The Legacy Years

We brushed on the bifurcation within MSC between:

The Missionaries (Leary, Burke, Dodson et al)

The Higher-ups, (Fyfe, O'Loughlin et al)

This extract throws some light on that dynamic …

For the Love of God: *Brother Burke recalls that he had* ***more than one confrontation*** *with the then-Principal of St John's, Brother Paul Brooks on the subject of boarders. Once the Boarding House complex was completed Brother Brooks was* ***keen to fill it****. Brother Burke, on the other hand, maintained that simply to bring in the greatest number of Aboriginal boarders, without* ***hand picking*** *them, could be more of a disadvantage than an advantage.*

*Brother Burke .. **knew** that **randomly to dump** a concentration of Aboriginal boys from a mixture of **different 'countries'**, different languages and different skin groups together would be to **ask for trouble**. P330*

Yeah, that makes sense - if you have someone with understanding of the situation on the ground … listen to them.

Especially when the other option, the *chosen path* by the Sacred Heart of Jesus's higher-ups was:

open-slather with a ban on cultural awareness.

Thinking being: *Aboriginal culture - it's not* real *culture. This is Big-picture assimilation stuff - we're not here to tip-toe around.*

Between the above options, i wonder if common-sense prevailed … ?

For the Love of God: *And so, when he* (Burke) *was* ***overruled****, it turned out. Not only did the students often turn to fighting each other, but their presence in large numbers often deterred significant numbers of non-Indigenous Catholic students from choosing to go to St John's.*

Brother Burke recalls that at one stage, in order to minimise the vandalism and destruction being caused to the school buildings (as opposed to the boarding houses) a metal fence was erected around the boarding house with ***spear tipped railings****.*

The students saw these as being ***ideal weapons*** *and* ***ripped them off the fence*** *to use them as such.*

Ok. We've talked about the MSC culture running off the rails - this is *ripping the rails off* to be used as *ideal weapons.*

It's hard to imagine more damning evidence of the deleterious effects of MSC's crusading social-experiment. Effects that resulted from a deliberate course of action - despite frank warnings *not* to do it that way.

It was fairly common during this period that the boarding houses themselves were ***routinely vandalised*** *– and the turnover in boarding house supervisors was* ***unsurprisingly high****.*

*Others who have worked with Indigenous students have reinforced Brother Burke's view that they should be **handpicked** to optimise the value of the education they receive both **for their own sakes** as individuals and for the sake of their home communities. P331*

I'd like to know *how* handy that hand-picking process was, but Brother Burke was right in that it was a *disaster waiting to happen* … not waiting, actually

Also: Not to forget *the sakes* of those who inevitably end up as collateral-damage-victims from these violent, out-of-control, laxly supervised social-experiment kids. The ripple-out effect. But ORGS do forget them. That's the primary program - protect The Image at all costs. Culpable mistakes are to be erased, forgotten … … then we all move on …

Wendy Elizabeth Beresford-Manning, who wrote *For the Love of God*, *forgot*. As you would.

Those outcasts caught in this sleight-of-hand *twilight-zone* belong in a different book: the *Not for the Love of God's.* Good luck waiting for a *Professional Historian* to write that one …

Revision #11
Created 2022-12-12 05:23:40 UTC by dulandrift
Updated 2025-09-29 11:20:13 UTC by dulandrift