

Chapter Ten: Conclusion: The Evolution of Marist Pedagogy in Australia 1872-2000

The opening chapter of this dissertation, began by alerting the reader to the enthusiasm with which the Marist Brothers of the Schools, and most of the other religious teaching congregations still working in Australia, are now researching and attempting to discern, define and disseminate the charism, or distinguishing spirit of their respective congregations, a spirit which they believe was bequeathed to them by their founders. In the case of the Marist Brothers, this means the charism of Fr Marcellin Champagnat, a French country curate who died in 1840 and who was recently canonized as a saint of the universal church, by Pope John Paul II. This chapter went on to point out that while this quest was originally undertaken, in the wake of the Second Vatican Council, with the aim of re-vitalizing the religious congregations themselves, it has since assumed a rather different purpose, namely, that of educating and inspiring the lay principals and teachers who have now almost completely replaced the Religious in running these schools.

Since ‘charism’ is a Christian theological term, it is hardly surprising that the findings of these exercises in discernment have often been expressed in spiritual and religious terminology; but given that the intended recipients of much of this information are now lay teachers some of whom are not Catholic or even Christian, this dissertation has chosen to focus, rather, on the more purely educational and pedagogical aspects of Fr Champagnat’s charism. Other recent theses by local Marist Brothers, attempting to articulate the charism, have been conducted using sociological surveys and structured interviews in contemporary Marist schools, in Australia and elsewhere; but their results have produced little in the way of definable, educational objectives. The writer, therefore, opted to proceed by historical, rather than sociological, methods and to identify the verbal and practical expressions of Marist pedagogy as it has evolved over the years since the order was founded in 1817.

The subsequent chapters of this thesis have, consequently, sought to isolate the specifically educational aspirations of the Fr Champagnat, and to analyse their practical implementation, firstly, by the Founder himself; then, by his first disciples, in his native France; and more extensively, by the second and third generation of those disciples, who brought this Marist educational project to Australia, in 1872. It then continued to document and analyse the ways in which this practical implementation was adapted and developed in Australia, so as to keep pace with educational, social, political and ecclesiastical developments, over the subsequent one hundred and thirty years. The result has been the tracing of an evolutionary process, mirrored in the order’s iconography,¹ which has culminated in a contemporary expression which, although still claiming the name Marist, and sincerely professing both reverence for, and loyalty to, the charism of St Marcellin, has certainly developed, both in ways, and to an extent, that the Founder, himself, could scarcely have envisaged.

¹ See Appendix 1.

Chapter Two then began the process by outlining the political, educational, and social situation of Sydney at the time of the Marists' arrival in New South Wales. The Archbishop's formal letter of invitation to the Major Superiors made no use of the word *charism*: it simply asks for some brothers to staff a primary school and, if possible, a Normal School besides. It does express concern as regards the growing control of the State and dissatisfaction with the available lay teachers in the colony who, it said, have 'the grand defect that they are following a career for profit, and not fulfilling a vocation.' But it does not specify the distinctive qualities of that vocation. Nevertheless, the brothers who were sent to answer this call, demonstrably came armed with a very strong sense of vocation: a vocation that was fully codified and defined in the *Constitutions*, *The Teacher's Guide*, and *The Life of Father Champagnat*. The first two of these core documents, promulgated by the Second General Chapter of the order in 1852-54 were provided with a preface by the first Superior General, Br François, who guaranteed that:

They are our beloved Father's. They may not all have been written by his hand, but they are still his, for we have gleaned them from his writings or from the customs that he set among us. They are the faithful expression of his will and enshrine his spirit ... his way of directing the Brothers and doing good among the children.²

Had Br François been writing after Vatican II, rather than prior to Vatican I, he would almost certainly have used the term *charism*, rather than the word 'spirit', in this introduction. But, as was established, in Chapter Three, the *Teacher's Guide* canonisation of Fr Champagnat's 'pedagogy', however derivative from that of St Jean Baptiste De La Salle, however directed towards smaller, poorer, rural communes and, however 'nuanced' by his early disciples, had already undergone some significant modifications and - more importantly - by the time the Marist teaching handbook was published, was already being made obsolescent by industrialization and the consequent social changes in France.

