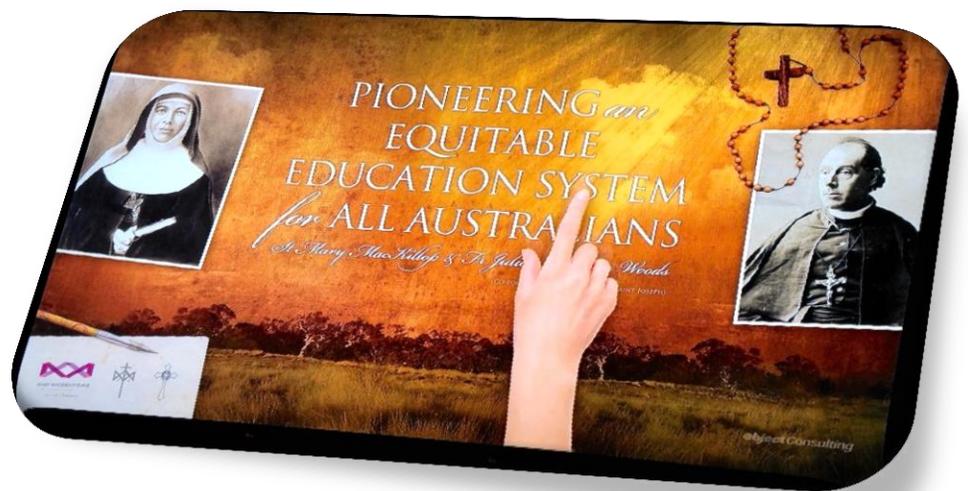# 'Pioneering an Equitable Education System for all Australians'

St Mary MacKillop & Fr Julian Tenison Woods

Teacher Notes

Stages 3, 4 & 5

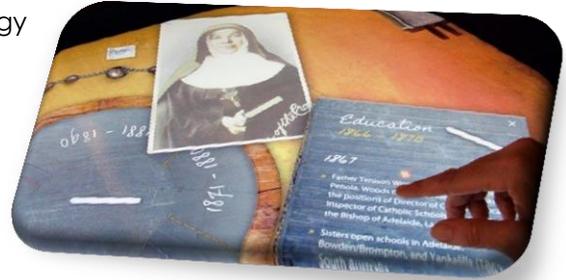*'Experience an inspirational journey brought to life by technology and innovation'*

Mary MacKillop Place Museum, North Sydney

'Pioneering an Equitable Education System for all Australians'
St Mary MacKillop & Fr Julian Tenison Woods

The touch table comprises of interactive surface technology and is part the Museum's permanent display in Gallery 2.

It is designed to engage and enhance the visitor experience using multimedia content. It is a valuable teaching/learning tool for teachers and students. The versatility of the technology through its dynamic and interactive capabilities engages visitors in a deeper conversation with the exhibition theme.

The device is so easy to use and enjoy! The Museum is dedicated to delivering an educational experience for students that supports current learning outcomes. Visitors with an interest in history and heritage will also be able to access rich material relating to colonial communities in Australia that are linked to the foundation of schools operated by the Sisters of St Joseph.

What can the touch table do?

The touch table is the most responsive interactive surface that delivers a rich visual experience. The surface device is connected to a wall mounted screen and Microsoft Surface Tablet applications. The uses are endless for exploring and creating your personal museum experience.

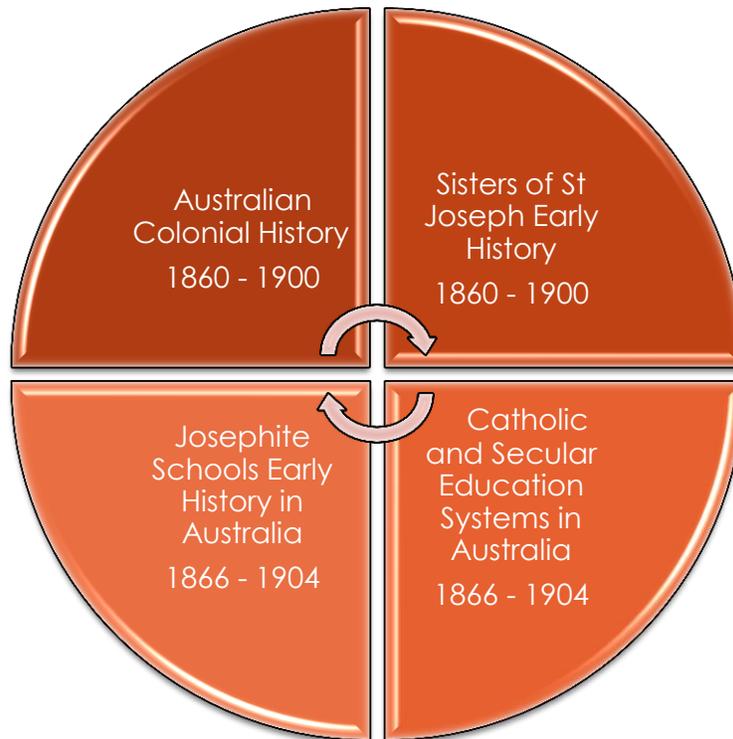Access video clips, images and content with teacher directed controls

