

CATHOLIC RESPONSE TO THE EDUCATIONAL CRISIS

1850 - 1900

by

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DECLARATION

I certify that this dissertation represents my own original work, that it contains no material which has already been published or otherwise used by me, and that to the best of my knowledge it contains no copy or paraphrase of material previously written by another person or authority except where due acknowledgement is made.

(E. Haley)

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INTRODUCTION

Fogarty in his history of Catholic Education in Australia, makes certain basic assumptions. In the first place he equates the decline of the denominational system of education and the consequent emergence of the national and secularised system of today, with increasing liberalism during the second half of the 19th century and its Catholic reaction. This may have been so on the Australian mainland colonies, but its impact as far as Tasmania was concerned was practically negligible. As a direct response to this ideology, Fogarty implies that the system of Catholic education was a spontaneous rather than a deliberately planned occurrence. In all colonies the same principles and interests were involved, making the same forces operative.

The validity of these factors in relation to Tasmania must be modified to a considerable extent. Here obstacles to the establishment and implementation of the Hierarchy's decrees, while probably more readily apparent, were possibly greater. Van Diemen's Land was one of the earliest of the colonies to be settled. Consequently no matter how primitive, the foundations of its educational system were laid during its convict era. As well these penal origins were to have a marked bearing on the impact and primary purpose of education.

The early view of government instruction was not an altruistic

one. Self improvement or intellectual achievement was not valued as such. Rather it was a utility imposed with one of two aims in view. Education as a means of moral and spiritual reform (to comply with penal authorities), or as a serviceable commodity to facilitate the government's administration were the goals of the early governors.

The second major differentiation between Van Diemen's Land and the other Australian colonies (excluding New South Wales)¹, was the actual components of society. The cultural features inherent within the Tasmanian population were largely derived from convict association. Here the number of free settlers, or the incentives offered to free settlers, were not as great as those of the mainland colonies. Consequently the population was largely composed of convicts (or holders of tickets of leave) along with first generation Australians. Undoubtedly this close association with, and abhorrence to, authority would influence a large percentage of the population. Predominantly Irish and with low scholastic attainment, the Catholics of Tasmania were unlikely to view education through rose tinted glasses. An ulterior motive was needed before they could be aroused from their intellectual apathy to take any interest, or active participation, in educational advancement.

¹ In N.S.W. this was to a more limited extent than in V.D.L.

During the 1850's this indifference was further emphasized by the departure of the more enterprising members of society to try their luck on the Victorian goldfields. This had an added effect on the educational development of the colony by depriving it of teachers and prospective members of this profession. As well the decrease in the teaching salary, due to inflation (brought about by the impact of gold on the Australian economy), was not inducive to the well qualified to commence or continue with this sphere of employment. This at a time when the population tended to comprise of school age children rather than young adults.

Superimposed upon this situation was the third major differentiation between Tasmania and the other Australian colonies; namely the earlier development of a large number of isolated and scattered settlements. During the last decade of the 19th century, with the birth of boom mining towns along the North West and West coast this problem was further increased. Consequently at an early date educational authorities had an additional difficulty in dealing with the large numbers of children who resided in such areas.

Broadly then these were features unique to the Tasmanian scene. Problems which no doubt lead to a spontaneous rather than a deliberately planned evolvement of the Tasmanian educational system. The coincidence of phases, is in the light of this, more accidental than Fogarty assumes. There is a far greater divergence on the part of religious reaction in Tasmania than this

author admits.

Despite the formation of a united Catholic voice on educational issues after 1869, Tasmania stands somewhat alone in it's response. The Bishops, because of their precarious position with an apathetic laity, were far more ready to compromise than their counterparts in other Australian states. In Tasmania there was no Vaughan or Moran - here instead Willson and Murphy were responsible for the guidance of their flock during the years of educational crises. Despite the more militant stand taken by the latter in Tasmania, Murphy was still ready to modify his demands. Thus the period surrounding not only the education acts of the sixties, but also those of the eighties, must be seen as years of compromise rather than reaction on the part of Catholics.

Here, although Rome had the upper hand, clerical hostility towards the government was not so manifest. Despite the attention focused by the press (both secular and religious) upon the New South Wales and South Australian developments, the apathy of the majority of the population was still apparent. Understandably there were letters to the press, but reaction or militance is hard to arouse when one or two authors are camouflaged by the same old pseudonym; when criticism rather than suggested reform dominates.

Although superficially the pattern of Tasmanian Educational Reform and Catholic response to this fits broadly into the stages

defined by Fogarty , it was not because of the Tasmanian Catholic clergy or laity's reaction. Rather it was the stand taken by governmental authorities, which brought about this development. The reasons then are not as clear cut as Fogarthy suggests. The course was not as abruptly changed by the 1869 Provincial Council and its decrees as he believes. Neither did these invalidate the Education Act of 1868. In this state the impact and effect of liberalism was felt to a lesser degree. The Catholic reaction was more slow. In this respect, if not chronology, Tasmania differed from the other Australian states.

It is these factors which dominate the Catholic Response to the Educational Crises and Governmental action between 1850 - 1900.

PRE-1850 FOUNDATIONS

As has already been implied, Catholic response to the Educational difficulties confronting the state in the latter half of the 19th century, were deeply embedded in its past. The Catholic impact on the Tasmanian scene commences in 1821 with the arrival of Father Philip Conolly. His sole jurisdiction lasted until 1835. During this time he was responsible for the welfare of the whole Catholic population. The majority of his brethren were either convicts or those recently released from bondage. Consequently, at this stage two distinctively different classes of Catholics were apparent. Those transported for a felony, who if originally guided by their faith, would, under the influence of fellow prisoners, be far less likely to adhere to its tenets. Lack of opportunity to practise Catholic doctrines had produced indifference and moral laxity. The other class of Catholic was composed of free settlers, anxious to make good, and unlikely to adhere to any views which would bring them into conflict with the authorities. As well this class was widely scattered over sparsely settled areas, making contact with their religious superior well nigh impossible. This situation was responsible for their apathy towards religion, both in decrees from Rome and the instruction of their children. On these foundations a system of Catholic education had to be built.

An added difficulty presented itself. Education at this

stage clearly differentiated between the needs of classes within society. A classical education was deemed a necessity for the "upper strata", while the purpose of instruction in the case of those belonging to the lower category was primarily motivated by moral or economic necessity. As well of course, was the problem of finding suitably qualified teachers in both spheres. Thus at the outset, the needs and attitudes of Catholics, with any pretensions in society, differed from their more humble brethren. In view of this their voice on educational matters was divided. Was it any wonder that within Van Diemen's Land neither the government nor religious bodies paid even scant attention to the development of educational facilities within this, the least desirable of all colonies?