Br Ludovic Laboureyras, nevertheless, the first Superior of the pioneering Australian 'mission' in 1872, whose achievement was analysed in Chapter Four, could well be considered as a conscious apostle of the 'primitive', and pristine, version of 'Marist education'. Trained as an Infants' Class teacher, he had no pretensions to any academic excellence and seems to have established his main priorities as the preparation of his pupils for their First Communion and Confirmation, to the observance of Marian devotions, and to the keeping of the brothers of his community, within the confines of quasi-monastic seclusion. Admittedly, he acquiesced in both parental and clerical demands for a 'Select School' education; in offering some degree of accountability towards governmental, clerical, and parental expectations; and in the expansion of Marist responsibility for a number of the previously lay-run Sydney Catholic 'Denominational Schools' then 'falling' out of government patronage, due to the Education Act of 1880. But, indisputably, his major contribution to the success of the Marist mission in Australia lay in his initiative and effectiveness in recruiting and 'forming' young Australian men to follow the Marist Brothers' vocation, rather than in his purely educational work.

² Furet, Br Jean-Baptiste *Life of Fr Champagnat*. Rome. 1989. p. 261

As we saw in Chapter Five, it was the Irishman, Br John Dullea, who really defined Marist education in Australia. Educationally more highly qualified and committed, than Br Ludovic, Br John was, at once, a personal friend, a correspondent, and colleague of Br Nestor, the third Superior General and architect of third generation Marist teacher-training in France. He took charge of the struggling Australian ‘mission’ in 1875 and left behind an articulated ‘system’ of a dozen schools in Sydney, which by 1893, were educating, in effect, more than half the boys in Catholic schools at that time. Although Br John put most of his emphasis on selecting suitable mentor-teachers, practical teacher training, supervising both trainee and practising classroom teachers, and maintaining a certain degree of autonomy from diocesan inspection and control, he was consciously and demonstrably promulgating, what he believed to be, both a characteristically and authentically Marist pedagogy. Thus, he imported two hundred copies of the *Life* of Fr Champagnat, for the edification and education of the young Australian brothers; he resisted the imposition of a diocesan timetable and text books, in favour of the established Marist alternatives; and he resisted Cardinal Moran’s efforts to ease the brothers out of the Parramatta school, on the grounds that it was the only arguably ‘rural’ school in Marist Australia.

Yet, as was narrated in Chapter Six, Br John’s re-definition of Marist education, did not go un-challenged, especially by the core of the French-born and trained brothers, early staff members at St Joseph’s College, Hunter’s Hill which, itself, was destined to become the most important foundation, in establishing a pattern for Australian Marist education. Br Emilian Pontet, the first Brother Director of St Joseph’s seems to have based the original curriculum and daily timetable on the French *petite seminaire* model, with silence in the dormitories, morning Mass and evening prayers, sung Vespers on Sundays, reading in the refectory and, of course, the daily catechism lesson and recitation of the Rosary. He vigorously promoted vocations to the priesthood, but was sufficiently in touch with parental expectations to realize the importance, also, of success in university entrance examinations and, therefore, tolerated the enthusiasm of Br Basil Kelly for the physical sciences and for student literary endeavours, such as the school magazine. Nevertheless, he believed it was his duty to protect his students from mingling with non-Catholics and other unsuitable types and, for this reason, as well as his disapproval of violent physical activity, he was totally opposed to extra-mural sports competition and, especially, to football, for which one of his French confreres coined the name ‘ruggedby’.