Explore possibilities for enhanced teaching and learning using multimedia displays that support Key Learning Areas in the curriculum

Navigate timelines and a map of Australia to locate information and images on various communities

Enjoy the Penola School Dig!

The content overview

Australian Colonial History 1860 - 1900

Sisters of St Joseph Early History 1860 - 1900

Josephite Schools Early History in Australia 1866 - 1904

Catholic and Secular Education Systems in Australia 1866 - 1904

The curriculum links

The touch table device content supports outcomes based classroom learning. Outcomes from the Australian history curriculum have been linked to the content from Stage 3, Stage 4 and Stage 5.

Australian History Curriculum

Stage 3 - The Australian Colonies

Outcomes
- Describes and explains the significance of people, groups, places and events to the development of Australia HT3-1
- Describes and explains different experiences of people living in Australia over time HT3-2
- Applies a variety of skills of historical inquiry and communication HT3-5

Key enquiry questions
- What do we know about the lives of people in Australia's colonial past and how do we know?
- How did an Australian colony develop over time and why?
- How did colonial settlement change the environment?
- What were the significant events and who were the significant people that shaped Australian colonies?

Content

The nature of convict or colonial presence, including the factors that influenced patterns of development, aspects of the daily life of inhabitants and how the environment changed ACHHK094

- Investigate the everyday life of a variety of men and women post 1800 colonial settlements using a range of sources and explain their different experiences

The role that a significant individual or group played in shaping a colony ACHHK097
- Use a range of sources to investigate the role of a particular man, woman or group and the contributions each made to the shaping of the colony

Stage 3 – Australia as a Nation

Outcomes
- Identifies change and continuity and describes the causes and effects of change on Australian society HT3-3
- Describes and explains the struggles for rights and freedoms in Australia, including Aboriginal and Torres Strait Islander peoples HT3-4
- Applies a variety of skills of historical inquiry and communication HT3-5

Key inquiry questions
- Why and how did Australia become a nation?
- How did Australian society change throughout the twentieth century?
- What contribution have significant individuals and groups made to the development of Australian society?

Content

Key figures and event that led to Australia's Federation ACHHK113
- Sequence key figures and events and explain their significance in the development of Australian democracy, eg Sir Henry Parkes

The contribution of individuals and groups to the development of Australian society, for example in areas such as the economy, education, sciences, the arts, sport ACHHK116

Stage 4 – Depth Study 6: Expanding Contacts

Outcomes
- Describes major periods of historical time and sequences events, people and societies from the past HT4-2
- Describes and assesses the motives and actions of past individuals and groups in the context of past societies HT4-3
- Describes and explains the causes and effects of events and developments of past societies over time HT4-4
- Uses evidence from sources to support historical narratives and explanations HT4-6
- Identifies and describes different contexts, perspectives and interpretations of the past HT4-7
- Selects and uses appropriate oral, written, visual and digital forms to communicate about the past HT4-10

Stage 5 – Depth Study 1: Making a Better World

Outcomes
- Explains and assesses the historical forces and factors that shaped the modern world and Australia HT5-1
- Sequences and explains the significant patterns of continuity and change in the development of the modern world and Australia HT5-2
- Explains and analyses the causes and effects of events and developments in the modern world and Australia HT5-4
- Uses relevant evidence and sources to support historical narratives, explanations and analyses of the modern world and Australia HT5-6
- Applies a range of relevant historical terms and concepts when communicating an understanding of the past HT5-9
- Selects and uses appropriate oral, written, visual and digital forms to communicate effectively about the past for different audiences HT5-10

The experience

The touch table device consists of three 'experiences' where students travel through time and experience Australian and Josephite history from 1860 to 1900, discover and learn about the history of Josephite schools in Australia 1868 to 1904 and enjoy the Penola Dig Game.