Elementary education then was apt to fall into the hands of persons ill qualified for their duties, lacking either the education or character (in many cases both) to adequately fulfil their obligations. Governor Arthur, aware that the "more general diffusion of knowledge and the powerful operation of religion,"² would aid the reformative nature of the colony, did not object to religious bodies establishing schools. It was during his administration that the first Catholic school commenced instruction with "a prisoner of the crown" as teacher. But this school, like its

early successors was destined to meet with little success, although the teacher held his post for seven years. In 1832 he was replaced by an Irish immigrant Philip O'Meara. A request made of the governor, to have this teacher placed on the same level as his Protestant counterparts within the community was successful. Although it is unlikely that the promised £50 salary eventuated, as O'Meara's departure for Westbury was announced shortly afterwards.

These foundations could not as yet support the structure. At this time Catholics in Tasmania did not demand their own schools. The arrival of Bishop Polding in 1835, with spiritual jurisdiction over the whole of Australia, may have invigorated some Australians in the practise of their faith. But this event also coincided with the realization by Arthur of a need to remove the convict taint from the rising generation. Consequently, a further attempt to establish a school within Hobart was encouraged. Mr. Kenny was appointed as teacher and a room in Roxborough House taken over for this purpose. Despite Arthur's views, the government showed no desire to participate financially in such activities. Hence the salary application was refused. Once more Tasmanian Catholics had been unsuccessful in their attempts to establish a school.

During the late thirties a more determined stand was taken to gain government aid, when Father J. J. Therry applied to establish schools at Launceston, Hobart and Richmond. At first,

in view of the prevailing situation, Father Therry had recommended that Catholic parents send their children to schools conducted under the Franklin Board. However, on finding that regulations regarding Catholic exemption from Bible Reading were not being adhered to, he took this more militant action in establishing his own schools. This Catholic reaction likewise met with government disapproval. Between 1839-42 more forceful action was taken by Father Butler at Richmond.

A fruitless petition, demanding that Catholics be excluded from religious lessons given by Protestant clergy or teachers, forced his hand. Twenty children were withdrawn from the school at Richmond³ and re-established in the newly formed Catholic school. the first evidence of actual support in the educational sphere by parishioners. Encouraged with this success, and in response to the needs of the time, he established two further schools in Hobart, and encouraged the commencement of what was to be St. Joseph's School in Macquarie Street.⁴

Such was the situation when the see of Hobart was established and Bishop Willson was made responsible for welfare of Catholics within the colony. Given a leader, these people were also given a united voice. Catholic action assumed a greater prominence

³ Richmond at this period had a predominantly Catholic population.

⁴ P. F. Moran, History of the Catholic Church in Australia, Sydney p. 255.

within the community. Their opinions were modified and channelled in a definite direction, distinct from that previously apparent. At the same time the Anglican community was far from inactive. Considerable criticism was levelled by them, against the prevailing educational system. A carefully documented pamphlet, charging the Franklin Board with incompetence was issued by Lock.⁵ In response to this, and Downing Street's demand for a commission of enquiry, Dennison permitted the establishment of denominational schools in 1847. These were placed under a board responsible for the general administration and inspection of all schools.

A new era in educational reform was ushered in. The mid-century saw a dramatic change on the part of government policy, and a more positive reaction on the part of the clergy. This reaction from the Catholic viewpoint still tended more to compromise than militance.

⁵"An Account of the Introduction and Effects of the System of General Religious Education Established in Van Diemen's Land in 1829".

GOVERNMENT INTERVENTION 1850-68

The appointment of Thomas Arnold as Inspector of Schools, on the 15th January 1850, was the first step taken in promoting and extending education within Van Diemen's Land. At this stage 75 schools within the colony were receiving government aid. But of these only 4 belonged to the Catholic Church.⁶ These, according to Father Dunne were not truly denominational schools, (with the exception of that conducted by the Sisters of Charity). Rather they were schools in which secular instruction was given, with religious instruction tacked on. Denominational schools, in his view, could be conducted only by the religious orders, who interwove both secular and religious instruction at all times. Even at this early date Catholic dissatisfaction was apparent. Unlike New South Wales, this dual system of schooling in Van Diemen's Land was chaotic.

Dennison, as governor (1846-1855) during this crucial period, held the view that educational expenses should not be covered by general revenue. Rather, all costs should be defrayed by those directly benefitting, but the government should still maintain control over both the teachers and the management of schools.

It was this belief which underlay his first attempt at

⁶ Votes and Proceedings Parliament Van Diemen's Land 1850. (Report by Inspector for Schools), (Paper No. 12).

educational reform. The introduction of a Bill in 1852, recommending a levy of 5/- per year on all parents with school age children, was certainly not designed to appeal to those whom it sought to benefit. Although local committees were to control expenditure, the total was still to be subject to government approval. Neither was this latter clause likely to appease those with any interest in educational reform.

Dennison's policy coincided with the emergence of the "Voluntarist Movement". Never very strong in Van Diemen's Land, they did however make themselves heard. Education, they asserted, should be voluntary and denominational, but this overlooked the fact that those who most needed education were the poorer members of society. A majority of Tasmanian parents came under this category (as has already been shown). Admittedly the added support of Presbyterian, Independent and Baptist ministers gave this movement a greater strength. As a minority within the population, they preferred to see the establishment of non-denominational schools.

The hostility of both the Anglican and Catholic authorities was aroused. To the protests of the Anglican, Archdeacon Davies, were added those of the whole Catholic body. Two petitions were presented to the governor. The first of these was by the Catholic people themselves. Signed by 1196 people (15 of whom were illiterate) it represented a positive form of opposition to the governor's proposals. A denominational system of education

in as many districts as practicable, and a general system where this was inapplicable, was the best means of overcoming the problem they claimed.⁷

Bishop Willson endorsed the action of the laity. Concerned that the Catholic clergy would be excluded from the management of schools, he felt that the only possible action on the part of his church would be to oppose the governor.⁸ Under the scheme put forward by Dennison only three Roman Catholic clergy would be allowed on the Board, while thirty Protestant officials were permitted to be members of the local committees, despite the fact that at this time one-fifth of the total population of Van Diemen's Land was Catholic. Bishop Willson had another problem also. Asserting that the Catholics within this colony were of the "more humble classes of society", he was concerned that they would be deprived of their vote. Although all parents were to be levied with the 5/- tax, it was their employer who had the right to vote. An employer who, in most instances was a member of the established church, and unlikely to sympathize with the Catholic outlook. Willson's Petition demanded that no books be introduced which could be objected to by differing religions, and no minister be allowed to teach during the hours of secular instruction.

⁷ Papers and Proceedings Van Diemen's Land, 1852 (Paper No. 50) Vol.2.

⁸ P. & P. V.D.L., 1852 (Paper No. 27) Vol. 2.

Furthermore, he wanted all children to be separated and allowed to participate in their own particular religious instruction. Unlike that of his laity, this was a carefully worded document, with the basic aim of conciliation rather than positive aggression.

