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A SURVEY AND EVALUATION OF THE WORK OF FATHER JULIAN TENISON WOODS FOR CATHOLIC EDUCATION IN AUSTRALIA

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A Special Essay submitted to
The University of Sydney
in partial fulfilment of the requirements
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PREFACE

It is difficult to get a clear idea of the work of Father Julian Tenison Woods for Catholic Education if studied in isolation.

To understand the extent of his work and the difficulties he faced, his work needs to be seen against the background of the history of South Australia, and the situation facing Catholics in regard to education in that colony.

For this reason I have deemed it expedient to spend some time at the beginning of the essay in studying the history of the early settlement in South Australia and the history of the gradual evolution of State Education in the colony.

So much of Father Woods' work was bound up with the work of the Institute of the Sisters of St Joseph of the Sacred Heart, that it has been necessary at times throughout the essay to spend some time on the development of this Order.

Chapter I

Education in South Australia 1836 - 1851

South Australia was unique among the colonies of Australia, in that before the settlement was made, careful thought had been given to the problem of Education. Before the first settlers had arrived in South Australia, the South Australian School Society had been formed in London by George Fife Angas for the support of a School System.

The Settlers

South Australia was to be a colony different from the previously settled colonies in Australia - a Utopia for many. Philosophical radicals and utilitarians such as Edward Gobbon Wakefield, Sir William Moreworth and George Grote were instrumental in providing the motivation for this experiment in colonization.[1] As Saunders says, Radicals, Dissenters and Evangelicals predominated among South Australia's founders and these groups had

[1] A.G. Austin, Australian Education 1788 - 1900, Melbourne: Pitman & Sons, 1961, 93.

dreams of founding an English Society with the evils removed.[1] The three principles that guided and united the settlers were a profound belief in civil liberty, social opportunity and religious equality.

The original settlers believed implicitly in the voluntary principle. Religion and education would be provided for by the people themselves without any aid being received from the Government. This would ensure perfect liberty and would prevent the establishment of any particular church. At the back of the Dissenters' opposition to State Aid, lay the fear that the Church of England would be established as the official church and they had suffered enough under this situation back home in England.[2]

Attitude to Education

Education and Religion were regarded as inseparable in the minds of the early settlers, and as they believed that State Aid in any form undermined morality, any attempt by the government to grant aid to education

[1] G.E. Saunders, "The State and Education in South Australia, 1836 - 1875," Melbourne Studies in Education 1966, Melbourne: Melbourne University Press, 1967, 204.

[2] ibid., p. 210.

meant that the State was aiding religion.[1]

Although education was to be financed by the settlers themselves, the founders had great plans for education in the colony. They envisaged a plan of education for the youth of the colony that would range from Infants Schools, through Elementary Schools and culminating in Industrial High Schools of the Dr Fellenberg type. Education was to be for all. The poor were to be educated in order to teach them "habits of peace, order, industry and subordination."[2]

To finance the schools in the early period, subscriptions were raised in London and the Founders confidently expected that "...after a few years the whole expense of the establishment will be raised in the colony."[3]

The Voluntary System Proves Ineffectual

The happy expectations of the founders were not to be realised. As Saunders says, "the grand eloquence

1 D. Pike, "Founding a Utopia," Melbourne Studies in Education, 1957-58, ed. E. French, Melbourne: Melbourne University Press, 1958, 51.

2 A.G. Austin, op. cit., p. 96.

3 ibid.

of the founders failed to take colonial conditions into account."[1]

It seemed that everything went wrong in the first ten years of settlement. The young colony had to endure a depression in the early 1840's and reached a state of bankruptcy which necessitated the rescue of the colony by Westminister.[2] The settlers soon found it impossible to spare money for education or for their Ministers of Religion. Within a few years the great plans for the new colony had become unreal. The colony became a crown colony like its neighbours.

Why did the voluntary system fail? Saunders lists the following reasons:

> ...The difficulty of colonizing a remote and a strange land; the scattered nature of settlement; the reluctance of many settlers to educate their children unless coerced; the inability of others reduced by poverty; the belief that a democratic society must have educated citizens; the increasing beliefs in the tenets of liberalism.[3]

A number of thinking men in the colony began to question the voluntary system. When prosperity returned in 1845, the schools rapidly increased in the colony and the enrolment doubled. It was becoming increasingly clear

[1] G.E. Saunders, op. cit., p. 207.

[2] D. Pike, op. cit., p. 54.

[3] G.E. Saunders, op. cit., p. 205.

that one of the basic weaknesses of the voluntary system was the fact that education fluctuated just like any other business concern, according to the market.

Pike says that Voluntaryism was a curious blend of "avarice, ambition and expediency."[1] Those who were adherents of this creed constantly stressed the need of self help. They regarded education as a luxury for the monied classes generally, but all who had the necessary 'grit' could obtain it if they willed.

However, despite the fact that the voluntary system was showing clearly that it was not possible to organize education on this basis, devotion to the ideals of Voluntaryism was by no means finished. It was largely to determine the form of education in the following years.

Consequences of the Collapse of the Voluntary System

Due to the depression of the early years of the colony, the first and only school established by the South Australian School Society came to an end only two years after it began.

The pastors of the churches were in a similar position to the school masters. With tithes forbidden, they had to rely solely on the collection plate and as this

[1] D. Pike, op. cit., p. 69.

became smaller and smaller, most of the early pastors had to take secular employment to manage to keep alive.

It became obvious to the Governor that the State would have to intervene. Governor Grey first began to hint that State Aid to religion would be the answer but it was not until Governor Robe's time that a Bill was pushed through granting State Aid to all religions indiscriminately. This Bill became law in 1846.

Though this move created a furore of controversy, a number of settlers must have believed that it was the only sensible way to end the wretched situation then existing. In 1844 The Southern Australian stated:

> ...The voluntary principle, essentially weak at the best, is worst of all adapted to a thinly scattered population...Our remedy is that the Government should retrieve past errors by adapting some measure which shall ensure the education and instruction, not only of those who can voluntarily pay, but of all classes of the community.[1]

The main problem with the State Aid to Education was that it was allied to grants-in-aid to religion. Because it seemed impossible in the minds of the settlers to separate education from religion, any money given to education was the same thing as giving money to the denominations who ran the schools.[2]

[1] A.G. Austin, op. cit., p. 97.

[2] G.E. Saunders, op. cit., p. 209.

Controversy raged. A spate of articles and pamphlets appeared; ministers reviled other ministers who had accepted aid, from their pulpits, petitions were being constantly drawn up and meetings being called to condemn what the South Australian Register called: "The Foul blot which an irresponsible Legislature has inflicted on our Colonial Character."[1]

One important consequence of the experiment of State-aid to religion was to convince everyone that any continuance of this policy would only lead to hopeless dissension which could ruin the colony and split it into a thousand fragments. As a result, the experiment of State-aid to religion under Robe's Ordinance thus had an important influence on later educational developments.[2]

It soon became apparent that the situation could not continue. The issue of State-aid dominated the first elections of 1851 and within the first week of the New Council, the connection between Church and State was finally dissolved.

A New System

Another system had to be developed. Grave dissatisfaction with the standards of the existing schools led to

[1] A.G. Austin, op. cit., p. 99

[2] G.E. Saunders, op. cit., p. 211.

the appointment of Dr William Wyatt as the first inspector of schools. He inspected the schools set up under the 1847 Ordinance of Education and reported scathingly on their management and efficiency:

> (these schools represent)...a fraud upon the public through the government; a fraud upon the parent; a fraud worst of all, upon the rising generation... there is a considerable number of teachers without previous training or experience, who emerging from every imaginable position in society, have embarked on the business of tuition regarding it as a profitable speculation...
> ...Schools so deficient in all the requisite qualifications and so unimprovable in character, that it becomes a question whether their existence should be prolonged by any further assistance from the public revenue.[1]

Wyatt suggested a new Central Board of Education to be set up which excluded ministers of religion. He recommended that a general system of education along the lines of the Irish National system be established which would provide "good secular instruction based on the Christian Religion apart from all theological and controversial differences on discipline and doctrine and no denominational catechism shall be used."[2]

The members of the Central Board of Education were to have the sole power of licensing teachers and of withdrawing their licences. The board was to determine the "kind, quality and extent of instruction imparted."[3]

[1] ibid., p. 212.

[2] A.G. Austin

[3] G.E. Saunders, op. cit., p. 214.

Aid from the Government would now be only available to those schools which refrained from doctrinal teaching and followed the outline of the Central Board by providing "good secular instruction."

Thus by 1851 South Australia was the only colony in Australia not using government money to support denominational schools. The decision to exclude religious instruction from State Schools tentatively taken in 1851, was confirmed during the next decade.

Chapter II

The Attitude of the Churches After 1851

The reactions of the various churches to the Bill of 1851 were varied. The Methodists had accepted the situation well before 1861 but the Lutherans feared that the State aid would prevent them from teaching in the German tongue and so it was that most of the Lutherans refused to accept aid until 1879.[1]

The Congregationalists were hopelessly divided over the question of State aid to education. However the majority were in favour of the system. The Congregationalists possessed great influence in the colony. Although they were less than two percent of the population, they held the lion's share of places in the administrative and governmental positions.[2]

The Anglicans at first took it only for their smaller schools. They had at first condemned the system, but by 1861 Dr Short, the Anglican Bishop, had changed his views

[1] D. Pike, op. cit., p. 59.

[2] MS. P.J. Stow, South Australia: Its History, Production and Natural Resources, (written for the Calcutta Exhibition by request of the South Australian Government), 1884, St Mary's Archives.

considerably. In 1852 Dr Short had believed that "no minister of religion would submit to see the school under his superintendence controlled by the Central Board of Education"[1] but as Austin says, by 1861, he had a far better understanding of the role of an Anglican Bishop in a 'Paradise of Dissent.'

The whole issue was complicated by the fact that in 1851 the official policy of the churches was that education and religious instruction were inseparable.[2]

The Catholics were pleading for a denominational system, but in 1851 most of the Catholic schools accepted the grant because of their extreme poverty. There were four Catholic schools receiving the grant in 1852.[3]

During the early years of the new system of education, the Congregationalists, who, distrustful of denominationalism because of their inherent fears of a repetition of the situation under which they had suffered in England, supported the new system. Later they gave full support to secular education as the only practical solution for the State to adopt.[4] The Baptists followed the Congrega-

[1] A.G. Austin, op. cit., p. 158.

[2] G.E. Saunders, op. cit., p. 221.

[3] ibid., p. 213.

[4] ibid., p. 222.

tionalists' lead. The Presbyterians were to come out in favour of the system as well. As Saunders says: "Neither the Presbyterians nor the Methodists were as vehemently voluntaryist in education as the Congregationalists and the Baptists originally were, and they more readily admitted the State's right to intervene."[2]

The main opponents of the new system in the beginning were the Lutherans, the Anglicans and the Roman Catholics. As we have seen the Anglican view was greatly modified by 1861 and the Lutherans were prepared to approve of the system by 1870.

The Catholic Position

Bishop Murphy, though vigorously opposed to the new system of education, had been forced by the very poverty of the Catholics under his charge to accept the aid from the State. Catholic leaders objected strongly to the decision of 1851 and demanded that there be State aid to Church schools or pure voluntaryism. They refused to compromise in their demands and their stand antagonised many leaders of other sects.

[1] ibid., p. 223.

The Catholics stated that the Bill of 1851 was a Protestant measure, and stated their intention of having nothing to do with the Central Board of Education. When we consider that the type of schools suggested by Wyatt was based on the Irish National Schools model, it is interesting to note the change in the Catholic attitude to these schools since the time when Burke first introduced the idea of these schools in New South Wales. At that time Archbishop Polding wrote:

> I cannot condemn on the evidence now in my possession, a system which has received the sanction of such eminent divines and scholars as those confessedly are who compose the Board of Education in Ireland.[1]

Though the attitude of the churches varied in the colony, there is no doubt that from this time sectarian strife became a feature of the South Australian colony. Stow, writing in 1884, said:

> In the early days there was great harmony between the different religious denominations and this was not disturbed till 1846 when state grants to religion were made contrary to the popular will. The breach was widened after 1851 and bitter sectarian feeling remains a feature of many sections of the colony, even today.[2]

This unfortunate position seems understandable when we consider that it had been estimated that Adelaide had

[1] R. Fogarty, Catholic Education in Australia 1806 - 1950, 2 vols., Melbourne: Melbourne University Press, 1959, I, 30.

