

REVIEW AND COMPENDIUM

OF

THE MINUTES OF EVIDENCE

TAKEN BEFORE THE

SELECT COMMITTEE OF THE HOUSE OF LORDS,

APPOINTED ON THE 17TH OF FEBRUARY, 1854, TO INQUIRE INTO THE
PRACTICAL WORKING OF

THE SYSTEM

OF

NATIONAL EDUCATION IN IRELAND;

CONTAINING AN IMPARTIAL SUMMARY OF THE WHOLE, CLASSED UNDER
EIGHTEEN HEADS;WITH PREFATORY REMARKS, EXPLANATORY NOTES,
AND AN APPENDIX.

EDITED BY AN ADVOCATE OF LORD STANLEY'S PLAN.

LONDON:
GROOMBRIDGE & SONS, 5, PATERNOSTER-ROW.DUBLIN:
ALEX. THOM AND SONS, 87, ABBEY-STREET.

1855.





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COPY OF THE RESOLUTION OF THE HOUSE OF LORDS APPOINTING AND NOMINATING THE SELECT COMMITTEE.

“ 17th Feb., 1854.

“ Moved, that a Select Committee be appointed to inquire into the practical working of the system of National Education in Ireland. After debate on question, agreed to. The Lords following were named of the Committee. The Committee to meet on Tuesday next, at 4 o'clock, and to appoint their own chairman.

LORD PRESIDENT ^(a).

MARQUIS OF LANSDOWNE.

MARQUIS OF SALISBURY.

EARL OF DERBY.

EARL GRAHAM ^(b).

EARL OF CARNARVON.

EARL OF DYSART.

EARL OF WICKLOW.

EARL OF HARROWBY.

VISCOUNT HUTCHINSON ^(c).

VISCOUNT CLANCARTY ^(d).

VISCOUNT CANNING.

LORD BISHOP OF OXFORD.

LORD BISHOP OF DOWN, &c.

LORD BISHOP OF LEIGHLIN ^(e).

LORD BEAUMONT.

LORD ARDROSSAN ^(f).

LORD SOMERHILL ^(g).

LORD FINGAL ^(h).

LORD HATHERTON.

LORD MONTEAGLE of Brandon.”

—(*Journals of the House of Lords.*)

^(a) Earl Granville, *Chairman*. ^(d) Earl of Clancarty. ^(g) Marquis of Clanricarde.
^(b) Duke of Montrose. ^(e) Bishop of Ossory, &c. ^(h) Earl of Fingal.
^(c) Earl of Donoughmore. ^(f) Earl of Eglinton & Winton.

REPORT OF THE COMMISSION OF THE HOUSE OF LORDS
APPOINTED AND NOMINATING THE
SELECT COMMITTEE

It is the duty of the Commission to report to the House of Lords the results of its inquiries into the administration of the House of Lords, and to recommend such measures as may appear to be necessary for the improvement of the same. The Commission has the honor to acknowledge the assistance and co-operation of the Select Committee, and to express its appreciation of the valuable suggestions and criticisms which have been received from the members of the House of Lords and from the public.

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ARRANGED IN

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BEFORE THE SELECT COMMITTEE.

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2. Robert Holmes, Esq., one of the original Commissioners. ^{53.} 306.
3. The Right Honourable Francis Blackburne, late Commissioner. 61. 362.
4. The Most Reverend Richard Whately, D.D., the Lord Archbishop of Dublin, late Commissioner. 83. 306. 417. 531. 536. 541. 544. 587. ^[345. 360.]
5. The Right Honourable Alexander Macdonnell, Resident Commissioner. 105. 307.
6. The Very Reverend Dean Meyler, D.D., Commissioner. 121. ^{536. 544.} ^[454.] 510.
7. James William Kavanagh, Esq., Head-Inspector under the Board. 126. 274. 312.
8. Robert Sullivan, Esq., LL.D., Professor under the Board. 137. 321. 363. 485. 511.
9. William M'Creedy, Esq., Head-Inspector under the Board. 277. 366. 424. 445.
10. James Heald, Esq. 322. 364.
11. Augustus Granville Stapleton, Esq. 371.
12. The Reverend Charles King Irwin. 324. 428.
13. The Venerable Edward Adderley Stopford, Archdeacon of Meath. 142. 279. 321. ^[502. 572.]
14. Charles Buxton, Esq. 329. 384.
15. Robert Gould Adams, Esq.
16. The Venerable Robert Bell, Archdeacon of Waterford. 513. 576.
17. Sir Thomas Nicholas Redington, K.C.B., Commissioner. 145. 215. 327. 539. 544.
18. The Reverend John Booker. 346. 385. 581.
19. The Reverend Henry Cooke, D.D., LL.D. 386. 445. 586.
20. The Reverend John Hugh Johnston Powell. 331. 388.
21. The Reverend David Wilson. 281. 348.
22. The Very Reverend Edward Newenham Hoare, Dean of Waterford. 352. 526.
23. The Very Reverend Dominick Murphy, P.P. 391. 539. 580.
24. The Reverend Michael Kieran, D.D., P.P. 393. 515. 598.
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26. The Very Reverend William Warburton, D.D., Dean of Elphin. 395.
27. The Reverend Ogle William Moore. 333. 399.
28. The Reverend James Joseph Frew. 149. 534.
29. The Reverend John O'Regan. 155.
30. The Reverend Arthur Rowan, D.D. 283.
31. The Very Reverend R. M. Kennedy, M.A., Dean of Clonfert. 160. 169. 205. 511. ^[401. 493. 543. 580]

32. The Reverend Theophilus Campbell. 404. 429. 600.
33. The Right Reverend Cornelius Denvir, D.D., Roman Catholic Bishop, and Commissioner. 170. 247. 409. 603.
34. Jeremiah J. Murphy, Esq., Commissioner. 174. 411. 607.
35. The Reverend P. Shuldham Henry, D.D., President of the Queen's College Belfast, and Commissioner. 288. 435. 518. 553.
36. Edward Senior, Esq., Poor Law Commissioner. 450.
37. Thomas Kirkpatrick, Esq., M.D., Inspector of Agricultural Schools. 472. 554.
38. Mrs. Julia Campbell, Superintendent of the Female Model School and Training Establishment in Marlborough-street, Dublin. 486.
39. The Reverend Mortimer O'Sullivan, D.D. 609.
40. The Reverend William Le Poer Trench, D.D., one of the Honorary Secretaries to the Church Education Society. 430. 527. 612.
41. William Hornan Newell, Esq., LL.D., Head-Inspector of National Schools. 410.

PREFATORY NOTICE.

THE object of this work is to furnish the public, in a convenient form, with a comprehensive, accurate, and impartial abstract of the voluminous Minutes of Evidence taken before the Select Committee of the House of Lords, in the course of last Session of Parliament, on the principles and working of the National System of Education in Ireland. The inquiry, which occupied upwards of four months, embraces a wide range of topics. The Evidence comprises about 1,200 folio pages, and 10,000 questions, exclusive of the Appendix. In compressing this large collection of matter into one octavo volume, it has been thought advisable to arrange it under eighteen distinct subjects, accompanied by introductory remarks and explanatory notes. By the adoption of this plan all that is essential in the evidence on each topic appears in a connected form, and no material point has been omitted affecting the great question at issue. The facts and opinions brought forward, both by the friends and opponents of the National System, have been selected with impartiality. To protect the compiler from the charge of misrepresenting the statements of any of the witnesses, their evidence on each branch of

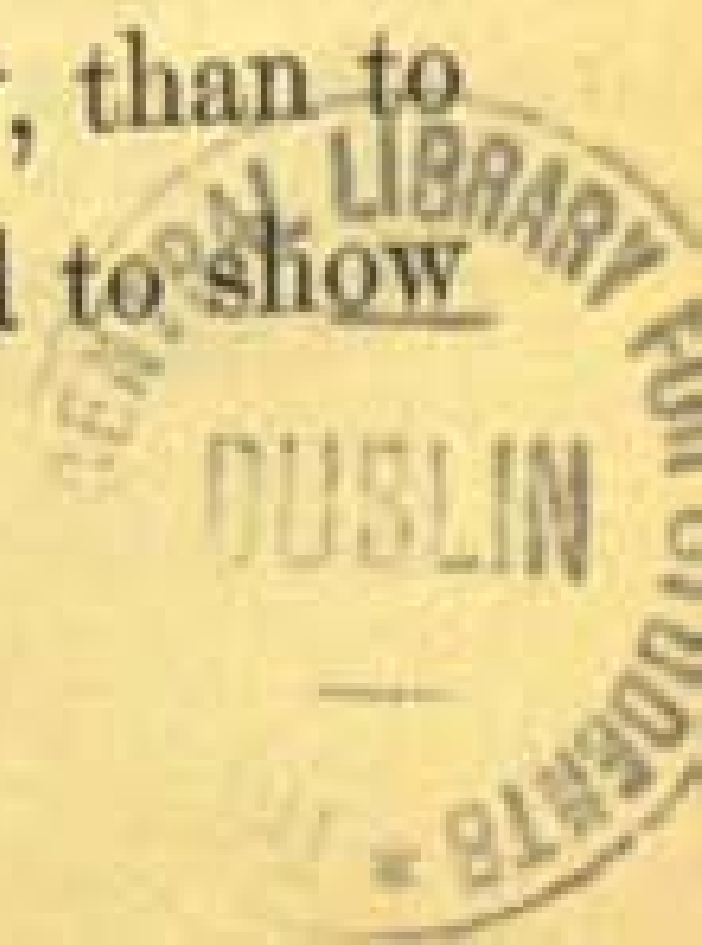
the inquiry has been given in their own words. The Questions and Answers have been numbered to correspond with those in the folio edition of the Evidence, published by order of the House of Lords.

The introductory chapter to the Compendium, and the review of the Evidence, contain an historical account of the several Commissions issued by the Crown, at different periods, on Public Education in Ireland; a summary of the Reports of the Parliamentary Committees of 1824, 1828, and 1830; a sketch of the Institutions for the Education of the Poor, aided by grants from Parliament, previously to the establishment of the National System in 1831; a history of its origin, rise, and progress; a narrative of the proceedings of the Commissioners which led to the retirement of the Archbishop of Dublin, Baron Greene, and Mr. Blackburne; an explanation of the changes made in the Rules of the Board; of the negotiations with the Synod of Ulster in 1833 and 1840; and of the modifications suggested in Lord Stanley's plan, as it is at present constituted.

The important and varied information comprised under these heads, should be studied carefully by all persons who desire to form an impartial opinion of the principles and working of the National System, of the good which it has effected, of the difficulties which have obstructed its advancement, and of the nature and tendency of the modifications proposed, with the view of rendering it more acceptable to all classes of the community. It is hoped that the selections from the evidence will receive, in their present

shape, that dispassionate consideration from the public which their importance demands. The time has arrived when the question of National Education in Ireland must be finally and permanently settled. It will be a source of pride and congratulation to the compiler, if the publication of this Digest should lead to a more accurate knowledge of facts, and tend in any degree to remove prejudice and misconception.

The individual to whom the preparation of it has been entrusted was chosen by the publishers on account of his well-known attachment to the principles on which the System of National Education is founded, and of the favourable opportunities he has had of becoming acquainted with its operations and results. Anxious as he has been to state the facts and arguments on both sides of the question at issue, as fairly as possible, he may not have succeeded in accomplishing his object. It is, therefore, the more necessary that no other party should incur the blame of his failure. He feels it incumbent upon him to state distinctly, that no member of the National Board has had any thing to do with the compilation or production of this work. The name of the compiler has not been communicated to them. He alone is responsible for every opinion, statement, and expression which it contains. In commenting upon the proceedings of the Commissioners, he trusts he has not made any assertion that is not supported on the authority of their Reports to Parliament, and other official documents. He has had no other object in view, than to explain and defend the National System, and to show



that the distinguished persons to whom the Government have confided its administration, have rendered great and lasting services to their country. He has only to add, that he has purposely abstained from inserting in his abstracts of the evidence any thing of a personal nature, except where it was necessary to elucidate the nature of the examination.

June, 1855.

INTRODUCTORY CHAPTER.

1. Legislative Measures for the Promotion of the Education of the Poor in Ireland.
2. Parliamentary Commissions and Committees of Inquiry.
3. Establishment, Progress, and Success of the National System of Education.
4. Proposed Modifications.

A brief review of the principal steps taken by the English Legislature to promote the instruction of the poor in Ireland, appears necessary before adverting to the origin, progress, and success of the National System. During several centuries the British Government has recognised the necessity and expediency of providing means for the education of the Irish people. We shall not enter into a minute detail of the Acts of Parliament passed at various times for the accomplishment of this object. It is sufficient to state that, "so far back as in the 28th Henry VIII., an Act was adopted by the Legislature for the general establishment of Parochial Schools. By the 12th of Elizabeth, the Diocesan Schools were founded, affording to the higher classes facilities for education analogous to those provided for the poorer orders under the statute of Henry VIII. It is worthy of observation that, even at this early period, the progress of crime is traced by the Legislature to the ignorance of the people, and education is relied upon as producing moral improvement, and of supporting the institutions of civil policy. Various statutes were passed on this important subject in the reigns of Charles II., William III., George I., II., and III.; charters granted and endowments made, with the same intent. These laws and institutions have varied extremely in their spirit and character, according to the temper of the times, and the disposition of the government of the Legislature; the latest in their foundation being generally the most comprehensive in their principles."*

All these intolerant and abortive schemes of the Government

* For an historical account of these various Acts, see First Report of the Committee on Education for 1824; also Reports for 1828 and 1835. See, also, the eloquent and elaborate speech of Mr. Wyse, delivered in the House of Commons, on May 19, 1835, and the Resolutions proposed by Lord Monteagle after the termination of the Inquiry in the House of Lords.

for the instruction of the Irish poor, were based upon a violation of religious liberty and national rights; and their signal failure constitutes one of the most instructive lessons in the history of popular education. For nearly three centuries the fatal experiment was tried of entrusting to the care of the Protestant clergy of Ireland the education of the lower orders. The page of Irish history shows how disastrous have been the results. The Commissioners of National Education refer to this important subject in their Sixth Report. "For nearly the whole of the last century," they observe, "the Government of Ireland laboured to promote Protestant education, and tolerated no other. Large grants of public money were voted for having children educated in the Protestant faith, while it was made a transportable offence in a Roman Catholic (and if the party returned, high treason), to act as a schoolmaster, or assistant to a schoolmaster, or even as a tutor in a private family. The Acts passed for this purpose continued in force from 1709 to 1782. They were then repealed, but Parliament continued to vote money for the support only of schools conducted on principles which were regarded by the great body of the Roman Catholics as exclusively Protestant, until the present system was established."

The successive Reports of the Commissioners and Committees on Education for 1824, 1828, 1830, and 1835, contain a full and authentic account of the various plans for the promotion of elementary education in Ireland, of the causes which led to the withdrawal of the Parliamentary grants, to the formation of a system more liberal in its character, and better adapted to the wants, habits, and feelings of the people. In addition to the parochial and elementary schools which the Clergy were bound to establish or support, several seminaries were founded for the education of a higher class of children. These were subject to the exclusive control of the Protestant party, governed by principles of a sectarian character, and equally unsuccessful in their results. Of the institutions for the education of the poor in Ireland, "in point of antiquity, expense, and magnitude of abuse," says an able writer in the *Edinburgh Review*,* "the Protestant Charter Schools are entitled to our earliest con-

* See number of that journal for November, 1825.

sideration. These establishments originated with Primate Boulter, in 1730, who, out of his concern for the salvation of the poor creatures, recommended that the Roman Catholics of Ireland, who were prevented from forming schools for themselves at home, and who were liable to the penal code if they ventured to a foreign place of instruction, should be kidnapped into the new orthodox establishments. These new schools, therefore, were incorporated for the express purpose of converting the children of Popish parents. As conversion traps, however, they have wholly failed; and though richly baited, we doubt whether authentic evidence exists that any real wild papist has ever been caught by them." In the Report drawn up by Mr. Wyse, the Chairman of the Select Committee of the House of Commons, appointed to inquire into the Foundation Schools in Ireland, in 1837, an interesting history is published of the origin, progress, and working of those obnoxious Schools, and of other educational Societies which followed. A summary of the leading facts relating to some of them is contained in the Ninth Report of the Commissioners for 1844, which we subjoin:—

"1. INCORPORATED SOCIETY FOR PROMOTING ENGLISH PROTESTANT SCHOOLS IN IRELAND.—This institution was established by royal charter in 1733. The avowed object being the education of the poor in the principles of the *Established Church*, it is sufficient to remark, that the annual grants which were made to the schools in connexion with it (well known as the 'Charter Schools') were, in consequence of the Report of the Commissioners of 1824, gradually reduced, and finally withdrawn. In 1824 there were, of those schools, thirty-two; the number of children in them amounted to 2,255. The grant for 1825 was £21,615. The grant was gradually reduced to £5,750 in 1832, when it was finally withdrawn. During nineteen years this system cost the country £1,612,138, of which £1,027,715 consisted of Parliamentary grants. The total number of children apprenticed from the beginning till 1824 were only 12,745; and of these but a small number received the portion of £5 each, allotted to those who served out their apprenticeship, and married Protestants."

"2. SCHOOLS OF THE ASSOCIATION FOR DISCOURTENANCING VICE.—The Association for Discountenancing Vice was incorporated in 1800. It requires that the masters and mistresses in its schools shall be of the *Established Church*; that the Scriptures shall be read by all who have attained sufficient proficiency; and that no catechism be taught except that of the *Established Church*. The schools of the association amounted in 1824 to 226, and the number of children to 12,769; of whom it was stated that 7,803 were Protestants, and 4,804 Roman Catholics; but the Rev. William Lee, who had inspected 104 of these schools in 1819 and 1820, stated before the Commissioners of 1824, that he had found the catechism of the Church of Rome in many of them.

"In 1825 the association received from the public £7,106."

"3. SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR OF IRELAND, COMMONLY CALLED THE KILDARE-PLACE SOCIETY.—There is reason to believe, that the selection of Commissioners for carrying these propositions into effect, was found to be a point of considerable difficulty; and it may have been owing in part to this circumstance, that it was thought right, in order to try the experiment of the principle above recommended, to make

a Parliamentary grant to an institution already in existence, rather than appoint a new Board for the purpose. The institution selected for this object was called 'The Society for Promoting the Education of the Poor of Ireland.' It had been formed upon the 2nd of December, 1811, and was managed by a committee of gentlemen of various religious persuasions. The principles which they had prescribed to themselves for their conduct were to promote the establishment and assist in the support of schools, in which the appointment of governors and teachers, and the admission of scholars, should be uninfluenced by religious distinctions, and in which the Bible or Testament, without note or comment, should be read by all the scholars who had attained a suitable proficiency in reading, excluding catechisms and books of religious controversy; wishing it at the same time distinctly to be understood, that the Bible or Testament was not to be used as a school-book, from which children should be taught to spell or read. A grant was accordingly made to the society, of £5,980, Irish currency, in the session of 1814-'15.

"The system of this society was manifestly the same as that which was formerly called the Lancasterian system in England, and which, although adopted by the great body of the Protestant Dissenters there, was so much opposed by the bishops and clergy of the Established Church in general, that they completely prevented its application to schools for children of their communion. The Roman Catholic prelates and clergy set themselves with equal resolution against it in Ireland, and with equal success.

"It was accordingly found in 1824, that of 400,348 children whose parents paid for their education in the general schools of the country, and whose religion was ascertained, there were 81,060 Protestants, and 319,288 Roman Catholics; while of 56,201 children educated under the Kildare-place Society, although theirs were schools for the poor, and the Roman Catholics bear a much greater proportion to Protestants in the poorer classes than in the higher, there were 26,237 Protestants, and only 29,964 Roman Catholics."*

We pass over, without particular notice, the schools founded by Erasmus Smith, the London Hibernian Society, and the Baptist Association, because they were supported entirely by local funds. Although they were much in advance of the Charter Schools in point of liberality, and guided by a more Christian spirit, yet they were unsuited to the circumstances of Ireland, and unfit to educate the great majority of the lower classes.

With regard to the Kildare-place Society, it deserves the credit of having been much more liberal in its character than any that preceded it. But with a large amount of funds at its disposal, it failed during the last three or four years of its existence to educate more than a very small proportion of the children of Roman Catholics. It should not, however, be forgotten, that education was considerably advanced by its operations; the mechanical part of school instruction was materially improved; many excellent seminaries were established; a system of inspection was organized; and the first step was taken to purify and elevate the character of our school literature. The late Dr. Cooke Taylor pays a just tribute to the great services rendered by this useful association, in the

* The grant to the Kildare-place Society was withdrawn in 1830.

following extract from his admirable pamphlet on the "State of the Education Question in Ireland," published in 1847:—

"My next visit," he observes, "was to the Model Schools of the Kildare-place Society; I went thither with a grateful recollection of the immense benefits which that Society had conferred on Irish education. I am old enough to remember the race of hedge schoolmasters, and the sort of cheap literature which flourished under their auspices. The mass of immorality, absurdity, and disloyalty, destroyed by the exertions of the Kildare-place Society; the abominable schools which they subverted, and the abominable books which they consigned to desuetude, will hardly be credited in the next generation. Pride in the good it had done was the greatest impediment to its effecting the good it might have done. But while I deeply lament that it clung to one principle of compulsion, which, like every other compulsion, generated repulsion and exclusion: while I grieve that it forged fetters to impair its own efficiency, and check its own progress, I shall ever be ready to testify that it destroyed a vast amount of evil, though it did not produce a corresponding amount of good."