When Br Emilian was replaced by the Australian-born Br Stanislaus Healy, as Director of St Joseph’s, new sports grounds were acquired and extra-mural sport crept back, much to the chagrin of the French brothers, still on the staff, and also of the French-born Br Felix Garel who succeeded Br John as Provincial in 1893. These combined French ‘forces’ took the ‘sport’ matter to the (French) Superior General, when the latter visited the college in 1894, and duly received what amounted to a ban on extra-mural sport. It was not until the college’s exam results declined, however, that Br Stanislaus was removed from his post and, in obtaining this result, the French brothers achieved only a Pyrrhic victory, since he was promptly replaced by Br Basil Kelly who not only restored the exam results; but also revived the school magazine, encouraged extra-mural

sport and quickly abolished silence and reading in the refectories. Br Basil's reforms and his administrative style did not please either the French brothers on the staff, or Br Felix as Provincial, and he was transferred before the usual three years of office were completed; but then, so too was Br Felix and, with subsequent Australians installed as Br Basil's successors, and Br John Dullea back as Provincial, the dismantling of the *petite seminaire* model became a *fait accompli*. In fact, during the long St Joseph's Directorship of Br Basil's second successor, Br Clement Murray, not only was his sports involvement and school magazine policy continued, but the college curriculum was also broadened in a way that had much more to do with the French *pensionnat*/secondary modern model, than with Br Emilian's *petite seminaire*. Since Br Clement went on to become the Provincial of Australia and then an Assistant General, as well as a by-word for Marist regularity and orthodoxy, there can be no question that Br John had thus overseen a re-definition which was still both consciously and unquestionably Marist.

As we saw in Chapter Seven, soon after Br John finished his second term as Provincial in 1900, the Australian Marist schools began to be influenced by the 'New Education' reforms, which were to have considerable impact on the various State Education systems, in the decade prior to World War I, and which had the public support of the Australian Catholic hierarchy. This was not a deviation from the Marist tradition. Fr Champagnat and his immediate successors had striven to keep pace with developments in the French state system and to maintain Marist schools as a viable alternative for poor parents and students, seeking a Christian education, comparable to that provided by the state. This was also what had been required of the Marists, by the Australian Bishops, ever since the passing of the NSW Public Education Act of 1880. Nevertheless, as the primary syllabus changed to embrace the 'New Education' reforms and Marist teacher training came, at least in theory, under the remote supervision of the Victorian state inspectors, it would have been difficult for an observer to detect anything specifically 'Marist' about the education being offered. Certainly, there were the daily catechism lessons, and the recitation of the rosary; the holy pictures and statues decorating the classroom; and the fact that a brother, in his religious habit, was conducting the class. Admittedly, the Marist primary schools, in Sydney, remained more dependent on regular term and diocesan exams than their state counterparts; but that is hardly a characteristic that modern apostles of Marist education would like to see revived or attributed to the heritage of Fr Champagnat. Even the Marist secondary schools were still, mainly, judged and justified, by their success in the same public and university entrance exams, as their state and independent school equivalents. Scrutiny of the annual flow of religious and priestly 'vocations', from the secondary schools, provided the only obviously 'Catholic' or religious refinement to this discernment process.

Until the end of the Second World War, therefore, the Marist 'character' of the Australian schools was chiefly demonstrated, by their loyal and quite arduous dedication to the education of poorer, working-class Catholics. And it was strenuously re-inforced, both by the relative seclusion of the brothers from ordinary social life and by the, quite conscious, encouragement of a Marist 'family spirit' or sub-culture, rather than by anything distinctively Marist about the actual pedagogy being practised in the schools. Even when the scholasticate pre-service course was, eventually, implemented,

at Mittagong, under the secular-trained Br Frederic Eddy, and with closer supervision by the Victorian inspectors, the course was conducted fully ‘in-house’ and followed up, each year, by the Cycle of Studies exams and the annual retreat, at the Mittagong ‘Hermitage’ and then by the Summer Schools, at St Joseph’s College, or their equivalents in Victoria and South Australia. In addition, the mature-age brothers, undertaking university studies, were doing so, on a part-time basis, or by correspondence, and in a climate which was more focused on obtaining qualifications than on digesting the internal ‘logic’ of the courses they were pursuing. Despite the industrious educational initiative and leadership of Br Andrew Power, the Australian Marist Province was, effectively, a self-contained and self-perpetuating system. Writing thirty years later, after the Dundas scholasticate, the Vatican II changes and the restoration of government funding had all begun to take effect, Br Walter Smith captured this Marist world in an affectionate, but well-balanced cameo, thus:

As I take up this topic, in this co-educational school, administered by a lay Headmaster, my mind goes back to the evening of July 5th, 1945. I remember my introduction to my first community, West Maitland. Br Maximus (R.I.P.) and myself were ushered into the Community Study room a little before eight, to be welcomed by seven brothers who were busily engaged at their Religious Study. We were given a warm Marist welcome and everything was done to make our confrontation with our first classes the next morning as easy as possible; but there was something about that first glimpse of a Marist Community that highlighted the form of life that was so normal in those days. There were few opportunities to deviate from the regular succession of study sessions each evening of the week, these being well supplemented by further sessions on Saturday evening and three on Sunday. Likewise, few reasons arose to change the regular pattern of prayer and other exercises: the Chapter of Faults each Saturday evening, the second Mass on Sunday, the regular interview with the Director, the Saturday afternoon walk, after completing the morning’s house work.

When I approached the school next morning, I found there were no lay teachers to cast the role of the brother into doubt or confusion. It was a brothers’ school. It was Marist. We had been prepared for our work in the classroom by a brother from Sydney coming down (to Mittagong) to give several demonstration lessons, and that extraordinary man, Br Andrew, showing us how to give a poetry lesson. Thus armed, I was about to give my first Maths lesson.

But, living in a Marist Community and teaching side by side with very dedicated and competent teachers gave us a marvelous introduction to the life of a teaching brother. I remember my first Thursday evening as I settled down to the Religious Hour and the preparation of my first lesson on Our Lady, Br Albert coming across to me with a lesson plan he had prepared for me. And the constant help and encouragement I received from Br Eugene Nolan, who was teaching the same classes as myself, and hence I had little trouble from any class.

The brother of that day was situated in a life of regularity, in nothing but a Marist school, where the demands of professionalism were not too strongly felt; but the percentage passes in the (Primary) Qualifying Certificate was looked at closely and the weight of the midget footballers even more closely. Australia had not heard the word Kerygmatic, although the Munich Method was very much in vogue. No one had to worry about the implications of Vatican II. Renewal was not deemed necessary, the Mass was in Latin, so the unity of the Church was evident. Life was good. But it was a life in which uniformity and conformity were considered to be important characteristics.³

Even after World War II, as we saw in Chapter Eight, in the face of the baby boom, post-War migration and the rising demand for secondary education, things were slow to change. It took pressure from the Apostolic Delegate to get the Australian male teaching orders talking to each other about the new situation, and from the Marist Major Superiors, at St Genis Laval, to get longer, pre-service courses and full-time university studies properly established in the, newly-divided, Australian Provinces' formation regimes. The two Marist Provinces were fortunate in having someone as well-qualified as Br Ronald Fogarty to direct the establishment of the large, new scholasticate at Dundas and, also, in having contemporary support, in Rome, for the upgrading of the teaching orders' theological and catechetical qualifications. However, as Br Ronald, himself, was the first to admit there was nothing specifically Marist about the pedagogy being taught, and demonstrated, even in the Registration course at Dundas. And the neo-Scholastic theology, being offered at the *Jesus Magister* in Rome, while it would have been quite familiar to Fr Champagnat, would prove to be of little help in preparing the young Marist trainees to handle the new, more scripturally-based catechetics, or to meet the new priorities of the post-Vatican II Catholic Church. The fifty-or-so Australian Marist schools of 1965 were still demonstrably staffed and administered by Marist Brothers and were, to that extent, Marist. Until the restoration of government funding, there was no prospect that this situation would change and there was, consequently, little pressure to define, more practically, what the phrase 'Marist Education' might imply. The Vatican II document on *The Renewal of Religious Life* and the influx of government-funded lay teachers, into Australian Marist schools, would dramatically transform that situation.