[2] P.J. Stow, loc. cit.

six hundred brands of Christianity. Pike says this is obviously an exaggeration as only forty nine have been traced.[1] However forty nine versions of the truth could bring about an understandable degree of dissension.

Beginnings of Catholic Education in South Australia

The first Catholic school in South Australia was a small school run by a Mrs Coffey in Port Phillip and there was another school of this type in Adelaide before 1845.[2] Neither of these schools received government assistance.

The early schools in South Australia were usually the parochial type, often adjoining the churches and the clergy themselves were the managers of these schools. When State aid was granted to Catholic schools in 1846, the grants to religion and education were direct grants. However with the Public Education Act of 1847 the administration of the grant and the general organization of education came under a special Board. Clergymen were members of the Board and no great changes were made at first in the management of the schools under their charge. In all the colonies there was a large increase in the number of Catholic schools. Dr Murphy, the first

[1] D. Pike, op. cit., p. 58.

[2] R. Fogarty, op. cit., p. 37.

Catholic Bishop of Adelaide began the erection of a new school in 1848. There were two schools receiving Government Aid in South Australia in 1848 and six in 1852.[1] In South Australia, however, the State aid period lasted for such a short time that the increase in the number of schools is naturally not as marked as in other colonies.

With the Act of 1852 there was a general tightening up of the conditions under which grants-in-aid were to be made. Restrictions began to be imposed on the imparting of religious instruction.[2] The control of education had passed almost completely out of the hands of the Church. The state had not as yet assumed direct control but the control was entrusted to a Central Board of Education. Religious instruction was forbidden, the only concession made was the permission to read a Chapter in the Old Testament and one in the New Testament, daily in school hours.

The Government paid the salaries of the teachers engaged in the Catholic schools. These schools came to rely heavily on this financial assistance.

Because of the growing dissatisfaction felt by the Catholics in South Australia with State intervention and

[1] ibid., p. 53.

[2] ibid., p. 60.

interference in the running of their schools, the number of schools within the Government System began to decrease. Though there were six schools in 1852, this number dropped to two schools by 1868.

Principles of Catholic Education Become Clarified

When the Catholic Bishops began expounding their views on Catholic Education in the 1850's and 1860's, the majority of the Catholic laity, and indeed many of the Catholic clergy, were confused and bewildered. When the Bishops stressed the need to create and develop Catholic schools, Catholics were at a loss to know how these schools would differ from the Catholic schools they had known under the Denominational syste. Because of the ignorance of Catholics regarding Catholic Education, a deliberate attempt was made to inform both clergy and laity of the principles involved and in so doing the views of the Hierarch itself became clarified and unified.

Dr Polding made Public Education the subject of his Pastoral Letter in 1859, in which he said:

> Education must include as an essential element, the full development of religious training. This for us is the foundation without which we dare build no superstructure. We do not believe that the education of a Christian is a mechanical thing; that it may be put together in pieces and so form a whole. ...Christian Education is a thing of life; the whole life is to be lived in a spirit of prayer; the whole day with its deeds is to bear the marks of the special Christian doctrines.

> ...We must not have the National School System for our children. Why? Simply for this reason: that though our children must learn Reading Writing and Arithmetic and whatever else may be thought desirable they must learn as Roman Catholic children learning these things and this they cannot do unless they are constantly breathing the atmosphere of their religion.[1]

Bishop Geoghegan had expressed this view earlier than any other Bishop in Australia. In 1852 he had stated:

> We wish religion to be introduced into almost every act which comes under the notice of the child during education.
> ...We Catholics must have separate schools, or none at all aided by the State.[2]

Bishop Geoghegan realised the size of the task he had set himself. He knew that it was futile to hope that the State would support him in establishing the type of schools he desired. The fact that Catholics represented only ten per cent of the population and that they were desperately poor was well known to him. However he began his herculean task and encouraged his clergy and his flock to sever all connections with the government schools and to set about "establishing independent Catholic schools where there was a pastor and a flock."[3]

[1] J.B. Polding, Pastoral Letter of John Bede on the Subject of Public Education, Sydney: Cunningham, 1859, St Mary's Archives.

[2] A.G. Austin, op. cit., p. 159.

[3] ibid.

In other States before 1862 the Bishops were debating the concessions they would be prepared to make to receive State aid. However by 1862 the attitude was changing. At a meeting of the Catholic Bishops in Melbourne it was stated:

> No system of education can be accepted which does not recognize the guardianship of the Bishops over the education of Catholic children; and to the security of such guardianship are essential the ownership of the schools and the control over the teaching by power of appointing and dismissing teachers.[1]

This was a direct result of the gradual usurping of the control of education by the Central Boards who had now the power to appoint and dismiss teachers, to prescribe textbooks and courses of study, to regulate the hours for secular and religious instruction and to restrict the number of denomination schools by demanding the fulfilment of rather exacting conditions before aid was granted.[2] After Pope Pius IX's Syllabus of Errors had been read by the Bishops there was very little alternative to them but to sever their connections with the National System.

The Bishops in various States acted differently. In South Australia Bishop Geoghegan, and his successor

[1] D.C. Griffiths, Documents on the Establishment of Education in New South Wales 1879 - 1880, Melbourne: A.C.E.R., 1957, 112.

[2] A.G. Austin, op. cit., p. 194.

Bishop Sheil, sought to achieve complete independence of the Government.

To obtain the cooperation of the clergy was difficult as there seemed no other way of financing schools without Government aid. The Bishops used every weapon in their power and these methods, which appeared dictatorial and embodied all that was hated and dreaded in the Protestant mind concerning Catholicism, aroused an absolute furore of intense sectarian bitterness, which, coupled with a very real fear of Catholic domination, spread throughout all the colonies of Australia.

Bishop Geoghegan began his pioneer work in South Australia and by the time his successor, Bishop Sheil, arrived in 1866, he had been able to erect nineteen schools independent of the Government. As Austin says[1] the schools were ramshackle and ill-organized but they provided the foundation on which Bishop Sheil could work.

Such was the general situation in South Australian education when Father Julian Tenison Woods received a letter from the new Bishop, appointing him as his secretary and relieving him of his parish duties in the district of Penola.

[1] A.G. Austin, op. cit., p. 201.

Chapter III

Julian Tenison Woods

Julian Tenison Woods had first arrived in the Australian colonies in 1854, when at the invitation of Bishop Willson of Hobart, he took up the position of Chaplain of Convicts. This was a somewhat unusual position for Woods to take at this time, for although he had spent a little time at a Monastery in England, he had been sent home because of recurring ill health, and at the time of his appointment to Tasmania as prison Chaplan, he was not an ordained priest.

Woods was born in England in 1832 and had received most of his education at home at the hands of his father who was a special correspondent for The Times. For the most part, the education Woods received was a sketchy affair, which is all the more surprising when we consider his educational planning later in Adelaide and the heights of scholarship he himself reached.

His schooling completed, Woods made his first venture into the Religious life by beginning his Novitiate at the Passionist Monastery at Broadway. Frequent illness indicated that this life was too rigorous for Woods and he was advised to leave after a very short period.

FATHER JULIAN TENISON WOODS, AT PENOLA, ABOUT 1860

Reproduced from Julian E.T. Woods, by G. O'Neill, p. 100

He renewed his association with a number of outstanding men of the period including Cannon Oakeley and Newman. He studied for a time in the South of France at the Marist College under Peter Julian Eymard.

While in France Woods conceived the idea of founding a congregation of Sisters of St Joseph - an idea that was to figure largely in his plans for Catholic Education in South Australia. He outlined his conception of the congregation in his memoirs, quoted in O'Neill:

> I found that in many parts of France a convent system prevailed that was of great assistance to the Church in every way. The daughters of farmers and humble people were the sources from which the converts were recruited. They were not highly educated nor probably, very refined; but they lived a life of great edification and supplied most of the wants that could be supplied by religious communities. They did not teach school for the most part, but gathered together the girls of the village after they had finished their domestic duties and taught them in various ways...They lived in great poverty and simplicity and there was no fine ladyism about them...[1]

Woods saw the value of having a religious congregation that was of the people. This was quite a revolution to the usual concept of a group of nuns, as he says:

> I had been accustomed to see a nun as one on whom a great deal of money had to be spent and how must be raised above the labouring classes in means and education.[2]

[1] G. O'Neill, Life of the Reverend Julian Edmund Tenison Woods, Sydney: Pelligrini, 1929, 70.

[2] ibid.

Woods resolved that he would do all in his power to extend this type of congregation in his own country, i.e. England.

While in France, Woods also met the famous Cure D'Ars. It seemed his fortune to be associated in his early life with some of the most remarkably intellectual and religious men of the period.

The lay chaplaincy in Tasmania did not proceed too smoothly. It is clear that Bishop Willson and his curious lay chaplain had not got on well together. After only twelve months Woods left the colony, and after a brief stay in Melbourne arrived in Adelaide.

Dr Murphy the first Catholic Bishop of Adelaide advised Julian that he should take up his priestly studies again with the Jesuits at Sevenhills. This he agreed to do and was eventually ordained a priest in 1857, after a remarkably short period of preparation. His sketchy knowledge of Theology and Church law was to embarrass his superiors later. However in spite of his unorthodox preparation, Woods was developing into something of a scholar in the scientific field. His life long interest in Palaeontology, Mineralogy and Geology were to be pursued until his death and ultimately to bring him fame as a scientist.

After ordination, Woods was sent as Parish Priest to the Tatiara district, to a parish that extended over 22,000 square miles. His headquarters were to be at Penola. It was at Penola that he first met Mary MacKillop who was to figure so largely in his plans for Catholic Education.

Woods remained for ten years in this outback parish, travelling almost constantly on horseback in order to get round the enormous area. The period in the outback gave him a chance to regularise his education and he used this opportunity well. While parish priest, he became competent in Latin, Greek, a number of modern languages, Mathematics and of course the branches of science that interested him so strongly. This was the period also when he began correspondence with a number of notable scientists in this country and in Europe. He became an accomplished scholar and an excellent linguist as his writings clearly testify. In addition to this, he was a good musician and an artist of considerable ability - nearly all the drawings which illustrate his scientific works being executed by his own hand. His writings were numerous. Those best known are "Geological Observations in South Australia;" "The History of the Discovery and Exploration of Australia;" and the "Anatomy and Life History of Australian Molluscs." He published a large

number of essays on the natural history of the countries he visited, his last being "The Natural History of the Molluscs of Australia" for which he received a gold medal and a money prize from the Royal Society of N.S.W. Woods later became President of the Linnaen Society in N.S.W. and at the time of his death was one of its vice presidents. He was the "Clarke" medalist of the Royal Society of N.S.W. in 1888. He also received the gold medal given by His Majesty William III king of the Netherlands for his work on "Fish and Fisheries of N.S.W.," written at the request of the Government of N.S.W. at the time of the Fisheries Exhibition in London. His other scientific essays and papers were more than 150 in number.[1]

Woods became a well known figure, renowned for his learning, during his time at Penola. The Inspector of Schools, Mr Bonwick in 1857 writes: "...one of the most accomplished men I ever saw...His conversation was simply fascinating. His knowledge seemed universal."[2]

[1] A list of the essays and articles written by Woods is included in the appendices of O'Neill's book.

[2] G. O'Neill, op. cit., p. 95.

Chapter IV

Father Woods Becomes Involved in the Work of Education

The Need for Catholic Education

Of all the problems that confronted the young priest as he toiled around his Penola district, the most urgent and difficult seemed to him that of education.[1]

In the beginning Woods' sole interest in education was centred in providing religious instruction. He could not conceive how it would be possible to preserve the faith, and indeed religion, where the congregations everywhere were too small and scattered to furnish materials for schools. Even churches or chapels were so few and far between that children might grow into adolescence without having been in one more than a few times.

Despite his heavy duties at Penola, Woods had attempted to do something about education. In 1861 a letter from the Bishop reads: "I hear the gratifying intelligence of your zeal in establishing a Catholic school at Penola..."[2] The Bishop goes on to mention his pet grievance that was so instrumental in determining

[1] G. O'Neill, op. cit., p. 119.