Travel through time and experience Australian & Josephite early history 1860 – 1900

Stage 3 Activities

Pre-Visit

- Students are asked to research Mary MacKillop's story on the www.marymackillop.org.au website under the 'Mary's Story' tab. 'Mary's Story' is told in five themes: Beginnings, Growth, Challenges, Influences and Canonisation. Create a time line of significant dates from Mary's birth in 1842 to her Canonisation in 2010.
- View 'Shaping a Nation: St Mary MacKillop' and 'MacKillop Blossoms in Adelaide' on YouTube. Why is Mary MacKillop a 'significant' Australian? Discuss
- With a partner, students research how and why Mary MacKillop and Fr Julian Tenison Woods responded to the words, *'Never see a need without doing something about it.'* Students write in their own words what this saying means then indicate how Mary and Julian lived out these words.
- Read the 'The Black Dress' by Pamela Freeman. This is a fictionalised biography that presents the early life of Mary MacKillop in Colonial Australia. Download the Teacher Notes from the Walker Books website for more ideas: http://www.walkerbooks.com.au/statics/dyn/1340339967997/The-Black-Dress-Teachers-Notes.pdf
- Explore the Mary MacKillop Penola Centre website at www.mackilloppenola.org.au. Here students can learn more about the history of St Joseph's School under the 'Schoolhouse' tab.
- Discuss what it would have been like to go to school in Colonial Australia. What were the challenges during these times? What are the similarities and differences with education then and now? Complete the Colonial School Days worksheet and the Education Then & Now worksheet.

The Visit

- Explore the touchtable device, travel through time and experience Australian and Josephite early history from 1860 to 1900.
- Learn about The Sisters of St Joseph 'Membership of the Institute' – see how the Order grew from 1860 to 1900.
- Explore the virtual slate boards and learn more about the Josephite story from 1860 to 1900. Discover what was happening during each decade as the Order grew. See how the Sisters responded to the needs of communities. Learn more about events in the emerging Catholic Church and Colonial Australia.

Post-Visit

- Students discuss what they have learned about the early Josephite story during the Museum visit. In small groups chose a scribe and a speaker, then brainstorm responses to the above question. Scribe records responses and speaker shares with class.
- How did Mary MacKillop, Fr Julian and the Sisters respond to the needs of the communities? Using their knowledge, understanding and experience, students share their thoughts by completing the Responding to the Need worksheet.

- Research the Josephite ministries. Go to www.sosj.org.au and click on the 'Our Partners' tab. Choose one the ministries and describe how this special work is carrying on the legacy of Mary MacKillop and Fr Julian Tenison Woods.

Stage 4 & 5 Activities

Pre-Visit

- View 'Shaping a Nation: St Mary MacKillop' and 'MacKillop Blossoms in Adelaide' on YouTube. Why is Mary MacKillop a 'significant' Australian? Discuss
- Students are asked to research Mary MacKillop's story on the www.marymackillop.org.au website under the 'Mary's Story' tab. 'Mary's Story' is told in five themes: Beginnings, Growth, Challenges, Influences and Canonisation. Why do you think the Order grew so quickly? What were the challenges? How has Mary influenced our lives?
- Explore the Mary MacKillop Penola Centre website at www.mackilloppenola.org.au. Here students can learn more about the history of St Joseph's School under the 'Schoolhouse' tab.
- The early Josephite story happened during colonial times and as Australia was moving towards Federation. See the 'Moving towards Federation' reference in this booklet to see how Australia changed from 1836 to 1911.

The Visit

- Explore the touchtable device, travel through time and experience Australian and Josephite early history from 1860 to 1900.
- Learn about The Sisters of St Joseph 'Membership of the Institute' – see how the Order grew from 1860 to 1900.
- Explore the virtual slate boards and learn more about the Josephite story from 1860 to 1900. Discover what was happening during each decade as the Order grew. See how the Sisters responded to the needs of communities. Learn more about events in the emerging Catholic Church and Colonial Australia.

Post-Visit

- Students discuss what they have learned about the early Josephite story during the Museum visit. In small groups chose a scribe and a speaker, then brainstorm responses to the above question. Scribe records responses and speaker shares with class.
- The following questions are more specific to Mary and Fr Julian's vision for developing an education system. Ask students to read the 'Background reading' in this booklet about the Catholic Philosophy of Education in Colonial Australia, Philosophy of Education as set out in the Josephite Rules by Father Julian Tenison Woods, Mary MacKillop's Ideas on Education, The Sisters of St Joseph Educational System, Curriculum, Monitors and Consistency.
- Using their knowledge, understanding and experience, students respond to the following questions: Why was there a need for Mary and Fr Julian to develop and education system for Josephite schools? What are the similarities and differences from the Josephite education system and the Catholic education system as we know it today?