The church in Tasmania faced a difficult period; had the British and Foreign Bible school system been introduced, Catholic influence in the educational sphere could be done away with completely. Already this system had been recommended by the select committee. Thus although Willson's action marked a radical change on the part of church policy, it was modified by this knowledge. The Bishop was prepared to be neutral towards the Bill if it guaranteed non-denominational schools. An action which was in direct contrast to subsequent petitions. Underlying it was also the fact that there was still wide deviation in official Catholic policy within Australia.

Immediate circumstances guided Willson. Viewing the situation in a practical manner, he saw that a system of separate schools within Van Diemen's Land would be both impractical and uneconomic. Secular education, with religious instruction tacked on, would be the most satisfactory solution.

The united opposition of both Catholic and Anglican bodies was sufficient. Dennison was forced to introduce the "penny a day" system,⁹ a system which was obviously open to much abuse.

⁹ 1846.

Arnold expressed much dissatisfaction with the system in his report for 1850-1.¹⁰ Only the poor were willing to send their children to state-aided schools. Consequently the teacher's salaries remained low. It was both easy and profitable for teachers to falsificate returns. Into the bargain, this system enabled a large number of small schools to be established, and the unqualified were encouraged into an easy way of making money.

Motivated by such an unfavourable report, Dennison was forced to institute a select committee. A committee which in view of the problems facing it, asked to be relieved of its duties in October 1852. The following year a new committee was summoned, which recommended that the system known as "penny a day", should cease, and funds should be taken from Public Revenue to finance education.¹¹ As well, they insisted that it was unnecessary for Catholics to take part in any religious instruction given in schools. Four commissioners were appointed to act as a Board of Inspection. Comprising of officials of the Anglican (Archdeacon Davies), Presbyterian (Dr. Lillie) and Catholic (Vicar General Father Hall) churches, the board was destined to adequately represent these bodies.

¹⁰ P. & P. V.D.L. 1852 (Paper No. 10), Vol. 1.

¹¹ P. & P. V.D.L. 1853 (Paper No. 72), Vol. 3.

Confronted with considerable problems, this board set to work. Both the larger religious groups and those in the minority had to be satisfied. As there was no system of secondary schools in Australia there was a dearth of trained or qualified teachers. Neither were the salaries deemed inducive, these being lower than those of a mechanic and possibly less than a labourer.¹² Not to mention of course the inadequate facilities in which instruction was carried out. Parents opposed all attempts at improving school housing, on the grounds that what was good enough for them to live in, was good enough for their children's education. Underlying this of course, was the need to increase parental interest and co-operation, and especially rescue the teaching profession from the low status it had assumed.

The establishment of this oecumenical board represented a new phase in the relationship between religious authorities and the government. While complete control had passed from the church, education as yet, had not been taken over entirely by the state. Denominational schools had been discontinued,¹³ but still the Catholic authorities were prepared to support the government policy of a non-denominational system. A system in

¹² P. & P. V.D.L., 1853 (Paper No. 40), Vol. 3.

¹³ In 1853.

which religious instruction, although permitted between the hours of 9 - 10 a.m., was not compulsory for Catholic students. Only the books sanctioned by the Irish National system were to be used. All appointments made, had to take into consideration advice pertaining to educational matters, given by ministers of religion and other interested persons. In this way did the Catholic church make, what it considered, the best of a bad bargain.

The next question to be investigated is whether the quality or quantity of education offered at this time justified Catholic action. Arnold had in his first two years opened 20 new schools. The majority of these were in country areas, and included the establishment of a Catholic school at Westbury.¹⁴ Supplies of books had been ordered from England to the value of £300 - 400.¹⁵ As well, an extension in the number of subjects taught had been advocated. Until this date state-aided schools had concentrated mainly on imparting an elementary knowledge of the "three R's". Instruction in geography was extended and the lack of industrial training for boys condemned.

Statistics supplied by the Hobart Town Gazette and Parliamentary papers provide the following information:

¹⁴ P. & P. V.D.L., 1853 (Paper No. 46), Vol. 3.

¹⁵ P. & P. V.D.L., 1854 (Paper No. 51), Vol. 4.

	<u>No. of Schools</u>	<u>No. of Pupils</u>
1851 ¹⁶	84	3,778
1854 ¹⁷	43	1,687
1855 ¹⁸	63	3,377

(The total population in 1851 being 69,497).¹⁹

These figures reveal the extent to which Arnold and his associates had been active. Unwilling to allow the continuance of inadequately staffed and equipped schools, the Board refused to extend the educational system more rapidly than its resources would allow; a utilitarian view on the part of the board. Concerned for the general welfare of the colony's population, and prepared to utilize the most efficient methods available, little dissent was apparent among the members of the Board of Inspection, as is shown by their recommendation of the retention of the denominational system in Hobart, Launceston and Westbury (or any other townships where there were sufficient numbers of children to warrant this).²⁰ At a time when the population of Westbury, Oatlands, Richmond and Cygnet were predominantly Catholic.²¹

¹⁶ Hobart Town Gazette, 2nd February, 1854.

¹⁷ Hobart Town Gazette, 15th May, 1855.

¹⁸ House of Assembly Journals, 1856 (Paper No. 3), Vol.I .

¹⁹ P. & P. V.D.L., 1854 (Paper No. 51), Vol. IV.

²⁰ H. of A.J., 1857, Bd. of Educ.Report (Paper No. 77), Vol.II.

²¹ Verbal information from Mon. Cullen.

The inspection of schools²² at this stage revealed a state of affairs quite pleasing to the adherents of Rome within the colony.

<u>School</u>	<u>Total Enrolment</u>	<u>Average daily attendance</u>	<u>Comments</u>
St. Joseph's (Boys) (Macquarie St.)	70	50	Instruction and discipline good.
St. Joseph's ²³ (Girls)	91	65	Sound and practical instruction.
Richmond		25	Instruction and discipline good.
Oatlands	49	38	Moderate instruction.
St. Joseph's ²⁴ (L'ton)			Educ. unsatisfactory, discipline fair.
Westbury	44	25	No comments as just opened.

This was all the more satisfactory when the inspectors' reports for other schools in the colony is considered.

23

This school was found empty by the inspectors as the nuns wished to be subject to inspection by the bishops only.

24

The teacher at this school although untrained did his best.

<u>Religion</u>	<u>Total No. of Schools</u>	<u>Classification</u>
C. of E.	2	Defective
C. of E.	24	Moderate to Unsatisfactory.
Wesleyan	2	
Br. & Foreign Bible	5	
C. of E.	5	Fair to Very Fair.
Br. & Foreign Bible	3	
C. of E.	4	Moderately Good.
Br. & Foreign Bible	1	
C. of E.	1	Very Good.
Wesleyan	1	
Br. & Foreign Bible	1	
C. of E.	1	Superior.

