

sults which had been achieved. In the summer schools in America some of the best lectures were given by the nuns, who had prepared the subjects. They had their own experience at the last Catholic Congress, when a large number of papers were contributed by the nuns, which received the highest eulogy in letters he had received from various parts of the world. Some of the experts said that the Congress in Sydney was the best of all, but he did not accept all that praise.

The Cardinal, assisted by the Bishops, imparted Papal Benediction, and the first Catholic Education Conference was brought to a close.

#### CATHOLIC CLAIMS IN REGARD TO EDUCATION.

A special meeting of the Bishops and clergy was held at the Cathedral Chapter House on Friday morning to consider the claims of the State in regard to education. His Eminence the Cardinal presided.

In opening the proceedings, his Eminence the Cardinal said:—The present meeting was one of the utmost importance. It was essential at the present time that they should have a clear statement of what the Catholic claims in regard to education were without making any special claim on the present or on any Government. But the daily press had been pouring out the fires of their wrath, especially against them. His Eminence was unconscious of having said a word against the public school system of the State, for which he did not feel justified in conscience. The public school system was unsound in principle in the first place, inasmuch as it had been devised in a spirit of hostility to the Catholic Church. There was no question about that, for Sir Henry Parkes in his *Fifty Years in the Making of Australian History*, wrote that at a public meeting, holding a draft of the proposed Education Bill in his hands, he had said, 'I hold in my hands what will be death to the calling of the priesthood of the Church of Rome.' The champions of the Bill throughout the State made it their cry, 'Give to the principles of the Catholics no quarter.' Sir Henry Parkes in his history had published letters of approval he had received from the Home countries. He referred to the letter of Lord John Russell, who was leader of the British Liberals at the time. 'Amongst others,' wrote Sir Henry Parkes, 'Mr. Thomas Carlyle more than once wrote to me approving of the good work done. Sir Henry Parkes selected a letter of Mr. Carlyle's acknowledging a receipt from him of a booklet containing an address by him explaining the new system of education and its working. Sir Henry Parkes published that letter in full, and in it Mr. Carlyle congratulated him in bringing in the Bill, and said: 'I am unable to understand the clamors of the dark sectaries, Protestant and Catholic, especially of your Irish priests, the worst section of that miserable category.' 'In the face of all this,' said the Cardinal, 'it is unjustifiable to ask Catholics to send their children to schools which are avowedly for the purpose of destroying their faith.'

The Bishops and representatives of the clergy subsequently discussed the Catholic claims in regard to education, and the following determinations were arrived at:—

#### THE RESOLUTIONS.

1. The State system of education was, at its inception, devised in a spirit of hostility to the Catholic Church. Sir Henry Parkes, at a public meeting, holding a draft of the Education Bill in his hand, said, 'I hold in my hand what will be death to the calling of the priesthood of the Church of Rome.' The champions of the Bill made no secret of their purpose. It was everywhere their cry, 'Give to the principles of the Catholics no quarter.' The authorities of the Protestant Church were notified that by the proposed secular system no hostility was intended to the Protestant Church, and to please that section of the community an explanatory clause was introduced to the effect that secular instruction did not exclude general religious principles. The avowed purpose of destroying the faith of Catholic children continues at the root of the whole system. The public school system thus avowedly and radically hostile to us cannot, consistently with our religious convictions, be accepted by the Catholic body.

2. The State of New South Wales assumes to itself the task of education in loco parentis. While we vigorously deny the validity of such assumption on the part of the State, we feel bound to affirm that the action of the State, taken in conjunction with its claim, is illogical. In assuming to itself such a responsibility it should also discharge the corresponding duties. Hence it becomes the duty of the State to see that the child be surrounded by all these religious influences with which it is unquestionably the duty of the parent to equip the home—a duty which nature and religion alike impose on the parent.

3. Catholics demand nothing more than equality and liberty in the exercise of their religion. They do not ask to be recognised as a State Church, nor do they petition for any special favor in the matter of religion to be extended to them.

4. It is not in any spirit of mere opposition to the State schools or to Protestant schools that Catholics carry on their own schools, but it is to the end that they may preserve to Catholic children all blessings of the faith which is dearer to them than life itself.