Discover and learn about the history of Josephite schools in Australia 1868 – 1904

Stage 3 Activities

Pre-Visit
- Explore the Josephite story on the Sisters of St Joseph website: www.sosj.org.au. Here students will have the opportunity to learn more about the early years of growth in the Order. Go to 'About the Sisters' tab and select 'History'.
- Students share with a partner what they have discovered.
- Using the Mapping the Josephite Story in Australia worksheet, students then map the locations that are mentioned on the 'History' page of www.sosj.org.au.
- View 'Australia's Federation – Behind the News' on YouTube

The Visit
- Explore the touchtable device, travel through time and experience Australian and Josephite early history from 1860 to 1900. Investigate the map locations on the device. Learn more about what it was like to live in the communities where the Sisters worked.

Post-Visit
- Ask students to choose an Australian town or city suburb where the Sisters of St Joseph have lived and worked in schools from 1868 – 1904. Research the chosen school – when did the Sisters found the school? How long were they present? What was the local community like? How do you think the Sisters responded to the needs of the community? Research may be presented in a PowerPoint Presentation or other digital format.
- Using this research and touch table experience with reading the various character-based letters, students imagine they are part of their chosen community and living in that era. Write a letter to a friend who lives elsewhere and describe what life is like attending the St Joseph's School, being taught by the Sisters of St Joseph and living in the local community.

Stage 4 & 5 Activities

Pre-Visit
- Explore the Josephite story on the Sisters of St Joseph website: www.sosj.org.au. Here students will have the opportunity to learn more about the early years of growth in the Order. Go to 'About the Sisters' tab and select 'History'.
- Using the Mapping the Josephite Story in Australia worksheet, students then map the locations that are mentioned on the 'History' page of www.sosj.org.au.
- View 'Australia's Federation – Behind the News' on YouTube
- Students read the 'Background reading' in this booklet about Colonial Australia, Moving Towards Federation, The new blueprint for a colony, What this meant for religion, A brief shift in Colonial policy, Bishop Francis Murphy, Why were there no convents?, Bishop Patrick Bonaventure Geoghegan, 1860 Pastoral Letter, Bishop Lawrence Bonaventure Sheil, Three different views of education existing in South Australia in 1850s, Genesis of an idea and Mary MacKillop and Federation. Discuss the following questions: What do you think were the

challenges for people living in Colonial Australia? How were the colonies changing as Australia was moving towards Federation? How do you think these changes were affecting the Church? What challenges do you think Mary MacKillop and Fr Julian Tenison Woods had with the development of the Catholic education system?

The Visit

- Explore the touchtable device, travel through time and experience Australian and Josephite early history from 1860 to 1900. Investigate the map locations on the device. Learn more about what it was like to live in the communities where the Sisters worked.

Post-Visit

- Ask students to choose an Australian town or city suburb where the Sisters of St Joseph have lived and worked in schools from 1868 – 1904. Research the chosen school – when did the Sisters found the school? How long were they present? What was the local community like? How do you think the Sisters responded to the needs of the community? Research may be presented in a PowerPoint Presentation or other digital format.
- View and discuss the maps of moving towards Federation in the 'Background reading'.
- Using knowledge gained from the pre-visit activities and the museum visit, students re-visit the pre-visit questions - *What do you think were the challenges for people living in Colonial Australia? How were the colonies changing as Australia was moving towards Federation? How do you think these changes were affecting the Church? What challenges do you think Mary MacKillop and Fr Julian Tenison Woods had with the development of the Catholic education system?* Is there anything else you have learned from your museum experience in context of the above questions?
- What message was Mary MacKillop conveying in the following words, *'In our unity…lies our strength.'* (18.10.1874). How do Mary's words tell us about Australia moving towards Federation?
- Research a town where the Sisters of St Joseph have lived and worked in colonial times. What were the struggles at the time for that community? How do you think this affected the people and the Sisters of St Joseph?
- What was the political climate as Australia was moving toward Federation? What did this mean for secular and denominational schools? Read the 'Public Instruction Act' passed by Henry Parkes in 1880: http://www.governmentschools.det.nsw.edu.au/story/instruction_act.shtm. How did this affect the establishment of the Catholic education system in Australia?

- Read The contribution of Christianity in the provision of education in Australia prior to 1945 article from www.cofhslism.catholic.edu.au in the 'Background reading'.
- Research the Josephite ministries. Go to www.sosj.org.au and click on the 'Our Partners' tab. Choose one the ministries and describe how this special work is carrying on the legacy of Mary MacKillop and Fr Julian Tenison Woods.

Play the Penola School Dig Game and collect your merit ribbons

Stage 3 Activities

Pre-Visit
- Students explore the Mary MacKillop website www.marymackillop.org.au
- Discuss the beginnings of the Stable Schoolhouse in Penola in 1866 with the class. Consider the reasons why Mary and Julian started the school.
- During 2011/12, Flinders University (Adelaide) archaeologists explored the site where Mary MacKillop and Fr Julian Tenison Woods started the first Josephite school in 1866.
- View the Youtube clip 'Penola Dig' that describes the project.
- Imagine you are an archeologist. Your job is to discover the historic Stable School site in Penola. What type of objects or artefacts do you think you will unearth?