(The remainder of the 72 schools had been newly opened, staffed, or not, at this date, inspected).

The year 1853 was a landmark in the political history of the colony, with the cessation of transportation. The report of the Board of Education emphasises the influence of this on the intellectual and cultural development of Van Diemen's Land. In his report for 1854, Thomas Arnold stressed the need of changing attitudes. People now must be awakened to the moral and spiritual value of education. Indifference had so far been prevalent throughout the colony; as was typified by a parent who refused to send his children to school in winter because the roads were bad, or in summer because there were snakes about.²⁵

²⁵ H. of A. J. Tas. 1855 (Paper No. 3), Vol. 5.

The problem of sparsely settled areas was rapidly increasing, with the expansion into hitherto unsettled areas. Special attention was focused on those areas of the Huon River, D'Entrecasteaux Channel from Victoria (on Huon) to Port Esperence (40 miles) and Port Cygnet to Brown's River (10 miles further).²⁶

With the granting of responsible government in 1856, the whole onus for education fell on the shoulders of the Tasmanian authorities. This year also saw the stirring up of religious antagonism, with the resignation of Thomas Arnold in response to criticism levelled at him on his conversion to Catholicism. Both Anglican and non-conformist claimed that it was unjust for one, not adhering to the Protestant faith, to hold such an influential position with the church's youth.

Following this ignominious dissolution of the Board, two separate bodies were established with control of educational policy - one in the north, and the other in southern Tasmania. An uneconomic and fruitless experiment. The cost of education rose per head. In 1855 it was £3.0.4.²⁷ for every child but in 1859 had risen to £3.3.5.²⁸ This expenditure was undoubtedly considerably less in urban areas, while the extension of new and

²⁶ H. of A. J. 1860 (Paper No. 76), Vol. V.

²⁷ P. & P. V.D.L., 1855 (Paper No. 3), Vol. 5.

²⁸ H. of A. J. 1860 (Paper No. 76), Vol. V.

scattered settlement probably accounts for a small percentage of this increase. Schools had to be established in many areas with a population 20 per square mile or less. But this should have been offset by the considerable rise in attendance; from a total of 2,218 pupils in 1854²⁹ to an average of 2,452 in 1860.³⁰

To cope with the development of scattered settlement, an itinerating teaching scheme was established for rural areas. With the onset of the Depression at this stage, any further expansion to the steadily growing system was halted. Consequently, the educational commission, called in that year, recommended the return to one Board. Emphasizing the continued apathy of the population towards intellectual advancement, this commission asserted that Public Education was not merely a way to suppress crime. Rather this aspect was an indirect consequence, not the main object. The needs of the colony as they saw them, were to raise the standard of education among the whole people, to cultivate and improve the gifts of God by rising the state itself to the highest possible condition of moral and intellectual fitness through justice and liberality to all classes. The state by refraining from too strict a supervision should give

²⁹ P. & P. V.D.L. 1854 (Paper No. 51), Vol. IV.

³⁰ H. of A.J. 1860 (Paper No. 76), Vol. V.

educational talent full freedom.³¹

Through these measures then, the church was able to maintain it's authority within the educational sphere. Not until 1867 was its position threatened, when conditions necessitated the summoning of a Royal Commission.

³¹ Report on the Commission of Education, H. of A.J. 1860, (Paper No. 28), Vol. V.

THREAT TO THE CHURCH'S AUTHORITY 1868-84

At the Royal Commission, called in 1867, decidedly conflicting views were advanced. The Mercury, voicing the opinion of a relatively uninformed and decidedly conservative element in society made one demand only - retrenchment. This may not have been the cry of the majority, but nevertheless, it was sufficiently vocal to arouse hostility. The editorials of the 16th and 17th May³² asserted that the system, to date, had been both inefficient and uneconomical. The Mercury gave added strength to its stand, by citing examples of the South Australian system, where grants of £15,000 were efficiently and effectively used.

In this atmosphere of hostility was the Commission forced to sit, facing the diversified problems of the right of government intervention in educational matters, and under constant pressure from the press, who felt that private enterprise had effectively coped so far. Once the position of the government had been established there remained other problems. The methods of authority and finance were among the greatest. On the administrative side the difficulty of securing a sufficient number of qualified teachers, had long been apparent. Local interest had remained at a low ebb. While the problem, not only of achieving a satisfactory standard, but

³² The Mercury, May 16th and 17th, 1867.

also of ensuring that all children gained at least elementary instruction, despite their parents economic standing, was no mean task.

The findings of this commission were those only possible in view of the circumstances. The right of state interference was alleged to discourage voluntary provision on the part of the parent. But it was acknowledged that charity in the form of education was superior to that of food and clothing. The former having a potential economic return to the state, while the latter in this regard was virtually worthless to the donor.³³ Thus did the state, as well as the church, show signs of ulterior motivation.

Notwithstanding the prevailing view that it was as much beyond the function of the state to interfere with the education of people, as it was to interfere with their religion,³⁴ two alternatives emerged. Either the government must reduce the number of schools, or else leave all responsibility in the hands of the church authorities.

Although to date, instruction within the Catholic parochial schools had been satisfactory, nevertheless from both the Catholic viewpoint and actual educational achievements, the denominational system had to be acknowledged a failure. The Mercury's claim, that the education system largely exceeded that necessary for the

³³ Pge. xiv Royal Commission, 1867. P. & P. Tas.

³⁴ Pge. xxiv J. & J. H. of A., 1867, Vol. XV.

prevailing time and conditions, was outmoded. Their cry of "What is the duty of the state?" (implying that it indeed had none), was ignored.³⁵ Instead, the admission by Father Dunne, that it was indeed the state's responsibility to provide instruction for the poorer classes, was heeded. Though, he continued, that to provide a similar service for members of the higher class was purely an act of generosity. Education now became "an indispensable condition ... for moral and intellectual fitness", the curriculum imposed not being "the ultimate object for which schools are provided".³⁶ Their findings revealed that instruction of the poor was a prime necessity, which could not have been carried out effectively at less expense, considering it was the "admitted duty of the state".³⁷ On this score were the main religious bodies within Tasmania successful.

"Class" even within Tasmania revealed its strength. Consequently the commission felt it desirable that education strove to eliminate "those distinctions between different classes which prevent mutual sympathy".³⁸ A proposition decidedly favourable to the Catholics within the community but doomed to be unsuccessful. Not only did religious differences split the colony, but so also did social

³⁵The Mercury, 20/6/66.

³⁶Pge. xv Royal Commission, 1867.

³⁷Pge. xi Royal Commission, 1867.

³⁸Pge. xxix Royal Commission, 1867.

distinctions between convict and "free" families. Problems which not even a Royal Commission could solve.