[2] ibid., p. 121.

MOTHER MARY MCKILLOP

Reproduced from The Story of Mother Mary McKillop, by Sr M. Peter, p. 7

Woods' future work in education:

> ...Most sincerely have I to deplore the total absence from Adelaide of persons competent and willing to be teachers in our schools...There is no resource but Melbourne for obtaining teachers.[1]

Woods was able to write to the Bishop in 1862:

> We have finally succeeded in establishing a very nice Catholic school presided over by a young man (formerly a Christian Brother) for whom we sent home. He has now fifty scholars and gets on famously.[2]

Woods' satisfaction with his school was not to last long and he was to have a succession of teachers teaching there until he finally obtained the services of Mary McKillop in 1865.

Woods' Association with Mary McKillop in the Work of Catholic Education

Julian Woods first met Mary McKillop in 1861 while she was working as a governess at Penola. Mary McKillop was a remarkably intelligent woman. It was she who provided the common sense and practicality in the planning of education with Father Woods involving the Sisterhood - qualities that Woods unfortunately often lacked.

Mary McKillop was a teacher in the Government school at Portland when Woods wrote to her to ask her if she would

[1] ibid., p. 121.

[2] Letter from Father Woods, dated 25/10/'62, to the Rt Rev. Dr Geoghegan. Archives of St Mary's Cathedral, Sydney.

take over the work of the Penola school. She was enthusiastic about the prospect of a new type of school which Woods was trying to implement - where the whole work of the school would be impregnated with a religious spirit.

Father Woods' dreams however did not come down to practical details, so on arrival, Mary's first task was to look about for a building large enough for their needs and cheap enough for their very limited means. She found at length a disused stable and decided to have that converted. The result was a room which could comfortably house about forty pupils, and there Mary and her two sisters whom she had talked into helping her, opened the first St Joseph's school.[1]

The aim of this school, as with all the schools that followed, was to provide a really Catholic education to pupils who either paid no fees at all or only what they could afford.

The school flourished. By March there were thirty three children on the roll. The progress of the school was watched with the greatest interest by the people in general. As Thorpe says:

A well trained teacher like Mary was a comparative

[1] Sr M. Peter, The Story of Mary MacKillop and her Work, Sydney: Sisters of St Joseph of the Sacred Heart, 1965, 10.

> rarity. Moreover the fact that children were accepted whether or no their parents could pay the small fee, was an innovation great enough to excite wonder and set everyone talking. The idea of education for everybody was not popularly regarded as feasible or even desirable.[1]

When Woods began the school, he was not looking beyond Penola. As Thorpe says, his main purpose was to provide permanent teachers for the school in his parish and this was to a certain extent accomplished. However the success of this school acted as a flame to Woods' enthusiasm. The fact that Mary intended in the future to become a nun with the Sisters of Mercy in Victoria set Woods thinking of the possibility of founding a new type of Institute similar to those he had seen in France,[2] but dedicated to teaching the poor, particularly in the outlying areas of Australia. He detailed his plans to Mary and she supported him wholeheartedly.

However, this would have to be a totally new conception of a religious order of nuns. The Institute was in no way to resemble the other teaching Orders, who, he said:

> Lived in expensive establishments...built in centres of population where the school difficulty was least felt and where parents well off could have provided for their children by sending them to a distance for education

[1] C. Thorpe, Mary McKillop, Mother Mary of the Cross. London: Burns & Oates, 1957, 31.

[2] See page 21.

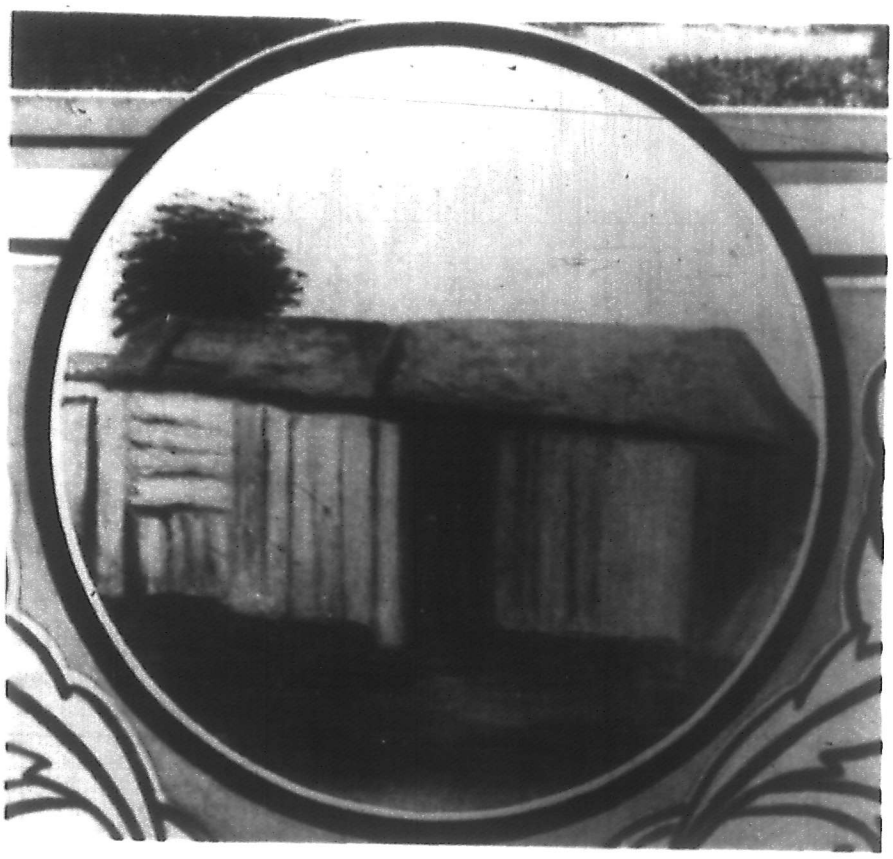
[3] G. O'Neill, op. cit., p. 123.

Woods in 1866 managed to find other young women who were interested in his plans for Catholic education and by the end of 1866 the number had grown to four. It was in this year that Woods was appointed Secretary to the new Bishop Sheil and became first Director General of Catholic Education, Chairman of the Diocesan Board of Education and Inspector of Schools.[1]

Woods now outlined his plans concerning the new Order to the Bishop who encouraged him in his work, though there was a great amount of resistance from the other clergy who feared that this new type of congregation would result in scandal for the church. Particularly was there concern felt in Woods' strict injunction that the members of the new Order would follow absolute ideals of religious poverty, even to the extent of being forbidden to own even the buildings they occupied. They were to be totally dependent upon the fees they received from the pupils who would be able to pay and thus virtually dependent for their existence upon the alms they received.

However, Woods was a good propagandist and aroused curiosity if not interest among Catholic laity and clergy. Everywhere he went as Director General of Education he spoke with enthusiasm of the new religious order of

[1] O. Thorpe, op. cit., p. 43.



THE FIRST SCHOOL OF THE SISTERS OF ST JOSEPH

Reproduced from Julian E.T. Woods by G. O'Neill, p. 134

A SIXTH FORM SCHOOL OF THE SISTERS OF ST JOSEPH TODAY

(Milperra, N.S.W.)

teachers and soon all Adelaide was talking of this group, even before they had been formed.

In 1867, Woods sent for Mary and one of her companions to come to Adelaide and in July the women put on religious clothing and the Order of the Sisters of St Joseph of the Sacred Heart was officially begun. This event was to have the most far reaching consequences for Catholic education and determined largely the form it was to take in the future. Neither Woods nor Mary McKillop could possibly have realised that, one hundred years later, the Sisters of St Joseph would number over two and a half thousand members and would be educating over 100,000 children in Australia.

The Early Schools of the Sisters of St Joseph

The first school conducted by the new Sisterhood was in St Francis Xavier's Hall and there were sixty pupils present. They had been pupils of a new member of the institute, a Miss McMullan.

When we consider that these schools were to charge only what the parents could pay and were forbidden to refuse any children whose parents could not pay, it is incredible that the schools ever got under way at all. The maximum any child paid was a few pence per week and a large majority of Catholic parents, taking their lead

from some of the clergy who were critical of the change from lay to religious teachers, were holding off paying anything at all to see how the new arrangements would succeed.[1]

The aim of these schools was to provide education for the poor only. As Dr Duffy says:

> It was expressly understood that the education of the higher or richer classes was never to be undertaken by the Sisters. The poor were known to exist and the children of the humble working man were those which the proposed work was to assist.[2]

That there was a desperate need to educate the poor of Adelaide was obvious. In 1867 pauperism was definitely increasing and immigrants were arriving at an embarrassing rate. Unemployment was widespread. Wages were very low and prices high. An ordinary working man could earn no more than one or two shillings a day. The destitute Asylum was crammed not only with old people but with children and young women.[3]

Training and Preparation of the Sisters

By 1867 Woods had accomplished his dream of founding

[1] ibid., p. 62.

[2] C. Duffy, "100 Years in Education," Journal of the Australian Catholic Historical Society, II, Part I, Sydney, 1966, 3.

[3] O. Thorpe, op. cit., p. 59.

a religious order of teachers but his work was only beginning. He had to work out a policy of education to be followed in the early schools, make arrangements for teacher training and in short, build a completely new system of education down to its smallest detail.

When the order fell into disrepute after the first few years, one of the charges levelled at it was the poor standard of teaching in the schools. This was certainly not the case in the beginning of the institute. Mary had enjoyed a good education and had early success as a governess and teacher. In many of Father Woods' letters he speaks of the necessity of certain young sisters being associated with Mary herself in the schools, in order that "they might be imbued with her ways and learn her methods."[1]

The early companions of Mary included Miss McMullen, an experienced and successful teacher, Miss Walsh, a well educated woman, the two Miss Nolans who were certified governesses when they joined in 1866, and Woods' own niece Ellen Woods.

It is evident, then, that the equipment of the new teaching body, although it was hastily raised to meet a

[1] G. O'Neill, op. cit., p. 143.

crying need was far from being professionally contemptible viewed in the light of teacher preparation in the 1860's.

In a letter of 1867 Woods speaks of some probable postulants, and says that these must teach for at least three months before being admitted to the Institute even as postulants.[1] This is indeed surprising in the light of the urgent need for teachers in the first year of the Institute.

Woods realised however that the Order which soon began to attract a very large number of applicants would need detailed instructions which embraced not only details of every aspect of their religious life but also of school procedure. Thus he wrote the Order of Discipline[2] which covered most of these matters. When we consider that he wrote in his memoirs that of this period:

> (I) knew very little about schools for my own early education was accomplished before a proper schools system had been established in England...[3]

the Order of Discipline that he wrote is all the more

[1] ibid., p. 145.

[2] J. Woods, Order of Discipline: A Book of Instructions for the Use of the Sisters of St Joseph of the Sacred Heart, Brisbane: Pole & Co., 1870, Archives of the Mother House of the Sisterhood, North Sydney.

[3] G. O'Neill, op. cit., p. 125.

surprising, for its clear thinking on school policy and its meticulous attention to all aspects of the school programme. Woods wrote the enormously diffuse rule in two days.[1]

On page fifty of the First Directory (i.e. the Order of Discipline) Woods outlines in detail the practices to be followed in the schools. Woods realised that careful planning and uniformity of policy was essential in the early schools and he warns in the preamble to the Rules: "The following regulations are to be carefully adhered to and no Sister to allow habit or carelessness to change anything..."[2]

The schools were to be conducted according to the monitorial system and the selection of monitors must be carefully made. The monitors were to be like the prefects in the Public schools in that: "(they)...should be taught to regard their office as one of great trust and honour... they should endeavour by earnest attention, cheerful patience and tidy regular habits to merit the approbation of their teachers as well as the love of their companions."[3]

[1] C.C. Martindale, "A Mother in Israel," The Month, CLVIII, 809, 1931, 419.

[2] J. Woods, op. cit., p. 50.

[3] ibid.

He then proceeds to outline the duties of the monitors in great detail. For their work and to remind them of the office they hold, they are to wear a distinguishing cross of blue or red ribbon.[1] Monitors were not to be changed more than once a quarter and there should be one monitor for each twenty children.