From this brief review of the establishments for education in Ireland, which existed for a century after the introduction of the Charter Schools into Ireland, it appears that not one of them succeeded in gaining the confidence of the Roman Catholics, and which they had not just grounds for regarding with feelings of suspicion, repugnance, and alarm. The failure of the Kildare-place Society led many consistent and tried friends of civil and religious liberty to consider whether a system could not be framed more in unison with the enlightened spirit of the age,—one that should be really *National*, and from which the mass of the nation should not be virtually excluded. Amongst those eminent individuals Mr. Wyse occupied a conspicuous place. Soon after he became a Member of the House of Commons, he brought the question before Parliament in a very able and convincing speech. Early in 1831 he instituted minute inquiries relative to an extensive plan of National Education, founded upon the liberal recommendations of the Education Committees of 1824 and 1828, but going far beyond the limits to which they were confined. In September, 1831, Mr. Wyse brought in the first portion of his Bill for the formation of a Board of National Education, and the advancement of elementary instruction in Ireland. It was read a first time; and was proceeding to a second stage, when its mover was given to understand, that Government intended to introduce a measure into Parliament, by way of experiment, on its own responsibility, and that it would embrace some of the leading provisions contained in his Bill. A prorogation of Parliament took place just at this period, and

in the following October, the then Secretary for Ireland, Mr. Stanley, had the courage and wisdom to produce his plan of National Education.

Before making any observations on its principles and operations, it may be useful to give a concise sketch of the several inquiries which have been made at different periods, both by Parliamentary Commissioners, and by Committees appointed for the purpose, into the state of Education in Ireland. The first of these Commissions was issued under the authority of the Act 46 George III., c. 122, in 1806. During the six years which this important investigation occupied, fourteen Reports were produced upon the schools of royal and of private foundation: the Charter Schools; Foundling Hospitals; and the Parochial and Diocesan Schools. The General Report of the Commissioners is dated the 30th of October, 1812, and bears the signatures of the following individuals:—the Primate, the Archbishop of Cashel, the Bishop of Killala, Dr. Elrington, Provost of Trinity College, Dublin; the Right Honourable Isaac Corry, Mr. Richard Lovell Edgeworth, Mr. James Whitelaw, and Mr. J. Leslie Foster. These eminent men were called upon to suggest a plan for the general education of the lower classes of the people of Ireland. It was their unanimous opinion that it should be so constructed as to embrace the children of the poor of all persuasions. They expressed a confident hope—

“That in schools advantageously situated (which were intended to be supplementary to those already established) the general adoption of, and a steady adherence to, a course of education manifestly superior in its mode and object of instruction, and uniting a careful attention to moral and religious principles, with an evident purpose of respecting the peculiar tenets of different sects of Christians, would excite, at first in their immediate neighbourhood, and by degrees in every part of Ireland, a strong prepossession in favour of such establishments, and effectually obviate any prejudices that might have been entertained against them.”

The Report further proceeds to recommend the appointment—

“Of a Board of Commissioners, with extensive powers; to substitute a systematic and uniform plan of instruction in place of the existing ill-taught and ill-regulated schools; to prescribe the mode of education to be pursued in them, and to exercise a general superintendence. The Commissioners to be empowered to receive and dispose of Parliamentary Grants for building and endowing schools; to purchase or accept conveyances for the sites of such schools; to decide in the last resort on the appointment, conduct, and dismissal of masters; to prescribe the course and mode of education; to provide for the expense of furnishing books; and to have a general control over the whole of the proposed establishments for the instruction of the lower classes.”

The Report further recommends—

“That the Commissioners so to be appointed should apply themselves to the preparing a sufficient number of well-qualified masters to undertake the conduct of such supplementary schools as they should from time to time proceed to endow.”

The Report adds—

“That the attention of the Commissioners should also be directed to the selection of proper books for the use of all the schools under their management, and that nothing should be taught in any of them without the express approbation of the Commissioners, nor any book introduced which has not been sanctioned by them.”

The Commissioners state further, that—

“From the execution of this part of the plan, they anticipate advantages of the utmost importance to the whole country, inasmuch as they cannot doubt that the books thus prepared will, by degrees, be universally adopted in every school, whether public or private; and while education is thus facilitated by a uniform system of instruction, the evils arising from the want of proper books adapted to the interior schools will be removed, and the children no longer exposed to the corruption of morals and perversion of principles too often arising from the books actually in use.”

In our introductory remarks to the First Part of this work, we have quoted several passages from the Fourteenth Report, which afford a decisive proof that the object contemplated by the Commissioners was a “plan of national instruction,” intended to comprehend, in one course of public education, the children of the lower classes, without distinction of religious creed, “as an undivided body under one and the same system, and in the same establishments.”

The Parliamentary grant made to the Kildare-place Society was intended as an experiment for carrying out a part of the plan recommended by the Commissioners in 1812. It could not by any possibility have comprehended the whole, because its leading principle was at variance with that which they had so strongly recommended in their First Report. The controversy which took place a few years after that association had commenced its operations proved, that it did not provide a system of general education in all respects suited to the circumstances and situation of Ireland. This important fact led to the appointment of another Commission in 1824, “to inquire into the nature and extent of the instruction afforded by the different schools in Ireland, supported in whole, or in part, by the public funds, and to report to his Majesty upon the best means of extending to all classes of the people the benefits of education.” It was composed of five members—all men of ability and experience :—Thomas

Frankland Lewis, J. Leslie Foster, William Grant, James Glassford, and Anthony Richard Blake. The fruit of their labours was nine Reports, containing a large mass of valuable information on the principles and working of the different institutions which were then in operation in Ireland for the education of the poor. In their first and ninth Reports they made several judicious recommendations. It will be seen by the subjoined extract from their Report, dated in May, 1825, that the plan approved of by them corresponded, in its general character, with that proposed by the original Commission of 1806 :—

“We propose that public schools of general instruction shall be established, one at least in each benefice, in which literary instruction shall be communicated to children of all religious persuasions: that two teachers, to be appointed by the general superintending authority (the establishment of which we shall subsequently recommend), shall be employed in each school where the extent of attendance shall be sufficient to justify the expense: that they shall each of them be laymen, and that one of them shall be a Roman Catholic where any considerable number of Roman Catholics are in attendance on the school, and that a Presbyterian teacher shall be provided in those schools where the number of the children belonging to that communion shall render such appointment necessary or expedient: that on two days in the week the school shall break up at an early hour, and the remainder of the day be devoted to the separate religious instruction of the Protestants; the clergyman of the Church of England attending for the purposes at once of superintendence and assistance, and the Presbyterian minister likewise, if he shall so think fit, for the children of his communion; that on two other days of the week the school-rooms of general instruction shall in like manner be set apart for the Roman Catholic children, on which occasions, under the care of a Roman Catholic lay teacher approved of as mentioned in the minute which we have given, they shall read the Epistles and Gospels of the week, as therein mentioned, and receive such other religious instruction as their pastors (who may attend if they see fit) shall direct.

“It will be necessary also to provide a *volume compiled* from the four Gospels, in the manner adverted to in our conference with the Roman Catholic Archbishops, together with the Book of Proverbs, and the work containing the history of the creation, the deluge, and other important events extracted from the Pentateuch. Such a book may be profitably used during the period of united and general instruction. We by no means intend such works as substitutes for the Holy Scriptures, although we propose that the reading of the *Scriptures themselves* should be reserved for the time of *separate religious instruction*.”

After the publication of their Report, the Commissioners were requested by the then Lord Lieutenant to adopt measures for putting the plan they had suggested into operation, and for establishing schools on the model they had recommended. Difficulties arose during 1826 and 1827 which frustrated their benevolent design. Two members of the Commission, Mr. Foster and Mr. Glassford, differed from their colleagues, principally on the question of extracts from the

Scriptures proposed to be read during the hours of united instruction, and on the extent of the control over the schools which it was intended to give to the Bishops of the Roman Catholic church.* It is important, however, to observe, that the minority concurred in opinion with the majority that "children of all religious persuasions ought to be united in common schools of literary instruction; and that the establishment of distinct and separate schools for children of different religious denominations would, under all the circumstances of Ireland, be highly inexpedient; also, that the arrangements of schools should be so made as to leave ample opportunities for religious instruction being afforded to all classes, according to their several creeds;" and further, that "in schools assisted by the State, no attempt to proselytize the children of one faith to another ought to be permitted." In consequence of the Commissioners not being unanimous, they reported that "they had experienced difficulties which not only prevented them from establishing schools in which the experiment they had recommended might have been fully tried, but had induced them to desist altogether from any further proceedings in their undertaking."

The concessions involved in the arrangements we have described were of the utmost importance, and received the assent of some of the oldest and most distinguished men attached to the Tory party. Of whom was the cabinet composed, when the Committee of 1824 was appointed? Lord Liverpool was Prime Minister; Lord Eldon, Lord Chancellor; Sir Robert Peel, Secretary for the Home Department; Mr. Goulburn, Secretary for Ireland; the Duke of Wellington and Lord Sidmouth were also members. The Whigs were always warm and consistent supporters of popular education, based upon the principles of religious liberty. It is, however, to X their political opponents that Ireland is indebted for the first proposal ever made to establish, for the benefit of the poor, an enlightened system of united instruction upon the broad principle of non-compulsion.

The proceedings of the Committee in 1825 were productive of much useful discussion, and led to a further step in the

* The correspondence took place in June, 1827, and is published in the Appendix to the Report of that year.

progress of education. In the year 1828, the Reports which had been made by the original Commissioners in 1812, and by the Committee subsequently appointed in 1824, to inquire into education in Ireland, were referred to a Select Committee of the House of Commons, who made a report thereon in that year, in which they set forth the following resolutions:—

“That it is the opinion of this Committee that, for the purpose of carrying into effect the combined literary and the separate religious education of the scholars, the course of study for four fixed days in the week should be exclusively moral and literary; and that of the two remaining days, the one to be appropriated solely to the separate religious instruction of the Protestant children, the other for the separate religious instruction of the Roman Catholic children, in each case. No religious instruction to be given, or interference allowed, on the part of the Teacher, but the whole of this separate religious instruction to be given under the superintendence of the clergy of the respective communions; that copies of the New Testament, and of such other religious books as may be printed in the manner hereinafter mentioned, should be provided for the use of the children, to be read in schools *at such times of separate instruction only*, and under the direction of the attending clergyman. The Established version, for the use of the Protestant scholars; and the version published with the approval of the Roman Catholic bishops, for the children of their communion.

“The Committee further define the powers of the Board of Education recommended by them, and lay down certain rules and regulations respecting the giving aid to schools, and the management of them, and conclude thus:—‘Such is the Plan of Education which your Committee recommend to the most serious consideration of the House. It is founded on the principles laid down, in 1812 and 1824, by the Commissioners of Inquiry; but it carries those principles into effect more strictly than has yet been suggested or attempted. Your Committee cannot avoid expressing the most earnest hope, that if adopted by the House, their recommendation will satisfy moderate and rational men of all opinions. It has been the object of your Committee to discover a mode in which the combined Education of Protestant and Catholic might be carried on, resting upon Religious Instruction, but free from the suspicion of proselytism. Your Committee have endeavoured to avoid any violation of the liberty of conscience, or any demands or sacrifices inconsistent with the religious faith of any denomination of Christians. They propose leaving to the clergy of each persuasion the duty and the privilege of giving religious instruction to those who are committed to their care. This plan cannot be objected to, as disconnecting religion from morality and learning; on the contrary, it binds them together indissolubly, and appears to unite them to the principles of sound policy, and good faith and Christian charity.’”

This was an important movement in the right direction, but it was not permitted to rest without another effort being made to found a system of National Education. It became again the subject of Parliamentary inquiry by the Select Committee appointed in 1830, to inquire into the state of the poor of Ireland, who expressed themselves in their Report as follows:—

“The House will find that your Committee have received much evidence of importance on the subject of the Education of the Poor. They cannot but hope that no further time will be lost in giving the public the benefit of the expensive and long protracted inquiries before the Royal Commission of 1806 and 1825, and the practical recommendation of the Select Committee of 1828, the Report of which Committee is ordered to be reprinted.”

The valuable Reports from which we have taken the foregoing extracts, prepared the way for the introduction of Lord Stanley's plan, which he announced in the House of Commons on the 9th September, 1831. His speech on the occasion showed that he had applied his powerful mind to a profound and dispassionate consideration of the great question which he undertook to settle. He thoroughly understood the formidable and complicated difficulties by which it was surrounded; and in a speech remarkable for the clearness of its statements, the force of its arguments, and the eloquence of its style, he explained the sound and comprehensive principles of the system which has since that time borne his name. The vote moved for by Mr. Spring Rice, now Lord Monteagle, that "a sum of £30,000 be granted for enabling the Lord Lieutenant of Ireland to assist in the education of the people," did not pass without considerable opposition. The House having agreed to the motion without a division, Lord Stanley lost no time in publishing his letter to the Duke of Leinster, who was nominated President of the new Board of Education. The leading principles of the system proposed by his Lordship are clearly explained in the subjoined extracts, which are in conformity, in all material points, with the recommendations of the Commissions of Inquiry, and the successive Committees, of whose Reports we have given an outline:—

"The Commissioners, in 1812, recommended the appointment of a Board of this description, to superintend a system of education from which should be banished even the suspicion of proselytism, and which, admitting children of all religious persuasions, should not interfere with the peculiar tenets of any. The Government of the day imagined that they had found a superintending body, acting upon a system such as was recommended, and intrusted the distribution of the national grants to the care of the Kildare-place Society. His Majesty's present Government are of opinion that no private society, deriving a part, however small, of their annual income from private sources, and only made the channel of the munificence of the Legislature, without being subject to any direct responsibility, could adequately and satisfactorily accomplish the end proposed; and while they do full justice to the liberal views with which that society was originally instituted, they cannot but be sensible that one of its leading principles was calculated to defeat its avowed objects, as experience has subsequently proved that it has. The determination to enforce, in all their schools, the reading of the Holy Scriptures without note or comment, was undoubtedly taken with the purest motives; with the wish at once to connect religious with moral and literary education, and, at the same time, not to run the risk of wounding the peculiar feelings of any sect, by catechetical instruction, or comments which might tend to subjects of polemical controversy. But it seems to have been overlooked, that the principles of the Roman Catholic Church (to which in any system intended for general diffusion throughout Ireland, the bulk of the pupils must necessarily belong) were totally at variance with this principle; and that the indiscriminate reading of the

Holy Scriptures without note or comment, by children, must be peculiarly obnoxious to a church which denies, even to adults, the right of unaided private interpretation of the Sacred Volume with respect to articles of religious belief.

"Shortly after its institution, although the society prospered and extended its operations under the fostering care of the Legislature, this vital defect began to be noticed, and the Roman Catholic clergy began to exert themselves with energy and success against a system to which they were on principle opposed, and which they feared might lead in its results to proselytism, even although no such object were contemplated by its promoters. When this opposition arose, founded on such grounds, it soon became manifest that the system could not become one of National Education.

"The Commissioners of Education in 1824-'25, sensible of the defects of the system, and of the ground, as well as the strength of the objection taken, recommended the appointment of two teachers in every school, one Protestant and the other Roman Catholic, to superintend separately the religious education of the children; and they hoped to have been able to agree upon a selection from the Scriptures which might have been generally acquiesced in by both persuasions. But it was soon found that these schemes were impracticable; and, in 1828, a Committee of the House of Commons, to which were referred the various Reports of the Commissioners of Education, recommended a system to be adopted which should afford, if possible, a combined literary, and a separate religious education, and should be capable of being so far adapted to the views of the religious persuasions which prevail in Ireland, as to render it, in truth, a system of National Education for the poorer classes of the community.

"For the success of the undertaking much must depend upon the character of the individuals who compose the Board; and upon the security thereby afforded to the country, that while the interests of religion are not overlooked, the most scrupulous care should be taken not to interfere with the peculiar tenets of any description of Christian pupils.

admission of persons of different religious opinions? "To attain the first object, it appears essential that the Board should be composed of men of high personal character, including individuals of exalted station in the church; to attain the latter, that it should consist of persons professing different religious opinions.*

"They will require that the schools be kept open for a certain number of hours, on four or five days of the week, at the discretion of the Commissioners, for moral and literary education only; and that the remaining one or two days in the week be set apart for giving, separately, such religious education to the children, as may be approved of by the clergy of their respective persuasions.

"They will also permit and encourage the clergy to give religious instruction to the children of their respective persuasions, either before or after the ordinary school hours, on the other days of the week.

"They will exercise the most entire control over all books to be used in the schools, whether in the combined moral and literary, or separate religious instruction; none to be employed in the first, except under the sanction of the Board, nor in the latter, but with the approbation of those members of the Board who are of the same religious persuasion with those for whose use they are intended. Although it is not designed to exclude from the list of books for the combined instruction, such portions of Sacred History, or of religious or moral teaching, as may be approved of by the Board, it is to be understood that this is by no means intended to convey a perfect and sufficient religious education, or to supersede the necessity of separate religious instruction on the day set apart for that purpose."

The powers conferred upon the Board, and the limitations under which grants to existing and new schools were to be made, are detailed in our introductory remarks to the Second Part of our digest. Some of the conditions laid down in

* Here follows a statement of the conditions upon which the Commissioners were authorized to make grants. See introduction to Part II.

Lord Stanley's Letter having been misunderstood, and having given rise to a warm controversy, the Commissioners deemed it expedient, soon after its publication, to embody in their First Report the following explanation of their views:—

“As some parts of the plan of education committed to the Commissioners, to be by them carried into effect, have, as it appears, been misunderstood, the Commissioners beg to submit to Government, the sense in which they have understood, and acted upon, the instructions given in the letter of the Chief Secretary for Ireland, that the Government may confirm them in their mode of procedure where they are right, and correct them where they are wrong.

“I. In giving a control to individual members of the Board, over books to be used in the particular religious instruction of different denominations of pupils, the Board do not understand that it was the intention of his Majesty's Government either to claim for themselves, or to vest in the Commissioners, any control over the use of the Sacred Scriptures, or over the Standards of the Established Churches of Ireland, or of Scotland, or of the Roman Catholic Church, but only over books composed by private authors; and that the control over these is required merely for the purpose of checking the introduction of books of injurious tendency.

“II. The Board do not understand that it is imperative upon them to edit all books used in the schools receiving grants from them; but that they are at liberty to sanction such books as may previously be used in schools, in behalf of which applications are made; or such as may be preferred by the local patrons and conductors of schools, provided that they find nothing objectionable in them. Under this view of the duty assigned to them, they require a list of the books used in the schools which they are requested to aid, and have already frequently sanctioned the school-books issued by the Kildare-place Society,—and also, after certain alterations, the school-books issued by the Catholic Book Society. The Board wish to remark, that they have never conceived it would be expedient to render the use of any particular book or books imperative.

“III. The Board understand that the control over Teachers of schools is vested primarily in their local patrons and conductors; and that the power required by the Government to be conceded to the Board, of fining and dismissing Teachers, is to be exercised only in case of such local patrons and conductors, after receiving grants, seeking to protect Teachers in violating the rules of the Board; or retaining Teachers found on trial to be incompetent.

“IV. The Board understand that they are to require a permanent submission to its regulations, only in those cases in which grants have been made towards the erection of schoolhouses, to be vested in trustees, according to the directions of Government; and that in schools receiving occasional or annual grants, such as salaries for the Teachers, &c., they are to require submission to their regulations only during the period for which grants are made.

“V. By encouraging the pastors of different denominations to give religious instruction to the children of their respective flocks, out of school-hours, the Board understand, merely affording to such pastors facility of access to the pupils at the times specified, and not employing or remunerating them. And they understand that the parents and guardians of the children are to determine to what denomination they respectively belong—the Board taking no cognizance of the matter.

“VI. The Board understand that the times for religious instruction are to be determined by the local patrons and conductors of schools; the power vested in the Board on that subject being merely to see that, at least, one week-day in the week is set apart for that purpose; they also understand, that the religious instruction given may, or may not, be in the school-room; the choice of the place being left to the pastors of the children, but that liberty is to be secured to them to assemble the children of their respective flocks in the school-room, if they see fit.

“VII. The Board understand that they are not, in ordinary cases, to exercise control over the use of the school-rooms on Sundays, that control being left to the local conductors of the school; but that if any use be made of them, tending to contention and well-founded complaints between adverse parties, it is competent for the Board to interfere for the purpose of remedying the evil.

“The Board beg leave to add, that they do not regard these observations as altering or modifying, in any degree, the original instructions communicated to them in the Chief Secretary’s Letter, of October, 1831; they offer them as containing views which they have always entertained of their instructions since the commencement of their labours.”

The principles explained in the foregoing documents constitute the basis of the National System of Education. During a period of twenty-three years, Parliament has appropriated to its support nearly two millions sterling. Lord Monteagle, in the excellent series of Resolutions, of which he has given notice in the House of Lords,* calls attention to the fact, that since the National Schools were established, “two Committees of Inquiry on the subject of Irish Education have sat in both Houses of Parliament, and that no deviation from the principles laid down in Lord Stanley’s plan has been recommended, or has even been suggested by them; that since 1831 there have been nine successive Administrations in power, but that no one responsible Minister, nor any Lord Lieutenant of Ireland, has ever suggested a departure from the essential principles at that time adopted.” The success of the system in accomplishing the primary object for which it was instituted—the education of the great majority of the Irish poor on the basis of non-interference with their religious tenets—will appear the more remarkable when we reflect upon the bitter and implacable opposition which it has had to encounter. The largest and most influential portion of the clergy of the Established Church, the aristocracy, and the gentry of the country, continue to withhold their support from the present plan, and are anxious for its modification or subversion. From 1832 to 1840, the Clergy and laity of the Presbyterian body, with few exceptions, were found amongst the most determined and uncompromising of its opponents, whilst some of the Roman Catholic prelates and priests, strongly opposed to United Education, have either denounced it, or given to it only a cold and reluctant support. In despite of opposition, calumny, and misrepresentation—the result, in too many instances, of

* See Appendix P., p. 637.

religious bigotry, party feeling, and disappointed favouritism—the Commissioners have gone on extending every year the sphere of their operations, and producing results which, when fully developed, and if not disturbed by rash and dangerous innovations on the constitution of the system, cannot fail in raising to a very high standard the moral, intellectual, and material condition of the Irish peasantry.