The institution of the 1867 system of "Payment by Results" was the immediate outcome of this commission. Basically designed to save money, these regulations provided education which was efficient or cheap (but not both at the same time). Theoretically, it coped with the expansion and sparsity of settlement in remote areas, but in reality it was open to much abuse. Many children were deprived of educational benefits they had enjoyed during Arnold's tenure. Students were understandably kept down grades and "crammed" for examinations, while instruction was virtually confined to those subjects specified by the government. Attendance rolls and ages were falsified, while children with infectious diseases were retained at school, and backward ones discouraged from attending. The system which evolved amounted virtually to one of suppression and repression of children. Nevertheless it was useful to the Catholics of the community and favourable to Murphy's policy.

It is difficult to interpret the 1868 Act, if it is not borne in mind that the basic aim was of economizing, not educating. This system was to remain in vogue until 1884, despite almost universal opposition. The Mercury had, as early as 1866³⁹ given

³⁹The Mercury, 1/6/66.

favourable reports of the European situation, where the teachers were trusted to do their work properly, and left to study, abilities idiosyncrasies, temper and even health of their charges. With the establishment of "Payment by Results" in Tasmania, teachers were encouraged to bribe children in order to obtain favourable reports. The Mercury in the same issue, stressed the fact that teachers, as a body, were strongly opposed to such a system.

The influence of this commission can be seen in the Public Schools Act. Education became compulsory for children between the ages of 7 - 12 years, theoretically of course. No less than six clauses made evasion possible by parents. Children who were privately educated in reading or writing, being educated in a public or private school, subject to bad health (or would endanger same), or required at home for the purposes of supplying labour could be exempted from school attendance. Five clauses reasonable enough, but one is tempted to wonder exactly what interpretation could be placed on the sixth, which stated that children could be exempted, if for any reason, they were unable to attend school "safely." As this Act only applied to children living within a one mile radius of the 46 schools mentioned, therefore its impact on the state was relatively light.

Attempts made to create public awareness in the extension of education, motivated the establishment of local school boards, but this was virtually negated by the absence of any compelling power over such boards, as well as the impossibility of applying the Act

in rural districts. The gloom was somewhat dispersed by the more far sighted approach of the Examiner;⁴⁰ many parents, it insisted, require something stronger than persuasion to fulfil their duty. A view possibly expressed in response to a closer proximity with the newly settled areas of the North and North West and a much greater distance from the administrative centre of Hobart.

The Catholic response to this Act is a little harder to evaluate. Following the 1864 Papal Decrees, the clergy had become more aware of the growing need to provide education for all Catholics. The death of Bishop Willson left Father Dunne acting as Vicar General. A priest who did not show the same tendency to compromise. Bishop Murphy, as Willson's successor also took this more militant stand.

Father Dunne forcefully expressed his opposition to the state system, "Not only are proselytizing practices carried on by the School Board, and they are justified by them",⁴¹ he declared. This is not a reiteration of Willson's policy, but evidence of a changing stand taken by the Catholic authority in the state. Now "the confidence of the Catholic clergy and Catholic people in the system is completely shaken."⁴² The "mixed system of education proved to have injurious effect, for excluding the influence of

⁴⁰ The Examiner, 22/8/68.

⁴¹ Page 29, Royal Commission

⁴² Page 29, Royal Commission

religion, it tends to train the youthful mind in indifference to every creed and practical infidelity."⁴³ While it may be militant, it is not the voice of a Vaughan of Tasmania. It is the upsurge of a man against the type of secularism to be imposed upon schools. A reaction against the injustice of forcing pauper children to attend religious instruction, of which, neither their parents nor clergy, approved.⁴⁴ However the changing trend invoked by the 1867 Royal Commission did not decrease the church's authority in the Educational sphere. Now the administration of this vital function became a matter for mutual decision between church and state authorities.

Clauses providing for religious instruction were included in the original bill but were later struck out by a decisive majority. The omission of all reference to this reflects the general attitude of the time. As no child was to be refused admission to any Public School on "account of the religious persuasion of the child" the possibility of separate Catholic schools or distinctive instruction had not arisen.

At the time of Bishop Willson's⁴⁵ arrival in Hobart there were 2 Catholic schools for boys - one in Hobart and the other in Launceston with a total of 591 students. As well, at least 4 private

⁴³Page 29, Royal Commission

⁴⁴Page 36, Royal Commission 1867

⁴⁵Verbal information supplied by Mon. Cullen.

institutions for girls were operating with ecclesiastical approval (in Hobart). Of the 97 government schools, 79 (with 994 children on their registers) were in districts far removed from priest's supervision. This number had possibly increased at the time of the 1867 Royal Commission. Admittedly Bishop Murphy, presumably on the advice of his predecessor, had secured the services of the Presentation Sisters, who in 1866 established their first convent school at Richmond. While the local impact was no doubt considerable, overall this did not greatly influence the population. The nuns were here so why should families with social pretensions not make good use of them. The Catholic body was still sufficiently unenthusiastic to remain unheard, and the Mercury's insistence that it would be "best to exclude religious instruction altogether"⁴⁶ was heeded. In this manner was secular education introduced within Tasmania.

Not until the following year, 1869 and the decrees of the Provincial Council of the Bishops of Australia, did any positive action on the part of the Tasmanian hierarchy become evident. Children now had to be sent to Catholic schools. Disregard of this ruling constituted a grave offence. Fogarty's opinion that this pronouncement largely rendered the 1868 Act invalid is not entirely true. Militance among the members of the Catholic Church

⁴⁶The Mercury, 22/8/68.

in Tasmania still did not gain the upper hand, compromise was the order of the day. Murphy closer to the European situation, and more aware of the dangers of liberalism, was prepared to make a stand. He had, as already mentioned, invited the Presentation Sisters to Tasmania. Their introduction, Rev. Beechinor explained, was to enable children to become useful members of society in this world, as well as being conducted safely to the happy society of the elect in the next.⁴⁷ As will be later shown, somewhere along the line this policy deviated considerably.

The formation of a Catholic Association to provide both Catholic schools and further claims for government recognition followed.⁴⁸ It's success was apparent. The formation of ten schools (all independent of the government) followed. By 1883 Jerusalem (later renamed Colebrook), Tunnack, New Town, Port Cygnet, Brighton, Oatlands, Green Ponds, Campbell Town, Hobart and Launceston had their own schools. These were areas (excluding Hobart and Launceston) with a predominantly Catholic population. The Catholics of Tasmania however were still not behind their Bishop. "The Standard" of 1879 shows a more cautious attitude. This it claimed appeared to be "unnecessary haste in giving up government assistance".⁴⁹

⁴⁷ Mon. Cullen.

⁴⁸ H. of A.J., 1875, No. 65.

⁴⁹ "The Standard" 1879, pge. 100.