Details concerning the entering and leaving of the school building are elaborated. The emphasis is always on order and quiet discipline which Woods believed was necessary to implement a spirit of piety into all aspects of school work. Rules of order such as the following: "The children stand up with arms folded behind them whenever they sing any hymns, and when their pastor or any visitor enters the classroom,"[2] indicate the detail with which Woods went about his planning.

Efficiency dominates the outline of classroom procedures. A good example of this is the following, quoted from the Directory:

> When called to class they must leave their places one by one, have their bags with them with books on their arm, and with arms crossed form a semicircle in front of the teacher's desk after which the ribbon holder (the monitor) presents the books; the tasks are repeated by the children, questions

[1] cf. the special badge worn by the early prefects at Sydney Grammar schools.

[2] J. Woods, op. cit., p. 51.

being put by the teacher and the next day's lesson marked in the ribbon holder's book. On returning to their places the ribbon holder goes to each child in the class and marks the lesson indicated by the teacher. During the reading lesson they stand in a straight line and one who reads standing a little in advance of the rest.[1]

Woods believed in a premium or reward system and also insisted that the Sisters follow this plan of encouragement to obtain maximum effort on the part of the pupils.

It was necessary to choose the best child of the week in each class. This child would receive a distinguishing ribbon, medal or rosette. Special ribbons were given for obedience, tidiness, Catechism, general merit (i.e. for working well) and for singing. Children could win these coveted ribbons by a marks system given throughout the whole week. Because of the difficulties of attendance in the early schools, children could win two marks for regular attendance. In general, however, the Sisters' schools had little problems with irregular attendance.[2]

It was possible to earn Bad marks but Woods warned the Sisters that "these should only be given in extreme

[1] ibid.

[2] See my later discussion of the Council Reports of the Director General.

cases."[1] Corporal punishment was to be avoided at all times and was to be an admission of failure on the part of the Sisters. The severest penalty outlined by Woods was the wearing of a Black Ribbon for being found out in a deliberate falsehood, but discretion must be used in this punishment - the time period of wearing the black ribbon must be in accordance with the child's fault. Cleanliness was encouraged by the marks system and the Sisters were advised to consider that "old clothes, with patches and darns should deserve extra marks if they are kept clean and tidy."[2]

Subjects to be Studied by Each Class

When we consider that when Father Woods began his school in Penola he was mainly concerned with the provision of religious instruction, the outline of secular subjects to be studied by the children in the Sisters' schools is remarkable.

The schools were to be divided into five classes with division within the classes. The subjects for each class were as follows:

[1] W. Woods, loc. cit.

[2] ibid.

First Class
First Division: Letters, poetry or Hymns, making strokes on slates, prayers.
Second Division: Part Second of First Book, small letters and Figures and Prayers.
Third Division: Part Third of First Book Capital letters and Small words on slates, addition Tables and Figures on Slates, learn First sized Catechism, Girls sew.

Second Class
First Division: Read second book, Spell from same, Write in copies Short easy Sums in Addition, Addition and Multiplication Tables, Small sized Catechism and Acts, Girls sew. The Lessons assigned to this class in the School Grammar and Geography.
Second Divison: Read Bible stories, spelling by Dictation and from Reading Book, Write in Copies, the four simple rules of Arithmetic, Second class lessons in Grammar and Geography, Girls sew and make Samplers, Third sized Catechism and Acts.

Third Class
Read Third Book of English History, Spelling by Dictation, Write in Copies, Arithmetic - the compound rules, Third Class Lessons in Grammar and Simple parsing on Slates, Geography for Third Class, Historical Catechism and the Acts, Plain and Fancy work.

Fourth Class
Read English, learn same and Ancient History, Spelling by Dictation, Write in Copies, Arithmetic as far as Proportion. Should enter Sums in Books, Parsing nicely entered in Books, according to the Rules of Syntax, Fourth class lessons in Grammar and Geography, Mapping. Should write short easy Essays, Learn the Latin and Greek Historical Catechism, Plain and Fancy work. Boys, Book keeping by single entry.

Fifth Class
Should read and study English and Ancient History, write Essays, Parse and transpose and know generally School Grammar, Latin and Greek roots, Descriptive and political Geography of the Continents and of Australia and have a fair idea of school Geography and Arithmetic as far as Simple Interest. Should know and understand all the different Catechisms, plain and fancy work, Boys Book Keeping by Double Entry, First Book of Euclid and Mensuration.[1]

[1] J. Woods, op. cit., pp. 52-54.

The amount of work to be accomplished by the fifth class is remarkable in terms of the period in which the Directory was written. It is not surprising that the early Sisters had difficulty in carrying out the ambitious programme. What is surprising is that the young community did manage to conduct a large number of schools based on this programme within a very short space of time, and that they were very successful.

An outline of the Daily Lessons for each class and details of the daily Time Table from the First Directory appear overleaf.

Textbooks

Textbooks throughout the colony were chronically scarce. Woods with characteristic energy set about overcoming this problem. There was no adequate School Grammar textbook, so during the feverish time of his Directorate of Education period, Woods found time to write his School Grammar which is referred to in the outline of subjects above.[1] He also wrote a religious textbook.[2] He sent to England and Ireland for other

[1] This is the St Joseph School Series: Grammar for Catholic Children. The earliest I could find was that printed by S. Pole of Brisbane, 1874.

[2] This was the Guide to Confession and Communion, published by Louis Gille & Co., Sydney, 1875. A copy is in the Archives of the Mother House, North Sydney.

DAILY LESSONS FOR EACH CLASS[1]

Second Class

Monday: Tables, Spelling, Poetry and the same for the week.

First Division of Second Class

Monday: Grammar, Spelling and Tables.
Tuesday: Geography, Spelling and Tables.
Wednesday: Grammar, Spelling, Poetry and Tables.
Thursday: Geography, Spelling and Tables.

Second Division of Second Class

Monday: Grammar, Spelling, Poetry, and Tables.
Tuesday: Geography, Spelling, Poetry and Tables.
Wednesday: Grammar, Spelling, Poetry and Tables.
Thursday Geography, Spelling, Poetry and Tables.

Third Class

Monday: Grammar, Spelling and Mathematical Geography.
Tuesday: Geography, Spelling and Weights and Measures.
Wednesday: Grammar, Spelling and Poetry.
Thursday: Geography, Spelling and Weights and Measures.

Fourth Class

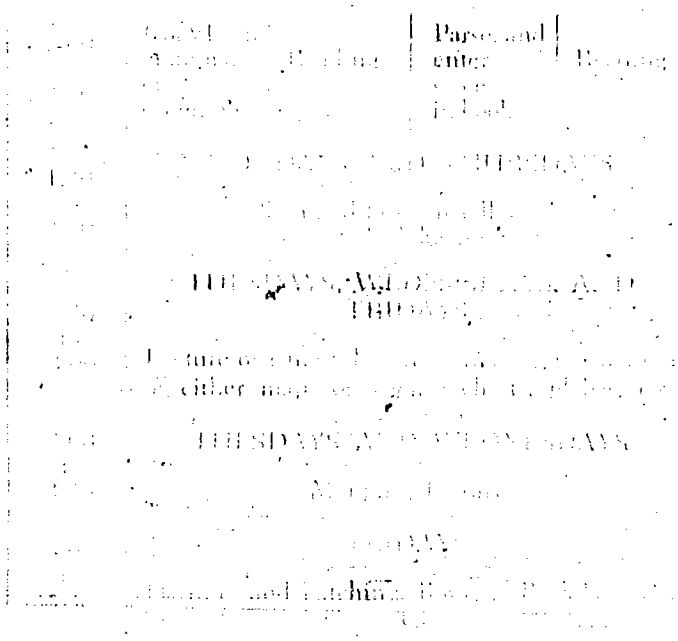
Monday: Grammar, Spelling, Mathematical Geography and Weights and Measures.
Tuesday: Geography, Spelling, Poetry and English History.
Wednesday: Grammar, Spelling, Prose and Irish History.
Thursday: Geography, Spelling, Poetry and English History.

Fifth Class

Monday: Grammar, Greek Roots, Ancient History and Poetry.
Tuesday: Geography, Latin Roots, English History and Irish History.
Wednesday: Grammar, Spelling, Ancient History and Prose.
Thursday: Mathematics I, Geography, English History and Irish History.

Friday: Repetition in all the class.

[1] J. Woods, op. cit., p. 54.



AFTERNOON TIME TABLE FOR THE FIRST SCHOOLS OF THE SISTERS OF ST JOSEPH

Reproduced from Catholic Education in Australia, Vol. II, p. 495

textbooks and the schools used a number of books used by the Christian Brothers of Ireland.[1]

TIME TABLE

9.15 Hymn to St Joseph, Morning Prayers and Dictation.

9.30 Writing.

10.00 Arithmetic.

11.00 Tasks.

12.00 Examination of Conscience, Angelus, calling the roll and Catechism.

Growth of the Order

Under Father Woods' constant supervision and due to Mary McKillop's genius for practical management the new Order of the Sisters of St Joseph of the Sacred Heart grew with astonishing rapidity. By 1869 the Sisters numbered sixty.[2]

In Adelaide vocations flowed in and schools multiplied where a basic training was given, sufficient but austere, deprived even of music as an accomplishment.[3]

1 The Southern Cross, II, 22, June 1869, 337. Archives of the Mother House, North Sydney.

2 C.C. Martindale, op. cit., p. 419.

3 C. Duffy, op. cit., p. 5.

Within the next two years the number of Sisters had grown to 100.[1] In 1876 there were forty five schools conducted by the Sisters and they were educating 2,460 children.[2]

In 1869 they were invited to Queensland and Mary set out for Brisbane to establish schools at the request of Bishop O'Quinn. Other States, and even New Zealand were to request the Sisters to come to establish schools based on Father Woods' plan.

Despite incredible setbacks, mainly from the Catholic Hierarchy itself, the Order of the Sisters of St Joseph of the Sacred Heart has continued to grow. During Mary's active leadership of over forty years she founded 160 Josephite houses, including twelve homes for orphans and homeless and 117 schools with 12,000 children. At her death the family she had founded with Father Woods numbered 1,000 Sisters; a record probably unequalled in the history of religious congregations.[3]

In 1936 Wilfrid Ryan was able to write:

> Today the Sisters number 2,193 with 340 schools and 315 convents...They have today under their immediate

[1] Sister M. Peter, op. cit., p. 18.

[2] W. Ryan, The Spirit of Mother Mary of the Cross (McKillop), Adelaide: McAlister & Co., 1936, 4.

[3] Mgr Hannon, Peace Beyond Understanding: The Story of Mother Mary McKillop. Melbourne: A.C.T.S., 1966, 5.

care 36,526 souls. Since their foundation they have taught in their schools more than a million children.[1]

In 1966 on the celebration of the first one hundred years of the Order's existence, Mr Hannon said:

> To bring the record up to date with any kind of accuracy is an impossibility; for the simple reason that the figures are changing by the month. There are more than two and a half thousand Sisters, somewhere about 100,000 plus children in their schools...besides orphanages, maternity hospitals, foundling homes, hostels for working girls and for migrants, motor mission correspondence courses...[2]

Today the Sisters are represented in twenty two Dioceses of Australia, in the four Dioceses of New Zealand and even in one Diocese in Ireland. The Sisters did pioneer work in Education in New Zealand and so great was the respect felt by the New Zealand Government for Mary McKillop that on her last visit to the houses in that Dominion, near the end of her life, the New Zealand Railways placed a special train at her disposal.[3]

The Sisters have never strayed far from the ideal of Father Woods in his plans for providing education in the outlying districts of Australia. The majority of schools conducted today by the Sisters are country schools

[1] W. Ryan, loc. cit.

[2] Mgr Hannon, op. cit., p. 14.

[3] ibid., p. 18.

and can be found in every State in such remote areas as Wyndham and Broome and Crow's Nest in Queensland.[1]

In the beginning, as I have stated, the aim of the Sisterhood was to serve the poor by supplying the fundamentals of education. It was expressly understood by Father Woods and Mary McKillop that the education of the higher or richer classes was never to be undertaken. In 1880, Bishop Torreggiani of Armidale invited Mary McKillop to make a foundation in that diocese. She accepted for three smaller towns but excluded the Cathedral City because a High School would be needed later on. At the same time in Sydney the Sisters commenced by opening a school at Penrith, Lithgow, St Mary's and took over the little school in Kent Street.[2]

With the changing needs of education the Sisters found that they had to provide higher education if they were to remain true to their aim of providing a good education for the working man's child and so in consequence the majority of schools rose to intermediate level and the Sisters had to enter the Secondary field. This meant that more attention had to be paid to Teacher Training, so in 1914, a Training College was established

[1] ibid., p. 25.