It would serve no useful purpose in the present state of the National Education question, to examine and refute the charges which have been preferred against the principles and administration of Lord Stanley's conciliatory scheme. That task has been effectually performed by some of the witnesses, of whose evidence we have given an abstract. Facts are stronger than arguments. The statements contained in the last published Report of the Commissioners for 1853, afford conclusive proof, that the fruits of their labours are already visible. The schools have risen from 789 in 1833 to 5,023 at the close of that year; and we have been informed that the Report for 1854 will show a still further augmentation in the number. The number of children on the rolls has increased during the same period, from 107,042 to 556,478. Notwithstanding a reduction of the population, between the years 1841 and 1851, from 8,175,114 to 6,551,970, the number of National Schools increased, during that period, from 2,337 to 4,704, and the number of pupils in attendance from 281,649 to 520,401.* The number of new schools opened in the year 1853 was 148, and the increase in the attendance of children, 11,874. In addition to the schools in operation, 42 were either about to be built, or in progress of erection. When completed they will accommodate 4,016 pupils. The 5,023 schools under the Board, on the 30th of September in the above year, were thus distributed over the four provinces:—Ulster, 1,906; Munster, 1,219; Leinster, 1,200; Connaught, 698.

We have recorded in another part of this work the rapid increase in the number of Workhouse Schools, especially in that class of them to which farms are attached. Of the 163 Irish Poor Law Unions, only 22 had not put the schools connected with them under the Board. Of all the schools to

* See Lord Monteagle's Resolutions.

which the Commissioners grant assistance, these are, unquestionably, the most useful. If efficiently conducted in their several departments, they would exhibit the most remarkable examples of the blessings conferred by the National System of Education on the most destitute, neglected, and illiterate portion of the Irish poor.

The Central Model Schools in Dublin present fair specimens of united education, bearing in mind the fact, that schools under the exclusive control of the Protestant clergy are established in almost every parish in the city, and that the most strenuous efforts are employed to prevent Protestant children from attending the National Schools. On the 30th of September, 1853, the number of pupils on the rolls of the Model Schools in Marlborough-street, was 1,529. The sexes were divided as follows:—624 were males; 509 females; and 396 infants, boys and girls. The religious denominations were thus classified:—Established Church, 197; Presbyterians, 26; Jews, 6; Roman Catholics, 1,300.

The District Model Schools, in comprehensiveness of design, and in their prospective results, are the most important institutions under the direction of the Commissioners. There were nine in operation in December, 1853. They are situated in the Counties of Antrim, Armagh, Cavan, Londonderry, Cork, Tipperary, Kildare, Meath, and Galway. In the course of last year one was erected in Kilkenny, which is now open, and others are about to be established in Waterford, Limerick, Belfast, and Londonderry. The literary and scientific instruction given in these seminaries is of a very high standard, and supplies to some extent the want of Middle Class Schools. As subsidiary training schools to the Normal establishment in Dublin, their beneficial effects will become more apparent the longer they are in operation. They have already trained a considerable number of pupil teachers for the offices of schoolmaster.

“By such means alone,” says a powerful writer on Education in England,* “can the parochial village and town schools throughout the country, be supplied with Teachers duly impressed with the great responsibilities of their vocation—entering on the discharge of their functions as on a mission of

* See an interesting Pamphlet published anonymously in 1839, entitled “Recent Measures for the Promotion of Education in England.”

truth and civilization—and furnished with such attainments, such skill in the practice of their art—with minds and habits so disciplined as to fit them to become at once the guides and the companions, the instructors and the foster-parents of the children whose temporal and eternal welfare is committed to their care."

We regret to observe statements in the evidence of Mr. M'Creedy which lead us to conclude that the District Model Schools are regarded with distrust by some of the Roman Catholic Clergy. A suspicion prevails, which, we trust, is confined only to a few individuals, that these institutions are designed to supersede National Schools under local management, and that the entire superintendence of them being vested in the Board, may eventually lead to partiality and injustice in the distribution of patronage. The fundamental principle of the National System, which the Commissioners have no power to alter without the consent of Parliament, the excellent regulations laid down for the government of those Schools, and the respect shown by the Commissioners to the opinions of the majority in the appointment of the Teachers of those now in operation, are a sufficient guarantee against the mischievous consequences which have been apprehended. The misconception that has arisen with regard to the objects and tendency of the Model Schools may be accounted for and excused. It will, we have no doubt, gradually disappear, as the advantages derived from the high order of instruction and training given in them become more fully developed. It is the true interest of the Clergy of all persuasions to encourage, by every means at their command, the diffusion of sound secular education amongst the children of their respective flocks, taking care that it is hallowed by the influence of religion. An eminent writer on education, M. Cousin, in alluding to the preparation of Teachers in Normal Schools, observes:—

"Whilst we give a suitable allowance of time and attention to knowledge connected with science and the arts of life, such as geometry, natural philosophy, and natural history, we must, above all, keep in view the department of morals, which is the more important, because it is the heart and dispositions of the child that the master ought above all to form. It is the principles of an upright life that we must be most anxious to plant in the minds of our young teacher; and with this view, religious instruction—which, to speak precisely, is, in other words, Christian instruction—must be put in the foremost rank in the course of study in our Normal Schools. Leaving it to the pastor or curate of the place to insist on the peculiarities of each confession, we must give a place in the whole course of the study in the Normal Schools to instruction in religion; so that, at the close, the young

aspirants to the office of schoolmaster, without being in the least theologians, shall have a clear and precise notion of Christianity, of its history, of its doctrines, and, above all, of its morality."

This is, in all substantial points, the sound and comprehensive plan on which the Model Schools under the Board are conducted. The course of study embraces the higher branches of literature and science, with the exception of classics, which might, perhaps, be advantageously added; and ample facilities are afforded by the Commissioners to the Clergy of all persuasions to instruct the pupils, at convenient periods, in the tenets of their respective churches. From what other educational institutions in Ireland, founded upon a liberal basis, can the people of Ireland reap the same amount of intellectual, moral, and religious benefit, at so small a cost, and with such perfect security against any interference with their faith? They have been properly designated the "centres of intellectual activity, giving light and vitality to many places of education which were formerly but scantily provided with its blessings," and diffusing a wholesome stimulus through the common schools in their neighbouring districts. The Roman Catholics of Ireland are *especially* interested in their success, and should eagerly avail themselves of the immense advantages which they confer. They suffered in former times from barbarous and unjust laws which converted education either into a job or into an instrument of proselytism. That dark and benighting period has happily passed away. The children of Roman Catholics are no longer obliged to remain sunk in ignorance, or to slake their thirst for knowledge at fountains which their spiritual guardians deem impure. It is by the civilizing influences of the National Model Schools that the young of their communion will be enabled to compete successfully with those of other denominations, and to raise themselves in the scale of intelligence. The latest Reports of the Commissioners on the working of these institutions are in the highest degree satisfactory, and show that they are daily gaining ground in the estimation of the public.

We have recorded in other parts of our work the successive steps taken by the Commissioners to extend and improve their system of agricultural and industrial instruction. At the present time they have at least 200 schools of this class, and

the demand for them is daily increasing. Another important movement has been made, which, if followed up in other parts of Ireland, will have a prodigious effect in giving a practical character to the superior secular education imparted in the National Schools. The Commissioners have erected a Railway Model School at Inchicore, in the vicinity of Dublin, for the benefit of the children of a numerous class of persons in the service of the Great Southern and Western Railway. Towards this useful object the Directors have contributed a liberal sum, and have granted a suitable site on a lease for ever. Besides a Male, Female, and Infant School for the young, an Adult Evening School is about to be opened, in which scientific instruction, adapted to the various branches of labour in which they are engaged, will be given to the mechanics, artizans, and labourers employed by the Company. Here a noble example has been set, which, we trust, may be imitated by other Railway Companies in Ireland. Maritime Schools, on a limited scale, are about to be established. The first experiment will be tried in Belfast, where a commodious site of three acres has been presented to the Board, free of rent. There is no want so strongly felt in our large seaport towns, as a system of instruction suited to the children of sailors. Ragged schools, the creation of the present age, have begun to attract the attention of the Commissioners. In a limited number of cases they have made grants towards their support. The aid of the Government could not be more usefully employed than in establishing, through the medium of the National Board, one of those seminaries in every large town in Ireland. They should be conducted upon non-sectarian principles, and by National Teachers trained at the Normal Institution. With regard to Adult Schools, we shall rejoice to see them largely increased under the fostering care of the Board. An earnest and devoted labourer in this good cause has justly remarked:—

“ Much, no doubt, has been done for the education of the people since the National System was introduced into this country, and, doubtless, succeeding generations will feel and appreciate its happy effects; but we are to remember that, notwithstanding the many glorious and successful efforts made to educate the poor, our labouring multitudes remain, to a very great extent, in a state of immorality and intellectual deficiency. To establish Evening Schools, which are the schools fit for adults, in every parish, on a proper system—to secure, by the most judicious means, a full and constant attend-

ance at those schools, and to manifest our solicitude for the improvement of those pupils who are most anxious for their own progress—would be the first and most important step for securing a thorough reformation in the social and moral condition of the working classes of our countrymen. No amount of zeal in such a cause should be considered too great, since the consequences of its success are so many boons to society. By educating the adult, and inculcating in his breast the principles of morality and industry, you save him from the wretched misery and disgrace of the felon's dungeon, and the pauper's home.*

In concluding our review of the origin, progress, and results of the National System, and of the different Institutions for the promotion of Education which preceded it, there is one memorable fact which we record in these pages with peculiar satisfaction. It was stated, on the sworn testimony of several witnesses examined before the Committee, that in five thousand Schools, attended by upwards of half a million of children, in charge of about six thousand Teachers of various religious denominations, not a single case of proselytism had ever been established on satisfactory evidence. That many complaints had been made, in the course of twenty-three years, of infractions of the Board's rule on the subject of religious instruction, was not denied; but no instance of a direct attempt at conversion was produced at the inquiry. The proselytizing spirit by which so many religious persons of different creeds are actuated, in their efforts to disseminate the blessings of instruction amongst the children of the Irish poor, renders this crowning triumph of the National System the more extraordinary. It may be fairly asked, has not its success been unexampled? Has it not attained the first and most important object of the eminent statesmen by whom it was founded? Has it not realized the anticipations of the

* We have taken the above extract from an excellent article on Adult Education, in the seventeenth number of the *Irish Quarterly Review*, published in last March. It is an encouraging feature in the history of Periodical Literature in Ireland, that a quarterly journal, principally devoted to the discussion of questions bearing on the social improvement, the education, and the industrial progress of Ireland, should have found favour with the public, and should be progressively increasing in circulation. It is edited with considerable ability. The contributors to its pages display a large amount of industry and research, and the value of their labours is not diminished by a narrow and exclusive spirit. Their views are enlarged and conciliatory. We observe that the article to which we have called the attention of our readers, has been just reprinted in a pamphlet, entitled "A Plea for the Education of the Working Classes, through the Medium of Evening Schools and Mechanics' Institutes;" and, to our surprise and gratification, we find that it is written by a late Pupil of the Model School, Marlborough-street. We understand that he has had considerable experience, and achieved great success as the Teacher of an Evening School. The Commissioners of National Education may well be proud of the glorious work in which they are engaged, when it produces results so valuable.

most honoured and distinguished men of the present age, of all parties, who have given it their support? Has it not gained the confidence of the great majority of the people? We quote the concluding passage of Mr. Cross's evidence, bearing directly on these questions:—

“Perhaps I may be permitted by the Committee to state, as a conclusion to my examination, that I have frankly admitted in the course of it, that the National System of Education, as a united system, has failed to a considerable extent. The various causes of that failure I have stated with honesty and candour. I lament that such has been the result. I cannot forget, however, and I wish the Committee to remember it, that the great and primary object, as I conceive, of the National System of Education, as laid down in the letter of the noble Lord, Lord Stanley, was to educate the children of the poor of Ireland of all religious persuasions upon a plan free from the suspicion of proselytism, which would preserve inviolate, under all circumstances, and in the midst of all difficulties, the sacred rights of conscience. The National System of Education, I boldly assert, has not failed in effecting that noble purpose; it has succeeded triumphantly, especially when your Lordships consider, that it has been in operation for upwards of twenty years; that it has been strenuously opposed by the clergy of various religious denominations; and that the most extraordinary amount of prejudice and misconception has prevailed, and continues to exist, with regard to its objects and principles, amongst a great number of the most intelligent people of the community. There is one remarkable fact which I am desirous of impressing strongly on the minds of the Committee; it is this, that no case of actual proselytism has been proved during that long period; that no religious zealot, no matter to what Church he might belong, has dared to violate, or could do so with impunity, the impartial and tolerant principle of the National System, which respects alike and protects from interference the religious faith of Protestants and Roman Catholics. It is possible that changes may be devised in the National System of Education, by which it may be improved in its administration, and rendered more acceptable to all parties. The Commissioners may not (in the opinion of this Committee) have always exercised a sound judgment, or been sufficiently firm; and ~~that~~ their officers may have committed errors in carrying out parts of the system in the discharge of the trust confided to them. But this I confidently affirm, that the Commissioners have evinced the strongest desire to administer the system with an earnest desire to meet the conscientious scruples of a large portion of the members of the Established Church who have been, and still are, unfortunately, opposed to it. I stated deliberately, on a former day, that if any safe or just arrangement could be made in order to remove those objections, without abandoning the fundamental principle of *non-compulsion*, it would be a most desirable object to accomplish, and the result would be a happy one for the nation at large; but, my Lords, any change which touches the comprehensive basis upon which the National System rests will produce disastrous results. If any attempt be made to alter it in any of its essential parts, or to encroach on its original principles, the whole edifice will crumble to pieces. If any party in the State succeed in subverting the system, they will destroy a noble work, which the Commissioners have been labouring to build up and complete during a period of twenty-three years, in the midst of greater difficulties than any general system of education for the poor ever encountered in Ireland or in any other country.”

* * * * *

It would be a departure from one of the objects contemplated in the preparation of this publication, if we did not advert to some of the defects which have been pointed out in the administration of the system, and to the suggestions made for its

improvement. The facts elicited in the course of the Inquiry brought to light many imperfections in the working of the National Schools, which may be removed by some of the measures proposed. There was no desire evinced by the Commissioners who were examined, or their officers, to conceal the fact, that important changes were required in the practical details of the plan. Valuable suggestions were made for effecting this object, which we shall enumerate, with the view of drawing public attention to their expediency. The Commissioners have, no doubt, felt it their duty, since the termination of the Inquiry into their proceedings, to consider what steps could, with safety, be taken to strengthen the confidence of all parties in the administration of the System, without departing from its fundamental principle. We pass over, without comment, the alterations proposed in the constitution of the Board, respecting which there was a diversity of opinion both amongst the Committee and the witnesses. The following suggestions met with general concurrence:—That the Rules of the Board should be revised and classified, for the purpose of removing all doubts as to their real bearing, and making them on every point clear and explicit; that no fundamental regulation should be changed, and no new rule or book be introduced without the sanction of the Lord Lieutenant; and that no book, when once introduced, should be withdrawn or essentially altered, without his approval.* An increase was suggested in the number of the Inspectors; a division of them into classes according to merit, qualification, and length of service, with a higher rate of salary upon a graduated scale. It was recommended that the salaries of the Teachers should be raised, and a provision made for those who are incapacitated by age and infirmity from remaining in the service of the Board; and that means should be devised by the Commissioners for increasing local funds, in conformity with the instructions laid down in Lord Stanley's letter. A more effective local superintendence of the schools and arrangements for their improvement and consolidation were deemed advisable; also, that

* It appears from the Twenty-first Report of the Commissioners, just presented to Parliament, that their rules have been revised since the close of the Parliamentary Inquiry. We have inserted, in the Appendix (p. 640), portions of the regulations as remodelled. The most important of the suggestions we have enumerated have been adopted.

the Normal establishment should be increased, and the period of training extended. A more complete supervision of the Agricultural Schools was thought to be necessary, and that additional facilities should be provided for instructing the Female Teachers in the arts of domestic economy. The foundation, by the Commissioners, of a limited number of ordinary National Schools, intended as models of their class, to be under their exclusive control, was urged as a measure of sound policy; and an improved organization of the official establishment, in its several departments, was considered desirable.*

The foregoing recommendations, valuable in many respects, in their bearing upon the stability and successful operation of the System, do not involve matters of principle. Other modifications, however, were adverted to in the Inquiry, and have been discussed in the public journals, which, if adopted by the Legislature, would strike at the root of Lord Stanley's plan, and be the forerunner of its destruction. As the nature and tendency of some of those innovations will be considered by Parliament before the present Session is brought to a close, it may be useful to specify those which have attracted the largest share of public attention:—

1. That the National System shall, in future, be strictly secular in its character, and that no religious instruction whatever should be given in the Schools.
2. That no religious teaching, whether of a non-sectarian or denominational nature, shall be allowed during the time appropriated to united education; but that the separate religious instruction of the children shall be superintended by the Clergy, if they think fit, before or after the ordinary school hours.
3. That the Scriptures shall be read in all the Schools, as a daily lesson, by those children whose parents do not object to their joining in that exercise, and be read at such period or periods as shall be most convenient; but that all doctrinal teaching, peculiar to any particular church or religious body, shall be given elsewhere.
4. That the daily reading of the "Scripture Lessons," published by the Commissioners, shall be obligatory in Schools where the Scriptures themselves are not read.
5. That the Commissioners shall have a discretionary

* See Resolutions proposed by Lord Eglinton (p. 635), and Suggestions by Earl Granville (p. 632), printed in the Appendix; also, Evidence, Part XVII.

power of making grants to individual Schools in different localities, whether under Protestant or Roman Catholic management, without requiring the Patrons to comply with the same general rules. 6. That the Schools under the Church Education Society, and others not willing to adopt the rules of the Board, shall receive modified aid, limited to grants of books at reduced prices, the training of Teachers, and official inspection. 7. That denominational grants should be made to Schools on the principle followed by the "Committee of Council on Education" in England. 8. That separate grants should be given to the different religious bodies in proportion to their wants and numbers, and be administered either by the representatives of those bodies, or through the medium of a paid Board, composed of Protestants, Presbyterians, and Roman Catholics. 9. "That in the case of Model Schools, Workhouse Schools, and vested Schools, already erected, or hereafter to be taken into connexion with the Board, the present system, in all its main principles, shall be adhered to; but that the Board be authorized, if they shall think fit, to grant similar advantages to those enjoyed by the *non-vested* Schools to any Schools now existing, or hereafter to be built, *whatever their regulations as to religious instruction*, the Patron of which shall be willing to place them in connexion with the Board, to admit the Board's control over books to be used in general instruction, and to receive officially the visits of the Government Inspectors."* 10. "That the rule of the Board with regard to *religious instruction be rescinded*; that it be left to Patrons to determine the *religious education* to be given in their Schools; and that all Schools which adopt the National System of SECULAR education, be entitled to grants of books and school requisites, to the advantages of inspection, and access to the training School; and, moreover, to aid in money in proportion to the numbers and proficiency of the children in attendance upon them,—the proficiency to be ascertained by the Inspectors of the Board."†

Such are the dangerous schemes which have been proposed for settling the intricate, perplexing, and momentous question

* See Appendix for Resolutions proposed by the Earl of Derby (p. 634).

† See the series of Suggestions, in the Appendix, proposed by the Lord Bishop of Ossory (p. 635).

of National Education in Ireland. A popular and able Member of the House of Commons, Mr. Walpole, has given notice of the subjoined motion, which will be brought on for discussion before the closing of Parliament:—

“That an humble address be presented to Her Majesty, praying that Her Majesty will be graciously pleased to direct that such a modification shall be made in the National System of Education in Ireland with reference to non-vested Schools as, by altering the rules imposing restrictions upon patrons with regard to the religious instruction to be given in such Schools, will render the system more generally useful and acceptable.”

This resolution is not very precise as to the extent of the alterations it proposes in the rules by which non-vested Schools are to be hereafter governed. It is clear, however, that a change is contemplated totally subversive of the National System as it now stands, and calculated to produce the most injurious consequences. We trust that the discussion of it in Parliament will be marked by a moderate and conciliatory spirit, and by a sincere desire to make every concession that does not involve a violation of the original principle on which the National plan is based.

The arguments in favour of the propositions we have enumerated were ably replied to by Mr. Macdonnell, the Dean of Waterford, and Mr. M’Creedy. Want of space has compelled us to omit many portions of their evidence to which an impartial judge of the question under consideration will attach great importance. We shall recapitulate some of the leading objections which have been made to the modification suggested by the Earl of Derby and the Bishop of Ossory. Lord Monteagle opposes it on the grounds—

“That the enforcement of any system of compulsory religious teaching, at the will of the Patron, without regard either to the conscience or feelings of the child, the rights of the parent, or the principles of religious liberty, would be at variance with the recommendations, in the Parliamentary Reports on Education, of 1812, 1824, 1828, and 1830; that it would contradict the letter of Lord Stanley in 1831; that it would be repulsive to the numerous Presbyterian congregations of Ireland, now happily united in support of the National System; and that it would necessarily lead to a disruption of the present Commission, consisting of men who could not justly be asked, or expected, to administer a system the very opposite of that to which they have hitherto most usefully devoted their zeal, their industry, and their public spirit.”

His Lordship also states that the—

“Suggested change would be more impracticable and inexpedient, at a moment like the present, when it is shown that the progress of the National System has been unexampled.”

The Dean of Waterford urges other objections to the pro-

posed plan in an admirable pamphlet published last year whilst the Parliamentary Inquiry was in progress.* He justly observes—

“That it is a separate grant under another name—that it would effectually put an end to united education—create rival schools in every locality, and promote discord in every parish.”

Under such a plan as that proposed, the—

“Clergyman of the Established Church might insist upon all receiving a strictly Church of England education; the priest would demand a strictly Roman Catholic system of religious instruction; members of the Scotch Church would require the use of the Assembly’s Catechism; other Presbyterians would not allow of its introduction; many would insist upon the exclusion of all catechisms, but would require the use of the Scriptures, with oral and written explanations; while others might prefer the plan of the Kildare-place Society, with the Bible, without note and comment; and another party might be disposed to adopt a middle course, as pursued under the present National System of Education, on the principle of no exclusion, and no compulsion.”

