

The Good Samaritan Nuns agreed that the combination of industrial and technical training would be productive of much benefit to the student.

The Brigidine nuns urged that in regard to cooking, domestic science should be made obligatory in all girls' schools. Every science should lead up to and from this, which concerned the home-makers of the future.

The Sister of Mercy (Goulburn) held that nature study and drawing from nature, and botany, were helps towards refinement and the elevation of the soul.

The Dominican Nuns questioned the advisability of children of primary schools taking up cooking before they had reached the age of fourteen, as it was necessary they should apply themselves to the general work of education before entering on domestic training.

The Cardinal explained that the motion only referred to elementary science, and that the idea of teaching chemistry and physics was altogether out of the question, except in a rudimentary way. Drawing, for instance, and music should not be considered extra subjects, as they were a very essential part of the elementary training for children.

His Eminence then proposed the resolution, which was carried.

Very Rev. Father Coonan moved—'That efforts should be made to interest parishioners in school work, particularly in school buildings, school premises and equipment.' The matter suggested by this resolution, he said, should be aimed at, and he supposed effect would be given to it as far as circumstances would permit. As well as the building and equipment, adequate playgrounds should be provided for the children. Such an interest would aid the teachers greatly.

The motion was carried.

Father James Meany moved—'That, where feasible and necessary, evening classes and classes on the continuation system should be formed, to aid those boys and girls who wish to continue their education.' He pointed out that in cases where boys and girls, growing into manhood and womanhood, were not practical Catholics, it was due to the fact that they had never attended a Catholic school, or, if they did, they left early. Poor parents were obliged to take their children away from school when they reached the age of 14, if not before, owing to the necessity of having to send them to work to help provide for the other members of the family. These children were removed from the influence of the religious school at a time when it was most important they should be there.

The motion was carried.

On the motion of Very Rev. Father O'Donohoe (Hamilton), the following resolution was carried without discussion:—'That teachers should regard it as a sacred duty to see that effect be given to the decree of his Holiness Pope Pius X. on First Holy Communion.' Father O'Donohoe suggested that the Cardinal should issue a pamphlet on the lines indicated in an article in the last number of the *Australian Catholic Record*, which published extracts from the translation of the catechetical instruction of Pope Benedict XIII. for children. It was simple, and instead of the priest interrogating the children he had to answer their queries.

Monsignor Meagher (Singleton) moved—'That daily catechetical instruction should be given, and that the clergy should aid in the work of religious training by frequent moral discourses during school hours.' He said he knew that in schools conducted by religious Orders catechetical instruction was never omitted, and he believed nearly all the clergy visited the schools and gave instructions from time to time. The method of giving instruction was important, for it was not everybody, contrary to belief, who could catechise. The teacher needed to study the matter beforehand; there were several books upon method and the larger Catechism which might be read. The instruction could then be made interesting with suitable illustrations bearing upon the text.

The motion was carried.

The next resolution was in the hands of the Cardinal: 'That with a view to impress on our children their indebtedness to Ireland's national Apostle an effort should be made by the teachers to celebrate with befitting splendour St. Patrick's Day; and that, as a help to the cultivation of the patriotic spirit, the 24th May should be formally set apart as "Australia Day," under the auspices of Our Lady Help of Christians.' Commenting on the motion, his Eminence said Australia's faith was engrafted on the faith of the grand old Celtic race, which had suffered, fought, bled, and triumphed for the faith, and he hoped Australia would always be proud of those Celtic traditions. It was a grand thing to have all the children and their parents linked together in the enthusiasm of religion and nationality on St. Patrick's Day. The celebration of Australia Day was not less important. They should all love Australia, and be proud of her glorious destiny. Efforts were made to have an Empire Day in London, and he remarked that those who were the champions of Imperialism and Empire Day were many of them avowed enemies of the Catholic Church, and were identical with those who advocated Primrose Day in England, and tried to impede the progress of the Catholic Church at home and abroad. Leaders of opinion of all parties were becoming dissociated from the discredited Empire Day, and even the public schools had a difficulty in allowing flags to be unfurled. Whatever they might do on Empire Day he thought all patriotic Australian hearts must go out to Australia Day,

and as they showed their patriotism and religious feeling by linking their enthusiasm with St. Patrick's Day, they would show the same enthusiasm in associating Australia Day with the Feast of Our Lady Help of Christians, the Chief Patroness of the Australian Church.