[2] C. Duffy, op. cit., p. 9.

at Mount Street North Sydney at the new Mother House of the Order and was registered with the Department of Education. This College today trains nuns of other Orders as well as lay teachers.

However, the success of the Sisters' first schools led to the introduction into the Colonies of other nuns who could undertake the instruction of the higher classes of Catholics who would need secondary education. Thus it came about that various orders of nuns began to arrive in larger numbers in Australia. In South Australia Bishop Sheil introduced the first community of Dominican nuns and established them in Franklin Street. It became the custom for the Sisters of St Joseph to hand over to other Orders established schools which required secondary education.

Difficulties with the Hierarchy

It is quite extraordinary to consider the difficulties that Father Woods and Mary McKillop encountered with the Australian Catholic Hierarchy. Mgr Hannon believes that it was mainly based on the departure from the semi-cloistered conception of the acceptable of a nun which was the basis of the determined opposition.[1] The main difficulty lay

[1] Mgr Hannon, op. cit., p. 9.

however in the control of the Order. Mary believed that for the Order to flourish untrammelled it must have central control, based in the Mother House of the Order while the Bishops of the various Dioceses were to fight strenuously for Diocesan control of the houses of the Order established in their dioceses.

It became necessary for Mary McKillop to go to Rome to press her claim for management of the Order and in so doing, brought about a breach with Father Woods that was never afterwards healed. It is a great pity that the work which he initiated and which was to proceed along lines he had pioneered and which should succeed beyond all his expectations, was thus removed from his influence.

One happy result however of this split in the direction of the Order was that it led to the formation of yet another congregation of teaching Sisters who were to increase the Catholic teaching force by a very large number. I shall deal with the foundation of the Diocesan Sisters of St Joseph in a later chapter.

Mary McKillop was in many respects, ahead of her time. In particular she had that vision of a united Australia which would not in fact be realised until 1901. Already in 1875 she saw Australia as a nation, and knew that to serve the Church effectively in this wide land

she must plan for the whole nation and not just for diocese or colony. Accordingly she held firm to the policy of central government which had been upheld at Rome.[1]

Another Teaching Congregation

Encouraged by the incipient successes of the Sisters of St Joseph, Father Woods began an Institute of men based on a similar pattern. These he called The Brothers of the Sacred Heart. The aim of the Brotherhood was the education of young boys.

It is very difficult to find references to this establishment. Mgr Bryne in his history of the diocese makes no mention of the Brothers at all[2] and apart from the Memoirs of Father Woods and the letters between Mary McKillop and Woods the Brothers are not mentioned at all.

It is quite apparent however, even from these references, that the Institute was never really a success as compared with the Sisterhood. Father Woods said in his memoirs:

> It was not nearly so successful from the beginning as were the Sisters of St Joseph, but mainly owing to the difficulty in a new colony of getting

[1] Sister M. Peter, op. cit., p. 22.

[2] G. O'Neill, op. cit., p. 157.

suitable subjects.[1]

However despite the difficulties Father Woods found in managing this group of men, he was able to record: "...yet four very successful boys' schools were established which dealt in a most satisfactory manner with the difficulty of boys' education."[2]

Woods claimed in his memoirs that the greatest problem lay in the persistent opposition and discouragement the Brothers met with, not only from the people of the community, but also the Catholic clergy and Hierarchy. However, in spite of all the troubles, Woods was able to get together as many as ten brothers, some of whom he describes as: "...earnest and devoted young men."[3]

By 1870 the group was causing Father Woods real anxiety. He wrote to Mary in that year: "The Brothers are very troublesome though their schools flourish."[4] It is disappointing not to be able to find details of the management of these boys' schools and it is surprising that no details apparently exist.

1 ibid.
2 ibid.
3 ibid.
4 ibid.

In 1871 when Father Woods was finally leaving Adelaide he had hopes of introducing the Brotherhood into Brisbane but the plan came to nothing, and after Father Woods' departure from the colony, the Institute of the Brothers of the Sacred Heart came to an end.

Chapter V

Father Woods as Director General of Catholic Education in South Australia

It was in 1866 that Father Woods became secretary to Bishop Shiel, but he did not actually move to Adelaide from Penola until February 1867.[1] Soon, with the Bishop's cooperation, he formed the Council for Catholic Education, appointed himself the first Director General of Catholic Education and became the Inspector of Schools. His work of the foundation of the Institute of the teaching Sisters of St Joseph was undertaken during this period as well.

Father Woods entered yet another sphere of activity during this period when he began a small monthly religious magazine and newspaper called the Southern Cross and South Australian Herald. It suited Father Woods' plans to have a means of advertising the work of Catholic Education through the medium of the press and he did not hesitate to avail himself of this means during 1867, 1868 and 1869. It is to copies of this newspaper for these three years that we are indebted for an account of Woods' work as Director General of Catholic Education.

[1] G. O'Neill, op. cit., p. 137.

Closure of Schools

Woods realised that in any attempt to build a new system of Catholic Education, one of the first pre-requisites was to insist on a standard of education that would gain respect, firstly from the Catholic laity itself, and secondly, from the non-Catholic community and the Government. To bring this about he had to do something about the poor standard of Catholic schools already operating in the Diocese of Adelaide. With characteristic energy and ruthlessness he promptly closed a great number of schools wherever he found, in his opinion, the teachers lacked the necessary qualifications. He shut down all the small schools in and about Adelaide, partly because he thought they were incompetent and partly because he thought it was foolish to waste available resources.[1] This action did not endear him either to the dismissed teachers nor to the clergy who were responsible for these schools. It also aroused antagonism to the new group of religious teachers that Woods was proposing to place in these schools.

Woods regarded the education situation as desperate, as did Bishop Sheil. The majority of Catholics in Adelaide could not afford to pay school fees and this

[1] O. Thorpe, op. cit., p. 53.

meant that in order to pay the lay teachers' salaries, the money had to come from parish funds. To Woods, this meant that precious money was being taken from funds to pay for schools which were incompetent and were anything but Catholic in the sense understood by him. Therefore it was better to shut them down. When the schools had been reorganized, Woods classified them as first, second or third class standard and issued a licence accordingly.[1]

The State of Catholic Education in South Australia at the Beginning of Father Woods' Period as Director General[2]

There were nineteen Catholic schools under the direct control of the clergy and there were four Private schools in Adelaide which were not receiving Government Aid. The total number of children being instructed in Catholic schools at this time was approximately 1,300.

The teachers were all lay people. Of these teachers Woods declared that:

> ...12 were qualified as teachers and 11 were not qualified to have charge of a school either from a want of knowledge of the subjects they professed to teach or a knowledge of the method of conducting a school and the classification of pupils.[3]

[1] R. Fogarty, op. cit., p. 229.

[2] Southern Cross, II, 22, June 1869, 337.

[3] R. Fogarty, loc. cit.

No system had been worked out for the administration of the schools; there were virtually no textbooks and there were only six buildings in the entire colony that had been erected for the purpose of education.

Woods Begins the Organization of Catholic Education

When it had been finally decided by Bishop Sheil that Catholics could have nothing to with the State System of education, Woods began to work out a plan for organising Catholic education along entirely new lines. With the aid of the Bishop, he established a central council which consisted of five lay men and five clerical members with the Bishop at their head.[1] The central council was to control and coordinate the work of a number of local boards spread throughout the colony. The local boards were to consist of five lay men from the congregation and the local pastor was to be the chairman of the board.

After the formation of the Central Council, the Local Boards were formed in every district in the colony except two.

In order to bring about uniformity and discipline within the new system Woods circulated copies of a system

[1] ibid.

of education which had been approved by the Council but which had been prepared by Woods himself, to all the school districts. The Local Boards were to see that the procedures advocated were carried out in the new schools to be established in the districts. The school system provided for the employment of the time, the methods of instruction to be adopted, the books to be used and other things "for the discipline and internal management of the schools."[1]

To provide teachers for these new schools was a gigantic task but Woods set himself to find the right type of teachers to fill the void until the Institute of the Sisters would grow in sufficient numbers to take over all the schools. He examined the teachers himself and would not permit them to be appointed to the schools until he was assured of their qualifications for teaching and their moral competence. Woods did not accept more than half of the teaching candidates who presented themselves to the Council for examinations in the first year. In spite of the difficulty in securing applicants for teaching, Woods had no hesitation in dismissing those whom he considered as unsatisfactory.[2]

Woods proposed to use a pupil-teaching system until

[1] ibid.

[2] R. Fogarty, op. cit., p. 228.

the new system of education was sufficiently established to provide a suitable training establishment. As Woods believed that female teachers were more painstaking in their work and had a higher degree of integrity, it was easier to 'apprentice' them to the schools conducted by the Sisters of St Joseph.

Tonfinance this huge system Woods established a Central Diocesan Fund which subsidized the districts. The fees of the pupils in the district schools were collected by the Local Boards and the teachers were paid by the Boards. Where difficulties occurred, the Boards were subsidized from Central Diocesan Funds. To raise money for the Fund, a special Sunday was set aside as Education Sunday on which there was a special collection. Besides the school fees and the establishment of a Central Fund to finance education, Woods also arranged, through the Local Boards, to conduct "concerts, soirees, lectures and entertainments of divers sorts,"[1] to raise additional income for the schools. This involvement of the community had another purpose for Woods. In this way, the Catholic community became personally involved in education and this policy had "the effect of awakening in them a new interest, enlisting their cooperation and winning their support."[2]

[1] ibid., p. 227.

[2] ibid.

Inspector of Schools

It was all very well for Woods and the Central Council to build an effective system of education on paper in the Council Rooms. It was another to see that the decisions of the Central Council were carried out. There was only one way to bring this about and that was to continually visit the areas and inspect the new schools which were being established.

Woods then began his inspection of schools. When one reads the accounts in the newspapers, it hardly seems possible that one man could have done so much physical work as Woods. For example, at a meeting of the Central Council in September, 1868, he was able to tell the members:

> I have the honour to report since last meeting of the Council (i.e. one month) I have visited the following schools: Kapunda, in attendance 130, on the roll 167; Gawler, 130 attending, on the roll 140; Macclesfield 40; Mount Marker 63; Glen Osmond, 17; Norwood 43; Adelaide - boys 113 on the roll, attending 92; girls 207 on the roll, attending 207; Bowen - girls on the roll 110, in attendance 84; Bowden boys 80 on the roll, 40 attending; Port Adelaide girls 92 in attendance, boys 40, Willunga 40...
> ...I have found the general attendance steadily increasing.[1]

Woods maintained this average number of schools inspected each month throughout the entire period of

[1] Southern Cross, II, 13, Adelaide, Sept., 1868, 199.

his Directorate. At each monthly meeting of the Council he was able to report on the needs of the schools in the districts he had visited during the month and carry the decisions of the Central Council to the schools he would visit in the following month. During this period he was also secretary to the Bishop, which meant attending the Bishop at all functions, writing reports for numerous occasions, Chaplain to the Bishop and attached to the Cathedral for religious duties, writing textbooks for the new schools, forming the new Sisterhood both in religious training and in educational training, guiding the new Institute of Brothers, and editor of the newspaper The Southern Cross. Because of the pressure of his duties, he used to lecture to the Sisters of St Joseph at 6.00 in the morning![1]

It is not surprising to read in the same report to the Council:

> The School Geography of which I formerly spoke has been published and is now on sale at the Catholic Book Depot. It has been readily adopted into our schools...The Grammar I hope to have ready shortly but my present numerous occupations prevent my giving so much attention to it as I could desire.[2]

The new Grammar was finally completed in October 1868 and Woods was able to report to the Council "it is

[1] G. O'Neill, op. cit., p. 139.