The author then proceeds to show, that the scheme so artfully devised for ulterior purposes would prove equally unacceptable to all parties—to the supporters of the present system and to its opponents, to the Government, and to the various religious denominations in the country. It is certain that it would not receive the hearty support of any large or influential section of the community, except the supporters of the Church Education Society, whose object in imposing the reading of the Holy Scriptures on Roman Catholic children is to bring them over to the Protestant faith. According to the Bishop of Ossory’s system all sects, under the pretext of educating the children, might proselytize them; there is no security to prevent it. The Schools would be converted into hostile camps, the children brought up to regard each other with sectarian animosity, and the growth of kindly feeling effectually checked. In the present state of Ireland it is impossible to contemplate any thing more fatal to its tranquillity than an organized system of conversion established in every School of which the Patron thought fit to violate the rights of conscience.

Nothing can be plainer to any man who understands the state of religious parties in Ireland, than the fact, that it is the real interest of the Roman Catholic and the Presbyterian Clergy to stand firmly by the present system of National

* See “Remarks on the Plan proposed by the Lord Bishop of Ossory and Ferns, for the Settlement of the Education Question in Ireland; by a Manager of a National School.”

Education. The children of their respective churches have received in its Schools the blessings of a good secular and religious education; whilst effectual guards have been provided against proselytizing influences. The Presbyterian body, especially, should strenuously resist the attempt now made by the Established Church to abolish or modify the restrictions imposed by the rules of the Board upon the Patrons of Non-Vested Schools with regard to religious instruction. The danger to Presbyterian children of allowing the Church Education Society to participate in the advantages of the Parliamentary grant, on the conditions prescribed in the Resolutions of the Bishop of Ossory, is clearly pointed out by Dean Hoare in the following extract:—

“The Presbyterians, although constituting a numerous, respectable, and influential body, are not possessed of the same means for carrying out the education of their poorer members as are enjoyed by the Established Church, comprising the large landed proprietors and a well endowed clergy. Hence, they would feel that they could not compete with the Church Education Society, possessing, in addition to £40,000 per annum raised by subscription, and £12,000 a-year in the shape of parish clerks' salaries applicable to their school-masters, a large share of the Parliamentary grant, and enjoying all the advantages of inspection and books provided by the National Board, together with the support and influence of the landlords and the clergy of the National Church, the representatives of the wealth and power of the country. Schools thus supported, in which the patrons would be at liberty to enforce their own religious teaching on all the pupils, would be even more to be dreaded by the Presbyterian ministers than by the Roman Catholic clergy. The peculiar influence of the latter, added to the strong feelings of their flocks against Protestantism, and the antagonism of creed, race, and class, would give to the Roman Catholics a measure of security against proselytizing schools which the Presbyterians could not enjoy; and it cannot be supposed that their clergy would be insensible to the danger which would arise from the establishment, in the midst of their flocks, of rival schools, with all the advantages referred to, in which ‘the zeal of religious instructors,’ who might be earnest Episcopalians, looking on Presbyterians as at the best but objects of ‘uncovenanted mercies,’ should be allowed to have ‘ample field to work in the religious cultivation of the pupils in the doctrines and discipline of the Church of England.’”

If the members of the present or any future Administration should grant a portion of the public funds towards the establishment of a denominational system of education in Ireland, they must be prepared to extend concession to its furthest limits. Will they be able to resist the demand for a grant to the Catholic University? May they not be coerced into an abandonment of the educational policy which they have adopted with so much advantage in their Workhouse, Prison, and Colonial Schools? Can they any longer maintain the principle of non-compulsion recognized, with the concurrence of all parties, in the Education Bills for England

and Scotland, submitted to Parliament, at various periods, by Sir James Graham, Sir Robert Peel, Lord John Russell, and other eminent statesmen? Will they sanction, to adopt the words of the writer of the letter before us, "the violation of a national compact, entered into in 1831, between the British Government and the great majority of the Irish people, and which has been renewed and ratified by every successive Government, of whatever shade in politics, that has since that time administered the affairs of Ireland?" Is it possible that they will forfeit the last chance of introducing into England a liberal system of education, in which perfect impartiality shall be secured as regards the various religious denominations, and, at the same time, endow the Schools of the Church Education Society in Ireland on the principle of compulsory religious instruction? We use the word *compulsory* advisedly; for, by the rules of that Association, children who object to read the Authorized version of the Scriptures are excluded from the benefits of secular instruction. The decision of the House of Commons on Mr. Walpole's motion will, we have no doubt, furnish a satisfactory answer to the questions we have put. The friends of National Education in Ireland need have no apprehension as to the result.

In concluding our introductory chapter, we cannot refrain from remarking, that the time selected for the discussion of the proposition we have been considering, appears to us singularly inauspicious, and encourages us to hope that it will meet with a decided negative. It is at the critical moment when the Education Bill for Scotland has recently passed through its second stage in the House of Commons, which sets forth in one of its provisions that "Every School Committee shall appoint certain stated hours for ordinary religious instruction, by the Master, at which children shall not be bound to attend, if their parents or guardians object;" and when Sir John Pakington, a very able member of Earl Derby's Administration, has produced a measure for the promotion of education in England, based upon the same comprehensive principle, resembling, in some respects, so far as the difference in the two countries will allow, the National System in Ireland. In the spirit of true liberality, the framer of that Bill has boldly declared, that the time has passed away when

compulsory religious teaching, of any kind whatever, should be enforced in Schools receiving aid from the Government; and the heir of the illustrious house of Derby, Lord Stanley, one of the most brilliant and rising statesmen of the day, has given his generous and manly support to enlightened legislation on the question of education. In an Address, lately delivered by his Lordship, to the members of a Mechanics' Institute in England, remarkable for the liberality of its tone, he stated that "A rule should be adopted in all Schools, somewhat analogous to that already adopted in Ireland, namely, that religious instruction, though given, should be optional, not compulsory; and that every School receiving aid from the public funds, whether National or local, should be bound to admit to its secular teaching every child of whatever denomination,—that child not being compelled to attend the religious teaching."

These are sentiments which do honour to the feelings, understanding, and far-seeing intellect of the nobleman who gave utterance to them. If they are approved and defended by any considerable section of the party with which he has allied himself in political life, and if the Whigs, and supporters of Sir Robert Peel's school of politics, remain firm in their support of the National System of education, we shall entertain no fear of its duration and ultimate triumph. The clamour by which it has been assailed will die away; the spirit, by the influence of which it is animated, will remain unchanged; its details will vary according to circumstances, and be gradually freed from blemishes which, for a time, have disfigured its reputation; every successive year will produce more abundantly its precious fruits; and the labours of its promoters will be more warmly appreciated. We believe that, if administered with rigid impartiality and unshaken firmness, it will continue to flourish in full vigour under the fostering patronage of the State, and to be supported by the approbation of a grateful people. Long may it exist to diffuse the blessings of a literary, moral, and religious education, amongst the children of different religious persuasions throughout every part of Ireland! In the words of an eloquent and powerful writer we close our humble labours:—"We entertain a firm conviction that the principles of liberty, as in

government and trade, so also in education, are all-important to the happiness of mankind. To the triumph of those principles we look forward, not, we trust, with a fanatical confidence, but assuredly with a cheerful and steadfast hope. Their motive may be misunderstood; their progress may be retarded; they may be maligned, derided, nay, at times exploded, and apparently forgotten; but we do, in our souls, believe that they are strong with the strength, and quick with the vitality of truth; that when they fall, it is to rebound; that when they recede, it is to spring forward with greater elasticity; that when they seem to perish, there are the seeds of renovation in their very decay,—and that their influence will continue to bless distant generations.*

* The above extract is taken from a very able Essay on the London University, published in the 43rd volume of the "Edinburgh Review," for February, 1826.

INQUIRY

INTO THE SYSTEM OF

NATIONAL EDUCATION, IRELAND.

PART I.

THE SYSTEM OF NATIONAL EDUCATION AS FRAMED BY LORD STANLEY, AND ALTERED BY THE COMMISSIONERS—RETIREMENT FROM THE BOARD OF THE ARCHBISHOP OF DUBLIN, BARON GREENE, AND MR. BLACKBURNE.

1. Principle and Object of the System of National Education in Ireland.
2. Original and Amended Drafts of the Letter from the Right Honourable E. G. Stanley to His Grace the Duke of Leinster, on the formation of the Board of Commissioners.
3. Publication and Design of the "Scripture Lessons," the book of "Sacred Poetry," "Lessons on the Truth of Christianity," and "Introductory Lessons on Christian Evidences."
4. Complaint of His Grace the Archbishop of Dublin, that all these books were not introduced into the Clonmel and other District Schools.
5. History, Construction, and Modification of Rule 8, as to the use of the "Scripture Lessons."
6. Withdrawal of the "Lessons on the Truth of Christianity," and the "Introductory Lessons on Christian Evidences."
7. Retirement from the Board of the Archbishop of Dublin, the Right Honourable Baron Greene, and the Right Honourable Francis Blackburne.

AN historical sketch of the origin, principles, and advancement of the National System of Education has been given in the introductory chapter to this work. It has been shown that the main objects contemplated by its establishment were, in all fundamental points, in accordance with the recommendations of the several Commissions appointed by the Crown to inquire into the question of public Education in Ireland, and of every Committee of the House of Commons that has reported on the subject. Nothing can be more distinct than the terms in which the Commissioners appointed for "Inquiring into the State of all Schools on Public or Charitable Foundations in Ireland" announced, in their Fourteenth Report, for 1812, their opinion, that no system of popular education in Ireland would ever succeed which was not based upon liberty of conscience, and entirely free from all suspicion of interference with the religious opinions of the people. We have alluded elsewhere to that admirable document. In the first part of their Report the Commissioners thus express themselves:

"We have applied ourselves to the framing of a system which, whilst it shall

afford the opportunities of education to every description of the lower classes of the people, may at the same time, by KEEPING CLEAR OF ALL INTERFERENCE WITH THE PARTICULAR RELIGIOUS TENETS OF ANY, induce the whole to receive its benefits AS ONE undivided body, under one and the same system, and in the same establishments."

They follow up this emphatic declaration by stating their *unanimous* opinion, that

"No such plan, however wisely and unexceptionably contrived in other respects, can be carried into effectual execution in this country, unless it be *explicitly avowed, and clearly understood*, as its leading principle, that no attempt shall be made *to influence or disturb the peculiar religious tenets of any sect or description of Christians.*"

The Commissioners then point out "how a strict forbearance from any such attempt may be rendered consistent with a *considerable degree of religious instruction in general*"; and when explaining the plan recommended by them for adoption, they express their deliberate conviction,

"That it will be found practicable to introduce into the schools, not only a number of books in which moral principles will be inculcated in such a manner as is likely to make deep and lasting impressions on the youthful mind, but also, ample extracts from the Sacred Scriptures themselves, an early acquaintance with which they deem of the utmost importance, and, indeed, indispensable, in forming the mind to just notions of duty, and sound principles of conduct."

"It appears to us," they add, "that a selection may be made, in which the most important parts of Sacred history shall be included, together with all the precepts of *morality*, and all the instructive examples by which those precepts are illustrated and enforced, and which shall not be liable to any of the objections which have been made to the use of the Scriptures in the course of Education. The study of such a volume of extracts from the Sacred writings would, in their opinion, form the best preparation for that more particular religious instruction which it would be the duty, and the inclination also, of the several ministers of religion to give, at proper times, and in other places, to the children of their respective denominations."

Persons of higher distinction, of greater experience, and of better authority, on the question of National Education in Ireland, could not have been selected for the performance of a most difficult and responsible trust than the Members of this Commission. After full and minute inquiry, extending over a period of several years, they were unanimous in their recommendation as to the comprehensive basis upon which a plan of National Education in Ireland ought to be founded.

In the sound principle of instructing the children of various religious denominations in the same schools, and of maintaining the principle of non-compulsion in matters of religion, the Education Commissioners of 1824 and 1825, and the Committees of the House of Commons that sat in 1828 and

1830, fully concurred. Lord Stanley adverted to this important fact in his speech, in September, 1831, when he gave a sketch of his plan for introducing into Ireland the present system of National Education, which he afterwards explained in a detailed form in his letter to his Grace the Duke of Leinster. He observed, upon the occasion referred to,—

“That the great problem was, how the views of those several Committees and Commissioners could best be carried into effect in a manner which would not defeat the objects upon which all wise, impartial, and benevolent men were agreed. The question was, how religious, moral, and literary instruction could best be imparted at that period when the human mind was most susceptible of impressions whether for good or for evil, and how companionship and kindly feeling could, at an early age, be best promoted between Catholics and Protestants. How friendship could best be created and cemented at a period when human beings are the most soft and ductile, and under circumstances capable, in some degree, of resisting the separations, and, perhaps, dissensions of afterlife.”

In a communication addressed to the Very Rev. Richard Dawson, Dean of St. Patrick's, soon after the formation of the system, the founder explains its objects, which, he says, are twofold:—

“First, to diminish the violence of religious animosities, by the association of Protestant and Roman Catholic children in a system of education in which *both* might join, and in which the large majority, who were opposed to the religion of the State, might practically see how much there was in that religion common to their own; and, secondly, to give to the great bulk of the Roman Catholic population, as extensive a knowledge of Scripture truth as they would be induced to receive.” *

Of Lord Stanley's letter to the Duke of Leinster, in which the leading principles of the system, and the instructions for the guidance of the Commissioners are embodied, there are two versions which do not in all respects agree. The difference between them admits of a satisfactory explanation. In the Evidence of his Grace the Archbishop of Dublin^{p. 32} and the Secretary to the Board,^{p. 44} and in a recent letter of the Rev. Dr. Carlile, one of the original Commissioners, it is clearly shown in what respects the two letters are not identically the same.

When Lord Stanley announced his plan in the House of Commons, he is reported in Hansard to have expressed himself as follows:

“The plan which he had in view would, for the future, afford the people of Ireland the advantage of a *combined literary and separate religious education*. Experience teaches that endless controversy must arise from any attempt to give religious instruction to children of different religious persuasions.”

* See House of Lords' Inquiry, 1837, p. 93.

In the "Mirror of Parliament" (1831), the words in the subjoined paragraph are attributed to him as having been used in the same debate:—

"Although it is the interest of the State that the children of both persuasions should be educated, not separately, but together: our object is but half attained if we only educate: our object is to educate and harmonize at the same time.

"No doubt it would be desirable to hit upon some system of religious education in which *both Protestants and Catholics should join*; but such a scheme is evidently visionary, and has been satisfactorily proved to be impracticable."

In the first draft of his Lordship's letter, his description of the system he proposed was in exact accordance with the foregoing expressions. He designated it as one of "*combined literary and separate religious instruction*." Immediately after the formation of the Board, "it was a matter of doubt," (says the Archbishop of Dublin, in his Address to his Clergy on the recent changes in the National System of Education),

"Whether any thing more could be accomplished than simply to provide a joint education, purely secular, leaving all instruction in any way connected with religion to the care of the pastors of the several denominations. And it was judged that even teaching the children of the poor to read and write, only securing them from seditious and positively immoral books, would be a great advance beyond the existing hedge-schools, in which the few children who did obtain the first rudiments of learning, received them, too often, blended with much that was absolutely corrupting.

"But some of the Commissioners suggested, and the suggestion was adopted by the rest, and sanctioned by Government, that it would be possible to introduce into the united education such portions of Sacred history and of Christian instruction as might involve no matter of controversy among Christians. *Complete* religious instruction, indeed, it was plain, *could not* be imparted in common to those of different persuasions. But it was suggested that, as there are some points on which all Christians are agreed, it would be desirable that in these the children should be instructed together, leaving a fuller religious instruction to be supplied to them separately, in conformity with the will of their parents."

In consequence of this recommendation the draft letter was altered, and an additional sentence was introduced into it, which embodied a new topic, and entirely changed, in one important feature, the design of the plan. The following is the passage referred to:—

"Although it is not designed to exclude from the list of books for the combined instruction, such portions of sacred history or of *religious* teaching as may be approved of by the Board, it is to be understood that this is by no means intended to convey a perfect and sufficient religious education, or to supersede the necessity of separate religious instruction on the day set apart for that purpose."

It was upon the authority of this new letter that the Board was constituted; and soon afterwards proceedings were decided upon for compiling and publishing a series of works containing a considerable amount of Scriptural information,

which should be read by Protestant and Roman Catholic children during the period of united education. The testimony of the Rev. Dr. Carlile before the Lords' Committee in 1837, on this point, is conclusive. He stated that "a question was put to him, *before the Board was formally constituted*, whether the members would be allowed to prepare Scripture Extracts; that he made an application to Lord Stanley on the subject; and that after a good deal of conversation, his Lordship said, that whatever the Board was unanimous upon, the Government would not object to." Mr. Blake gave evidence to the same effect on his examination before the same Committee. In answer to a question put to him, he says:—

"There were some modifications made in the first draft of the letter given to us, which did not form the ground of our accepting the commission; but the letter, as it now stands, forms the foundation of our commission."

An attested copy of the letter so settled, and published by the Board, was produced on that occasion, and appears in the appendix to that evidence.

Two important stipulations contained in Lord Stanley's first letter were omitted in the amended copy. One referred to the schools built partly by grants from the Commissioners, which were required to be vested *in the Board*, but the word "*Trustees*" was afterwards substituted. The other condition was that all applications for aid were to be refused that did not provide "a sum sufficient to purchase *books for separate religious instruction* at prime cost." The following extract from a communication of Mr. T. F. Kelly, then Secretary to the Commissioners, addressed to Sir Henry Hardinge, dated January, 1835, affords an explanation of the reason which may have led to its omission, and from which it would appear that the introduction of the "Scripture Extracts" was suggested as a compromise. He says:—

"It may be right here to observe, that this Committee of the House of Commons (1828) recommended that copies of the New Testament, according to the Protestant Authorized Version, should be supplied to the different schools for Protestants, and according to the Roman Catholic version, to WHICH NOTES ARE APPENDED, for the Roman Catholics. But when Mr. Stanley communicated with the intended members of the present Board, before it was finally instituted, difficulties were expressed by the Protestant ecclesiastics as to their circulating the Roman Catholic version of the Testament. The suggestions of the Commissioners were therefore omitted in the regulations finally determined on by the Government; and it was agreed that extracts from the *Scriptures, if approved of by the entire Board*, might be read in the general course of education by the Protestants and Roman Catholics together."

The difference in the two copies of Lord Stanley's letter

not having been explained for a considerable time after the Board had commenced its operations, gave rise to much misapprehension, and raised doubts in the minds of many persons as to what was the real object of the National System of Education. The publication of this much-disputed letter in the early Reports of the Commissioners, in its original form, and subsequently as amended, unaccompanied by any explanation of the points in which the one was at variance with the other, had the effect of exposing the Board to the serious and unfounded charge (of which no proof was ever adduced), of *suppressing* the paragraph in the *second* draft which sanctioned, if it did not actually direct, the introduction into books for united instruction "such portions of sacred history or of religious teaching" as should be approved of by its members. The facts of the case bearing upon the circulation of Lord Stanley's letter, by the authority of the Commissioners, according to the two versions, are these. It was printed in their First, Second, and Third Reports in its imperfect form, in which the passage we have quoted was not inserted. The letter did not again appear until their Report for 1841 was presented to Parliament, which was in June, 1842. It was then given in its corrected form, but the origin of the mistake was not pointed out. In the Eleventh Report for 1844, published in April, 1845, the letter was again printed and contained the paragraph accidentally omitted in the version of it published in the early Reports. It will be found in the Appendix, with this note attached to it:—

"A copy of the original draft of Lord Stanley's letter, which had been sent to the Board printed, was by mistake reprinted with other documents by direction of the Board in 1836, instead of the letter itself; but a copy of the letter itself, as finally settled, and now given, was annexed by the Board to its Report for 1841, and printed therewith."

The truth of this statement is corroborated by the Rev. Dr. Carlile in his evidence before the Parliamentary Committee of 1837, and in a letter written early in 1854. A clear and able communication on this subject was written by Mr. Launcelot Studdart, and published in the "Daily Express." We have thus shown what Lord Stanley's first intention was,—that the religious should be entirely *separated* from the literary instruction given in the school; but that, at the suggestion of one of the Commissioners, permission was given that religious instruction of a *non-sectarian* character should be imparted to all

the children during the hours of combined education. "This concession," says the Rev. Dr. Carlile in the letter now adverted to—

"Considerably altered the original proposed system, and rendered it, instead of being a rigid system of exclusion of all religion from the deliberations of the Board, and the common education of the people, an experiment how far Roman Catholics and Protestants could proceed together with perfect unanimity in introducing Scriptural light among the population generally—an experiment, considering what the state of Ireland had been for centuries, perhaps the most interesting and important, but at the same time the most delicate and difficult that was ever intrusted to any Commission; and it would have required much more of the sympathy of the country than we enjoyed to enable us to attain to any very great and commanding success. My impression is, that the most respectable Roman Catholics of that day were disposed to lay aside their hostile feelings, and to co-operate with their Protestant fellow-countrymen as far as was at all consistent with the principles of their Church."

It is a mistake, therefore, to suppose that the National System was ever purely secular in its character; those persons who object to it on that ground labour under a misapprehension, and cannot have read with attention the rules or the school books published by the Commissioners. A system of education exclusively secular is defensible, no doubt, upon many strong grounds. It has found supporters amongst writers who have thought deeply on the question of National Education. Had it been practicable in Ireland, it would have limited the responsibilities and simplified the duties of any Government Board appointed to administer it; the Members composing it would have been exempted to a great extent from the dangers and difficulties of religious controversy. In a country like Ireland, divided by party strifes and political contentions, there would have been no influential section of the community to support a plan altogether secular; the probability is, that the Clergy of all denominations would have denounced the scheme. Under such circumstances the Commissioners, when they came to consider how far it was practicable for persons of opposite religious opinions to co-operate in the administration of a comprehensive plan for the education of the people, deliberately agreed that the religious element should not be excluded from it, but incorporated in its constitution. The Rev. Dr. Carlile, in his excellent work, entitled, "*Thoughts on the Mixed Character of Government Institutions in Ireland*," defends this view of the question with great force and clearness.