Concluding, therefore, with a brief summation of the developments outlined in Chapter Nine, we saw that the Marist Brothers both internationally, and in Australia, took very seriously the conciliar injunctions to renew their religious commitment, re-visit the charism of their Founder, and review their major 'apostolic' engagement with the

³ This extended quotation is the first page of a paper delivered by Br Walter Smith to the 1976 Melbourne Provincial Chapter, the theme of which was 'The Identity of the Marist Brother Today'. Two other papers were delivered by other speakers, on the same theme, and each of the three papers was followed by two prepared responses and by discussion from the floor of the Chapter. Br Walter's paper was particularly significant, however, as it was based on a survey of the brothers of the province and he was just about to take up his six-year appointment as Provincial Superior. The paper is included in the *Acts of the 1976 Chapter*, a copy of which is in the Melbourne Province Archives, at the Marist Brothers' Provincial House, Templestowe. Victoria.

world, that is, their schools. We saw, especially, that the re-interpretation of the vow of Poverty, with less emphasis on personal and institutional frugality and more on social justice involvement, and solidarity with the Poor, was possibly the most significant change in their new understanding of Religious Life. Moreover, the re-examination of the Founder's life uncovered not only a more human and sensitive aspect to the Saint, but also a model whose, already acknowledged, focus on the religious and educational needs of small, poor, rural communities, could easily be re-interpreted as preaching solidarity with the Poor. We also noted that while this Marist willingness to renew, and revise, was welcomed by the like-minded Australian clergy and lay people, now starting work in the fast developing diocesan Catholic Education Offices and while it made them more flexible in their dealing with issues such as co-education and lay administration, it did not find quite so much favour with more conservative and traditionalist lay Catholics, such as the Victorian-based NCC and its clerical and episcopal patrons. These people were also unhappy with the Marists' ready embrace of the new theology, modern scripture study and catechetics, which the conservatives regarded as sloppy, ineffective and bordering on the heretical.

This 'Reaction' to the changes after Vatican II was not focused solely, or specifically, on the Australian Marists but, more usually, on the diocesan Catholic Education Offices and, especially, the Religious Education sections of those offices. Some Marist Brothers worked in these CEOs, of course, or in committees and sub-committees formed by them. Most brothers, however, continued to work on in the schools and, as their own numbers shrank, they began to concentrate more and more on recruiting and training the swelling numbers of lay teachers, who would take their place, not simply in the classroom, but also in running retreat camps, coordinating Religious Education programs and administering schools. This was the stage at which the struggle to define the charism and to adequately describe what 'Marist Education' might involve, reached its peak.

Nevertheless, despite all the energy which has been devoted to developing Marist Administrators' Conferences, *Sharing Our Call* Courses and even *Remar Caravels*, it seems as though the point has been reached, where it is now more widely recognized that Fr Champagnat is to be remembered and revered, not so much as a pedagogical model and mentor; but rather, as an energetically and practically committed Christian and as the charismatic apostle of a Christian Education, which was dedicated to the child's right both to education and to protection from all harmful influences and ideologies. In a short quotation from an early lecture on the mission of the Marist Brothers, Fr Champagnat expressed it thus:

We are living in an era where Mankind has a thirst for knowledge and education has spread to the smallest hamlets. The ideologues (*philosophes*) and unbelievers, inspired by the spirit of darkness, make use of this thirst for knowledge, which is tormenting people, to instill their own pernicious doctrines in the hearts of children; ... to demoralize them and to deprive them of their Faith and their traditional values. They want the children to learn everything and to be initiated into all of the sciences except those of religion. Christian Schools have been

established to thwart these evil designs and provide a dike against this destructive torrent of false doctrine by giving children, along with civil instruction, a strong and solid Christian Education.⁴