[2] Southern Cross, loc. cit.

in the hands of the printer so as to bring it into general use after the Christmas vacation."[1]

The matter of school books was to remain a problem for a long time. In March 1869 the chronic shortage of textbooks was again discussed.[2]

The Annual Education Sermon

One of Father Woods' greatest needs was to keep the general Catholic community informed of the aims and objectives of the Educational Programme. The decision to set aside one Sunday each year for a special collection for funds to finance Catholic education seemed to Woods an excellent opportunity in which to advertise the results of the Council's efforts during the last year. For this reason he suggested to the Council in September 1868 that:

> It would be well if before the annual sermons are preached throughout the diocese, a report should be prepared of what has been done during the last twelve months and printed so as to afford information wherever additional funds are asked.[3]

To obtain uniformity in school policy and to keep a restraining hand on the Local Boards, Woods suggested in September 1868 that a general meeting of Council should

[1] Southern Cross, II, 15, Adelaide, Oct. 1868, 226.

[2] ibid., II, 19, Adelaide, March 1869, 289.

[3] ibid., II, 13, Adelaide, September, 1868, 199.

be held for the year to which all Local Boards would be invited to send at least one member as a delegate to discuss the matters "at present connected with education."[1]

To maintain uniformity of standard and instruction was a difficult matter in the early years and even though the Director General had outlined details of classroom management, timetabling and instruction to be imparted in the schools when he took over office, we read in September 1868 that there were numerous complaints coming in from the schools indicating that more details were required. With the introduction of the new textbooks into the schools the teachers required directions as to how the subjects were required to be taught in each class.[2]

Woods was aware of the close supervision of the schools that was required continuously if the system was to gain respect, and even in 1869, when the results of the Council had far exceeded their greatest hopes, he expressed dissapproval of the fact that there were still some areas in which there were no Local Boards. He warned the Council that this was an important matter:

> because though a school in a particular district might be self-supporting, yet a Local Board served the very useful purpose of making the congregation

[1] ibid.

[2] ibid.

take an interest in the school and bringing someone besides the pastor and the General Director face to face with the school management.[1]

Public Examinations

In 1867 a system of competitive examination was begun in order to stimulate interest among the Catholic parents, community and pupils of the colony. In September, Woods reminded the Council that timely notice needs to be given to the schools so that country schools may not be excluded in the examinations.[2]

Woods argued for a far more extensive scale of prizes in 1868 and suggested that private individuals be solicited to supplement the Council's funds in this matter.

The competitive examinations flourished during the next two years and Father Woods wrote all the papers for the examinations.[3]

It was decided in October 1868 to have a major or "champion" examination of the winners of the first examinations, during 1869. Special prizes were to be arranged

1 Southern Cross, II, 22, Adelaide, 1869, 338.

2 ibid., II, 13, Adelaide, September, 1869, 199.

3 ibid., II, 15, Adelaide, October, 1868, 227.

for this examination.[1]

Sisters of St Joseph

Woods did much to further the work of the Sisters during his period as Director General. The number of schools conducted by the Sisters gradually increased in number. He was able to announce in September 1868 that three more schools had been opened under the Sisters at Willunga, Port Adelaide and Queenstown.[2] In October, there were ten schools conducted by the Sisters,[3] and in March 1869 there were seventeen schools under the care of the Sisters.[4]

In 1867 the Sisters made the first experiment at conducting a school in a remote country district where there was no large Catholic settlement and in an area which did not even have a resident priest. This proved so successful that it demonstrated to the Council that here was a way of providing for the education of Catholic children in rural districts. Because of the success of this early experiment, the conducting of small country

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1 ibid.

2 ibid., II, 13, Adelaide, September, 1868, 199.

3 ibid., II, 15, Adelaide, October, 1868, 225.

4 ibid., II, 9 Adelaide, March, 1869, 289.

A TYPICAL COUNTRY SCHOOL CONDUCTED BY THE SISTERS OF ST JOSEPH TODAY

Reproduced from The Story of Mother Mary McKillop, by Sister M. Peter, p. 17

A SCIENCE LESSON IN A MODERN SCHOOL CONDUCTED BY THE SISTERS OF ST JOSEPH TODAY

Reproduced from The Story of Mother Mary McKillop, by Sister M. Peter, p. 45

schools has remained a feature of the work of the Sisters of St Joseph even to this day![1]

Father Woods continued to stress the high standards of the Sisters' schools on every opportunity. He wrote in the Southern Cross (quoted in O'Neill):

> It is the unanimous testimony of all classes, both Catholic and Protestant that the children attending these schools are better cared for, more orderly, cleanly, punctual and respectful than the children of any other common schools.[2]

In October, 1868, Woods was proud to announce to the Council that:

> ...both schools at Rorke's Peninsula have been closed for some little time and must remain so for a few weeks. The pastor and people both decline to have them reopened now except under the Sisters of St Joseph...[3]

The fact that the Sisters did not receive a salary and in fact were no burden on the Diocese in any way was continually put before the Council by Woods when he stressed the desirability of having Sisters conduct the schools in the Diocese. This was a telling factor in dealing with those members of the clergy who were uninterested in the work of education. Woods reminded

[1] R. Fogarty, op. cit., p. 233.

[2] G. O'Neill, op. cit., p. 147.

[3] Southern Cross, II, 15, Adelaide, October, 1868, 227.

the Council that when the Sisters conducted the schools the "...local pastor was put to no trouble or expense."[1]

As Editor of the Southern Cross he reminded the people of the benefits of the Sisterhood:

> How could any other effort but the earnest, self-sacrificing toil of our school-sisters have produced so much with such small resources? How have they managed to live in places where perhaps, not one in ten has been paying school-fees and none paying half of what they would be required to pay in other schools?[2]

It became obvious early in Woods' period of office as Director General that the Sisters were being imposed on by parents who could well afford to pay school fees. The Bishop was concerned with this imposition but Woods reminded him:

> (that) Their (i.e. the Sisters') object was to have the children taught and they must endure chances of occasional imposition rather than leave the smallest chance of children growing up in ignorance and spiritual destitution.[3]

Woods would not consider any close scrutiny of the parents' means as he believed that children must be educated whether their parents were honest or not.

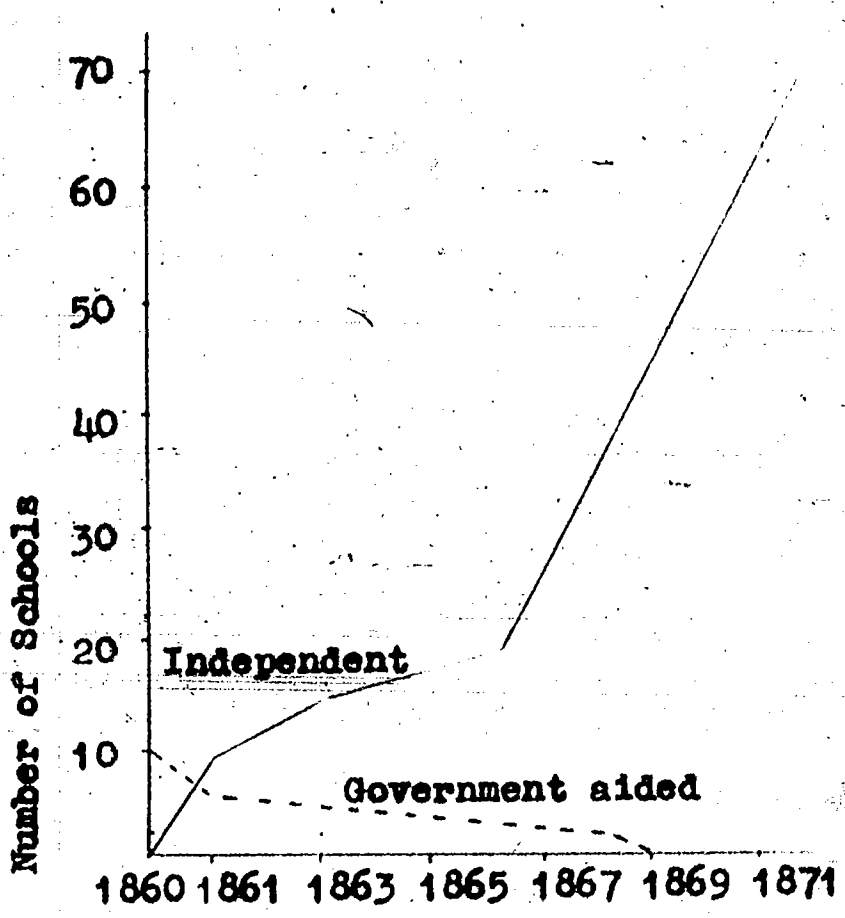
Standards in the Sisters' Schools

It appears to be a fact that the standard of instruc-

[1] ibid.

[2] G. O'Neill, loc. cit.

[3] Southern Cross. II, 15, Adelaide, October, 1868, 226.



Catholic Schools in South Australia, 1861-71

Reproduced from Catholic Education in Australia, Vol. I, by R. Fogarty, p. 239.

tion in the early schools of the Sisters was remarkably high. I think it would be safe to assume that Woods was too shrewd a man to let the quality of instruction slip while the whole question of the continuance of the Sisters' schools hung in the balance. During Woods' time as Director General of Catholic Education in Adelaide, the work of the Sisters was very much on a trial basis. The first schools had to succeed and win support and respect.

Woods' plan for the work of the Sisters of St Joseph was poorly understood, even by the Council itself. In March 1869, Mr Egan of the Council asked the Director (Woods) if it were a matter of his educational policy to place all the schools of the Diocese under religious teachers.[1] Woods defended his policy on two grounds. Firstly on economic grounds - the use of the Sisters was the only feasible way of financing the school system and secondly, on religious grounds - no lay teachers ever gave attention to the children's spiritual welfare as did the Sisters.

The State of Catholic Education in the Colony at the End of the First Two-Year Period

Woods was able to inform the Council with pride at the end of the first two year period of the new system of

[1] Southern Cross, II, 19, Adelaide, March 1869, 289.

Catholic Education in the colony of the following results:

There were now forty four Catholic schools in the Diocese educating a total of 2,733 children. If the number of Catholic children attending Private Catholic schools were added to this number, the total number of Catholic children being educated in South Australia was 3,300.

The total sum expended on the Diocese during this period amounted to £3,353. There were now thirty new schoolrooms and six substantial brick and stone school buildings.

There were now engaged in teaching fifty two Sisters of St Joseph whose seventeen schools educated approximately 1,600 children. Added to these teachers, there were twenty-two lay teachers.[1]

The Decline of Woods' Influence in 1868-70

Woods was in many ways ahead of his colleagues in his educational thinking and his proposals regarding education often had very little support from the clergy or the Catholic people. His ruthless efficiency angered many

[1] These figures are quoted in the June edition of The Southern Cross for 1869. As the paper went out of circulation in 1870, it was impossible to obtain an account of the school situation when Woods completed his Directorate in 1871.

and had it not been for the fortuitous appointment as the Bishop's secretary it is likely that Woods would never have attempted to reorganize the system of Catholic Education. The success of his early efforts infuriated many and the work of his revolutionary new-type religious order of teaching Sisters was unmistakably proving a success.

During the latter years of his Directorate, Woods began to lose favour with the Bishop, the clergy and the community. The Bishop was absent from Australia many times during the years 1866-71,[1] which meant that Woods had to cope alone with the multitudinous problems that beset him, and had to make decisions regarding finance and other matters that would have been best left to the Bishop or another. Woods was never capable of managing money effectively and during these years found himself seriously in debt owing to the too exuberant building of churches and schools. His health was deteriorating rapidly and yet he still kept up the hectic pace at which he lived, doing the work of at least three men. It seems incredible that others could not see that it was impossible for anyone to continue with the amount of work Woods was doing.

[1] G. O'Neill, op. cit., p. 138.

Thorpe[1] says that undoubtedly Woods had for a long time been showing alarming symptoms of what we would call today a nervous breakdown. Thorpe does not hesitate to call Woods neurotic, and Martindale,[2] psychopathic. These are similar to the labels being attached to Woods during these last two years in Adelaide.

It is certainly true that he began to mismanage the affairs of the Sisterhood and caused Mary McKillop to be temporarily excommunicated and that his delusions and tendency to mysticism caused even his friends to doubt his sanity. One is inclined to wonder however how much of Father Woods' troubles emanated from jealousy and distrust by his fellow clerics which meant that during his whole time in Adelaide, he had to shoulder the whole work he had undertaken, virtually alone.