"On the one hand, a system of education might have been constructed which, for the purpose of avoiding all religious compromise, would have banished religion, and confined itself to the furnishing to the scholars the means of

obtaining information, by teaching them to read, or, perhaps, adding some portion of information on secular subjects; leaving religious instruction entirely to the parents of the children, and those religious instructors whom they might choose to employ. Such a system would have avoided any direct compromise of principle, and, if nothing better could be introduced, it would, we conceive, have violated no religious duty to introduce such a system. But it would have been exceedingly defective, and would have forfeited many advantages which the other side of the alternative, if practicable, would secure.

"On the other hand, then, a system of education has been formed upon the principle of introducing as much of religion as all parties concerned can agree upon. This, also, will necessarily appear to persons of every religious denomination to be defective; because each will find excluded something of what he regards as necessary to a complete religious education. It is, however, by no means so defective as a system founded upon the opposite side of the alternative would have been. As all professing Christian denominations receive, in common, a large portion of revealed truth, and that portion of truth elementary, precisely that which persons of all denominations would first communicate to their children, and without which the peculiarities of the different denominations could not be understood—the system of introducing as much of religion as all can agree upon, secures to all the children a considerable portion of religious instruction, which all parties acknowledge to be necessary. Children under this system, in the present condition of the kingdom at least, cannot be educated Atheists or Deists; they cannot be left in ignorance of the being and attributes of God, his power, his justice, his holiness, his mercy, or of the law of God—or of their own guilt, or of their moral responsibility, or of the future state and the coming day of retribution,—or of the advent of the Son of God to save sinners by his life,—of his death and resurrection from the dead, or of the punishment of the wicked and salvation of the righteous, or of the necessity of faith in Jesus Christ, of repentance and new obedience. And when children have been instructed in these truths, they are surely in a better state of preparation for receiving what conscientious persons conceive to be further necessary, than if they were reared in ignorance of them."

In carrying out the plan thus accurately described, the most important duty of the Commissioners was to compile, in the first instance, a series of literary and scientific class books suitable for the purposes of the combined instruction of children of different religious denominations, containing a large amount of religious truth common to all sects. This was a difficult object to effect, and it could not have been more successfully accomplished than by means of the admirable series of reading books published by the Commissioners. The extensive and increasing circulation of these works in Great Britain and Ireland, in the principal Colonies under the British Crown, and in various other parts of the world, affords convincing proof of their undisputed excellence, and of their suitability to schools of all classes, and to children of every persuasion.

Whilst the Board's books were in preparation, the Rev. Dr. Carlile states what arrangements were made to supply the schools with the best works that could be procured from booksellers. The Commissioners examined and sanctioned several series published by other parties: amongst this class, a few

were submitted for inspection by the members of a Roman Catholic society, which, after some alterations, were selected. With respect to the character of these books, Dr. Carlile X observes, that "they contained a larger proportion of *religious instruction*, of a kind altogether unobjectionable to *Protestants*, than any works of the kind he had ever met with." This is a circumstance highly creditable to the Roman Catholics in 1832, and ought not to be forgotten.

The fact must not be overlooked, that the Commissioners have repeatedly referred in their Reports to the religious matter contained in the books published by their authority, as constituting their chief value in the estimation of the public. In an early Report of their proceedings (1835) they state that

"In the National Schools the importance of religion is constantly impressed upon the minds of the children, through works calculated to promote good principles, and fill the heart with a love of religion, but which are so compiled as not to clash with the doctrines of any particular class of Christians. The children are thus prepared for those more strict religious exercises which it is the peculiar province of the ministers of religion to superintend or direct, and for which stated times are set apart in each school, so that each class of Christians may thus receive, separately, such religious instruction, and from such persons as their parents or pastors may approve or appoint."

Seven years afterwards, when the System had begun to take a firm root in the country, they again advert to this point in the following terms:—

"They give an epitome of sacred history; they dwell on the original sin of our first parents, and on the promise then made, that in time One would come by whom sin should be overcome: they show how that promise was renewed, particularly in the covenant with Abraham; and they point out the fulfilment of it in the coming and suffering of our Lord: they dwell also on the giving of the law to Moses; they state that it is commonly divided into three parts, the moral, the civil, and the ceremonial; and that the moral is of perpetual obligation, 'because the duties which the creatures of God owe to Him and to one another can never have an end.' The duty of Christian charity is set forth as enjoined by the precepts and example of our Lord himself; and a lesson by which it is thus inculcated, is hung up in every National School. All this is taught as *revealed truth*."

In order that the principle of *general* religious instruction, which is really involved in the words "literary and *moral*," used by Lord Stanley in the *genuine* copy of his letter, should be effectually carried out, it was deemed advisable that other works should be added to the ordinary reading books, differing from them, however, in this respect, that they should be directly of a religious character. Of this new class the "Scripture Extracts," or, as they were subsequently designated, the "Scripture Lessons," were the first in point of date, and in

importance. It is admitted by the Rev. Dr. Carlile (as we have already stated), that the suggestion of introducing them originated with himself before the Board was constituted, and to him was entrusted the delicate task of drawing up the work. "I found Dr Murray, the Roman Catholic Bishop of Dublin," he observes—

"Not only willing but anxious for the introduction of such a compilation. He, however, made three stipulations: first, that it should not be extracted exclusively from the authorized version, but that he would willingly receive such a book of Scripture Lessons drawn from the two versions, or translated directly from the original languages; secondly, that it should not be in form of chapter and verse, but of school lessons; and, thirdly, that he would require notes, not, however, theological or controversial notes, but notes relating to history, chronology, geography, or other kindred subjects. To none of these stipulations could I object. I found the Archbishop of Dublin had his difficulties on the subject, the chief of which was, that our opponents would say that these extracts was the only religious instruction that we intended to give, and that it was imperfect, garbled, and mutilated; which prognostic was abundantly verified. I, however, had the pleasure of satisfying him on that and other points; and he afterwards most cordially and zealously co-operated in the compilation of the extracts—no book that we could find fulfilling the stipulations of Dr. Murray."

The proof sheets of these Lessons were sent round to each Commissioner. They underwent strict revision and correction, particularly by the Clerical members of the Board, and when completed, were adopted with perfect unanimity. The Commissioners, at the commencement of their labours, laid it down as an invariable rule, that no book should be published by their direction without the approval of the "entire" Board. Mr. Anthony Richard Blake, one of the original Commissioners, a member of the Roman Catholic Church, and one of the most earnest advocates of the "Scripture Lessons," explained to a Committee of the House of Commons, in 1835, before which he was examined, why it was that the word "entire" was advisedly used. "It was," he observes, "introduced carefully in order to prevent the supposition that persons of one creed might, by forming a *majority* of the Board, send forth extracts not approved by those of another."

The plan and object of the "Scripture Lessons" are explained in the Preface to the First Volume as follows:

"These Lessons, as the name imports, are drawn from the Sacred Volume, and are almost entirely in the language of Scripture, translated literally from the original. When passages are introduced, not in Scripture language (chiefly summaries of some portion of the narrative), they are enclosed between brackets, and usually distinguished by being printed in a smaller type.

"These selections are offered, not as a substitute for the Sacred Volume itself, but as an introduction to it; and they have been compiled in the hope of their leading to a more general and more profitable perusal of the Word of God."

The passages introduced have been chosen, not as being of more importance than the rest of Scripture, but merely as appearing to be most level to the understandings of children and youth at school, and also as being the best fitted to be read under the direction of teachers not necessarily qualified, and certainly not recognized as teachers of religion. No passage has either been introduced or omitted under the influence of any peculiar view of Christianity, doctrinal or practical.

"The plan pursued in this compilation has been to take the historical narrative of Scripture as the foundation, and to attach to it other portions of Scripture relating to the narrative, either from the Old or New Testament. Thus, after the narrative of the Creation, extracts from the book of Psalms referring to the Creation, have been introduced; and after the narrative of the Deluge, there have been inserted those comments on that event which are to be found in the New Testament. This method seems to be calculated at once to teach the use of the sacred history, and to fix much of moral and religious instruction on the heart, by associating with it a recital of most interesting facts. The translation has been made by a comparison of the Authorized and Douay Versions with the original. The language sometimes of the one, and sometimes of the other, has been adopted, and occasionally deviations have been made from both. On this point the translator feels that he would require more indulgence than is likely to be granted to him; but he was compelled by the exigency of the case to undertake the task; he has done his best to execute it with fidelity, and he has been constantly under the eye of persons perfectly competent to correct any errors into which he might inadvertently fall. This he avers, that he has not been influenced in his rendering of any passage by reference to any peculiar religious views. A few notes, chiefly explanatory and practical have been added."

The Commissioners never enforced the reading of those books. It was optional with the Patrons of National Schools to use them or not, at their pleasure. It is expressly stated by the Board that

"They earnestly and unanimously recommend these lessons to be used in all schools receiving aid from them. They would rather trust to a simple *recommendation* than adopt any rule for their use, even bordering upon compulsion, persuaded that, if the book be not received willingly, no compulsion will secure a cordial and beneficial use of it; and confident that an appeal to the good sense and good feeling of the teachers and conductors of schools, by a Board that honestly desires to promote their well-being, and to be on the most friendly and affectionate terms with them, will be of more avail than the most rigid enactments."

"The Commissioners offer these Extracts from Scripture to the careful attention of teachers and children, not only as truth, but as truth recorded under the influence of inspiration, and truth with which it is of the utmost importance they should be well acquainted; AND TO THE RELIGIOUS INSTRUCTORS OF THE CHILDREN THEY CHEERFULLY LEAVE, IN COMMUNICATING INSTRUCTION, THE USE OF THE SACRED VOLUME ITSELF, AS CONTAINING THOSE DOCTRINES AND PRECEPTS, A KNOWLEDGE OF WHICH MUST BE AT THE FOUNDATION OF ALL TRUE RELIGION."

The vast importance attached by the Commissioners to the use of the "Scripture Lessons" in the National Schools, is clearly shown by the fact that, in the Code of Instructions issued to the Inspectors soon after the establishment of the System, and which was published in the Report of 1836, they were specially directed "to inquire whether the 'Scripture Extracts' and 'Sacred Poetry' are read by the children, and to recommend the use of these books, but not peremptorily to

insist upon it." It was also the duty of those officers to specify in their reports to the Board the number of children reading them in each school. It appears, however, from the Evidence recently taken before the House of Lords, that the Inspectors had, for some years past, not been required to report such information to the Commissioners. The cause of this departure from their original instructions was not explained. In the Third Report of the Commissioners for 1836, which contains a copy of the "Code," further direction is given, and the subjoined important passage appears, having special reference to the fundamental objects of the Legislature in the establishment of the System.

"He will take with him a copy of the 'General Lesson,' and, in the event of its not having been previously put up, leave it with the teacher, to have it put up immediately. He will also take a copy of the sheet containing the 'Ten Commandments,' and leave it with the teacher, that it may also be put up, provided the conductors of the school approve of it, but not otherwise.

"The objects which Government have in view are: First, to promote the general intelligence and good conduct of the poorer classes of this country. Second, to allay animosities, and to cultivate good feeling between the parties that may have been at variance. Third, to introduce *as much of religious instruction* as can be done without exciting jealousy and contention, and hostile feeling, either towards Government or towards one another."

The violence and malevolence with which the "Scripture Lessons" were assailed from the date of their publication, not merely by the extreme partisans of one, but of all the leading Churches—the extraordinary misrepresentations published respecting their design and character—and the base motives attributed to their compilers, form a singular and instructive chapter in the history of the educational controversy in Ireland. Misapprehension and ignorance had a powerful influence in fostering the opposition which those useful books encountered. The Archbishop of Dublin, whose name is so frequently quoted in connexion with their preparation, and whose powerful pen has been so often employed in their defence, has annexed the following note to the Charge delivered by his Grace to the Clergy of his diocese in 1849:—

"In several instances I have ascertained, beyond a doubt, the existence of most extraordinary misconceptions; and in very many others there is absolutely no alternative but either to suppose this, or else an amount of wilful and deliberate falsehood, which is, I trust, quite incredible. For example: in conversation with an incumbent of a populous parish, where he had resided many years, I found that he supposed the 'Scripture Lessons,' published by the Education Board, to be extracted from the Douay version of the Bible; and that he objected to such publication as an unfair concession to Roman Catholics. Now it would, indeed, be most desirable, that the Douay version should be in the hands of every Roman Catholic in the empire, containing,

as it does, all the essential points of Scripture history and doctrine. But if this gentleman had given even a slight glance at the Lessons in question, he would have seen that they are *not* extracted from the Douay version, but are a new translation, differing not less from that than from our own authorized version. Now, that a person who took a lively interest in the question should have remained totally ignorant of the contents of books which had been published *sixteen years*, and which were in the hands of so many *hundred thousands* of his countrymen, may well seem to many persons a monstrous probability; and yet it cannot but be a fact. For even if he had been a person capable (which I am convinced he was not) of uttering a falsehood, he would have done so to any one else, rather than to one who could not but know how the fact stands. I mention this only as one specimen, out of many that could be produced of such prevailing ignorance and misconception as might to many appear quite incredible."

Dr. Sullivan, as will be seen from a portion of his Evidence which we have quoted, produced before the Committee extracts from an important letter written by the late Archbishop Murray, in October, 1838, and addressed to the Editor of the *Evening Post*. This communication was written by that eminent and respected Prelate seven years after he became a Member of the Board. It originated in the virulent attacks made upon his character in consequence of his connexion with the National System; and it was an able reply to charges made against a plan which he had taken a conspicuous part in administering with the most rigid impartiality, and in the spirit of perfect conciliation. We quote Dr. Sullivan's words, which are more emphatic than any we could substitute. It should be stated, by way of explanation, that the document alluded to was addressed to *all* the Prelates of the Roman Catholic Church, except the Most Rev. Dr. MacHale, who had, at that critical period, written a letter with his characteristic force of style on the subject in dispute:—

"It appears, by Dr. Murray's letter, that there were four charges made against the National System. The four objections were—first, that from the number of Protestants constituting the Board, their influence would be predominant. Another objection was, that some of those Commissioners were known to be hostile to their faith, by having published works against it (alluding to the Archbishop and to Mr. Carlile). Another objection was on the ground of the Scripture Extracts. And the fourth was the introduction of the Scriptures into the schools. Dr. Murray explains his views of these objections, and speaks most handsomely of the Archbishop. He states, that no matter how he may differ from them in his religious views, that he was sure that nothing that was not kind and liberal could come from "that eminent individual;" that they would never hear from him that they had a church without having a religion; nor would any such advertisements as none but Protestants need apply, ever issue from the Palace as long as he was there. Archbishop Murray says that to his brother prelates, vindicating the Archbishop. But what is more important for your Lordships to know is what he says with regard to the Scripture Extracts. These are the words of Dr. Murray: 'The Scripture Lessons, which have been denounced with peculiar asperity, were formed on an improved plan of what I suggested to the Commissioners of Education

Inquiry twelve years ago.' Then there is a passage which I omitted, being pressed for time; but it is to the effect that they (the prelates) have each in his own diocese the authority of sanctioning any version or translation of the Scriptures, in conformity with the Vulgate; and this book he holds is in conformity with the Vulgate. These are his words again: 'The book was so constructed, that it might be used in common by all the pupils. The notes, therefore, that are appended to it do not advocate the discriminating doctrines of any particular class of Christians. It would be unfair in us to expect that a book to be occasionally used at the time of joint instruction should unfold our peculiar views of religion. The sacred text which it contains supplies much of sacred history and much of moral precept, with which it would be highly important that all should be acquainted, while the notes which are added can give no just cause of offence to any other denomination of Christians, nor do they advocate any doctrine at variance with our faith.' Dr. Murray then adds, that 'even if the objection to these books were well founded, that they should recollect that the books of the Board were not imperative; that if any parent was opposed to the reading of those books, his children would not be compelled to read them.' But it does not appear that it entered into Dr. Murray's mind to say not only that the objecting parent could prevent his own children from reading those books, but that he could also prevent the children of other parents from reading them in the school."

It must be regarded as a remarkable fact that, notwithstanding the strong prejudices which existed against the "Scripture Lessons," caused, in a great degree, by the circumstances to which we have adverted, their use in the National Schools from 1833 to 1840, and down to a more recent period, should have been so general. The testimony borne to this fact, by the Rev. Dr. Carlile, Mr. Blake, T. F. Kelly, Esq., the then Secretary to the Board; Mr. Sullivan, who was at that time one of the Inspectors, in the Parliamentary Inquiry of 1837, and by Mr. Cross before the late Committee, is unequivocal and decisive. During the first seven years of the Board's operations, the "Scripture Lessons" were read in nearly all the National Schools under the management of Roman Catholic Patrons, including those conducted by Nuns, and in many of those under Protestant Managers.

In confirmation of this statement the returns furnished to Government may be appealed to with confidence. The Rev. Dr. Carlile affirms, that, in 1837, the "Scripture Lessons" were read in 859 schools out of 1,057. The number of children present in these schools at the time of inspection was 62,946; of these there were 15,371 pupils, that is about one-fourth, who read those lessons during the time of combined instruction.* Similar testimony is given by Mr. McCreedy, one of the Head Inspectors, who states that during sixteen years of

* See Evidence before the House of Lords in 1837, page 11.

service under the Board "no objection was ever made to him by pupil, parent, or patron, to either the "Scripture Lessons" or the book of "Sacred Poetry." There is the further evidence of Mr. Cross to show that, in 1841 or 2, when Lord Eliot was Chief Secretary for Ireland, a Return was called for by the Lord Lieutenant which brought out the fact that, at that time, the "Scripture Lessons" were read in upwards of 1,300 schools, and the Holy Scriptures, without abridgement, in between 400 and 500 schools. According to a more recent Return, moved for by the Earl Clancarty, in the House of Lords, it appears that, in the six months ending March, 1853, there were upwards of 1,800 schools out of 4,704, then in operation, in which the "Scripture Lessons" were used, either daily, or occasionally during the week, at the time of united instruction. It is not denied that, for some years past, a growing disinclination was manifested on the part of many of the Roman Catholic Clergy, to permit the use of this work in the schools under their management; and circumstances subsequently occurred to put a still further check upon the reading of them by the children of Roman Catholic parents, upon which we shall have occasion to animadvert in a subsequent part of this narrative.

The book of "Sacred Poetry" followed the publication of the first volume of the "Scripture Lessons." This was the second work in the series of an exclusively religious nature designed for combined education. It is a collection of pieces, selected with taste and discrimination from the admired productions of Isaac Watts, Jane and Emily Taylor, and other pious writers. The greatest care was taken, in this admirable collection of devotional poetry, to exclude every sentiment or expression that could offend the feelings of any religious communion. Unlike its predecessor, it escaped general opposition; and although theological cavils were made with regard to the language of one or two of the hymns, the work was well received, and extensively read by the children in the schools in common with the literary class-books.

The next work, which completed the branch of study comprehended under what might have been appropriately designated "combined religious education," instead of "literary and *moral* instruction," is entitled "Lessons on the Truth

of Christianity." It does not appear whether a book, of which the primary object is to elucidate in a simple and elementary form some of the Evidences of the Christian religion, was originally contemplated when the Commissioners first determined to try the experiment of united religious instruction, although it seemed natural that it should be included in the books provided for that special object.

It was not published till 1838. The Archbishop of Dublin stated before the Lords' Committee, that it was not wholly written by him. It was altered by the Rev. Dr. Carlile from a similar work published by his Grace some time before, under the title of "*Easy Lessons on Christian Evidences.*" It is generally understood, that the changes made in this book, with the sanction of the late Archbishop Murray, and the other Roman Catholics, then members of the Board, did not materially affect any essential points of doctrine, but that passages were omitted, or altered, in the two first chapters, which inculcated too plainly the right of private judgment in matters of faith, and were, therefore, naturally objectionable to Roman Catholics, whose religion is based upon the authority of the Church. The customary form was gone through of placing in the hands of the Commissioners the proof sheets of this work as it passed through the press, and after several emendations, it was brought out by the Commissioners, with their unanimous approbation. It was intended and is somewhere announced, as an Appendix to the "*Fourth Book of Lessons.*" Those who have read it attentively, and without prejudice, must admit that its distinguishing characteristics are force of reasoning, lucidity of arrangement, aptness of illustration, and perspicuity of style. Its purpose is accurately described in the introduction, wherein it is stated—

"That 'it is to suggest such reasons to those who believe in Jesus Christ as may serve to protect them from the artifices of infidels, and enable them to strengthen the faith of others, or to restore those who may have fallen away from Christian profession.' The following is a summary of the important subjects which it embraces:—'*Change produced by Christianity on its Introduction;*' '*Obstacles to the Spread of Christianity;*' '*Ancient Books;*' '*Prophecies;*' '*Miracles,*' in three parts; '*Wonders and Signs;*' '*Summary of Evidences;*' '*Good effects of Christianity;*' '*Objections to it,*' in two parts; '*Modern Jews,*' in parts one and two."

In 1841 it was proposed by the Archbishop of Dublin, at a numerous meeting of the Board, that the "*Introductory Lessons on Christian Evidences,*" the work originally published

by him, should be placed on the list of books *sanctioned* by the Commissioners, leaving it optional with the Patrons of schools which of the two they would prefer. This suggestion was adopted by all the members of the Board then assembled. Archbishop Murray, it is stated, was not present; but it is not probable that he could have remained in ignorance for a considerable number of years, that this work had been introduced into the National Schools, with the other treatise on the same subject, which he had assisted to correct and revise. The Commissioners, it is alleged, were under the impression, that the two excellent little treatises we have described, though nominally different, were in all essential points one and the same work. It was, perhaps, for this reason or else by an oversight, that copies of the "Introductory Lessons on Christian Evidences," as in the case of the "Lessons on the Truth of Christianity," had not been submitted by the Secretary to the examination of every individual Commissioner. This course was, unfortunately, not followed; and it was not, therefore, until the misunderstanding of the Archbishop of Dublin with his colleagues had commenced, that they began to examine the former work with a critical eye, and that objections were, for the first time, made to expressions and arguments which, it is said, were disapproved of in the original work before it was altered, and to other portions alleged to be unfavourable to Roman Catholic doctrine.