This dissertation began by posing the question as to whether the Marist Brothers came to Australia with a consciously characteristic model of Marist pedagogy in mind; whether they tried to implant that pedagogical tradition in Australia; whether, how and why they adapted that tradition; and whether anything of that tradition remains in the Australian schools that still claim the name Marist, today. It even went so far as to raise the possibility that all that still survives might be *The Name of the Rose*: the names of Fr Champagnat and the Marist Brothers. In the course of the narrative which followed, it emerged that Br Ludovic certainly arrived in Australia as a self-conscious disciple of Fr Champagnat, but that his belief, while quite sincerely held, was not absolutely and literally true. Social change in France had made the *Teacher's Guide* obsolescent almost as soon as it was published and the 'system' finally established by Br John Dullea at St Joseph's College, Hunter's Hill, owed more to the *pensionnat* model, beloved of the second Superior General, Br Louis Marie, than to the pristine vision of Fr Champagnat, himself. Many aspects of Fr Champagnat's 'program' lived on, of course, in this 'revised' version: the commitment to catechetics and Marian devotion; to working within both governmental and episcopal requirements; and to focusing, especially, on the Christian education of the poor. Thus, the changes which were absorbed into the Marist schools, as a result of the New Education reforms of the first decade of the twentieth century were well within the scope of traditional Marist practice.

For virtually the entire first half of the twentieth century this Marist tradition was both 'observed', and 'preserved', by the conscious and deliberate loyalty of the Australian Provincial Superiors to the *Life* and spirit of Fr Champagnat, as embodied in Br Jean-Baptiste's, still canonically regarded, biography of the Marist Founder. When the 'real' Victorian Registration pre-service scholasticate was, finally, initiated in 1931, it was still a completely in-house course, backed up by the semi-enclosure of the brothers in their local-school 'monasteries', and by the Australian Marist replication of the *Notre Dame de l'Hermitage* experience at Mittagong. A Marist sub-culture developed, which was characterised by a family spirit, fidelity to communal exercises of piety, manual work, and keen participation in competitive team sports and community singing, rather than by any distinctive style of pedagogy. When the full, post-World War II, scholasticate program of Victorian Registration, and full-time university studies, was established at Dundas, there was still no conscious attempt to preserve a specifically Marist pedagogy, despite some 'sniping,' from the graduates of the in-house 'school of hard knocks'. Indeed, until Vatican II and the re-introduction of State Aid, there was no explicit or

⁴ This is my own translation of a paragraph from Br Jean Baptiste's *Treatise on Education* of 1852, as quoted in Br André Lanfrey's *Marcellin Champagnat et Les Frères Maristes* (1999) p. 160. However, according to Br André, similar sentiments can be found in the lecture notebooks of Br François, and he believes that both versions go back to notes these early disciples took of lectures given by Fr Champagnat himself, around 1824. This places them at the height of the Restoration period's struggle for control of education. The *philosophes* and unbelievers of the original text would obviously go by different names today, but Fr Champagnat's instinct to protect the children and traditional Faith and Morals, remains relevant.

observable definition of Marist Education, other than that of an education, delivered by Marist Brothers.