The Visit
- On the touch table device, students play the Penola Dig Game in small groups
- Students view a Certificate of Achievement in the gallery which is part of the Museum Collection that belonged to a student who attended St Joseph's School in Mount Street that Mary MacKillop built in 1900. Other items in the showcase are an old school tie and a hat ribbon.

Post-Visit
- Students complete the Penola School Dig worksheet and consider the following questions;
- List the artifacts did the archeologists unearth?
- What do these artifacts tell us about life at St Joseph's Stable School in the 1860s?
- What type of tools do you think the archaeologists used at the Penola Dig site?
- Why is the work of archeologists so important?

Background reading

The following background reading will assist teachers with preparing students for the experience.

Catholic Philosophy of Education in Colonial Australia

Throughout the nineteenth century the Bishops of the Australian Colonies debated the issue of education. The Colonies were different both in the wealth and in the make-up of their populations, as well as in the support shown to the Churches by the Colonial governments.

A strictly Catholic school was to integrate religious education, prayerful devotion and character formation into a sound English education which would be not inferior to any given in the national schools of the Colonies.

The reality of the South Australian Colony was that the government did not support denominational schools, the population was largely poor, and the Catholic population was especially poor as it was made up of largely Irish labourers and their families.

Philosophy of Education as set out in the Josephite Rules by Father Julian Tenison Woods

The aims of a Catholic school as spelt out in the Rules of the Institute of St Joseph of the Sacred Heart, 1867, were:

- To impress upon the children religious maxims and rules of conduct
- To eradicate their faults
- To form their characters
- To prepare them for the reception of the Sacraments of the Church
- To make the children learn, and see that they have understood what they have learnt.
- To leave nothing untried as a matter of justice to the parents to [ensure] that the children might progress in worldly learning

Father Julian Woods insisted that the Sisters were bound, as a duty they owed to God and their neighbours, to work towards the achievement of these aims. He urged them to remember that the Church could succeed in keeping its hold against the wicked, secular instruction of the world only by offering a superior education (Ref Woods, *Rules*, pp.13-14).

Mary MacKillop's Ideas on Education

Mary's concept of Catholic education was truly formational, based on the Gospel values, and was not just the transfer of information, knowledge, and skills of literacy and numeracy, proscribed by the curriculum. Reverence and reciprocal personal respect were essential to her idea of a strictly Catholic school, and included such aspects as self-discipline and devotion regarding hymns and prayers, and attitudes towards regularity, tidiness and attentiveness.

Mary's concept of teaching and creating a learning environment is clear in the *Directives* she wrote for the Sisters outlining the daily management and organisation of the school and the classroom.

(Kath Burford RSJ 2002, MacKillop, *Timetable Explained*, 1866, *The Necessity of the Institute for Australia,* 1873 and *History of the Institute*, 1900)

The Sisters of St Joseph Educational System

Consistency of delivery was very important to the Founders' view of an education system for the Sisters of St Joseph. The same curriculum was to be taught in all Josephite schools. Consistency of training and curriculum made this method of education so successful and transferable.

All that changed for the Sisters were the surroundings and resources at each new school. Mary's *Directory, or Order of Discipline for the Sisters of Saint Joseph of the Sacred Heart*, was first published in 1870. It gives a clear outline for the Sisters on the method of school management and lessons to be taught, and lists the resources needed.

In the disagreements with some bishops and priests, Father Woods and Mary MacKillop worked hard to maintain the consistency of message. Central Government of the Institute was the mechanism which maintained this consistency.

The Founders were aiming to provide a good basic educational base for a population of children that would otherwise have no access to any education. In most cases the parents' educational level were extremely limited. By setting the aims of the their teaching to good literacy skills, basic mathematics as well as self-discipline and respect for others they were giving the children the opportunity to find good jobs and to have choices in their future lives. Their teaching also gave the children a good grounding in the practice of the Catholic religion.

The curriculum and method of teaching was also created in such a way that the training of the Sisters to teach could be achieved by working with a trained Sister at any of the schools and transferred to a new school. The training of the teachers was very much through practical example and practice.

Curriculum

As central government was very important for the establishment of the Institute of the Sisters of St Joseph, so was the consistency of the curriculum for the achievement of the aims of the Sisters. Trained in what was needed to fulfil the education and religious needs of the poor Catholic population, all the Sisters were able to spread a consistent message across great distances.