The motion was carried.

Bishop Gallagher moved—'That the formation of character and habits of virtue should be the chief aim of our teachers, and that no means to secure this noble end can be more beneficial than frequent reception of the Blessed Eucharist,' and 'that it is desirable pious congregations (e.g., Sodality of the Sacred Heart, Children of Mary), be organised for the young, and that in due time they be transferred to senior branches of these congregations.' His Lordship said he understood character to mean all those natural and acquired traits or habits that went to make up individuality or personality. The aim on the part of bishops, priests, and teachers should be to form their young people to real solid character. The whole life of the school was the formation of character. Their aim must be to form men and women who would be strong in faith, loyal to principle, and who would illustrate in after life the elevating influences of their Catholic educational system by their noble, manly and womanly, and upright bearing. The enrolling of the children in the Sodality of the Sacred Heart and the Children of Mary, would also assist much in the development of character.

The motion was carried.

Bishop O'Connor moved—'That in outlying districts where Catholic pupils are forced by circumstances to attend non-Catholic schools, the clergy should make adequate provision for the instruction of such children.' He said he was old enough on the mission to remember the noble and determined fight put up by his Eminence's predecessor in the See of Sydney, and the other zealous Bishops of New South Wales, when the present system of public education was introduced by the Government. Archbishop Vaughan left nothing undone to oppose it, and great excitement was caused by his utterances. The fight had continued up to this moment, and the result, as far as the Catholic Church was concerned, had been glorious. The object of the State system as set out by its main exponent, Sir Henry Parkes, 'death to the calling of the Catholic clergy,' seemed to have had an opposite effect. Instead of dying out, the Catholic clergy had multiplied, so had the religious teachers and schools, and their efficiency had been consoling indeed. The State system seemed to have infused new life into the various religious congregations. During the past thirty years Bishops, priests, and people had maintained the struggle; they had spared nothing. But where would they be were it not for the wonderful self-sacrifice, energy, and zeal of the Brothers and nuns? To-day the Catholic hierarchy, clergy, and people reiterated and repeated with all their force the protest of the episcopacy against the public school system at its inception. This system was imposed upon them, and it compelled them to put their hands in their pockets and build up another system in accordance with Catholic principles and ideals.

The Cardinal said he agreed with Dr. O'Connor that children in remote districts should be looked after, but as he mentioned previously the rule in the archdiocese was that in places where there was no Catholic school, and the children were compelled to attend a State school, the priest could go to the school and assemble them for preparation for the Sacraments or instruction, but to teach within the school building was strictly prohibited. And he would continue the prohibition to show the hostility of their clergy and people to the entire system of State education. His Lordship had said the teaching might be given in the school or elsewhere; he (the Cardinal) fully approved of teaching elsewhere. The rule in the archdiocese was to bring the children to a neighboring church or house, or elsewhere. He did not think they should enter the school except in a case of extremest necessity. They must make it plain that there was no peace with the system as far as Catholics were concerned.

The motion was carried.

This closed the work of the session, but before the delegates dispersed, his Eminence asked Bishop Gallagher, in conjunction with the Bishop of Maitland, to preside over the deliberations of the executive committee, charged with the consideration of the motions to be brought forward on the morrow in connection with secondary education.

#### THE CATHOLIC POSITION DEFINED.

At the opening of the Catholic Education Conference on Thursday morning in the Chapter Hall, his Eminence the Cardinal clearly defined the position of Catholics in respect to educational matters. Catholics, he said, were sometimes accused of separating themselves from the general community by asserting the necessity of religion in the schools. In that respect the matter had been forced upon them by the public school system, which, from its inception, had been hostile to the Catholic Church. When the leader of Parliament was preparing the Educational Bill, he expressed himself that it would put an end to the calling of priests in Australia. It was only a matter of necessity that Catholics should organise for the protection of their religion.

Consideration was then given to the section of the agenda paper dealing with secondary education, and the following important resolutions were carried. The first

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