Admitting the force of these objections, few persons disposed to form a candid and impartial judgment of the value of the works in question, would deny that it would be difficult to embrace in a smaller compass more logical acuteness, convincing reasoning, and simple illustration in defence of our common Christianity. The tendency of these publications is not to weaken or disturb, but to strengthen the belief of all sects in its great and fundamental truths. Let it be borne in mind, also, that ample protection was afforded, under the rules of the Board, to any child whose parents or guardians objected to the reading of those books, and that whatever may have been the doubts entertained by some of the Protestant and Roman Catholic Clergy, and by individuals among the laity, as to the propriety of their being read at the time of common instruction, no *official* complaint on

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the subject was laid before the Commissioners, till the correspondence took place in 1847 between the Right Rev. Dr. Haly, Roman Catholic Bishop in the diocese of Kildare, and the Rev. James J. Frew, Manager of the Ballysax National School. The Committee of the House of Lords requested Mr. Cross to produce the letters of those clergymen, with the reply of the Commissioners to the communications addressed to them, which will be found in that gentleman's evidence.

The sketch we have given of the history of the three religious works which have caused so much discussion, and led to so serious a disagreement at the Board, is brought down only to a certain point. In order to connect in an accurate form the proceedings we have undertaken to record, it is necessary we should revert again to the first in order,—the “Scripture Lessons,”—with the view of explaining a passage which first appeared in the Sixth Report of the Commissioners for 1839, regarding the use of that work, but which was not published till 1840. This paragraph, which has occasioned so much difference of opinion, and been productive of such momentous results, is as follows:—

“We should also state, that we by no means insist on having the Scripture Extracts, published by our authority, read in any of the National Schools; nor would we allow them to be read during the time of secular or literary instruction in any school attended by any children whose parents or guardians objected to them. In such case, we should prohibit the use of them, except at the times of religious instruction, when the persons giving it might use them or not, as they should think proper.”

It has been alleged that the above passage was *surreptitiously* introduced into the Sixth Report. This statement is not correct.
 X The Report was drawn up by Mr. Blake; copies of the rough draft were sent to each of the Commissioners; sufficient time was given for a full consideration of its contents; and it finally passed the Board without particular attention being drawn to its meaning, or any discussion taking place with regard to the effect of its operation. The Commissioners appointed a Committee in 1843 to revise their rules. After numerous meetings had been held, the members of that Committee made their Report; and in the code of regulations, as corrected by them, was embodied a fundamental rule based upon the paragraph referred to. The reasons which induced the Commissioners in the first instance to introduce this Rule (the 8th, in numerical order) have never been explained. The letter addressed

to one of the Inspectors, which is referred to in a note to the passage, *seems* to account for its introduction into the Report, although, in fact, it has no reference whatsoever to the necessity for any such rule. It was, probably, intended to prevent any Patron of a National School from making the reading of the "Scripture Lessons" compulsory by children whose parents or guardians disapproved of the work. We gather from the evidence that the question had been previously discussed at Rome.

The prohibition contained in the 8th rule was afterwards applied to the two other works that came under the same category as the "Scripture Lessons." In the Report of the Commissioners for 1850, published in 1851, the following passage will be found bearing upon the prohibition now under review:—

"In reference to the latter rule, we think it right to state, in order to prevent misconception, that it also applies to the use of the 'Lessons on the Truth of Christianity,' and to our book of 'Sacred Poetry.' We have further to state, that the Managers of our schools have now the privilege of selecting their grants of Free Stock from the *whole* list of books supplied by us, and, therefore, they may choose such of them as they most approve of, and omit any to which they object. We employ no means to influence the judgment of the Patrons of schools in this respect; and when we issue our free grants of books, it is mentioned in our circular, that it is not *obligatory* on the Managers to use *any* of them."

For several years after the passing of the 8th rule it was never acted upon, even in the single case that occurred in the Central Model Schools, when, on one occasion, a single child objected to read the "Scripture Lessons;" nor did its construction ever become a question of *formal* and *deliberate* consideration of the Board (though incidentally alluded to at several meetings), until July, 1852, when the Archbishop of Dublin wrote his first memorandum, complaining that the "Scripture Lessons," and the "Lessons on the Truth of Christianity," had been excluded from the Clonmel District Model School.

In the extracts we have selected from the Evidence of the Archbishop of Dublin, Mr. Blackburne, Mr. Macdonnell, the Resident Commissioner; Master Murphy, and Sir Thomas Redington, the two latter, both Roman Catholic members of the Board; the Very Rev. M. Kennedy, and other witnesses, the conflicting opinions held respecting the meaning of Rule 8 are conspicuously set forth. The majority of the Commissioners contended that it should be understood and

acted upon according to its plain and literal signification, by which the objection of a *single* child to the reading of any one of the three religious books would prohibit the use of it at the time of united, and relegate it to the period of separate religious instruction, over which it was not their province to exercise any control. The opposite sense in which the rule was understood by its framers, including the Archbishop of Dublin, is in entire accordance with the fundamental principle of the National System, which is that of “no restriction,—no compulsion.” A document was found amongst the records of the Board in the handwriting of Mr. Blake, who drew up the 8th Rule, explanatory of what he must have conceived to be its legitimate import. The construction he put upon it in which the Archbishop of Dublin and Mr. Corballis, a Roman Catholic Commissioner, concurred, was altogether different. The view they took of this Rule is explained in a letter to Mr. Tottenham, quoted repeatedly in the Evidence, relative to the supposed right of Patrons to *enforce* the reading of the “Scripture Lessons” and of the “Book of Sacred Poetry.” It was the wish of Mr. Tottenham to *insist* upon *all* the children reading those books, at the time of *common* instruction, or to *exclude* those who objected from the other advantages of the school. The three Commissioners, whose names we have given, were present when that gentleman’s letter was under consideration, and they directed their Secretaries to state as follows, in their reply:—

“That the Commissioners do not insist on having the *Scripture Extracts* or *Sacred Poetry* read by any children whose parents or guardians object to them; nor can they sanction any *compulsion* for the purpose. But the patrons of any school, who think proper, may have them read on the *opening*, or *immediately before the closing of the school*, provided no children shall be required then to attend against the will of their parents or guardians.”

Letters addressed to other correspondents, by order of the Commissioners, were laid before the Lords’ Committee, conveying the same interpretation of the rule as given in the above extract, whilst a correspondence with the Right Rev. Dr. Haly, and the Rev. Ogle Moore, was produced by the Secretary, which proved that the majority of the Board construed the rule in a totally different sense. The decisions of the Commissioners, therefore, at various times, with respect to it appear to be contradictory.*

* See Appendix.

It is a matter of regret that when a difference of opinion first took place between the Commissioners on the meaning of this much-disputed rule, they did not forthwith reconsider the construction it ought to bear, irrespectively of any other question ; and make such a change in its wording as would bring it into harmony with the principle and liberal character of their system. It is true that this course was *afterwards* adopted ; but not until a discussion arose on the propriety of excluding from their schools, during the time of combined instruction, one or both of the treatises on the "Christian Evidences."

Whatever may have been the object contemplated by the framers of the 8th rule, its illiberal and exclusive character cannot be doubted, if it be interpreted according to the plain meaning of the words in which it is expressed. This did not escape the observation of those persons who examined it with attention. One of the ablest opponents of the National System called the attention of the public to the subject in a clever and argumentative pamphlet, published in 1845.*

"The principle of the 11th Rule," says the writer, "is, that a mixed Board is to decide on the fitness of books to be used in the common instruction. If this principle is to apply, as it now does, to books which the Board only tolerate, surely it applies, *a fortiori*, to books which the Board prepare and recommend. If they cannot apply this rule to the latter, how can we rely upon it with respect to the former.

"The principle of the 8th Rule, on the contrary, is, that any ignorant or factious parent is entitled to set aside the unanimous agreement of that mixed Board. This is equally opposed to the essential principle of any plan for united education and to the letter of the Charter of the Board. If this principle is admitted, where will it stop ? If the clergy should generally join the National system, what is to prevent factious persons objecting to the ordinary reading-books of the Board, on account of the copious Scripture Extracts which they contain ? I confidently predict such a result, if this principle is not rejected. These Books and the 'Scripture Extracts' stand on the same footing.

"There is, further, a manifest injustice in the extent to which this right of prohibiting is carried. One foolish or factious parent has a right to prohibit the book, not to his own child only, but to all the school, who may be anxious to read it, and whose parents may wish them to do so. Is this fair ? To say the others may read it at the time of separate religious instruction is very foreign from the purpose. They may not wish to attend the religious instruction of the manager ; in three-fourths of the schools there are no other times for religious instruction : thus the extracts are wholly taken away from those children for whom they are most desirable.

"It is also most inexpedient, as well as unjust, to give such a power to any factious parent who may send his child to a school merely for the sake of giving annoyance to the managers. Let the Board consider the case of their own Model School. They justly consider it a matter of importance that the

* See a Report to the Lord Bishop of Meath on the state of elementary schools in the diocese, and the opinions of the clergy respecting the question of National education, by the Rev. Edward A. Stopford, Archdeacon of Meath.

Extracts are read daily in the school. Is it reasonable that any one who chooses to send a child to the school *for that purpose*, should have power to put an entire stop to so important a part of their school management? If they insist on giving such a power to every parent, are they sure it will never come to be tried upon themselves? I think it would be very wonderful if it were not. Many persons object to what they call a mutilated Bible. Is it not quite possible that some of the Protestant Operatives of Dublin may wish to secure the secular advantages of the Model School for their children, and may yet object to their reading the extracts? The Board would then be bound to apply the eighth rule, to prohibit their own extracts being used in their own school! Let them consider how they would feel under the annoyance, and extend that consideration to others; and let them provide against the emergency beforehand."

The publication of another work by the Archbishop of Dublin, under the name of "Introductory Lessons on the History of Religious Worship: being a *Sequel* to the Lessons on Christian Evidences," had the effect of strengthening the objection of some members of the Board to the *latter* book, which was the edition published by Mr. Parker, and the two first chapters of which had been materially altered, at the suggestion of Dr. Murray, when the "Lessons on the Truth of Christianity" were going through the press. It is necessary to observe that the "Lessons on Religious Worship" had been published for several years before the book was brought under the notice of the Board; that it never was intended to be used in National Schools; that it was written for the religious benefit of Protestants; and that, in all probability, its existence was not known to more than one or two of the Commissioners until the late dissensions amongst them arose. The introduction of these Lessons into the National Schools at the time of general instruction was out of the question. Any suggestion of the kind would have been rejected as absurd, and have betrayed gross ignorance of the rules laid down by the Commissioners. An objection was raised to the *title*, which *appeared*, it was said, to connect the work with publications already recommended by the Board. Another ground of objection was, that on the fly-leaf of the edition of the "Christian Evidences," published by Mr. Parker, the "Introductory Lessons on the History of Religious Worship" was advertised. None of the witnesses examined before the Committee ventured to impute to the Archbishop any improper intention in designating the "Lessons on the History of Religious Worship" "a *Sequel*" to the "Christian Evidences." In the preface his Grace makes a declaration to this effect:—

"The design of this little book," he says, "(as well as of the 'Lessons on

Evidences,' to which it is a supplement, is partly to supply young students with an *introduction* to larger works on the same most important subjects, and partly to provide something of a *substitute* for those works for every one who has not opportunities and leisure for reading them."

That a work of which the avowed object is to expose what its distinguished author conscientiously believes to be the errors of the Roman Catholic Church, should be offensive to its members was to be expected. The objections to this book, on the part of the Roman Catholic Commissioners, are plainly and candidly stated in the following extract from Master Murphy's evidence. In answer to a question put to him by the Lord Bishop of Ossory, "Is it not the fact, that the book published by Parker (the '*Christian Evidences*') underwent certain modifications in order to remove the objections made by Dr. Murray?" Master Murphy replies:—

"I never heard so; I was asked, in a previous question, whether there had been any newly-discovered matter, which led me afterwards to object to Parker's edition being included among the list of books recommended by the Board. My answer is this: it appears that after Parker's edition had been placed upon the list of books recommended by the Board, the Archbishop of Dublin published another book, called '*Introductory Lessons on the History of Religious Worship: being a Sequel to the Lessons on the Christian Evidences, by the same author.*' I have examined the second part of that book, and I can confidently state that there is scarcely a single tenet, doctrine, or institution of the Roman Catholic Church which is not broadly condemned in it; for example, the unity of the Church; the infallibility of the Church; the universality of the Church; the sacrament in one kind; the distribution of the sacraments; the Apostolical succession; what is there called Saint-worship, and the worship of the Blessed Virgin. The doctrine of confession and absolution, called the power of the priest to forgive sins; death-bed salvation; tradition the interpretation of the Scriptures; prayers for the dead; the authority of the Catholic Church, and its denial of the right to exercise private judgment, and various other matters, all of which are strongly commented on and denounced in this book—a book purporting to be a Sequel to the Lessons on Christian Evidences, by the same author, which appeared on the list of books recommended by the Commissioners, amongst whom were five Roman Catholics. Although it may have been, and I believe was done with the best possible intentions, and although the Archbishop of Dublin had, of course, a perfect right to publish such a book for Protestants; yet when the Board had given its sanction to the '*Christian Evidences*,' I considered that it would have been fairer to the Board, and particularly to its Roman Catholic members, not to have given this new publication the title of a sequel to those evidences. Further, it appears upon the back of the very copy of Parker's edition, which I received when I became a Commissioner, and similar copies of which had been circulated through all the schools, that the '*Introductory Lessons on the History of Religious Worship, being a Sequel to the Lessons on the Christian Evidences, by the same author, are advertised.*'"

The fact that the "*Lessons on Religious Worship*" is not a *new* work; that its principal object is to explain and illustrate doctrines of the Protestant Church, which are considered fundamental, as distinguished from those held by Roman Catholics; that neither the author nor any of his friends ever attempted, directly or indirectly, to obtain

the sanction of the Commissioners to its sale or gratuitous distribution with the books issued by them, ought to remove any suspicion, if such existed, that his Grace had an *insidious* design in view when he added to the title of the book the word "Sequel," which appears to have occasioned, in particular quarters, so much alarm and dissatisfaction.

The details we have found it necessary to give respecting the books of an exclusively religious nature, either published or sanctioned by the Commissioners, bring us to the immediate origin of the controversy between the Archbishop of Dublin and his colleagues. The beginning of the misunderstanding had no direct reference to the contradictory meanings affixed to Rule 8, nor to its modification. It was upon a subsequent occasion, that the character and tendency of the "Lessons on the Truth of Christianity," and of the "Introductory Lessons on Christian Evidences," were mixed up with this unhappy dispute.

The first question on which the Archbishop of Dublin differed from the majority of the other Commissioners was confined, at the commencement of the controversy, to the non-use of some of those books in the District Model Schools. He conceived that a vital principle was departed from in the practice adopted, and felt it incumbent upon him to embrace the earliest opportunity of protesting against it after it came to his knowledge. It was some years after the establishment of the National System that the Commissioners resolved to carry out their noble scheme of erecting Model Schools in various parts of the country. The first rude sketch of their plan is contained in the Third Report. These schools are built at the entire cost of the State, and are, therefore, as they ought to be, under the exclusive control of the Commissioners, who are themselves the Patrons. The object of those institutions is explained in a more detailed form in a later Report. The design was that they should exhibit the best specimens of united education in their respective localities; that they should be models for imitation, so far as practicable, to existing schools in the neighbourhood; that they should gradually introduce throughout the country a more effective system and higher order of teaching; that they should be nurseries for Pupil-Teachers; that they should

be conducted in strict conformity with the fundamental principles of the plan of National Education; and wherever local circumstances would permit, with the general regulations adopted for the management of the Central Model Schools in Marlborough-street.

The first of the District Model Schools was opened in Newry, in 1849. It is to be regretted that, previous to this event, the Commissioners did not take into consideration whether any and what deviation should be made from the practice followed for so many years, without opposition or dissatisfaction, in their own Model Schools, with respect to the use of the three religious books, specially provided by the Board for united education. Had any definite rule been *then* laid down for the guidance of the Head Inspectors of the Board, under whose general superintendence the District Model Schools are placed, the controversy which ensued might have been prevented. At the request of some of his colleagues, Mr. Macdonnell, the Resident Commissioner, was present at the opening of the Newry Model School; and on the recommendation of the Head Inspector, a Roman Catholic, the "Scripture Lessons" and the "Lessons on the Truth of Christianity" were excluded from it as a part of the combined education of the children. The Clonmel District School came soon afterwards into operation, and after being consulted by another of the Head Inspectors, Mr. Kavanagh, also a Roman Catholic, Mr. Macdonnell recommended that the same course should be adopted there as in Newry. Mr. Cross considered that it was his duty to call the attention of the Board to this irregularity. When the Resident Commissioner was examined upon this point before the Committee he gave the following evidence:—

"1577. It has been stated to the Committee by Mr. Cross, the Secretary to the Board, that he called the attention of the Board to the fact of these books not having been introduced?"

"Yes; I recollect that Mr. Cross, very properly, a short time after the opening of the Clonmel School, drew the attention of the Commissioners to the fact, that those books which had been strongly recommended by the Commissioners for general use, and which had been used in their own Central Model School, had not been introduced at Newry or Clonmel. Thereupon I stated to the Commissioners exactly what had taken place, and that I was convinced it would be full of danger to introduce them; I stated that, conceiving there was no rule or principle of the Board which required their necessary introduction into any school under it, I thought it would be very unwise to introduce them into those schools, and that I entirely concurred

with the Head Inspectors in the view they took. The Commissioners who were present agreed with me in that view, and thought we had exercised a wise discretion, and that nothing else need be done in the matter.

"1578. Do you recollect who were the Commissioners present?"

"I have not a very accurate recollection; my impression is that there were four or five present; I believe Mr. Andrews, Mr. Gibson, Mr. O'Ferrall, and, I think, Dr. Henry, were present; those were the members who were generally present about that time, and I think they were all there.

"1579. Were any means taken to inform the Commissioners who were not present of the fact that the books were not used?"

"Nothing further than this, that every week there comes up a report from each District Model School, and in the front page of that report there is an exact list of the books used, and the number of children using them; and from that list each week it would appear clearly that the 'Scripture Extracts' and the 'Christian Evidences' were not used in either of those schools."

We have here the unequivocal testimony of Mr. Macdonnell, that some of the Commissioners were made acquainted with the fact, not at the time, but soon afterwards, that the "Scripture Lessons," and the "Lessons on the Truth of Christianity," had not been introduced into two of the "District Model Schools" when they were first opened; that this step was taken in accordance with his instructions, by the advice of the Head Inspector, after full reflection; and that upon explaining what had been done to four of his colleagues, at an ordinary meeting of the Board, they acquiesced in the propriety of the course pursued. At the same time it is not denied, that no formal discussion took place at the Board on this important question, that no minute thereon was drawn up and recorded by the Secretary, and that no special meeting of the Commissioners was convened to take the subject into consideration; thus leaving some of the Members, it is alleged, in ignorance of what had occurred. Matters remained in this state, and without further discussion, until July, 1852, when, on the first of that month, the Archbishop of Dublin, being on his tour of visitation, called to see the District Model School at Clonmel, and then discovered for the first time, that steps had been taken at the suggestion of two of the Head Inspectors, Mr. Edward Butler and Mr. James Wm. Kavanagh, to exclude from two of those schools some of the books published and recommended by the Board. His Grace wrote, without delay, complaining of what he characterised as a "gross usurpation" of the Board's authority, and demanded an explanation. In the subjoined memorandum, addressed to the Commissioners (which is the first of a series), his Grace states, generally, the grounds upon which he disapproved

of the irregular procedure, against which he entered his protest:—

“1st July, 1852.

“Visited Clonmel Model School. . . . I find that *all* the books published by the Board are not used—the ‘Scripture Extracts’ and the ‘Lessons on the Truth of Christianity’ being excluded. It appears to me *most important* that, in *all* the Schools of which we are the Patrons—viz., the Model Schools, *all* our books should be read. The inference naturally to be drawn from this not being done is, either that we are *insincere* in *recommending* books which we prove, by our conduct, we do *not* think well of, or else that we suffer this or that person to usurp our power and dictate to us. I have no doubt we shall hear of this, and very unpleasantly. *We never compel* any Patron to use a book he does not like, or to abstain from the use of any, sanctioned by us, which he does like; and we should exercise the same right where *we* are Patrons.

“(Signed)

RD. DUBLIN.”

Several other communications on the point at issue were sent to the Commissioners, in which his Grace specified more in detail his objections to the course pursued. These were afterwards embodied in an “Address to the Clergy of the Diocese of Dublin, Glandelagh, and Kildare, on the Recent Changes in the System of Irish National Education,” and also in a Return of the Correspondence, ordered to be printed by the Houses of Lords and Commons. We have given nearly the whole of the evidence of Mr. Macdonnell and Mr. Kavanagh, explanatory of the views by which they were influenced in coming to the conclusion, that it would be wrong to introduce certain books into the District Model Schools of Newry and Clonmel.

The correspondence of the Archbishop led to numerous discussions at the Board. The important question was then for the first time brought under consideration in a formal way, which should have been maturely deliberated upon long before, namely, whether *all* the books published or recommended by the Board should be introduced, as a matter of course, into the District Model Schools of which the Commissioners are the Patrons, or if any exception should be made in particular cases, and on what grounds. Upon this point a considerable difference of opinion arose; the Archbishop of Dublin, Sir Thomas Redington, Master Murphy, Mr. Blackburne, and other members taking different views. The opinion of his Grace is clearly and forcibly expressed in the memorandum addressed to the Board after his visit to the Clonmel School, which we have quoted. The opposite opinions held by two of his colleagues, Sir T. Redington and Mr. Blackburne,

will be best understood by a perusal of the resolution given in the subjoined extracts from the latter gentleman's evidence; the one proposed on the 3rd December, 1852, and the other on the 14th of January, 1853:—

“875. Will you state what the purport of the motion, proposed by Sir Thomas Redington, and passed by the Board, was?