Because the curriculum was simple and universal, training the Sisters was easier, and maintaining standards in all Josephite schools achievable, even in the most difficult and remote areas.
The Syllabus and Timetable used by the Sisters as it is set out in the *Directory or Order of Discipline* published in 1870 from the original set out by Mary for Father Woods.
See Timetable Worksheet 2

Monitors

With the system of Monitors, responsibility was assigned to students who showed obedience and leadership. This, as with the Merit awards, ensured that capable students were given the opportunity to work for their fellow students and learn important lessons about community and selflessness.

> *….The Monitors should be selected from the most advanced, orderly and punctual of the children; and be taught to regard their office as one of great trust and honour. When appointed 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. They should be in attendance half an hour before School opens, have the slates ruled and set for the children, see that they take their places in order, then take their hats and caps to the places prepared for them, and give them out again when the children leave school for recreation. They have to keep order in their different classes – especially sending them up to the Teachers. They should also have charge of the basket containing the little children's work, thimbles, and needles, and should delight in having all in perfect order. The Monitors, where two are required, should be one for every twenty children. They ought not be changed oftener than once a quarter.*

MacKillop, M, *Directory or Order of Discipline for the Sisters of Saint Joseph of the Sacred Heart*, Adelaide, 1870, p. 81

Merit ribbons as rewards to good behaviour, concentration etc.

One of the aims of Mary's education scheme was to endeavour to create a whole person, with self-discipline, confidence and a love of the Catholic Church. Rewarding the children for their

accomplishments and strengthening their confidence highlighted the fact that their education involved much more than reading and writing.

> *....The Best Child for the week in each class shall wear a distinguishing ribbon, medal, or rosette. One ribbon for the whole school for obedience, tidiness, Catechism, merit, and singing. These ribbons shall be of different colors (sic), or of different widths so as to distinguish them. The highest number of marks in every case shall entitle the child to wear this badge.*

MacKillop, M, *Directory or Order of Discipline for the Sisters of Saint Joseph of the Sacred Heart*, Adelaide, 1870, p. 83.

Consistency

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The Founders were aiming to provide a good basic educational base for a population of children that would otherwise have no access to any education. In most cases the parents' educational level were extremely limited. By setting the aims of the their teaching to good literacy skills, basic mathematics as well as self-discipline and respect for others they were giving the children the opportunity to find good jobs and to have choices in their future lives. Their teaching also gave the children a good grounding in the practice of the Catholic religion.

The curriculum and method of teaching was also created in such a way that the training of the Sisters to teach could be achieved by working with a trained teacher at any of the schools and transferred to a new school. The training of the teachers was very much through practical example and practice.

Colonial Australia

Mary MacKillop and Julian Tenison Woods' story is told within the context of Colonial Australia. This was a time of great change socially, politically and for the Catholic Church as Australia moved towards Federation.

In 1851, Victoria is proclaimed a separate colony. Gold is discovered, attracting almost half a million immigrants in a decade. Accommodation shortages force people to live in tents at 'Canvastown', on the south bank of the Yarra River. German immigrants establish villages outside Melbourne.

In 1852, the British government announces the abolition of convict transportation to the eastern colonies. In 1954, the Eureaka Stockade uprising in Ballarat results in the abolition of the detested miners' licences. A ten pound poll tax on Chinese immigrants is introduced in 1855 – the first anti-Chinese legislation. The largest numbers of immigrants come from England, Ireland, Scotland, Wales, America, China and Germany.

Most arrivals are unassisted immigrants from Britain, selected and dispatched by the Colonial Land and Immigration Commissioners.

Moving towards Federation

1829 - Western Australia was defined following white settlement in 1829. The boundary of New South Wales had been shifted west to 129 degrees east.

1836 - The 'Province' of South Australia was defined. When was the first white settlement in South Australia?

1851 - The colony of Victoria (named after whom?) came into formal existence. The first white settlers set up a whaling station at Portland.

1859 - Queensland, the last colony to be created, came into existence. Oxley explored Moreton Bay and named the Brisbane River in 1823. When was the first permanent white settlement? Queensland gained its current borders in 1862. Note what has happened to New South Wales.

1863 - The administration of the Northern Territory was transferred to South Australia.

1911 - The Australian Capital Territory was established and the Commonwealth Government took responsibility for this new territory and took over responsibility for the Northern Territory from South Australia. The Australian Capital Territory was established as a site for the capital of Australia. It is between Sydney and Melbourne. Why do you think that happened?

The colonies were initially governed by Britain, but they were progressively granted self-government. In this case, self-government means that a group of people were elected to a parliament which had the power to decide about matters of local concern.

