

that ministers might not lawfully hold property, and that the ministrations of wicked pastors were invalid; and, on the other hand, to hold with the Protestants, that the Body of Christ was not in the Eucharist, and that confession of sins was unnecessary. But the complete adoption by the Waldenses of Protestant doctrine did not take place till 1630—almost a full century after Presbyterianism had been definitely established in Scotland by John Knox.

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With regard to the statement about the thirty priests, it is noteworthy that the two years within which the alleged transfer is said to have taken place are not specified, nor are either the names or the addresses given of any of the priests concerned. We have no doubt that Mr. Jamieson made the assertion in good faith on the strength of some paragraph he had read somewhere; but bare bald statements of the kind, entirely unaccompanied by any evidence of their truth, are absolutely valueless. So far as our reading goes, the recent additions to the members of the Waldensians from the ranks of the Catholic priesthood referred to by Mr. Jamieson—which are nearer three than thirty—have all been cases of priests who were not permitted to remain in the Church by reason of their Modernist views. They did not leave the Church of their own motion—they were forced out by the determined measures taken by the Pope to protect his people against the poison of a false faith. To such converts the Waldensians are very welcome. Then the two 'college professors' who are included in the thirty converts. One of them, at least, we know—Prof. Bartoli—and we have already given his full story and career to *Tablet* readers. He had been a member of the Jesuit Order. 'About 1904,' says our accurate and reliable contemporary, *America*, 'after suffering from sun-stroke and an attack of typhoid fever, Father Bartoli returned to Rome. . . . It would appear that his sun-stroke had made him restless and intractable, and he could no longer adjust himself to the observances of a Jesuit community. . . . Unwilling to comply with the rules of the Order, he was, for some time, in a dubious position, regarded by some as a Modernist, although protesting strenuously that he had nothing to do with Modernism, and that he was determined to re-enter his religious Order. . . . When refused re-admission by the Jesuits, he made a tour of Italy. . . . Lately he has been advocating Waldensian views, not because they are Protestant, but because they are, according to him, of Italian origin, and peculiarly suitable for Italians, although their founder was a Frenchman, and the first members of the sect were known as "The Poor Men of Lyons." Sunstroke, intractableness, and a suspicion of Modernism, are the features that stand out as the main factors in this conversion. And even in spite of all these untoward influences, he would still have remained in the Church if only the Jesuits would have re-admitted him to his Order. If the story of the 'conversion' of the other professor is in any degree similar, verily their accession to Protestantism is very little to be elated about.

CATHOLIC EDUCATION CONFERENCE

REPRESENTATIVE GATHERING IN SYDNEY

THE STANDARD OF CATHOLIC SCHOOLS

Important deliberations (says the *Freeman's Journal*) followed the resumption of the Catholic Education Conference on Wednesday morning in the Chapter Hall, Sydney, under the presidency of his Eminence the Cardinal. A number of resolutions defining the Catholic position in regard to education, which have already been adopted in America, were passed by the Conference. The full text of these appeared in our last issue. Consideration was given to the section of the agenda paper dealing with primary schools, when

Bishop Dwyer moved—'That a uniform standard be adopted in all our primary schools, and that a committee be appointed for the purpose of drafting a scheme to secure such uniformity.' The motion was carried.

As the result of a proposal to reduce the standard of Catholic schools to approximate with the lower standard of the public schools an interesting discussion took place.

Bishop Gallagher said the different speakers seemed to take it for granted that the Government was anxious to send inspectors into the Catholic schools. As he understood it, his Eminence had asked that this should be done.

In the second place, he did not think they should pass the resolution at all, because it would be said that Catholic teachers were afraid their schools would not get recognition, and for that reason were rushing to adopt the public schools standard. That would not only be lowering the grand flag they had held up for so many years, but it would be ignoble on their part to play second fiddle to the public schools.

The Cardinal remarked that the question of inspection had been referred to in Parliament. The Catholic schools would welcome such inspection, but the present matter of discussion was that the Catholic schools should have a uniform standard conformed to the standard at present in use in the public schools. He was entirely opposed to the proposal. At the present moment in Sydney there was thorough opposition on the part of many large establishments to the system now being followed in the State schools, in which the three R's were neglected. Only a few days ago he was informed that countless protests came in to the Department from various establishments, declaring that in the matter of writing the standard had fallen to the very lowest state, also that children now applying for positions had little training in arithmetic. Hence, he regarded the present standard of the public schools, not as written, but as carried out, as being at a very low ebb, and it would be lowering their standard and position, before their Catholic people, if they requested a committee to conform their standard to the public schools. He proposed, therefore, that the suggestion, as read, be omitted for the present.

On a vote being taken the Cardinal's proposal was adopted.

Father P. J. McCurtin, S.J., moved—'That to secure the adoption of the best teaching methods and the highest efficiency, an effective education council should be appointed in each religious institute.'

This resolution, the Cardinal said, mainly affected religious communities, and they all were enthusiastic in their desire to promote learning in every way. He thought that all the teaching Orders in the archdiocese had their own training colleges, which were producing the happiest results. He hoped that each year they would develop more and more.

The motion was carried.

Speaking to the motion—'That it is desirable the Catholic scholarship system be developed in each diocese as fully as possible,' the Cardinal referred to the proposed scholarships, saying he did not know whether their Catholic high schools would admit those who won these scholarships, to which was attached the condition that the winner should go on pursuing his studies for four years. River-view College, for instance, would hardly accept the holder to a £30 scholarship, unless the college offered him a free place. The same applied to some of their ladies' high schools. Some of the newspapers seemed to be of the opinion that these scholarships were an endowment to Catholic schools. They repudiated any such endowment. As a matter of fact, if the scholarships were accepted to encourage talented scholars without means, it would be the Catholic schools that would be conferring a compliment on the State. In conclusion, his Eminence gave it as his opinion that the Catholic scholarship system should be developed in each diocese as fully as possible.

After further discussion the motion was carried.

Monsignor Corcoran moved—'That a "leaving certificate" be adopted, such certificate to be granted to those pupils who shall have successfully completed at least the fifth class course.' It would be a splendid thing, commented the mover, if these certificates were recognised by business men, who, when they found the pupils were genuine, would place more value on the certificates.

Bishop Dwyer read a number of opinions from the different religious Orders on the subject.

The Cardinal said for some years in the archdiocese the certificates of merit awarded had been productive of the happiest results. The winners of diocesan scholarships, who entered high schools and colleges, had maintained their high character for study and conduct, and he was sure the proposed leaving certificates would have the best results.

The resolution was carried.

The following motion was then read:—'That more attention than heretofore be given to the teaching of elementary science or nature study, to drawing and to manual training, cardboard box work, modelling, woodwork, ironwork (for boys), cookery, and needlework. Rev. Father O'Riordan said there could be no doubt as to the value of elementary science. By science he meant nature study and geography, but not in all its bearings. Nature study, of course, had been forcibly condemned by some members of the Conference, and certainly as carried out by many public school teachers it was faddism.

The Christian Brothers suggested that to carry out this resolution it would be necessary to have specially trained teachers and suitable rooms and appliances would have to be provided.

The Sisters of St. Joseph (Bathurst) favored the study of drawing and needlework to a limited extent for girls up to the fifth standard, for which standard special technical instruction be reserved, as it would tend to keep the children at school longer and give the teachers a chance to fully form their characters.

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