Bishop Murphy may have held more extreme views and followed a policy which differed from that of his predecessor but he still had the same flock. Without their support his scheme would fail. Try as he might, compromise was the only solution to the education difficulties during the seventies, and problems there remained in many.

Substantial action on the part of the government was still required. The census for the year 1881 showed that a considerable proportion of parents were availing themselves of the provisional clause in order to retain their children at home.

Total number of children 5-14 yrs.	22,836
At state primary schools	10,008
Private schools	6,776
Instructed at home	5,919
Uneducated	133

As well it is highly likely that the transference commented upon by most parliamentary reports during this period was also an attempted evasive action on the part of many parents opposed to compulsion.

These difficulties continued to face the Educational Authorities well into the eighties, and necessitated the summoning of a Royal Commission in 1883.

GRADUAL CHANGE IN CATHOLIC RESPONSE

1883 - 1900

Tasmanian, and indeed all Australian authorities, had the same educational problems with which to contend in the third quarter of the 19th century. Namely the degree to which education should be made free, secular and compulsory. The outcome appears obvious, but for the Royal Commission in 1883 to declare that the government should accept the responsibility of securing for "the masses a sound, elementary education", was a somewhat revolutionary proceeding. This, the Mercury commented⁵⁰ did go quite "as far as to adopt the Victorian system.... Free education is not provided for, nor is it declared that education shall be secular.... Lessons in history are to form part of the course in secular instruction" and added "This will not, we hardly need to say satisfy one section of the community." Catholics then could still not be reconciled, despite its alleged mildness.

In direct contrast to the attitude of the 50's the government strove to increase natural wealth, by the "elevation of the labour standard, and that pauperism, the development of ineffective labour or crime, the outcome of degraded ignorance, would not deplete it ." This was also a change from the conservative

⁵⁰The Mercury, 29th July 1885.

view expressed by the upper classes in the sixties. Education no longer exceeded that necessary for the masses.

Firmer measures were taken. Instruction became compulsory for children between the ages of 7 - 13 years. Exemption was impossible, unless the child was receiving instruction in some other manner judged to be regular and sufficient, or was subject to temporary or permanent illness. The maximum distance of residence from the school was increased to two miles. The addition of a clause stating that a child must have reached a satisfactory standard of education, before being granted exemption, was added. The last one applied only in cases of children 11 years of age or more.

The creation of both the Education Dept. and Boards of Advice, made it easier for legal action to be taken against parents who failed to comply with these regulations. The 1885 Education Act had taken stringent measures in view of the findings of the Royal Commission.

This commission had also recommended that education be provided totally free of charge. The reasons given for the retaining of fees were overruled. In reply to the age-old adage that parents should be entirely responsible for their children's welfare, the commission declared, that these responsibilities were limited to the basic necessities of food and clothing only. The plea of unequal distribution of costs was answered by the assertion

that all benefitted by a rise in the standard of education. By making education free, the need for appreciation was done away with the commission commented. Likewise, if the state entered into competition with private enterprise, injurious schools could be disposed of. As well the commission found that free education could not do away with local interest, as this to date was non-existent. Neither did free education pauperize or lower the tone of the school, this could only result from the influence of teachers or pupils themselves.

The Catholic response to the implications of free education was not fully revealed by the Royal Commission of 1883. Undoubtedly they viewed it with some hostility, deeming it a threat to the Catholic Parochial schools system. By the 1890's this becomes self-evident. "The Standard" in its leader of May 1891, assures its readers that "Free education is obviously a fiction. It can make little difference to education and to parents, whether fees are paid directly through the teacher or indirectly through the tax collector. But the abolition of fees may be used as a lever for destroying the denominational character of the school."

This aspect of free education and the destruction of the denominational school system would not have appealed to Catholics of the state, a majority of whom were in the lower income bracket. The introduction by Mr. Best of the Free Education bill caused a change in Catholic policy. The Monitor in 1900⁵¹ declared that

⁵¹The Monitor, 1900, Sept. 14.

"Mr. Best's motion if given effect will aggravate an injustice."

Again in 1903 at the opening of the Presentation Sisters school at Longford Rev. J. O'Mahoney⁵² declared "We claim liberty of conscience but we are penalized for the exercise of this liberty in refusing to avail ourselves of an educational system which conscience bans, and so after having contributed our share to the general revenue we have to dip our hands into our pockets again and support schools of our own." A speech designed, not only to appeal to staunch Catholics, but stir up their opposition to this principle. In the same year the Monitor comments that "We have faddists who would rather make the poor man pay for the education of not only his own, but his neighbours children"⁵³ This is interesting not only because of its content, but also its far from accidental coincidence with forthcoming elections.

By 1806 opposition to this principle appears to have subsided if a letter in the July Mercury can be accepted,⁵⁴ or perhaps at this stage the introduction of free education can be seen as inevitable in view of developments in the other Australian states. By 1908 principle had become practice, with the Free Education Act. No doubt this Act may have had repercussions in a decline of attendance at Catholic schools. As long as Catholic

⁵²The Monitor 1903, Feb. 6.

⁵³The Monitor 1903, Jan. 30.

⁵⁴The Mercury, letter 25th July, 1906.

fees remained basically the same as those of the state schools, the church had nothing to fear, but once education became free "border-line" Catholics would be less likely to send their children to the schools commanded by their bishops.

Opposition to secular education was more in line with official church policy in Australia. Proposed, not because of sectarian bitterness, but as a way out of the difficulties of providing religious instruction for all sects, secular education was subject to considerable hostility. To Vaughan in Sydney and coming from the European scene, this secularism was the derivative of liberalism, the apostasy criticized and condemned by the Pope Pius 1864 Syllabus of Errors.

Although Vaughan did not arrive in Australia until 1873, four years after the Provincial Council which forbade all but Catholic Education, nevertheless he did capture the imagination of his contemporaries. The Standard and the Monitor reiterated the speeches of mainland reactionaries in preference to those of local identities. Atmosphere, rather than actual religious instruction, was the all important factor. Vaughan believed that "if children are taught the importance of attending mass and frequenting the sacrament, as they are arithmetic, geography and spelling the religious duties will not be loved as they should be."⁵⁵

⁵⁵The Monitor, August 27th 1897, p.14.

Public opinion, at this time, generally recognized that compulsory education was needed, but objections were lodged to the secular principles implied. Admittedly the Education Act of 1885⁵⁶ allowed one hour to be set aside for religious instruction, (9-9.30 or 9.30-10 a.m. but not on two consecutive days). This was probably a genuine attempt to be fair to all sections of the community, but the Mercury's comment that this "will not we hardly need to say satisfy one section of the community"⁵⁷ was justified. Still adhering to the policy of compromise, the Catholics lodged a petition, stating that their schools were being forced out of existence by the government action of creating a secular state school system. In consequence, all members of this faith were called upon to send their children to Catholic schools. These reasons underlay their demand for the continuance of the system of payment by results. The Standard, in 1883,⁵⁸ informed its readers that "Under the payment by result principle, they would be enabled to instruct their children in religious tenets in which they wish to be trained, while inspectors appointed by the government would examine the children as to the proficiency gained by them in secular subjects [therefore this system would only pay for achievement in this sphere] ". Previously, the Monitor,⁵⁹ in

⁵⁶ Clause 19.