“I have here the words of the resolution proposed by Sir Thomas Redington, and passed by the Board. I had myself intimated that I thought there should be some act of the Board disapproving of what had been done in the Clonmel Model School; but I found that two of the Commissioners having sanctioned the omission, and the Board having had, if not actual, what we call in law constructive notice of the non-use of the books for so many years, the passing of any resolution, by way of censure, would not have been fair. There had been a sort of acquiescence upon the part of the Board, and it was in vain, at that time, either to remedy what had been done, or to censure what the Board had acquiesced in. Sir Thomas Redington, after a great deal of discussion, proposed, and the Board approved of, the following resolution:—‘The Commissioners, in paragraph 8, section 11, of their rules, declare that they do not insist on the Scripture Lessons, Lessons on the Truth of Christianity, or Book of Sacred Poetry, being read in any National School; and the Commissioners, having fully considered the memorandum now brought before them, decline to direct that the above books shall be introduced generally in all their District Model Schools.’

“876. Were you present when that resolution was passed?

“I was.

“877. Did you dissent from it?

“I did not dissent from it; I have already stated that I thought it impossible, on account of the circumstances which I have mentioned, to go back and to unsettle what had been done.

“878. Did you afterwards move a resolution to the effect, that whenever any new Model School should be opened, it should be a subject for the Board to consider whether these religious books should be used during the time of combined education?

“I did; and a resolution of that sort was passed upon my motion on the 14th of January, 1853.

“879. Will you give the Committee the terms of that resolution?

“The terms of that resolution are these—‘The Board, having read and reconsidered the resolution of the 3rd day of December, 1852, think it right to declare, that whenever a District Model School shall be opened, the Commissioners will themselves, by a formal resolution, decide and declare whether any of the books recommended by them to be used shall be used therein or not.’ I was induced—indeed I may say obliged—to propose a resolution to that effect by the position in which the resolution of the 3rd of December (Sir Thomas Redington's) had placed the Board. For by the resolution of the 3rd of December the Board declined to direct that the above books, or any of them, should be read generally in the Model Schools; and as a Model School in the South of Ireland was just then about to be opened, the resolution placed the Board in a state of actual inertness upon this subject; it became necessary to know what we should do with this Model School; and being of opinion that the Board possessed the right to exclude a book in general use in the Schools, on account of special facts and circumstances relating to any particular school, I introduced that resolution in order to enable the Board to act when the Model School was about to open, so as to decide whether these books should be read in it or not, and to give an opportunity of bringing forward objections, for the purpose of showing that in this there should be an exception to what we considered the general rule, if there were grounds for doing so.”

The Model School to which Mr. Blackburne alludes in the above passage was that of “Gormanstown,” in the County of Tipperary. He moved that the “Lessons on the Truth of

Christianity," the Book of "Sacred Poetry," and the "Introductory Lessons on the Christian Evidences," should be introduced into it, and that a convenient time should be set apart, during the hours of combined instruction, for the reading of them. If the parents or guardians of any children objected, no compulsion was to be used, nor were any other pupils to be debarred from using them, if willing to do so, either at the first or last of the ordinary School hours. This motion was, in fact, intended to give the authoritative sanction of the Board to the interpretation put upon the 8th Rule in the letter to Mr. Tottenham, which was, as we have already stated, drawn up by Mr. Blake, the framer of the Rule, approved of by the Archbishop of Dublin and Mr. Corballis, and which was in perfect harmony with the impartial principles of the National System.

The resolution of Mr. Blackburne was withdrawn in consequence of a motion by Baron Greene, which was more comprehensive in its character, and the object of which was to declare that the child objecting, by the direction of its parent or guardian, to read any of those books, was to be *exempted*, but not that the book objected to should be *excluded*, except at the time set apart for separate religious instruction.

It was at this critical stage of the controversy, that the question regarding the construction of the 8th Rule had to be definitively settled, and that the intention, on the part of some members of the Board, was announced, to move for the withdrawal of the "Lessons on the Truth of Christianity," and the "Introductory Lessons on the Christian Evidences" from the list of books published or sanctioned by the Commissioners. This important resolution would not have been pressed by them, if the majority of the Commissioners had consented that the 8th Rule should remain unaltered and be acted upon, whenever it became necessary, according to its literal meaning. Master Murphy stated distinctly, and on more than one occasion, that he

"Was willing, under all the circumstances, to allow both those books to remain, if the 8th Rule were not interfered with, conceiving that it pointed to their exclusion, and that if any child or children objected to them, they would be relegated to the time of separate religious instruction."

He added further, that the Roman Catholics, including Dr. Murray, had always regarded the 8th Rule, interpreted according to its plain and obvious construction, as a *necessary*

safeguard against the introduction of the "Introductory Lessons on the Christian Evidences."

The difference between the 8th Rule, as originally framed by Mr. Blake, which referred, to the "Scripture Lessons" only, and the explanation of the Rule proposed by Baron Greene will be more clearly understood if read in juxtaposition. We transcribe both, which are as follows, first the old Rule; second, as modified:—

1. "The Commissioners do not insist on the 'Scripture Lessons,' 'Lessons on the Truth of Christianity,' or 'Book of Sacred Poetry' being read in any of the National Schools, nor do they allow them to be read during the time of secular or literary instruction in any School attended by children whose parents or guardians object to their being so read. In such case the Commissioners prohibit the use of them, except at the *times of religious instruction, when the persons giving it may use these books, or not, as they think proper.*"

2. "The Commissioners do not insist on the 'Scripture Lessons' or book of 'Sacred Poetry' being read in any of the National Schools, nor do they allow them to be read *as part of the ordinary School business (during which all children, of whatever denomination they may be, are required to attend)* in any School attended by children whose parents or guardians object to their being read by their children.

"In such cases the Commissioners prohibit the use of these books, except at times *set apart for the purpose, either before or after the ordinary School business,* and under the following conditions:—

"1st. That no child, whose parent or guardian objects, shall be required, directly or indirectly, to be present at such reading.

"2nd. That in order that no child, whose parent or guardian objects, may be present at the reading of the books above specified, public notification of the time set apart for such reading shall be inserted in large letters in the time-table of the School—that there shall be a sufficient interval between the conclusion of the ordinary School business and the commencement of such reading; and that the Teacher shall, immediately before its commencement announce distinctly to the pupils that any child whose parent or Guardian so desires may then retire.

"3rd. That in every such case there shall be, exclusive of the time set apart for such reading, sufficient time devoted each day to the ordinary School business, in order that those children who do not join in the reading of the books may enjoy ample means of literary instruction in the School-room."

That the distinction between these two Rules is widely different must be apparent to any person reading them with attention. Baron Greene's resolution bears out, both in the letter and spirit, the construction put upon the Regulation by the Archbishop of Dublin, Mr. Blake, and Mr. Corballis, in the communication which they directed their Secretaries to write to Mr. Tottenham. That the Rule, as now modified, is so framed as to admit of a more liberal interpretation there cannot be any doubt. It is stated in the evidence that it was expected the practical effect of the amended Rule would ultimately lead to a more general use of the "Scripture Lessons" by those children whose parents or guardians did not object. In the case of the Central Model Schools the result has been

the opposite of what was, no doubt, anticipated. In the Evidence of the Archbishop of Dublin, Professor Sullivan, and Mr. Cross, statements are brought forward which prove, that the terms of the Resolution of Baron Greene have had the effect of frustrating the object he had in view. There were, however, other circumstances that led to an interference with the reading of the "Scripture Lessons," in the Model Schools in Marlborough-street, to which we shall now refer.

For several months before the points at issue between the Archbishop of Dublin and the other Commissioners were finally settled, they became the subject of earnest and frequent discussion in the public journals. Within a few days of a meeting of the Board being held for the purpose of bringing the matters in dispute to a close, Archbishop Cullen issued a "Pastoral Address of the Bishops of the Province of Dublin, assembled in Synod, to the Catholic clergy and laity of the Province." The evils of united education, the pernicious tendency of the "Scripture Lessons" and the "Lessons on the Truth of Christianity" are the most important questions discussed in that remarkable document. Mr. Cross read the following extract from it before the Committee:—

"Whilst instructing and exhorting you to provide for the religious education of your children, we need scarcely admonish you of the obligation you are under of exercising the strictest vigilance over the books which are placed in their hands. All books of an irreligious, immoral and seditious tendency, or calculated in any way to corrupt the heart and mind, are to be carefully avoided. All books to be used in the public schools should be free from every contagion of error, and those which are destined for religious instruction should be approved of by your legitimate pastors. There are two little works which have been sometimes, though rarely, used by Catholic children, which we now wish to see banished from their hands. The first is a little treatise on the 'Evidences of Christianity,' composed by a Protestant dignitary, who has lately distinguished himself by his unprovoked attack on our conventual institutions, under the hypocritical pretence of protecting personal liberty. We need scarcely state that this treatise, coming from the pen of such an author, is Protestant in its principles and tendencies, and that it is not fit for the instruction of Catholic children in the important question of the truth of their religion. The other work is entitled 'Scripture Lessons.' It contains most difficult passages from the New and Old Testament, and there are questions proposed at the end of each chapter which would open the way to the teaching of false doctrines, and which the unlearned and unwary might wrest to their own destruction. This little work appears to have been compiled for the purpose of giving a united religious instruction to Catholic and non-Catholic children in the same class; we reprobate such a project; doubtless if the teacher were a Catholic he would endeavour to give a Catholic interpretation to the texts of Scripture submitted to him, and Catholic answers to the questions proposed; but a Protestant or Presbyterian would act in the same way, and under them a Catholic child would not be safe. Separate religious instruction, as it was laid down by a statesman who first introduced the national system into Ireland, is the only protection for Catholics. It is contrary to the spirit and practice of our Holy Church to sanction united religious instruction,

or to sanction any instruction on matters connected with religion given to Catholics by persons who themselves reject the teaching of the Catholic Church. In addition to the catechetical works, Scriptural histories, and extracts already within your reach, and with which our schools abound, it will be our care to provide Scriptural Lessons that may be safely placed in the hands of our children, which will be adapted to their tender minds, and which will contribute to build up their faith instead of undermining it; to foster their piety instead of exposing it to perish amidst the doubts, difficulties, and conflicting errors that are sure to spring from unauthorized interpretation. The injunction we now give you to remove the two little works just mentioned from the hands of your children will be the more easily carried into effect, as the rules of the National Board do not at all require the use of them."

The effect of this ecclesiastical denunciation of books, which had been read for upwards of twenty years, without objection, by the Protestant and Roman Catholic children attending the Model Schools in Dublin, was almost instantaneous. On the Monday after the address made its appearance, a considerable number of the Roman Catholic pupils intimated to the Teachers, by the desire of their parents, their disinclination to read the "Scripture Lessons." The consequence was, as might have been anticipated, a few only of the Protestant scholars were left to read the book. The "Scripture Lessons" are, therefore, no longer used in the Model Schools by the Roman Catholic pupils. Rule 8, as amended, having been acted upon, the time fixed for the reading of that book is now from half-past nine to ten in the morning, before the commencement of the ordinary School business. Whether the "Scripture Lessons" will be hereafter used to any extent in the common National Schools remains to be ascertained.

After the resolution proposed on the 14th of January had passed, the subsequent proceedings of the Board became more important, and led to conferences and correspondence with the Lord Lieutenant on the course that should be pursued to adjust satisfactorily the differences of opinion amongst the Commissioners. Mr. Blackburne refers in his Evidence to the interviews which took place between himself, the Archbishop of Dublin, Master Murphy, and His Excellency. He adverts particularly to a remonstrance by Archbishop Cullen, to his (Mr. Blackburne's) motion, embodied in a letter addressed by the Archbishop to the Earl of St. Germans, and handed to him by Mr. O'Farrell. This communication was read by Archbishop Whately and Mr. Blackburne. It bears date the 18th or 20th of March; and its contents,

according to Mr. Blackburne's recollection (for he did not keep a copy of it) were, generally, that the "*Lessons on the Truth of Christianity*" were objected to, and that Mr. Blackburne's motion, "so far as it regarded the mere *exemption* of the child and not the *exclusion* of the book, was characterized as an innovation upon the whole system."

Mr. Blackburne's motion respecting the Gormanstown Model School was postponed till some time in the month of April, but was not discussed and passed until May. In consequence of this motion, and of the modification or explanation of Rule 8, proposed by Baron Greene, Master Murphy gave notice of his amendments, conceiving that both motions would, if carried, alter materially Rule 8, the literal construction of which he deemed indispensable to secure adequate protection for the children of Roman Catholics. The 17th of June was the day appointed for the final consideration and disposal of Master Murphy's amendments, and Baron Greene's resolution. When the Commissioners assembled there were eleven members present. The Archbishop of Dublin and Baron Greene were absent. His Grace declined to attend, except occasionally, from the time he sent to the Board his first memorandum,—(a step the sound policy of which has been questioned)—and the Baron was not so frequently present during the time of those discussions as some of his colleagues. It was intimated to the meeting, on the 17th of June, that it was the wish of the Lord Lieutenant, that the Board should not, on that occasion, come to a final resolution upon the questions involved in the amendments and original motion; but, that the opinions thereon of each member present should be ascertained and recorded on the minutes, and that His Excellency should be made acquainted with the result. The following were the amendments proposed by Master Murphy to Baron Greene's resolution above quoted:—

"1st. That the '*Lessons on the Truth of Christianity*' be omitted from the foregoing resolution.

"2nd. That the '*Lessons on Christian Evidences*' be omitted from the list of '*Books not published but sanctioned by the Commissioners of National Education.*'

"After some discussion, Master Murphy withdrew his first amendment, and substituted the following:—

"That the '*Lessons on the Truth of Christianity*' be omitted from the list of books published by the Board."

The objections made by the Roman Catholic members of

the Board to the two religious books which Master Murphy proposed to exclude from the National Schools, are forcibly and candidly stated in his Evidence, and in that of Sir Thomas Redington, the Right Rev. Dr. Denvir, and Mr. Macdonnell.

We have included in our abstract almost the entire of their testimony on this interesting branch of the late inquiry. It is but an act of justice, that we should embody in our introductory commentary, the following extracts from the Evidence of Mr. Murphy and Mr. Macdonnell, containing a summary of the grounds on which they felt themselves justified in giving their vote for the withdrawal of both works, notwithstanding they had been read for so long a time, and with so much advantage, in the National Schools. In reference to the use of the Archbishop's books, Mr. Murphy remarked:—

"8899. Did you consider it a variation from the recommendation of the Commission in 1828 ?

" I did, certainly; in the Ninth Report, page 186, I find this passage : 'The public money which the Board has to administer, is taken from persons of all communions, and the sanction of the Board is required only for books to be used in the instruction which persons of different religious denominations are to receive together. It appears to be a recommendation of the Board, and not an objection to it, that it is not likely to give its sanction to any books to be used for the instruction, in common, of persons of different communions, which would enforce the religious views of some, in opposition to those of others.' In the Eleventh Report, page 266, they say, 'We venture to express our unanimous opinion, that no such plan, however wisely and unexceptionably contrived in other respects, can be carried into effectual execution in this country unless it be explicitly avowed and clearly understood as its leading principle, that no attempt shall be made to influence or disturb the peculiar religious tenets of any sect or description of Christians.' I may say that a Presbyterian member of the Board, upon discussions on former occasions, and upon the occasion of the discussion which resulted in the exclusion of this book, stated distinctly his opinion that the book in question was an essentially Protestant book. Being therefore an essentially Protestant book, I considered that its use in the schools during any period of combined instruction, would be contrary to the declaration of the Board, that no attempt should be made to 'influence or disturb the peculiar religious tenets of any sect or description of Christians.'

"8906. LORD MONTEAGLE of Brandon.—The objection you raise to the title is as connecting it with books already approved of by the Board ?

" Yes.

" 8907. CHAIRMAN.—Are your objections to the use of that book in schools exclusively Roman Catholic objections ?

" Certainly not ; my objections to the use of that book are of course Roman Catholic objections so far as they relate to the doctrines in it ; but my objections to the use of that book, as well as of the other book, namely, the Lessons on the Truth of Christianity, are these : In the first place, I do not consider that such a book is suited to the age, or to the acquirements of the class of persons who are to be instructed in the National Schools. In the second place, it is stated by Archbishop Whately himself, in the advertisement to Parker's edition, that if it gets a fair trial, that is, if it be taught with the aid of a competent instructor, and on such as have been for some time in a well-conducted school, where the business is not confined to the mere learning of

words by rote, the most complete success may be confidently anticipated. My opinion certainly is this: that there are very few of the national teachers who are, and it could scarcely be expected that persons of their description, with their small salaries and previous education, could be competent to teach a book of that kind; because, whatever may be the knowledge of the children, I consider it perfectly plain that the teachers ought to have a greater amount of knowledge than can be expected from the mere circumstances of their reading that book with the children, in order to make them competent to teach it usefully and safely. In page 70 of this book, the 'Lessons on the Truth of Christianity,' it is said that the greater part of this internal evidence requires some experience and knowledge of the work, and reflection, as well as acquaintance with the Scriptures, for any man to take it in properly; I consider that this observation is applicable to the whole subject of that book, and that very few indeed of the teachers, who might be appointed to teach it, possess that knowledge, or that experience of the world, that acquaintance with the Scriptures, or that perfect acquaintance with the doctrines of religion, and its principles, which would enable them to teach that book safely."

The Resident Commissioner, Mr Macdonnell, replies as follows to several questions put to him:—

"1877. Have you ever heard any objections made to the use of it as being a book not well adapted for children of so young an age as are generally brought up in the National Schools?"

"That is, I think, the strongest practical objection made against the book; Roman Catholics consider that it is a book written in an entirely Protestant spirit, and that it is a book which is written upon a subject which ought not to be introduced into poor schools attended by children, boys and girls, between the ages of ten and fifteen, especially in a country like Ireland, where infidelity is happily almost unknown amongst the poor, and where it may be considered very unwise to introduce the question of Christian Evidences, inasmuch as the children have no doubts upon the subject. Many persons, I think, object to the book as raising doubts which never would have existed in their minds had they not been in the first instance presented to them in that excellent volume, in which those doubts are, it must be owned, very well answered.

"1878. MARQUESS OF SALISBURY.—Is that opinion confined to Roman Catholics, or do Protestants partake of it?"

"I think it is partaken very largely by Protestants; I think the generality of fair men, before whom the question was put, would say that it is not a wise proceeding to introduce a book of Christian Evidences into schools for the reading of poor children between ten and fifteen years of age.

"1879. MARQUESS OF LANSDOWNE.—You stated that these books have been objected to by Protestants; do you recollect whether they have been objected to by clergymen of the Church of England at any time?"

"I have heard clergymen of the Church of England discuss the matter, and they have certainly expressed their surprise that the book was ever introduced into the system, and I think they have taken the double ground that the book appeared to them to be written in a thoroughly Protestant spirit, and as such, objectionable for our purposes, though very much admired by them; and, secondly, that they did not think it a judicious thing, that any book of Christian Evidences, whether written in a Protestant spirit or in a Roman Catholic spirit, should be introduced into poor schools, attended by children of Irish peasants who have no sort of doubt upon the truth of Christianity."

In reference to the alleged Protestant character of the "Lessons on the Truth of Christianity," the Archbishop of Dublin attaches the subjoined note to his Evidence on this point:—

"The reason for this selection we can only conjecture; certainly it could not have been the one which some have assigned, its being 'an essentially Protestant book.' For though drawn up by Protestants—Dr. Carlile, the late Bishop Dickinson, and myself—it is, as far as regards the present question, not at all

less the work of Archbishop Murray than ours. For he, as well as the rest of the Commissioners, deliberately recommended it. He perused it with scrupulous care; and he sent over a copy to the late Pope, who had it read to him in Italian, and found it unexceptionable. The other edition of the book—that not published but merely sanctioned by the Board—was translated into Italian by a Roman Catholic priest at Florence, during the present Pope's reign."

In the foregoing extracts the reader will find ample materials for enabling him to draw his own conclusions.

The divisions which took place on the amendments and resolutions proposed at the Board constitute a singular feature in the controversy. Seven members, of whom *two* were Protestants and *five* Roman Catholics, expressed their opinion in favour of Master Murphy's two amendments to withdraw *both* the "Lessons on the Truth of Christianity" and the "Introductory Lessons on Christian Evidences," if a majority of the Commissioners should decide upon modifying Rule 8. Against both amendments there was only *one* member, a Protestant. *Three* Commissioners, two Presbyterians in connexion with the General Assembly, and one Unitarian, recorded their opinions in favour of *retaining* on the list of books *published* by the Board, the "Lessons on the Truth of Christianity." They were, therefore, opposed to the *first* amendment. The *second*, which was to withdraw the "Introductory Lessons on Christian Evidences" from the list *sanctioned* by the Board, was supported by *ten* members. Of those there were *five* Protestants (including Presbyterians and one Unitarian under that general designation) and *five* Roman Catholics. The only member who opposed the second amendment was a Protestant. When the sense of the meeting was taken on Baron Greene's resolution, there were *seven* in favour of it, six Protestants and only one Roman Catholic. Of the seven, one alone, a Protestant, was in favour of the resolution unconditionally; of the remainder, some supported it on condition that *one* of the books on "Christian Evidences"—others that *both* of the books—should be removed from the list of books *published* or *sanctioned* by the Board. *Four* Commissioners, all Roman Catholics, signified their intention to vote against any change whatsoever in the wording of the 8th Rule that would have the effect of altering its literal meaning, whether the Archbishop's two books were withdrawn or not; and if a majority of the members present had insisted upon *retaining both* the books speci-

fied in the amendments of Master Murphy, *ten* Commissioners would not have consented that Rule 8 should be modified, and *one* only, a Protestant, would have dissented. The names of the Commissioners whose opinions were thus recorded, are given in Returns of the proceedings of the Board, ordered by the Houses of Lords and Commons.