The Second Vatican Council and the arrival of State Aid put an end to that situation. Vatican II precipitated a radical revision of the Marist Brothers' *raison d'être* and, in Australia, the contemporaneous availability of state-funded lay teachers to staff, sustain and extend the religious order-created 'system' of Catholic schools, made the process of revision and re-adjustment all the more urgent. Like the senators of the Roman Republican era, who are said to have acquired an empire 'in a state of absence of mind', the Irish-Australian Catholic hierarchy of the nineteenth century raised an army of teaching orders who would 'fill the gap' until the governments returned to the responsibility of funding the education of Catholic children; but they failed to give their creation much forethought. The Australian teaching orders filled the 'gap' for much longer than the bishops had ever anticipated and, in the process, they also established a whole education 'system,' which not only filled Catholic churches with Australian-born clergy and active parishioners, as the bishops had intended, but also served to elevate the traditionally working-class Catholic body out of society's lower strata and into the Australian mainstream. Once Vatican II had restored the dignity of the laity and the Australian states had resumed financial responsibility for Catholic schools, however, the Marist Brothers, and the other teaching orders, became almost redundant. They were, in effect, asked to lay down their arms with dignity, hand over their schools, and retire in due order. The NSW province of the Irish Christian Brothers received considerable attention in mid 2004 when they announced that their future initiatives would be outside Australia.⁵ The Victorian Province of the Brigidine Sisters, who once administered sixteen secondary schools and forty primary schools in urban and rural Victoria, now have just one sister in a Secondary Principal's position⁶. And the Melbourne Province of the Marist Brothers, who once had twenty-five brothers in principals' positions, now have only five and deploy perhaps a third of their active workforce in East Timor, Pakistan, Sri Lanka, New Guinea and the Philippines.

Apparently, all that is left for the teaching orders in Australia, then, is to re-tell their stories, to honour the achievements of their predecessors, and to keep alive the memory of their Founders. This, it would seem, is what the re-discovery of the charism has come down to. St Marcellin Champagnat was a selfless and energetic apostle of Christian Education; he was neither a profound or original philosopher of education, nor an innovator in the field of pedagogy. Like Br Ronald Fogarty, in his quest to define or describe a Catholic Philosophy of Education, the present writer's efforts have failed to detect any coherent or comprehensive theoretical framework that could fairly be called a 'Marist Education'.⁷ At one period, say, between 1900 and 1960, a loyal and grateful ex-student might honestly claim to have experienced such a thing, but he (not she) would be more accurate if he were to say he 'was taught by the Marist Brothers.' That would certainly have been an almost tangible, and certainly a describable experience of 'family spirit', Marian piety, fraternal supervision and competitive academic and sporting

⁵ At least according to Chris McGillion in the *S.M.H.* July 12. 2004.

⁶ Sturrock, M. *Women of Strength, Women of Gentleness*. Melbourne. 1995. p. 286

⁷ See above Ch. 1 p. 10

endeavour. It is not an experience which a staff of semi-transient lay teachers, however positively inclined and however thoroughly inducted, could readily aspire to replicate.

For the writer to have reached such a conclusion, is not to imply any loss of respect for, nor a criticism of, either St Marcellin Champagnat, or of the Marist Brothers, who made such a heroic contribution to the construction of the Australian Catholic education system that flourishes to this day. As I have been at pains to make clear, throughout this thesis, I am a product of that 'system' and of the Marist 'formation' program of the 1960s, besides. While I can, and have, pointed to some failures, some shortcuts and shortcomings in both the system and the formation program, my overall sense is one of genuine gratitude. Recalling his time as an undergraduate at Sydney University, in the days when Fr Roger Pryke was chaplain to the Newman Society, Fr Edmund Campion has quoted Wordsworth to the effect that:⁸

Bliss was it in that dawn to be alive
But to be young was very heaven.

My time at the university and the Dundas scholasticate came some years later; but I know whereof he speaks. So, while I believe that the attempt to re-construct Fr Champagnat's 'charism' as a sort of paradigm for Marist Education is misguided, I am perfectly happy to participate in the wave of filial piety that would hold up St Marcellin as an inspiration for the Christian educators of a new millennium. His story, and the Australian brothers' story deserve to be remembered and to be re-told. To that duty, this dissertation, which came to analyse, but stayed to admire has been an earnest and sincere gesture.

ARMA VIRVMQVE CANO.⁹

⁸ 'At the University of Sydney.' *Eureka Street*. Vol.10. No.9 Nov. 2000 pp.14-17.

⁹'I sing of battles and a hero'. Virgil *The Aeneid*.