5. Catholics have not asked hitherto, and have no intention of demanding, aid from the State as a recompense for teaching Catholic children in their schools.

6. But Catholics demand that their schools be aided and recompensed in so far as they successfully carry on the work of secular teaching in accordance with the required State standard.

7. As the State offers aid and recompense for such teaching Catholics should not be refused assistance on the sole plea that in addition to the required secular teaching they form the minds and hearts of the children to morality and virtue.

8. As the State collects the taxes from all citizens alike indiscriminately it should, in equity, distribute alike to all the need of recompense when merited by the training of the children of any section of the taxpayers.

9. That to safeguard our rights in matters of education, a central committee composed of the pastor and two laymen of each parish in Sydney and suburbs, be convened in Sydney, and that two priests and two laymen from each of the other dioceses be deputed to form part of this central committee. That this committee hold its first meeting in Sydney during Easter week, 1911, and that the annual meeting thereafter be contemporary with that of the Catholic Education Council and summer school.

10. That bare justice demands that our Catholic orphanages, charitable industrial homes, and other charitable institutions in New South Wales should receive some of the Government recognition and assistance so ungrudgingly rendered to like institutions throughout the other States of the Commonwealth and throughout the Empire.

11. That all State bursaries should be open to competition for the pupils of every school in the State. That if the proposed bursaries are not made tenable at the option of the winners in Catholic High Schools, their extension to our school children, instead of being a benefit, would constitute a new grievance to our people.

12. At the close of our conference we wish to deprecate the attempts of the Sydney daily press to obscure the clear issues contained in the above propositions.

13. We feel that our position is patriotic in the highest sense, and calculated to bring lasting peace after years of bitter struggling. We confidently appeal to our fellow-citizens, irrespective of party or creed, to put an end to this long-standing injustice and to satisfy our equitable claims.

14. That a full statement of the Catholic position by his Eminence Cardinal Moran, with the proceedings and resolutions of this educational conference, be printed in pamphlet form and published in the whole of the churches of the various dioceses.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

February 4.

The retreat of the clergy concluded yesterday. It was conducted by the Rev. Father Hunt, C.S.S.R.

Mr. W. O'Kane has been appointed secretary of the Wellington Catholic Club, vice Mr. H. A. Rees, who has resigned owing to his removal from Wellington.

Mr. Buckley (of St. Joseph's congregation), chief electrician to the Post and Telegraph Department, who is proceeding to America and England to study the latest developments in telephony and telegraphy, will sail for San Francisco by the Maitai on March 10.

The diplomas granted by the N.Z. Catholic Club's Federation have been awarded to Messrs. A. H. Casey and M. O'Kane. Mr. Casey has done yeoman service for the club, having been president since its inception. Mr. O'Kane has filled the offices of treasurer and secretary, whilst both gentlemen are keen debaters, and have been members of teams which have carried off several debating competitions.

The Rev. Father McCarthy, the well-known Vincentian missionary, who is passing through the Dominion on his way to South America, preached eloquent sermons at St. Joseph's Church, Buckle street, and St. Anne's, Wellington South last Sunday. It is 13 years since Father McCarthy was in Wellington, and he is well remembered by the old parishioners of Te Aro as having, in conjunction with the Rev. Fathers Hanlon and Lynch, conducted a very successful mission in St. Joseph's Church, Buckle street.

The next quarterly meeting of the St. Vincent de Paul Society takes place on the first Sunday in Lent, and will be held at St. Anne's Hall, Wellington South. The monthly meeting of the Particular Council took place on Wednesday last. Reports from the various conferences and the society's nurse were received. Bro. A. Jackson (secretary) handed in his resignation owing to pressure of private business. His successor has not yet been appointed.

Mr. T. M. Peters, of St. Anne's parish, Wellington South, is leaving for Taumarau next month. During his sojourn in Wellington Mr. Peters was instrumental in forming the St. Aloysius' Boys' Club, occupying the position of manager for a considerable period. He was also a prominent member of the St. Anne's Club, St. Vincent de Paul Society, Sacred Heart Society, and the parish