For these and a number of other reasons which do not concern us here, Woods was advised by Bishop Sheil to go for an indefinite holiday in N.S.W. and the work of Father Woods for Catholic Education in South Australia was virtually finished.

[1] O. Thorpe, op. cit., p. 97.

[2] C.C. Martindale, op. cit., p. 417.

Chapter VI

Period of Wandering 1871-75

For the next four years Father Woods was never permanently attached to any Diocese. His work ranged over New South Wales, Queensland and Tasmania. His mission work in New South Wales during 1871 extended to Bathurst where he was received very well by the Bishop, Dr M. Quinn. It was in collaboration with Bishop Quinn that Father Woods was later to establish the second group of teaching Sisters.[1]

The tide of favour had completely turned against Woods in Adelaide at this time, so that he was ordered to observe complete silence on Adelaide affairs by Bishop Sheil.[2] Though he was still officially Director of the Institute of the Sisters of St Joseph, the control of the Order was now virtually in the hands of Father Tappeiner and Father (later Bishop) Reynolds.[3] Father Woods, however, was still active on the Sisters' behalf and while he was in Bathurst, he was arranging for the Sisters to be established in the Dioceses of Bathurst,

[1] G. O'Neill, op. cit., p. 210.

[2] ibid., p. 208.

[3] ibid., p. 221.

Sydney and Maitland. There were five Sisters in the Diocese of Bathurst in 1872.[1]

After the episcopal enquiry by the Holy See into the affairs and general condition of the Diocese of Adelaide, after Bishop Sheil's death in 1872, Woods was deposed from Directorship of the Order and was forbidden to come back to Adelaide.[2] Woods was to suffer a second humiliation at the hands of the Bishops, when, after he had completed the foundation of the second Institute of teaching Sisters in Bathurst, he was virtually expelled from the Diocese in 1886.

The Condition of the Institute of Sisters during this Period

Because, it could be argued, Woods' greatest contribution to Catholic Education in Australia was the foundation of the Institute of the Sisters of St Joseph, thus pioneering a new form of Sisterhood who would come in time to be the model for other groups, Woods' work is inextricably involved with that of the first Sister and co-founder of the Institute, Mary McKillop.

It will be necessary to briefly recount the difficulties under which the Institute was labouring at this

[1] ibid., p. 325.

[2] ibid., p. 228

period, in order to fully understand the second Institute established by Father Woods in Bathurst.

During the latter part of Father Woods' period as Director General of Catholic Education in Adelaide it has been mentioned that he was guilty of mismanagement of the Order. He received postulants too quickly and their training was perforce inadequate, both religious training and teacher-training, because the number of schools waiting for them was increasing daily.

Mary was sensible enough to see the great danger to the Order there would be in ill-prepared nuns and begged Woods to permit the nuns to have a proper Novitiate to ensure their religious suitability and also tried her best to dissuade her Director (Woods) from permitting obviously unsuitable candidates to join the Sisterhood. Though the foundation and formation of the Order was due to the genius of Father Woods, it was the common sense and practical management of Mary McKillop which enabled it to survive.

Mary suffered great anxiety and worry due to the misplaced confidence of Father Woods in two nuns whom

Mary tried desperately to have removed from the Order.[1] Woods, ailing in health of mind and body resisted her pleas and, instead, made them, at one time, Inspectors of the Order's schools![2]

The schools naturally suffered and before long, complaints were being made of the poor standards in the Sisters' schools and unbecoming conduct on the part of some of the Sisters themselves. It was obvious that if something was not done soon there could be a scandal. Mary realised that Father Woods was no longer capable of directing the affairs of the Order, and from this time onwards, we find her shouldering more and more the total management of the Institute which was growing at what was an alarming rate.

The second problem facing the Institute was the problem of central control. Mary believed that through central control in the hands of the elected Mother-General of the Institute was the only chance of maintaining

[1] These were the two notorious Sisters, Isaura and Abra who almost brought about the dissolution of the Order. After their expulsion, and subsequent removal to Sydney, they quite accidentally were instrumental in founding the first maternity Hospital (St Margaret's Hospital in Crown Street) conducted by nuns in Australia. These two erst-while sisters left the hospital in their wills to the Sisters of St Joseph, who have conducted the hospital ever since.

[2] G. O'Neill, op. cit., p. 206.

the aims of the Order intact. Once let the Bishops have control of the Sisters working in their Diocese, and, by altering small sections of the rules here and there, the whole edifice would be reduced to a thousand fragments.

This concept of central government of a religious Order was unheard of in Australia, where the few Orders that had been established in various Dioceses were under the entire control of the Bishop of the Diocese. The Irish suffragan Bishops who filled the Dioceses after Bishop Polding's Benedictine monopoly had collapsed, had no intention of being dictated to in their own Diocese, and by a woman at that. They had firm ideas on the role of a woman and it was certainly a subservient role. To suddenly find that their decisions regarding the Sisters in their Dioceses were being put aside by Mary McKillop roused them to fury. The Sisters underwent a period of persecution hard to believe, which even reached such depths as the throwing of brandy over Mary's head just as she was going into an examination by the Bishops, to prove that she was an inebriate.[1] It is to the everlasting credit of this remarkable woman that she was courageous enough to fight back and retain her firm beliefs in the aims of the Institute, even though it meant that for a short time she was actually excommunicated by

[1] C.C. Martindale, op. cit., p. 425.

Bishop Sheil.

Mary realised that her case would be hopeless unless she had official approval of the rule and the Order from the Holy See and so she set off for Rome where she received approbation of the Rule, including the principle of central government in 1874.

Because of the unfriendly attitude of the Hierarchy in Adelaide and the friendship extended to the Order by Bishop Vaughan of New South Wales, the Mother House of the Order was removed to Sydney where it has remained ever since.

Even with the approval by the Holy See, the problems of the Sisters of St Joseph were far from over but they do not concern us further in these pages. We can now, with this background, pass on to the establishment by Father Woods of the second congregation of Sisters, which he formed in the Bathurst Diocese.

Chapter VII

The Second Institute of the Sisters of St Joseph

Though Father Woods was in full agreement with Mary McKillop on the desirability of having central control of the Institute, he was never convinced as she was, that it was really possible in the Australia of that period. He warned her of her stubbornness and pride which he believed was behind her refusal to obey the rulings of the Bishops. The need of education was great and it appears that Woods believed that central government was a quibble that was standing in the way of advancing the cause of Catholic Education inAustralia.

So it was that when Bishop Quinn of Bathurst invited him to undertake the direction of a group of Sisters in his Diocese with the intention of forming a separate Institute, Woods gladly accepted the charge in 1877.[1]

The Sisters of St Joseph in Bathurst were in a difficult position - torn between loyalty to Mary McKillop and their feeling of duty to the Bishop. Bishop Quinn went to Ireland and brought back a number of postulants for the Order and told the nuns plainly that they either

[1] G. O'Neill, op. cit., p. 285.

obeyed his direction or else they must leave the Diocese. All left except two, and with these two, at the wish of the Bishop, Father Woods began to reorganise the Institute. This was his major work during the next five years even though he was absent from the Diocese most of this time and continued the direction of the Institute by means of letters. He was engaged in mission work during this period and through his travelling all over the state was able to find subjects for the new Institute so that the numbers increased rapidly.

The main difference in the organization of this Institute was that it was directly under the control of the Diocesan Bishop. This was a far more acceptable form to the Bishops, and from the original foundation, other foundations were made into the Dioceses of Goulburn, Maitland, Wellington and Tasmania.[2]

Father Woods wrote the Rule for the Bathurst Institute of Sisters in 1878. As regards government, the authority of the Bishop of the Diocese is set up as supreme and undivided authority under the Holy See.[3]

[1] ibid.

[2] ibid.

[3] ibid., p. 297.

By the addition of one clause insisted upon by the Bishop Quinn:

> the houses shall not be the property of the Sisters but of the Diocese and entirely at the disposal of the Bishop; but the Sisters shall derive their support from their schools or from alms or such regulations as the Bishop shall make form them.[1]

the Bishop gained absolute power over the lives and works of the Sisters in essentials and in details.

The separation of the two groups of teaching Sisters was final in 1877.[2] Bishop Quinn of Bathurst had achieved his aim of being in a position of control over the teaching Sisters in his Diocese, while his brother, Bishop Quinn of Brisbane was to continue his fight with Mother Mary over the same issue for a short while longer, until in a disgruntled mood he ordered them to leave his Diocese.

In 1883 Dr Murray of Maitland thought the time had at last arrived when he could supply his Diocese with teaching Sisters of St Joseph without being bothered by those two troublesome persons, Father Woods and Mother Mary McKillop, and so he requested that some Sisters from Bathurst come to start a group of Sisters of St Joseph in his Diocese. Bishop Quinn of Bathurst had now succeeded in establishing his separated Josephites on a firm footing

[1] ibid., p. 298.

[2] ibid., p. 281.

and he was now in a position to help a neighbouring Diocese with a foundation,[1] and so the second group of teaching Sisters founded by Father Woods spread in New South Wales.

Today there are 270 Sisters belonging to the Maitland (Lochinvar) group and there have been 378 Sisters from the beginning of the Institute. They conduct forty-three schools at thirty-six centres. Of these schools twenty-seven are primary schools, eight are primary and secondary schools with one school which provides schooling to the sixth form. Besides these schools they conduct one school for forms V and VI only.[2]

The number of school pupils educated by the Sisters of St Joseph centred at Maitland represent more than 7,350.[3]

In 1880 a foundation was made from Perthville (Bathurst) in Wanganui, New Zealand. In 1882 another foundation was made from Perthville, this time in Goulburn. In 1887 another group of Sisters went from Perthville to establish a foundation in Westbury in Tasmania.

[1] ibid., p. 313.

[2] Letter received from Sr Marian, Lochinvar, dated 25th February, 1968.

[3] ibid.

These five groups each had their own Mother House and administration. Though their aims and spirit were identical there was little communication between the various branches. They were simply similar but disparate branches.

This remained the position until 1966 when, as a result of the thought of Vatican II in the "Decree on Appropriate Renewal of Religious Life" (paragraph 22)[1] the major superiors of these five branches met and discussed federation. In 1967 after consulting the Sisters in the five branches the major superiors gathered again and decided to form a federation of the five branches. After requesting the Sacred Congregation for Religious, to be formed into a federation, the five Orders were approved as one federation, with a new name, "The Australian-New Zealand Federation of the Sisters of St Joseph."

Today the total numbers of Sisters of St Joseph in the federation amount to 820. They have been commonly known as the 'black' St Joseph Sisters because since 1892 they have worn a black habit while the Mother Mary McKillop group (Mount Street Mother House) have continued to wear brown.

[1] ibid.

Thus, as a result of the foundation of the second group of teaching Sisters by Father Woods, 820 more teachers were added to the Catholic Teaching Service and together are responsible for the education of over 20,000 children.

Educational Aims of the Second Institute

From the beginning, the second institute of Sisters of St Joseph have differed somewhat in their educational aims and educational orientation. When the Sisters first arrived in Lochinvar (Maitland) they were instructed by the Bishop to open a boarding school. This was a significant act whereby the newcomers showed themselves as no longer adhering to the ideas of their founder. Woods had thought that boarding schools were outside the scope of the Institute. In his earliest rule written in 1868 for the 'brown' Sisters of St Joseph he had written:

> Boarders may not be taken except in the rarest and most exceptional cases. They must be children of poor parents who have no other means of educating them...even under these conditions, seeing how much they impede the regular observance of a community, they must not be taken unless under the most urgent reasons...[1]

Even in the new rule written for the Bathurst group, Father Woods' opinions regarding boarding schools remained much the same.

[1] G. O'Neill, op. cit., p. 314 ff.

On the subject of Music much debate was waged. Both Woods and Mary McKillop refused to allow this subject to be taught in their schools because it belonged to the realm of 'polite accomplishments' - the accomplishment of the well-to-do. Music was included in some of the schools of the Bathurst congregation, and, in general, more attention was paid by this group of Sisters to higher, or secondary education.[1]

The first Institute founded by Woods and Mary McKillop would have none of secondary education until it was virtually forced upon them. As late as 1903 Mary McKillop wrote:

> Our schools are only parochial or poor schools; In their own place they should be second to none in Australia, but they have nothing to do with Civil Service or University Examinations. These higher branches we leave to other Orders, and we ought to do so.[2]

Woods as Tool of the Bishops

Woods, though his abilities were sought after, was undoubtedly used in a somewhat unappreciative manner by those whom he had helped. This is particularly evident in his dealings with the Bishops.[3] Hostility to Woods

[1] ibid., pp. 237, 275, 314, 315, 363.

