

resolution—'That a secondary school is a school in which the course of study and the instruction are both of such a character as will enable pupils to attain the standard of education required to pass the matriculation examination of the University of Sydney'—was moved by his Lordship Dr. Gallagher, who said that it should specially appeal to the gratitude of the Bishops, priests, and people for the excellent work done by the Sisterhoods and Brotherhoods in the matter of education.

The Cardinal pointed out that under the public school system there were at present only five secondary institutions known as High Schools, but the Government intended to inaugurate many others. Though some of these schools might prepare pupils for the higher examinations they also carried on the lower branches of education. As the Government seemed prepared to offer a bonus to the Catholic students in the primary schools, it was only right that those boys should have the opportunity of taking out the scholarships in Catholic institutions.

Speaking to the next resolution—'That it is desirable the course of studies in all our secondary schools be carefully co-ordinated'—Sister M. Dunstan endorsed the remarks of his Lordship Dr. Gallagher, and thought that a committee should be appointed to draw up resolutions for the different classes of secondary schools.

With regard to the religious schools, Father Gartlan, S.J., said that he averred that there was a great deal more general sympathy amongst the general public than appeared on the surface. The daily papers should not be minded, as they were simply caressing a Government, after having done their best to keep it from power. All the wealthy section of the Wesleyans, Presbyterians, Church of England, and others were sending their children to religious schools.

The third resolution—'That in the matter of school buildings and premises, equipment, time-tables, and books in use, our secondary schools should aim at the highest standard of efficiency'—was proposed by the Rev. Father O'Donohue, who said it was evident that they always aimed at the highest standard of efficiency in their schools, and even if, by any chance, they had not done so, then, in view of a possible inspection, they should prepare at once to attain the standard desired.

The fourth resolution—'That a Training Institution, conducted on the most approved lines, should be established in connection with each religious institute'—was supported by Sister Mary Celestine (Bathurst), who said the establishment of such a training institution was of paramount importance. It would be difficult to keep pace with the requirements of the schools, and particularly secondary schools, unless the young teachers were given every opportunity of making themselves perfect, before being sent to teach the higher classes.

Sister Borgia (Dominican Nuns, Maitland) said that they had accepted the idea in their schools. Young Sisters went through a special course of training, and first-class professors were provided for their tuition, with excellent results.

Brother Hanrahan (Christian Brothers) pointed out that training institutions were absolutely essential. The Catholic Church could claim the credit of establishing training colleges among the Orders. It was necessary that a thorough academic course should be gone through before the student entered on a professional career.

Resolution five was proposed by his Lordship Dr. Dwyer, Bishop of Maitland, as follows:—'That a standard of proficiency in religious knowledge is of paramount importance—that the course of instruction should be carefully graded, and should, at least in the more advanced classes, include a textual study of the four Gospels and of the Acts of the Apostles; further, that the time devoted to religious knowledge should be at least half an hour.' Bishop Dwyer said that it should not be considered impracticable to make a standard of religious proficiency in the secondary schools. It was not only necessary, but desirable. As a matter of fact, children of the secondary grade of education very frequently did not receive religious instruction beyond that of the primary grade. When schools had the highest educational standard, religious instruction should form one of the highest branches of the academic part of the school.

The Cardinal suggested the following time-table for religious instruction to be carried on during the week, and to serve as a lasting impression on those who received it. Monday: The love of the Divine Redeemer in response to His love for us. Tuesday: Devotion and prayer to the Blessed Virgin, and emphasise the children's love for their spiritual mother. Wednesday: Instruction to be on the Guardian Angel, and life in the presence of God. Thursday: The Sacraments, the fountains of all graces. Friday: The Catholic Church, which preserves to mankind the graces and blessings of redemption. Saturday: Communion of Saints, particularly prayers for the faithful departed, and prayers of the saints for us. Sunday: Everything connected with the Sacrifice of the Mass.

His Eminence said that the standard of proficiency in regard to religious instruction was of paramount importance.