Self-government of Australian colonies (WA 1890; SA 1857; Vic, NSW and Tas 1856; Qld 1859)

Ref: curriculum.edu.au

Beginnings of the colony of South Australia

The formation of the colony of South Australia was quite different from the beginnings of the other colonies in what was to become Australia. The structure of the colony of south Australia was planned before the first act of creation by the British government – no convicts to be among the population, only landholders and free laborers of good character allowed to emigrate, and they were to be healthy and under thirty years of age.

A new blueprint for a colony

Ideas formed by Edward Gibbon Wakefield (1796-1862) and picked up by Robert Gouger (1802-1846) were used to form the South Australian Association, which then encouraged the government to pass the South Australian Colonisation Act 1834.

Robert Gouger wrote in 1836,

> *'We appeal to the Dissenters, … because those of their body who may settle in this new colony will have the full enjoyment of the civil and religious liberty … since no one sect or denomination will be put in possession of any exclusive advantage; all classes of Christian being placed in an equality.'*

What this meant for religion

Commercial enterprise along with the ideal of voluntary contribution to the churches (as opposed to state funded) was at the heart of the foundation of the colony. This system meant that churches needed the complete support of their congregations to survive and grow. The Catholic population in South Australia was very small and made up of poor laborers. The majority of the Catholic population was Irish, from a rural background.

A brief shift in Colonial policy

In 1847-48 there was a change in policy when Governor Major Frederick Robe legislated that aid was to be provided to religion and education. As a consequence there was building of Catholic and Anglican churches and the gaining of glebe lands. This statute was overruled in 1851 with a change of governor. Instead there was a government aided system that was to provide a non-sectarian Christian education, free of 'theological and controversial differences and doctrine'.

Bishop Francis Murphy

Bishop Murphy was the first Catholic bishop of Adelaide 1844 – 1858 worked hard during his tenure to give his parishioners places to worship, priests to guide them and schools to send their children. The Bishop, through interesting means, was able to secure funds to build his cathedral. The Bishop sent a priest to the goldfields in Victoria.

Not long after his arrival in Adelaide he secured Catholic lay teachers from Sydney and provided schools in and near the city. These were paid for by his stipend and the small government grant until 1851, when the support was withdrawn from the government.

The schools were able to continue by allowing them to become government sponsored schools, (that is non-denominational) although the lay teachers stayed on and the Bishop was able to support them by teaching some classes. There were only a few of these schools and only two survived after the death of Bishop Murphy in 1858.

Why were there no Convents?

The Catholic community of South Australia was too poor to attract an institute of Sisters to the colony to assist with teaching the wealthier daughters of Adelaide society. Priests were also discouraged from coming by the poor economic status of the colony.

Bishop Patrick Bonaventure Geoghegan

Patrick Geoghegan was appointed Bishop of Adelaide in 1859, after the death of Bishop Francis Murphy. Geoghegan saw the situation of Catholics and the education system in South Australia differently than Murphy. The Catholic Church was poor and the education system practically nonexistent. He had very few priests.

Geoghegan viewed the State policy of religious tolerance as dangerous, causing indifference and the State Protestant Schools were drawing away the small Catholic population. He saw the whole system as manifestly unjust and that the Colony should give the Catholic community one eighth of the funding given schools to match their representation as one eighth the economic population. This way they could support an education system of their own.

1860 Pastoral Letter

Bishop Geoghegan wrote a pastoral letter to all Catholics in South Australia explaining the dangers of the State education system. He urged Catholics to remove their children, stating:

> *'that he thought it was better they be untaught than placed in a situation where their faith may be compromised. He implored his priests to establish independent schools, regardless of the cost, and to agitate for a better deal from the government by organising meetings and drawing up petitions for presentation to the parliament.'*
>
> (Foale, p6)

During 1860, and in subsequent years, petitions were presented to the South Australian Parliament, each carrying 2000 signatures.

In 1861 a Select committee looked at the 1851 Education act. Michael Ryan, the Vicar General attended as the church representative. It seems that the case for the interests of the Catholic population was not well put and other interests expressed satisfaction with the Act. Subsequently the Act is allowed to stand as before.

Bishop Lawrence Bonaventura Sheil

In 1866 there are 23 Catholic schools in South Australia
- The situation he finds in South Australia is that the church is short of funds
- There is no organised system of teaching and the teachers are not well trained
- There is no clearly defined education policy

Jesuits used the government system to educate poor catholic children, providing religious instruction.

Father Julian Tenison Woods in south east of the colony was worried about the lack of education for children of workers scattered across large pastoral runs.

Three different views of education existing in South Australia in 1850s

That Catholic education is for:
- Providing superior education opportunities for young girls
- Offering opportunities for social improvement
- Fitting poor isolated children for basic religious and secular skills at their station

Genesis of an idea

Father Woods met with Bishop Sheil in Melbourne when Sheil was given his Episcopal consecration. Woods was able to explain to the new Bishop about his dream for founding a new religious institute of women to provide Catholic education in the south east of South Australia.