[2] ibid., p. 316.

[3] ibid., p. 269.

began to be evidence at Perthville as early as 1878-9 and after 1883, Bishop Quinn and Father Woods never met again.[1] Almost from the beginning of the foundation at Lochinvar, Bishop Murray "declined to permit Father Woods to pay any personal visits to the convents of his Diocese or to perform in it any spiritual functions whatever."[2] In 1898 Bishop Murray wrote a new rule for the Institute established at Lochinvar. Though Woods' personal charm and brilliance pleased many, his imprudence and impulsiveness angered an even greater number.

[1] ibid., p. 311.

[2] ibid., p. 315.

Chapter VIII

Evaluation of the Work of Father Woods

It is certainly true that few members of the Clergy or Hierarchy really understood the work of Father Woods in Adelaide, or his plans for a new system of the Catholic Education which would eventually spread throughout Australia.

When Woods attended the Provincial Synod of the Church in Australia, in Melbourne, during 1869 as secretary to the Bishop, he tried to get some declaration made on the necessity for religious institutes in teaching and in favour of some of his other educational views; but with little success. The Synod took up the question only in a half-hearted manner for fear of giving offence to the government from whom the denominational schools were at that time receiving a small amount of help.[1] The appeal by Woods that they reject the money was received with a certain amount of coldness.

However, sceptical as the authorities were at first, the plan which Woods had evolved for the colony of South Australia, came to be accepted within a decade or so as

[1] G. O'Neill, op. cit., p. 192.

practically the only one capable of meeting the Church's needs.[1] The Diocese of South Australia had provided - first of all through the work of Bishop Geoghegan, the possibility of a system of Diocesan Catholic schools entirely independent of the State, and through the organization of the system by Woods, the indisputable fact that such a system could be maintained.

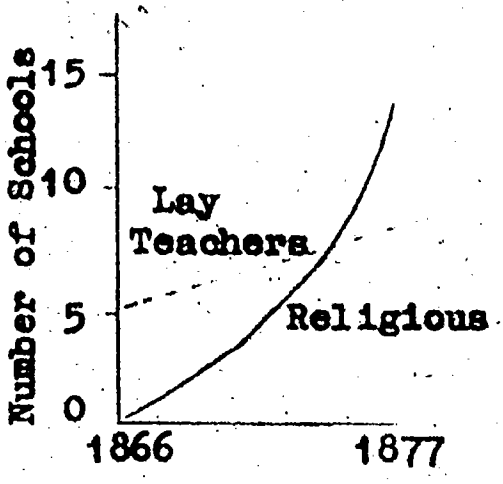
Other colonies began to be interested in the development of Catholic Education in South Australia. As Fogarty points out, by the end of the sixties, the Melbourne Advocate was observing, that, in South Australia, Catholic Education had:

> been advanced to a position of remarkable comprehensivenss and influence. In the strict sense of the term, Catholic Education is already extended widely through the colony and judging from the nature of the organization through which so much had been accomplished...it seems very likely indeed, that the Catholic body in South Australia will become remarkable for having in operation among them a system of education nearly approaching one of purely ecclesiastical organization than obtains in any other community to which we could point.[2]

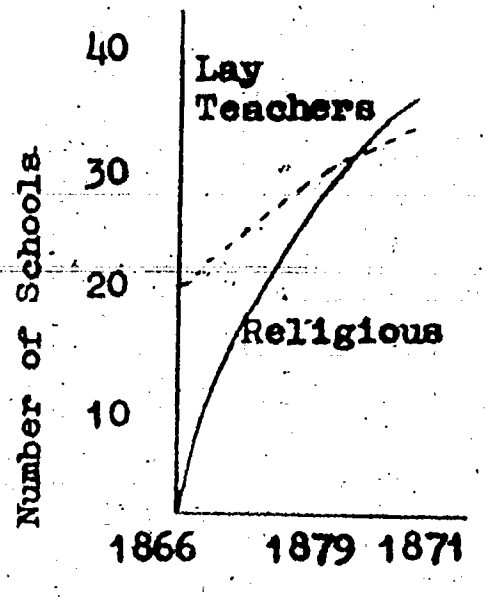
It is clear that Woods' scheme was coming to be thought of as the answer to the Church's dilemma in education. Austin attributes the success of the particular form of Catholic Education that took shape in South

[1] R. Fogarty, op. cit., p. 476.

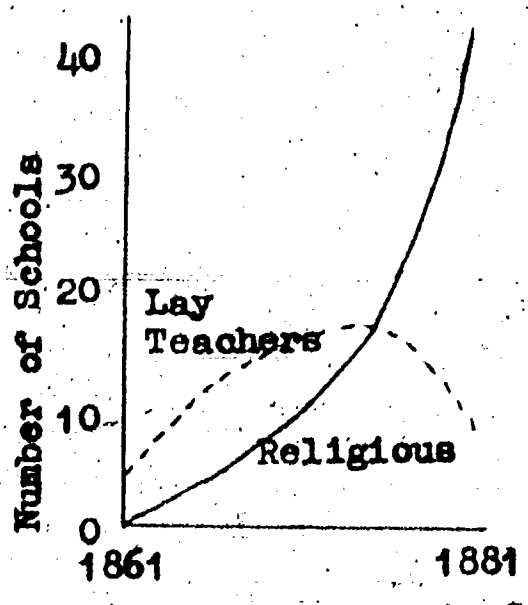
[2] ibid., p. 225.



Staffing trends in Catholic schools, Diocese of Bathurst, New South Wales.



Staffing trends in Catholic Schools, South Australia



Staffing trends in Catholic Schools, Queensland

Reproduced from Catholic Education in Australia, Vol I by R. Fogarty, p. 243.

Australia to Father Woods, and says that in general, his methods gave "a vigorous lead to the other colonies."[1]

By 1869 the new scheme had succeeded so well that two thirds of the educational needs of Catholic children were being met in South Australia.[2] By the seventies, the idea had caught on in the other colonies. Bishop Quinn of Bathurst began to copy the methods of Woods in his Diocese with conspicuous success. Other states followed. The Bishops now had practical proof that an independent system of Catholic schools was possible.[3]

Bishop Quinn of Bathurst had within the first fourteen years of his episcopate established thirty three independent Catholic schools. In Maitland, by 1879, Bishop Murray had made fifty-three per cent of the Catholic schools in his Diocese independent of the State.[4]

The Use of Religious in the Schools

The most startling feature of the history of Catholic Education during the post-Woods era was the rapid replacement of lay teachers by Religious in Catholic schools

[1] A.G. Austin, op. cit., p. 201.

[2] R. Fogarty, op. cit., p. 234.

[3] G. Saunders, op. cit., p. 226.

[4] R. Fogarty, op. cit., pp. 234-239.

throughout the colonies of Australia.

When Bishop Sheil wrote to Father Woods from Ireland in 1868 and said:

> With delight I read and re-read your last report of glorious progress. Its prominent feature is the increase and development of the Sisters of St Joseph. I do assure you that the Sisterhood is fast making monastic history in South Australia,[1]

he might well have included the whole of Australia and not just the one colony. The work of the Sisterhood more than any other factor, I believe, convinced the Catholic Hierarchy that the Sheil-Woods scheme was feasible. As Saunders points out, "the Sisters of St Joseph provided an inexpensive means of staffing the schools, making it easier to contemplate the loss of government aid."[2]

Other people before Woods had conceived the idea of using Religious in the Catholic schools. However the nuns who were engaged in the work of education in Australia prior to Woods' establishment of the Institute of St Joseph, were almost without exception conducting schools for the middle and upper classes. Occasionally an Order might be prevailed upon to open a small parochial school for the poor but the main energies of the Order would be directed towards the education of the higher social classes.

[1] G. O'Neill, op. cit., p. 193.

[2] G. Saunders, op. cit., p. 226.

It seemed to be a part of Catholic thinking that these were the classes who needed the benefits of religious teachers.

To Woods, then, goes the credit of conceiving a new type of apostolate for teaching Sisters. The work of the Sisters under Mother Mary showed that it was unnecessary for nuns to be housed in large convents but could exist in small outback cottages, without damage to their religious life. Another important factor which they proved was that suitable candidates for the Religious Sisterhood could be found among the lower classes, or the poorer classes. It was not necessary to belong to the upper class to be a good religious. The fact that at Mary McKillop's death her religious numbered over 1,000 revealed that there were plenty of applicants available for a teaching congregation.

Bishop Quinn had fourteen schools under religious teachers in 1877 and in Queensland by 1881 only eight of the Catholic schools were conducted by lay teachers while the remaining forty-four were in the hands of religious teachers.[1]

The use of religious solved two problems: firstly they were cheap, and secondly, they solved the problem of how the denominational schools were to cope with the

[1] R. Fogarty, op. cit., p. 244.

depletion of the ranks of their lay teachers once the State schools began ot offer better conditions and salary.[1]

The idea of using religious teachers in the schools began to win popularity throughout the States. Bishop Murray of Maitland said of the Joint Pastoral of 1879: "...(It has) liberated their schools from the old denominational system (and had) secured for them freedom to be made proper instruments of Catholic Education.[2] He then went ahead with his own plans for the new Institute of Sisters of St Joseph.[3]

We find that by the time of the three Plenary Councils 1885-1905, the concept of having all teachers in Catholic schools belonging to religious Orders was accepted throughout the continent and the sole problem remaining being that of finding more religious to take on the work of teaching. Europe was searched for new religious communities and the Orders already existing in Australia were "induced to interest themselves in parochial schools."[4]

[1] ibid.

[2] R. Fogarty, op. cit., p. 253.

[3] See Chapter VII.

[4] R. Fogarty, op. cit., p. 476.

As we know the religious were found and so Cunningham could write of Catholic Education in 1938:

> Before 1870 nearly all the teachers in Catholic schools were lay men and women...(nlw) the whole educational system of the Catholic Church in Australia is in the hands of various religious institutes.[1]

In 1939, 9,411 religious teachers were educating 196,773 Catholic children.[2]

In South Australia other Ordersof religious followed the lead of the Sisters of St Joseph. In 1924, the Teaching Orders represented in South Australia were the Christian Brothers, Marist Brothers, Dominican Sisters, Sisters of Mercy, Sisters of the Good Samaritan, Loreto Nuns as well as the Josephite Sisters.[3]

In 1963, in the whole of Australia, there were 13,689 religious Sisters and 2,065 Brothers, the majority of whom were engaged in the works of education. They were responsible for the education of 455,018 children in 1,564 primary and secondary schools. In New Zealand which was largely staffed from Australian religious Orders,

1 K.S. Cunningham et al., Review of Education in Australia 1938, Melbourne: Melbourne University Press, 1939, 100.

2 ibid., p. 101.

3 P.C. Cole et al., Education in Australia, ed. G.S. Browne, London: MacMillan & Co., 1927, 185.

there were 2,521 religious Sisters and 340 Brothers.[1]

Woods' method of involving the local community in the work of the local Catholic schools has remained a feature of Catholic Education. Financing Catholic schools has ever been a burden to Catholic parents in Australia and the many fund-raising activities engaged in by parents are reminiscent of those used by Woods in Adelaide in 1867.

Father Woods' special thesis was that Catholics should do without State Aid under any conditions. He argued that State Aid invariably militated against full and proper Catholic training of the children.[2] This attitude has, in the main, guided Catholic educational thinking for nearly a century.

Woods died in 1889, as misunderstood as he had lived. For many months prior to his death he had been under the censure of the Archbishop and had been forbidden to exercise his priestly duties.

[1] The Official Year Book of the Catholic Church in Australia, New Zealand and Oceania, Sydney: Dwyer, 1964-65, p. 381. (The figures quoted are for 1963. I could not obtain any later statistics.

[2] W. Ryan, "The Story of Catholic Education in South Australia," in Catholic Education Congress, Melbourne: Advocate, 1937, 97.

I believe it is true to say that Father Julian Tenison Woods' work for Catholic education was largely instrumental in determining the <u>form</u> in which it has developed in Australia.

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