⁵⁷ The Mercury, July 29th, 1885.

⁵⁸ The Standard, July 1883, p.110.

⁵⁹ The Monitor, Feb. 1883.

an attempt to gain Catholic support, informed its readers that not only were Catholic prayers but the sign of the cross prohibited in state schools. Following the 1850 example, the demands of the Catholic laity were ignored.⁶⁰ In the tradition of Willson, Bishop Murphy petitioned the Premier.⁶¹ Pointing out his deplorence of the government disregard of the first petition by his brethren, he repeated the demand that Catholic schools be put on an equal footing with Public Schools. Bishop Murphy added that payment by results was fair, schools would be open to governmental inspection, payment was to be made per head and in lieu of average monthly attendance. Reports of all monies spent would be lodged with the Minister of Education. While Catholics provided the buildings, he asked that the government supply furniture and books. Included within this petition was the request that Catholic school pupils be placed on an equal footing with those attending state schools in relation to prizes. This, the Bishop added, would bring satisfaction to all his flock. A far cry from Vaughan's bold statement that "I will solve the school question in a way that will astound them."⁶² Farce was added to this petition in the fact that there were 29 schools in which, if Catholics were removed, instruction must cease through

⁶⁰ H. of A. J. and P. & P. 1884, Vol. III.

⁶¹ H. of A.J. and P. & P. 1884, Vol. III.

⁶² R. Fogarty, Catholic Education in Australia, 1806-1950, Melb. 1959, Vol. I.

lack of attendance. Nevertheless, Parliament reacted in the only way possible, by finding that these claims were "totally inapplicable to the conditions of society existing in the Colony, and would not be conducive to the material welfare of the colony."

The Standard continued this policy of arousing Catholic opposition to governmental policy in its editorials of 1884-85. Numerous reasons of "Why Catholics object to secular schools" were advanced. "Catholics", they asserted, "have to make large concessions to the prejudice of others, while none or little is requested of non-Catholics. Sides must be taken in modern history. Neutral schools cannot exist, they will not be neutral in tone..... Catholics can never be reconciled to secular schools, there can be no compromise agreed to."⁶³ This even after it was apparent that Bishop Murphy's action was to be ineffective. Again, in criticism of the "New Education Bill",⁶⁴ the Standard commented that cumulatively the Act was less favourable to Catholics than the present system. History had been added, which was unfortunate for Catholics, while no provision had been made for the inspection of Catholic schools. The religious atmosphere of the 19th century is embodied in the Standard's claim⁶⁵ that "we must not yet despair, for this only

⁶³The Standard, July 1885.

⁶⁴The Standard, August, 1885.

⁶⁵The Standard, August 1885.

requires a clause in the proposed scheme", and again "We are surprised at the attitude of the Anglican church... have they no desire for Christians schools."⁶⁶

This consistent assault on Catholic readers reveals that many of their brethren were ignorant of the real reasons underlying the need to send "Catholic children to Catholic schools." The education of state schools was continually criticized, and the prevailing social conditions of the colony blamed for the moral decline of Tasmania. The assertion by correspondents in the Mercury⁶⁷ at this time appears valid. Catholics, they claimed, had damaged their cause by reverting attention from the real point at issue, and presented matters in a form calculated to excite opposition. Valid though this may have been the action taken was much weaker than that of Sydney.

The major education act of the century had been passed, and instruction may have become "not free secular or compulsory as some would desire, but cheap christian and compulsory."⁶⁸ The impact on the Catholic hierarchy was dramatic. Now rigorous attention was devoted to changing the attitude of the laity.

The Plenary Synod in 1895 commanded that "the clergy will in future concentrate their attention more closely to the subject

⁶⁶The Standard, August 1885.

⁶⁷The Mercury, 23/7/85. (Referring to Catholic demand of the retention of payment by results).

⁶⁸The Mercury, 3/12/85

of education."⁶⁹ Dr. Delaney had, the previous year, strongly criticized parents who refused to send their children to school regularly. As well, as those who seemed to believe that Catholic school education was necessarily inferior.⁷⁰ As Bishop he carried this further by striving to gain inspection for all Catholic schools. Although public opinion was not in favour of this, nevertheless in 1906 after Dr. Delaney approached the minister of education with the request that Catholic schools be so inspected, this was privately undertaken. Hence with the Registration of Teachers and Schools Act, once again Catholic schools had come under the dual control of church and state.

The immediate impact was more spectacular than this brief account implies, for it saw the decline of the parochial school system with its lay teachers, in favour of the present religious school system.

⁶⁹The Monitor, 6/12/95.

⁷⁰The Monitor, 19/5/94.

In 1847 the Sisters of Charity had arrived in Hobart, and opened St. Joseph's school. While this school was one of the best conducted in the state, these nuns were not a teaching order, but rather devoted to works of charity in a penal colony. This was the only school conducted by a religious order at the time of the Presentation Sisters arrival. Whether Bishop Willson had, during his tenure as Bishop, utilized the best resources available to provide Catholic education is doubtful. Admittedly as a penal colony Van Diemen's Land was not an attractive proposition to any teaching order, but the possibility remains that Willson had some prejudice towards "teaching brothers,"⁷¹ and was prepared to utilize lay teachers in preference.

Tasmania in contrast to the other Australian states was at this time particularly ill-placed in its number of teaching orders.

⁷¹ Verbal information Mon. Cullen.

Original Destination of Teaching Orders
in Australia ⁷²

New South Wales	1830's	Benedictine Fathers
		Sisters of Charity
	1840's	Christian Brothers
		Marist Fathers
		Benedictine Fathers
	1850's	Good Samaritan Sisters
Western Australia	1860's	Dominicans
	1870's	Marist Brothers
		Sisters of St. Joseph
South Australia	1840's	Sisters of Mercy
	1850's	Sisters of St. Joseph of the Apparation
	1860's	De La Salle Brothers
South Australia	1840's	Jesuits
	1860's	Sisters of St. Joseph of the Sacred Heart
Queensland	1860's	Assumptionist Fathers ⁷³

⁷²Fogarty, p.270.

⁷³Coming with the original aim of teaching this order in fact devoted their work to parochial duties.

Victoria	1860's	Good Shepherd Sisters
	1870's	Augustine Fathers
		Lareto Nuns

The differentiation is particularly marked, for despite the early date of settlement, and greater need for consolidation of the faith in a penal colony with a high percentage of Irish convicts, Catholic schools were in a minority. The impact of the Sisters of Charity was relatively light. Although taking over the Ragged School, (St. Luke's) during the 1850's and teaching at St. Joseph's School, in terms of the actual numbers of pupils taught, their achievement was virtually negligible.