(Foale, Woods to MacKillop 30 August & 16 September 1866 pp10)

Bishop Sheil was confronted with certain facts when he arrived in South Australia. The Catholic community;

- Badly needed a good education system, but had no funds to open schools or employ well trained teachers, and
- Could not afford to bring teaching sisters from overseas, though they would offer a source of well trained and affordable teachers.
- Is determined to provide education for its flock that gave religious and secular learning

Father Wood's idea was to start an institute of Sisters in South Australia. Mary MacKillop had by 1866 indicated her willingness to be the first Sister before he spoke to Bishop Sheil.

The contribution of Christianity in the provision of education in Australia prior to 1945

Education was a critical issue for Catholics
Christianity had a significant impact on education in Australia prior to 1945. Education was a critical issue for all religious groups but particularly for the Catholics who felt disadvantaged in the colony. Partly because of this sectarian tension Catholics were keen to set up an educational system which allowed them to maintain their values. The most significant effect of this was the development of religiously affiliated schools.
The critical effect of Christianity on education up to 1945 can be seen by examining three key pieces of legislation: Firstly, the Schools Estates Corporation Charter of 1825, secondly the Church Act of 1836 and thirdly the Public Instruction Act of 1880.

Schools Estates Corporation Charter 1825
The Schools Estates Corporation Charter of 1825 was instituted with the intent of providing resources exclusively for Church of England schools and churches and thus reinforcing the Church of England as the established Church. Its provisions were that 1/7 of all colonial land grants were to be reserved for Church of England schools and churches. The legislation achieved its purpose with the Church of England obtaining large areas of land under the patronage of the colonial government. This was not well received by other religious groups for various reasons. Chiefly they were concerned that the legislation made no provision for their efforts in educating their children.

Church Act 1836
The next critical step in the way Christianity influenced education was with Governor Burke's Church Act of 1836. The Church Act provided a "pound for pound" (dollar for dollar) subsidy for all religious groups. This meant that for every pound raised by the denomination for its schools the government would contribute the same amount in return. On the surface this appeared to equally assist all denominations but in actuality the Church Act was put in place to continue the dominance held by the Church of England because they had the greatest capacity to raise the money.

Effect of Church Act
The immediate effects were as intended: the Church of England gaining the greatest benefit due to its greater capacity to raise funds from its communities. The long-term result of this legislation was however, unexpected. This was because the Catholics through a great deal of determination, organisation, and sacrifice managed to take advantage of the provisions of the Church Act.

Responses of different denominations to the Church Act
The Presbyterian Church opposed the Church Act because they felt that religion should be separated from Government and following from this that religion should not be funded from public sources. It held a concern that the receipt of government funding would lead to the government exercising undue influence on Church matters. The Methodists were pleased with the introduction of the Church Act but due to sectarian feelings were opposed to Catholics receiving funding. The other critical effect of the

Church Act was that it directly contributed to the rural versus urban class divide. These came about because churches in rural areas, being smaller in number, were less able to raise such funds and subsequently received fewer benefits.

Public Instruction Act 1880

An end to funding for denominational schools came about with the introduction of the Public Instruction Act in 1880 by Premier Henry Parkes. Instead of denominational funding the Act provided for an education which was free, compulsory and secular thus formalising public education. The Public Instruction Act brought an abrupt end to funding for denominational schools. It brought about great hardships for denominational schools to maintain their educational system. These hardships were particularly acute for the Catholic Church because Catholics were over represented in the poorer classes which meant they did not have the same resources as the Church of England to maintain their system of education. The Catholic school system only survived as a result of the dedication from those in religious orders. The absence of government funding for denominational schools continued to be a critical issue up to and beyond 1945. Funding for denominational schools, that is, state aid continued to be an issue in the early half of the twentieth century as evident in that the fact that it was an election draw card during the 1940s.

Effect of Public Instruction Act

The Church of England responded to the Public Instruction Act by continuing some schools were the parents were able to meet the costs of education themselves. Generally, most people belonging to the Church of England supported the public school system. The Presbyterians supported the Public Instruction Act because they believed that religion and government should be separated, and hence opposed governments having influence in religions by providing funding for religious schools.

Mary MacKillop and Federation

A general comparison can be drawn between Mary MacKillop's struggle for Central Government for the Sisters of St Joseph and the movement of the colonies toward the Commonwealth of Australia – Federation.

Mary's concept of central government for the Australian religious institute was being formed at the same time as people in the land were struggling to build political structures to form a new nation.

'So great is the strength we possess in our unity.'

Mary MacKillop 1874