowledge and expertise.
20. Further work be carried out in universities and colleges in diagnosis and remediation of learning difficulties in children. The needs of gifted and creative children should be included in such work.

RECOMMENDATIONS – TEACHER EDUCATION AND INSTITUTIONS

21. College personnel be persons of proven academic and professional ability acceptable to the employing college.
22. Professional development for staff members of colleges be seen as an autonomous, scholarly process rather than a prescribed, programmed course. Discourse and community life are likely to be products of qualitatively advanced reflection and open structures within and between systems.
23. With the above philosophy in mind, that college staffs be encouraged to arrange inter college staff development and extension programs.
24. Colleges accept greater responsibility for promoting suitable classroom experience for staff members.

25. Catholic colleges be encouraged to develop further the characteristic contribution they can make to scholarly and professional life.
26. Where inter-college collaboration is possible in the presentation of courses, the Catholic college be recognized for the characteristic contribution it has to offer as a partner in the collaboration.
27. Encouragement be given to accreditation agencies to explore the contribution that the whole spectrum of educational institutions make to the fabric of Australian society, even while they are pre-occupied with the needs, capacities and potentialities of the vast public systems.
28. The membership of the different systems on boards, commissions and committees involved with teacher education which Australia has sought to preserve to the present be continued.

O.

List of Religious Teaching Orders in Queensland, (no date or year attached), Brisbane Catholic Education Office.

C.F.C.	CHRISTIAN BROTHERS
C.S.B.	BRIGIDINE SISTERS
C.S.F.N.	SISTERS OF THE HOLY FAMILY OF NAZARETH
D.o.C.	DAUGHTERS OF CHARITY OF ST. VINCENT DE PAUL
F.M.S.	MARIST BROTHERS
F.S.C.	DE LA SALLE BROTHERS
I.B.V.M.	LORETO SISTERS
M.S.C.	SACRED HEART FATHERS
O.F.M.	FRANCISCAN FATHERS
O.L.S.H.	SISTERS OF OUR LADY OF THE SACRED HEART
O.M.I.	OBLATE FATHERS
O.P.	DOMINICAN SISTERS
O.S.A.	AUGUSTINIAN FATHERS
O.S.F.	FRANCISCAN SISTERS
O.S.U.	URSULINE SISTERS
P.B.V.M.	PRESENTATION SISTERS
R.G.S.	GOOD SAMARITAN SISTERS
R.S.C.	SISTERS OF CHARITY
R.S.C.J.	SISTERS OF THE SACRED HEART OF JESUS
R.S.J.	SISTERS OF ST. JOSEPH
R.S.M.	THE CONGREGATION OF THE SISTERS OF MERCY
S.M.	MARIST SISTERS
S.Sp.S.	HOLY SPIRIT SISTERS
	CANOSSIAN SISTERS
F.M.M.	FRANCISCAN MISSIONARIES OF MARY

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- (a) The * denotes that this main source does not have its material arranged and organised in specific and indexed locations.

- (b) Not all the sources cited in the bibliography have been referred to in the text or the footnotes of the thesis, but they have been consulted in the course of research for the thesis.

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17. PERSONAL INTERVIEWS AND/OR CORRESPONDENCE.

- Brother P. C. McCarthy of the Christian Brothers at St. Columban's College, Albion, in September, 1979.
- Brother R. A. Ridley of the Christian Brothers at Mt. Carmel College, Charters Towers, in September, 1979.
- Sister Mary Sylvester of the Sisters of Mercy at "Emmaus", Nudgee, in October, 1979.
- Sister Francis O'Donoghue of the Sisters of Mercy at the Brisbane Marriage Guidance Office, in October, 1979.
- Sister Mary Julius Christ of the Sisters of Mercy at All Hallows' Convent in February, 1980.

Sister Mary Rosa MacGinley of the Presentation Sisters at St. Rita's College, Clayfield, in August, 1980.

Sister Mary Dorgan of the Sisters of Mercy at the Brisbane Institute of Faith Education, in August, 1980.

Mrs. Belle Camplin of Holland Park in September, 1980.

Mr. Denis Joseph Henry of Lutwyche in September, 1980.

Sister Kathleen Collins of the Holy Spirit Sisters at the Brisbane Catholic Education Office, in September, 1980.

Brother Paul Towler of the Christian Brothers at St. Columban's College, Albion, in October, 1980.

Sister Mary St. Paul of the Sisters of Mercy at All Hallows' Convent, in October, 1980.

From October, 1979 to September, 1980:—

- : Sister Joan Smith of the Brigidine Sisters at Indooroopilly.
- : Sister Adrienne Dyt of the Franciscan Missionaries of Mary in Brisbane.
- : Sister Annette Cunliffe of the Sisters of Charity at Mt. St. Michaels, Ashgrove.
- : Sister Margaret Mary Brown of the Dominican Sisters at Santa Sabina College, Strathfield.
- : Sister Anna Maria Kelleher of the Sisters of St. Joseph in Queensland.
- : Sister Margaret Gillespie of the Sisters of St. Joseph in Queensland.
- : Sister Bridget Moloney of the Sisters of St. Joseph in Queensland.
- : Sister Joan Nolan of the Good Samaritan Sisters at the Glebe Point Teachers' College, Sydney.

Mrs. Darcy of Toowoomba in September, 1981.