The arrival of the Presentation Order under the auspices of Bishop Murphy did very little to change this state of affairs. Founded in 1754 with the aim of teaching the poor of Ireland, within Australia this policy had a tendency to deviate. In 1866 this order was established at Richmond, but their residence there was only for two years, and devoted to instruction in the one school.

Upon arrival in Hobart two institutions of learning were established. Parents who desired to give their children a full scholastic course patronized St. Mary's College, while less fortunate students were accommodated in St. Columba's School. Undoubtedly the immediate impact was of class distinction, accentuated as well by the high proportion of non-Catholics at

the more expensive college. The annual appearance of the Governor at the distribution of prizes increased this tendency. Inadvertant as it may have been, this tended to restrict the expansion of the Catholic school system. Thus by providing secondary education, with pupils from Victoria and New South Wales attending, and with the continued predominance of the Protestant element in their schools, this was not an order to rival the cheaper state or parochial school. No attempt is being made to undermine the impact this school had on the public. Solely supported by fees, the instruction of the college was undoubtedly the best to be had in the state at that time. A similar situation existed within Launceston. Sacred Heart College was established on the 2nd February 1873, for those pupils who wished to proceed beyond an elementary instruction, and St. Mary's School for those with more lowly ambition.

These were the conditions existing at the time of the passing of the 1885 Education Act. It was not until this date that the Presentation Order was asked to supply staff for parochial schools, but the number of staff within this order was insufficient to meet the Tasmanian needs. Thus did the Bishop turn to the recently founded order of the Sisters of St. Joseph. This order, with aims of teaching the poor only, had been founded by Mother Mary McKillop and Fr. Tennison Woods. Designed to meet the peculiarities of the Australian situation, its

organization was simple but over centralized. All lessons had to be subject to and supervised by the Mother Superior. At first, their work was restricted only to primary education, as this was all the poor could afford.

On a visit to Bathurst, Mon. Daniel Beechinor asked for a community of Sisters for Launceston. Their place of final destination was changed almost by accident. As the proposed residence was not available in Launceston Archdeacon Hogan invited them to establish themselves at Westbury. In such circumstances, and on the day following their arrival, did Catholic instruction commence with an enrolment of eight pupils.

This was the ultimate effect of the 1883 Royal Commission. The Catholics had failed in their attempts at compromise, now they were forced to take independent action with the establishment of schools staffed by teaching orders. The Standard, commenting on the arrival of nuns⁷⁴ hoped "that they are... the harbingers of what will deal a final stroke at the root of the present unfair system of state school education." Parochial schools, generally inefficiently taught and often on the verge of bankruptcy, were taken over by these nuns. The following table epitomizes their actual impact on Tasmanian education.

⁷⁴The Standard, 24/5/1885, p.29.

Total Number of Pupils 1887-1910

	Westbury	Forth	Ulverstone	Devonport	Tunnack	Jerusalem (Colebrook)	Oatlands	Zeehan	Cygnnet	Richmond ⁷⁵	Franklin	Lymington	New Town	Total No. of Srs.
	P	N			P	P	P	N	P	P			P	
1887	112								80					5
88	165	--	--										141	8
89		30												
90				--	--									11
91			60											13
92							--						53	14
93						--		--						15
94									--					
95								200						16
96								240	70					29
97								240	100					34
98								250		--				38
99									80		--	--		45
1900	109				59		64				50			
01	109			130				236	49					
02	122	79		116			80	242	52			34		
03					44									
04														
05														
06														
07														
08														
09														
10	79	47	146	98	41	23	38	202		44	70	26	123	

P = Parochial school

N = New school

-- = Date school taken over by religions

(This table is constructed from figures obtained in "The Standard",
"The Monitor" and archives of the order.)

⁷⁵Richmond Parochial school taken over by Presentation Sisters and then
reverted to a parochial school.

This in comparison to the Presentation Order.

	St. Mary's)	Hobart)							Total No. of Srs. and their distribution
	St. Columbas)								
	Sacred Heart)	Launceston)							
	St. Mary's)								
	St. Francis Xavier, Beacons- field								
	St. Joseph's, Queenstown ⁷⁶								
	Karoola								
	Longford ⁷⁸								
1874	90	150	No.						
			virtually						
			same as						
			Hobart						
1885							23	15 Hobart	
								8 L'ton	
1889	90	150	As above	60~	60		35	21 Hobart	
				70				14 L'ton	
1910	No. remained	No.		30	20	38	11 Hobart		
	virtually the	of					19 L'ton ⁷⁷		
	same.	child-					3 Longford ⁷⁸		
		ren					2 Karoola		
		decrea-					3 Beaconsfield		
		sed.							

(This is an estimate taken from Presentation Order archives).

Through these means, did the Sisters of St. Joseph succeed in building up the system of Catholic education, while increasing their

⁷⁶This school opened in 1899 and closed in 1906.

⁷⁷ This includes Sacred Heart, St. Mary's, St. Columba's and St. Finbarr's school in Launceston.

⁷⁸This school taken over by the Sisters of the Sacred Heart.

imaginative impact on the laity in Tasmania. The Standard of 1894 emphasizes this latter impact.⁷⁹

The Sisters of St. Joseph are.....a distinctively Australian order and not a branch of any European institute. They were specially founded to meet the exigencies of colonial life in sparsely settled districts and consequently are allowed to form small communities of two or three sisters for the purpose of reaching many more little ones of Christ's flock than would be possible under ordinary conventional rules...

This order will have no cloistered halls, nothing... better than a few roomed, weatherboard dwelling.

The reception of the first Tasmanians into this order Sisters M. Evangelist and Baptist (both members of the Osborne family), helped to strengthen this imaginative impact. A means by which the Catholic faith was to be reinforced within Tasmania. While allowing for some exaggeration on the part of the Catholic newspapers (The Standard and The Monitor), no doubt it was through the children that parents were reached, and the greater attendance at these schools allowed this to be carried out.

The extension and development of educational technique was not ignored by either order. In 1898 at the invitation of Bishop Dr. Delaney, Miss Bell a Cambridge graduate, visited all convent schools to reorganize and improve methods of instruction. The initial attempt at improving the standard of education was to be consolidated by the departure of Sister M. Gabriel to Albert Park, Victoria to study methods of teaching. The following year 1907, two more nuns left on

⁷⁹ The Standard, Feb. 1894, p.94.

the same mission. Similar methods of teacher training were followed by the Presentation Order; in this way was the quality of Catholic education extended and improved. The ultimate response of the Catholic hierarchy in Tasmania to the educational crisis and consequent government action, in the second half of the 19th century.

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