Resolution six: 'That only approved text-books of History should be in use—that History and Civics, or the obligation of children as citizens, should be taught in connection with modern social problems'—was proposed by Monsignor O'Brien, who pointed out how necessary it was to obtain the best text-books, and remarked that nearly

every library held books which contained poison against the Catholic Church, while in many works of fiction the Church was represented as being always on the side of the ignorant, particularly when the conflict was with the State.

The Cardinal considered that children should have a full knowledge of the lessons of the martyrs in the early days, and throughout the history of the Church in the various countries, so that they might have a little of that heroism, and those who went from the secondary schools should be fully equipped to meet the indifference which prevailed in society into which they might be thrown.

Resolution seven—'That the course in our secondary schools should include lessons in Hygiene and Domestic Science'—was proposed by the Rev. Father O'Riordan, who said that the resolution might be particularly applied to the girls' schools. They often found so-called young ladies well able to recite Tennyson, play different musical instruments, but unable to cook a meal. If girls were to be thoroughly efficient, then hygiene and domestic science should form part of the curriculum of the school.

Resolution eight—'That too much time should not be devoted to music and to preparation for music examinations, as thereby the general education of the child may suffer.

Rev. Mother Stanislaus (Lismore), in speaking to the resolution, did not think that too much time was devoted to music and preparation for music examinations. Music was elevating and ennobling, and when students entered the higher studies, it was necessary for them to have a good education, in order to interpret the Masters thoroughly.

The opinion of the Sisters of St. Joseph, as read by Bishop Dwyer, showed that too much time was given to the study of music, chiefly at the demand of parents.

Resolution nine—'That we heartily co-operate with other educational bodies in asking that school premises and school playgrounds should be exempted from State taxation.'

Resolution 10—'That the privileges granted by the Department of Railways to public school pupils should be granted also to pupils of schools registered with the Department of Public Instruction.'

Resolutions 11 and 12 as follows—'That a "Leaving Certificate" be adopted for secondary schools throughout the State of New South Wales—such certificate to be granted on inspection and on joint examination by the school staff and the authorities of the University of Sydney—and, moreover, that such certificate should admit, without further test, to matriculation at the University. That this Conference is agreed that a closer connection should exist between the University and the secondary schools—and that one means of producing so desirable an effect would be the appointment of a Catholic Board of Public Examinations, such a Board to represent Catholic secondary schools' interests to University authorities'—were spoken to by the Rev. Father McCurtin, S.J., who did not favor the first resolution.

Resolution 13—'That with a view to bridging over the present too abrupt transition from rigid discipline and strict chaperonage to almost complete independence, some attempt should be made during the last year of the college course to brace the moral fibre by accustoming the senior pupils to the exercise of liberty and self-control'—was proposed by the Very Rev. Father O'Reilly, C.M., in an eloquent and earnest speech.

SCHOOL PAPERS.

Resolution 14—'That we heartily welcome the series of Catholic school papers, which are to be brought out under the patronage and approval of the Catholic Hierarchy of New South Wales, and printed and published by William Brooks and Co.'—was proposed by the Very Rev. Father Coonan, P.P., who said that such papers had been introduced into many of the schools with excellent effect. It helped the moral and mental fibre of the children, and added variety to the readings.

Resolution 15—'That an educational committee be formed in each diocese, that two priests and two laymen be deputed from each diocesan committee to form a central educational council. That this educational council meet annually in Sydney; that two religious from each teaching Order in every diocese be deputed to join this council; that one priest and one layman of the above form an executive to meet from time to time as occasion may arise; that in connection with the annual meeting a summer school be formed, where lectures by experts may be delivered and papers read on special subjects. That all less experienced religious teachers be freely admitted from all the dioceses to assist at such lectures.'

In speaking to the resolution, his Lordship Bishop O'Connor said that perhaps some difficulty might be experienced in the formation of the Council in scattered districts, but with a little consideration this will probably be overcome.

The Cardinal said that the committee could meet about the present time every year, and the special work of education connected with the schools could be discussed.

His Lordship Bishop Dwyer feared that in regard to the laity it would be a difficult thing to give effect to that point of the resolution in every part of a parish.

In bringing the Conference to a close, the Cardinal thanked the Sisters, Brothers, and clergy for their attendance and advice, and trusted that God would bless the re-