Copies of those proceedings were transmitted to the Lord Lieutenant, in compliance with His Excellency's request; and the 8th of July was the day fixed for recording, as formal minutes, the declarations of opinion given at the meeting of the Board on the 17th of June. Seven members attended, of whom *five* were Protestants and *two* Roman Catholics. The transactions which took place on the 17th of June were brought under the consideration of the Board, and Minutes were passed in conformity with the opinions of the Commissioners who attended on that day. It was resolved by a majority of six to one, that the two works named in Master Murphy's amendments, the one published, and the other sanctioned by the Board, should be excluded from the list; that the 8th Rule, as to the use of the "Scripture Lessons," should be *rescinded*, and that the resolution proposed by Baron Greene be *substituted*. It is right to state that the terms in which this last Minute was worded have been objected to by Baron Greene. In a letter to the Archbishop of Dublin, dated 8th August, 1853,* he says:—

"I need scarcely say, that the resolutions which I originally proposed were not intended to introduce, or in any manner sanction, any innovation in the then existing system of education. On the contrary, it must be obvious, I think, from the reading of them, that they were based upon the assumption that no important change was to be made. The object of them was merely to guard against the possibility, that any child, with respect to whom an objection should be made, should be compelled to read, or even exposed to solicitation to read, any of the three books to which they related. The resolutions were unnecessary and unmeaning, except upon the supposition, that the three books were to continue, as theretofore, to constitute a part of ordinary instruction."

It would appear from this that Baron Greene had no intention of framing any *new* rule, or of *substituting* his resolution in place of the *old* rule; but that his sole object was to explain the *sense* in which he had always interpreted the meaning of the *latter*.

The Archbishop of Dublin, having been furnished with a

* See Appendix to this work, ^{p. 622} and to the Address of His Grace to his Clergy, on the recent changes in the system of National Education.

copy of the Board's minutes, passed on the 8th of July, addressed a letter to the Lord Lieutenant, dated the 26th of that month, announcing that he was no longer a Commissioner of National Education. Baron Greene and Mr. Blackburne subsequently withdrew from the Board, and wrote to His Excellency assigning the reasons which induced them to resign.

The Commissioners announced to Parliament, in their Nineteenth Report, for 1852, the decision to which they had come, in the following terms:—

"We have lately (namely, on the 8th of July), passed, after very long consideration, two important resolutions, which, although not adopted during the year 1852, we think it right to announce on the present occasion. First, that we have withdrawn from the list of books published by us, a work entitled 'Lessons on the Truth of Christianity,' and from the list of books sanctioned, but not published by us, another work, namely, 'Introductory Lessons on Christian Evidences.' The first was introduced in 1838; the second in 1842. Secondly, that we have amended our 8th Rule, Section 2.

"We shall not enter into the various reasons which have influenced different members of the Board in coming to the decision we have stated on these two questions.

"With reference to the withdrawal of the 'Lessons on the Truth of Christianity,' and the 'Introductory Lessons on Christian Evidences,' we deem it necessary to state, that these books may still be used (though no longer supplied by us) during the time set apart for separate religious instruction.

"With reference to Rule 8, as now amended, we are to observe, that the 'Scripture Lessons,' and book of 'Sacred Poetry,' may, in like manner, be used during the time set apart for separate religious instruction, and also during the hours of combined instruction (when children of all religious denominations are required to attend), unless the use of them be objected to by the parents or guardians of any of the children. In such case the use of these books is prohibited, except under the conditions, and at the time specified, in the amended Rule—namely, before or after the ordinary school business. Under the Rule, as it was previously expressed, the 'Scripture Lessons,' and book of 'Sacred Poetry,' when objected to by any of the parents or guardians of the children in attendance, could only be read during the time set apart for separate religious instruction."

In the foregoing Review of the Evidence taken before the Committee on this division of the Inquiry, we have attempted to draw up a faithful sketch of the National System of Education as it was at first framed by Lord Stanley, and altered immediately afterwards by the distinguished individuals to whom the Government had confided its administration. We have shown upon the testimony of the Archbishop of Dublin, Mr. Blake, and the Rev. Dr. Carlile, and upon the authority of the other Commissioners, as admitted in several of their Reports, that a large amount of religious teaching, common to all Christian sects, was from the commencement incorporated with the general education given in the National Schools, and

that for the avowed purpose of carrying out this valuable, though doubtful experiment, a series of religious books was compiled with the unanimous consent of the Board, that two of those works have been withdrawn, and that the rule with regard to the use of the third has been materially changed.

We have endeavoured also to give an accurate and comprehensive statement of the origin, progress, and termination of the most important controversy that has ever taken place in relation to the National Board of Education. Our materials have been collected with no small amount of labour, and, we trust, with impartiality, from the evidence of some of the present Commissioners and their leading officers. The circumstances which led to the withdrawal of the Archbishop of Dublin, and two other members of the Board, form a distinct part of the late Parliamentary investigation. A very considerable portion of the examination is devoted to it. In order that full and impartial justice might be shown to all parties, we have made extracts from the testimony of every witness to whom questions on the subject were put. The disagreement involves considerations of far greater moment regarding the future character, and practical working of the System than the non-use of particular books, and the subsequent exclusion of two of them from all the National Schools. Our object in explaining the transactions that have taken place is not to express our individual opinion on the proceedings which the Commissioners have thought it right to adopt. The facts we have enumerated are intended, and we think will be sufficient, to assist every candid inquirer in forming a correct and dispassionate judgment on the true state of the case. If the abstract we have made from the Evidence of several important witnesses be examined without prejudice, many questions of great importance will naturally suggest themselves to the mind of the reader respecting the real causes, and probable results of the course pursued; and which have been viewed differently by persons of equal claims to integrity of character and soundness of judgment. The verdict of public opinion, as conveyed through the medium of the press, has not been unanimous. The opinion of the two Houses of Parliament will not be known until the Evidence shall have been carefully examined and fully considered.

In whatever point of view the proceedings of the Commissioners may be regarded by the public, the secession from the National Board of three individuals so distinguished by station, influence, and talents, and so justly esteemed as the Archbishop of Dublin, Baron Greene, and Mr. Blackburne, must be sincerely deplored. The position of that eminent Prelate, in connexion with National Education, was peculiar. Soon after his arrival in Ireland he was appointed one of the original Commissioners for carrying the System into effect. A consistent supporter of the tolerant and just principles upon which it is founded, and convinced of its adaptation to the circumstances of the country, he heartily engaged in the noble work. He persevered in it with energy which no opposition could weaken;—with courage which became stronger as difficulties increased;—and with firmness which never yielded either to menace or detraction. At one time assailed by the Clergy of his own Church as a Socinian, and at another as an unprincipled instrument in the hands of the Roman Catholic Clergy, he regarded with dignified forbearance the calumnies of his opponents, and gloried in his intrepid advocacy of the rights of conscience. His faith never wavered in the great cause of National Education in Ireland with which his name will be for ever connected. To his indefatigable labours and advocacy it is indebted more than to any other man. Constant in his attendance at the meetings of the Board, a frequent visitor at its Model Schools, a watchful observer of the steady advancement of the System, his name alone imparted life and spirit to its operations. In the Charges to his Clergy, in his Addresses at public meetings, and in numerous pamphlets, he has defended its principles, and exposed the misrepresentations of its opponents with such power and ability as few will equal and none surpass. The several Manuals of instruction on Money matters, on Reasoning, on the Evidences of Christianity, and on the British Constitution, of which he is the author, bear upon them the impress of his remarkable capacity for rendering profound truths intelligible to the young; they have conferred lasting benefits on the community. As a Commissioner of National Education, his manly independence, his liberal views, and his scrupulous impartiality have not failed to be fully appre-

ciated even by those of his colleagues who had the misfortune to dissent from his views on the subject of the late misunderstanding. Sir Thomas Redington, a Roman Catholic member of the Board, bore honourable testimony to Archbishop Whately's love of justice, when he gave the following opinion before the Committee, which is expressed in the spirit and language of a man who regards truth:—

“Perhaps your lordships will allow me, as I have mentioned his Grace's name, to say (which I think is due to him), that while I acted as his colleague, as a Commissioner, I never met a person more zealous and anxious to check any thing having the least appearance of interference with the religion of other parties than the Archbishop of Dublin. I have been present on more than one occasion when Dr. Murray was absent, and when cases have arisen where the persons who had to be protected from alleged interference were Roman Catholics; and the Archbishop of Dublin has always stood forward and said, ‘We have no security for the System being impartial as regards ourselves, unless we afford the same protection to others.’”

The Archbishop of Dublin was associated, at an early period in the history of the National Board, with men remarkable for the moderation of their opinions, the calmness of their judgment, and their accurate knowledge of the condition and wants of Ireland. Foremost amongst those distinguished and esteemed persons was one of the most enlightened Prelates of the Roman Catholic Church, the late Dr. Murray. The fact is generally known that, upon the great question of National Education, there was a perfect coincidence of sentiment and feeling between him and Archbishop Whately. In all important matters relating to the proceedings of the National Board, they adopted the same wise and conciliatory policy. They acted together in the spirit of Christian toleration, and exerted themselves with equal zeal and sincerity in advancing the cause to which their thoughts and time were devoted. The Commissioners, in their Eighteenth Report, for 1851, thus express themselves regarding one of the most valued and useful of their colleagues:—

“Archbishop Murray, so long the ornament of his Church and country, was one of our original members, and our success has been greatly owing to his constant presence among us, and to the confidence reposed by the members of his Church in his great sense, experience, and integrity. He was strongly convinced that our System was one of the greatest blessings ever conferred on the people of Ireland; and one of the last acts which preceded the close of his life was to assist, at the age of eighty-three years, at a meeting of our Board.”

The loss of Baron Greene and Mr. Blackburne will also be severely felt, both distinguished by the clearness of their views, by their tact in co-operating harmoniously with men of different

opinions in politics and religion, and by their earnest desire to promote the education of the people upon just principles; both men, too, who enjoyed to a large extent the confidence of the clergy and laity of the Established Church. The retirement from the Board of the three eminent persons to whose character and services we have ventured to pay this inadequate tribute, will be the more lamented by the friends of the National System, because it has stimulated its opponents in pressing forward a plan of their own, by which they hope to impede its progress, to damage its usefulness, and to substitute for its inestimable blessings the evils and dissensions inseparable from sectarian education.

EVIDENCE.

February 28, 1854.

Maurice Cross, Esq.

1. CHAIRMAN.—Will you state what appointment you hold under the Board of Education in Ireland?—I am the Senior Secretary to the Board of Education.

2. How long have you held that office?—I was appointed on the 5th of December, 1838.

3. Will you be so good as to state to the Committee any steps that were taken, either in Parliament or by the Government, previously to the establishment of this system; was it preceded by any Committees in either of the Houses of Parliament, or by any Commission of Inquiry?—There were several Committees on Education in Ireland. I have read the reports of all of them. I allude particularly to the first Commission appointed in 1806, and to the 14 reports made under it; also to the report of the Commissioners of Inquiry in the year 1824–5, and a subsequent report of a Select Committee of the House of Commons in the year 1828, which contains an accurate review of all the previous ones, and a series of important resolutions. After that period, there was an inquiry by both Houses of Parliament into the national system of education in Ireland in the year 1837, upon which occasion I was summoned as a witness, though not then officially connected with the Board of Education.

4. Can you state generally what were the recommendations of those different reporting bodies?—According to my recollection of the last report, in the year 1828, before the national system of education was established, that report recommended a system of combined literary and separate religious instruction. When Lord Stanley published his letter, previously to the introduction of the national system into Ireland, in the first draft of the letter it expressly stated, that the system was to be one of combined literary and separate religious instruction; but in the amended draft of the letter (both drafts are published in the last report of the Commissioners) there is an important passage introduced, which sanctions the Commissioners of Education in Ireland in introducing into their schools, during the hours of combined instruction, books which might contain extracts of a moral and religious nature, including portions of Sacred History.

5. EARL OF DERBY.—Is the passage which is marked in the copy of the report now in your hand the one to which you refer as having been inserted in the amended letter?—It is.

6. Was there any other alteration in the amended letter besides that?—I think there is also a passage with respect to the vesting of schools in trustees, not in the Board.

7. Will you read the passage with respect to the introduction of books containing extracts of a moral and religious nature?—“Although it is not designed to exclude from the list of books for the combined instruction such portions of Sacred History, or of religious or moral teaching, as may be approved of by the Board, it is to be understood that this is by no means intended to convey a perfect and sufficient religious education, or to supersede the necessity of separate religious instruction on the day set apart for that purpose.” That is the passage to which I alluded.

8. CHAIRMAN.—Can you state the date of that alteration of the letter?—No, I cannot state the precise day of the month; it must have been about the same time as the first letter. The first letter is dated October. The second must have been written immediately afterwards.

9. EARL OF DESART.—Do you remember what was the reason of the alteration?—I do. A document which I have brought here to-day, and which, with your Lordship's permission, I will read, may afford some explanation of it. On the formation of the Board, as I am informed (for I was not then connected with the Board), a conversation took place upon the subject of the class of books to which this paragraph refers. It is stated by the Rev. James Carlile, who was then resident Commissioner, that a conversation took place at the Castle upon this subject. The Archbishop of Dublin was present; and it was pressed upon Lord Stanley at that time, that the Commissioners would prefer that they should have permission to introduce books, to be used during the hours of combined instruction, which, though of a religious character, were not calculated, as it was supposed, to offend or to interfere with the conscientious scruples of any religious denomination. Lord Stanley gave permission that such books might be published, if the Commissioners were unanimous in their opinion that it would be desirable to introduce them. It will, perhaps, be satisfactory if I read the latest document upon that subject, written by the Rev. James Carlile, who was then resident Commissioner. I have brought it with me; it was published a few weeks ago. There is also a paragraph in the Archbishop of Dublin's address to his Clergy relative to the recent proceedings of the Board, which your Lordships will find confirms, in all essential points, the statement contained in the Rev. Dr. Carlile's letter.

10. EARL OF DERBY.—Mr. Carlile, I believe, was a Presbyterian?—He was a Presbyterian, and became resident Commissioner soon after the formation of the Board.

11. CHAIRMAN.—Will you read the two documents to which you have alluded?—The letter of the Rev. Dr. Carlile, which I am about to read, is addressed to the editor of the *Times*. It was published in consequence of the disagreement amongst the present Com-

missioners of National Education, which has unhappily terminated in the withdrawal of the Archbishop of Dublin and two other Protestant members of the Board:—"Sir, one of the original Commissioners of the National Education in Ireland claims the indulgence of making a few remarks, through your columns, respecting those topics connected with that institution which have been recently occupying your attention. The system proposed in Lord Stanley's letter was certainly what it has been defined to be, in some of the Roman Catholic prints—a system of united secular and separate religious instruction. But, before the Board was established, at a meeting of the proposed Commissioners, held in the Castle of Dublin, a question was put by one of them, whether, if the Commissioners were agreed, any amount of religious instruction introduced into the secular or common instruction would be permitted by Government. A good deal of friendly discussion followed, which was summed up and closed by Lord Stanley, saying, that whatever the Commissioners were unanimous upon, Government would not object to. This concession considerably altered the original proposed system, and rendered it, instead of being a rigid system of exclusion of all religion from the deliberations of the Board and the common education of the people, an experiment how far Roman Catholics and Protestants could proceed together with perfect unanimity in introducing scriptural light among the population generally—an experiment, considering what the state of Ireland had been for centuries, perhaps the most interesting and important, but at the same time the most delicate and difficult that was ever entrusted to any Commission; and it would have required much more of the sympathy of the country than we enjoyed to enable us to attain to any very great and commanding success. My impression is, that the most respectable Roman Catholics of that day were disposed to lay aside their hostile feelings, and to co-operate with their Protestant fellow-countrymen as far as was at all consistent with the principles of their Church. I need not remind you of the spirit in which Protestants, north and south, received these overtures of peace. The solution of the problem thus placed before the Commissioners fell chiefly to me, simply because I was the only one of them who could give time and labour to it, and to the superintendence of the details of the business of the Board: the secretary's hands were almost instantaneously filled with the correspondence, which immediately became extremely voluminous. The only mode of introducing religious instruction into the common education was by means of the books provided for it. Having no books of our own to commence with, we examined and sanctioned several series of school-books—some after a certain amount of expurgation; among others, a series was submitted to us by a Roman Catholic institution, under the patronage of the prelates of that Church. These books—to the credit of the Roman Catholics be it said—contained a larger portion of religious instruction of a kind altogether unobjectionable to Protestants than any school-books I had met with; and after the alteration of a single page and of some insulated expressions, these books received the sanction of the Board. I immediately availed myself

of these books as an indication of the amount and nature of religious instruction which Roman Catholics wished to have intermixed with secular instruction; and in superintending the compiling of books for the Board, I kept these Roman Catholic books in view, introducing into the Board's books a large amount of religious instruction, but intermixed with a much larger amount of secular information than the Roman Catholic books contained. While the Board's books were in preparation, the accuracy of my estimate of the wishes of Roman Catholics was tested, by having every half-sheet put into the hands of the Commissioners, and receiving their approbation and signature previous to its being sent to press. In regard to the Scripture lessons, before the Board was constituted, I called on all the proposed Commissioners to ascertain how far they would be disposed to sanction such a book. I found Dr. Murray, the Roman Catholic Archbishop of Dublin, not only willing but anxious for the introduction of such a compilation. He, however, made three stipulations: first, that it should not be extracted exclusively from the authorized version, but that he would willingly receive such a book of Scripture Lessons drawn from the two versions, or translated directly from the original languages; secondly, that it should not be in form of chapter and verse, but of school lessons; and, thirdly, that he would require notes, not, however, theological or controversial notes, but notes relating to history, chronology, geography, or other kindred subjects. To none of these stipulations could I object. I found the Archbishop of Dublin had his difficulties on the subject, the chief of which was, that our opponents would say that these extracts was the only religious instruction that we intended to give, and that it was imperfect, garbled and mutilated; which prognostic was abundantly verified. I, however, had the pleasure of satisfying him on that and other points; and he afterwards most cordially and zealously co-operated in the compilation of the extracts—no book that we could find fulfilling the stipulations of Dr. Murray. I drew up a half-sheet of lessons from the beginning of Genesis, had it put into type, and laid before the Board. I found that it gave general satisfaction, and was signed by all the Commissioners; thus I went on with half-sheet after half-sheet, each one of which was regularly placed in the Commissioners' hands, and left with them for a fortnight, and they were understood to approve of it, if they made no objection. But, with regard to the two Archbishops, no half-sheet was ever put to press without their express authority. Now, what I wish particularly to point the attention of the public to is, that there was no attempt at proselytism in all this. These Scripture Lessons were prepared, not only with the assent, but at the express wish of Dr. Murray and the other Roman Catholic members of the Board, for the very purpose of being used in the common instruction; and every half-sheet was signed by Dr. Murray with that view, except a few when he was from home, which were signed by a clergyman authorized by him to do so. In truth, we were more violently accused by Protestants of attempting to proselyte the Protestant population over to Roman Catholic principles, by offering to them what they were pleased to call a mutilated Bible, than we

were by Roman Catholics. When these extracts were first introduced, they were generally received by schools under Roman Catholic patronage. I made a tour of inspection of the schools in the South and West towards the end of 1836, and I found them in use in all the most respectable schools; in all the teachers of which had received any training in Dublin; and uniformly in the nuns' schools. A change, however, gradually took place in the minds of many of the Roman Catholic clergy respecting the use of these books—I believe, in consequence of the violent attacks made upon them and upon Dr. Murray by Dr. M'Hale, of Tuam—so that I believe they x have been latterly withdrawn from most of the schools under Roman Catholic patronage. It does not, however, follow that no religious knowledge is communicated during the hours of common instruction; there still remains a great amount of such knowledge embodied in the ordinary reading books. You may infer from the above details, that in my view of the subject there never could legitimately be any dispute among the Commissioners on the subject of religion; if any topic were introduced connected with separate religious instruction, the Board, as such, could take no cognizance of it, except so far as to see that time and accommodation were provided for those empowered by the parents of the pupils to communicate it. If the topic were connected with the instruction given in common, then we were required to be perfectly unanimous respecting anything of a religious element introduced into it; our only appeal on such topics was to be to the good and liberal feelings of one another. If at any time Dr. Murray sanctioned any thing which he afterwards wished to withdraw, which happened, perhaps, in one or two instances, he was at once permitted to do so without any animadversion; and so I conceive, if the Roman Catholic members see fit to withdraw their sanction from any thing of a religious nature, such, for example, as the Book of Evidences, or the Scripture Extracts, the Protestant members may regret the change that induces the Roman Catholics to do so, and perhaps reason with them; but if the Roman Catholic members persevere, they have, in my view, nothing to do but to yield. Had I been connected with the Board when these recent controversies were taking place, I would have done my utmost to persuade his Grace the Archbishop to give up those points at once (unless, indeed, he convinced me that he was right in insisting upon them), and so preserving, what of all things was the most important for success, the perfect good temper and good feeling of the members of the Board of different denominations towards one another; and, perhaps, some opportunity might arise of attaining the same object, or something better, in another way. During the seven years that I had the management of the details of the Board's business, we never came to a division; and the extent to which we succeeded in cordially uniting in the introduction of the most important of all knowledge among the pupils of the schools was unexpected and surprising to ourselves, as, I believe, it was to the public at large. (Signed) JAMES CARLILE, No. 2, West Brixton."

16. Will you now read the extracts to which you have referred

from the Address of the Archbishop of Dublin?—These extracts are contained in an “Address to the Clergy of the Dioceses of Dublin and Glandelagh and Kildare on the recent changes in the system of Irish National Education,” by Archbishop Whately. I have marked these extracts because they bear immediately upon the subject of the Rev. Dr. Carlile’s letter:—“When the Education Board was originally established, it was at first a matter of doubt whether any thing more could be accomplished than simply to provide a joint education purely secular, leaving all instruction, in any way connected with religion, to the care of the pastors of the several denominations. And it was judged, that even teaching the children of the poor to read and write, only securing them from seditious and positively immoral books, would be a great advance beyond the existing hedge-schools, in which the few children who did obtain the first rudiments of learning received them too often blended with much that was absolutely corrupting. But some of the Commissioners suggested, and the suggestion was adopted by the rest, and sanctioned by Government, that it would be possible to introduce into the education such portions of sacred history and of Christian instruction as might involve no matter of controversy among Christians. Complete religious instruction, indeed, it was plain could not be imparted in common to those of different persuasions. But it was suggested that, as there are some points on which all Christians are agreed, it would be desirable that in these the children should be instructed together, leaving a fuller religious instruction to be supplied to them separately, in conformity with the will of their parents. Accordingly a brief summary of sacred history was introduced into the ‘Reading Books,’ provided by the Board; and, in addition to this, the Scripture Lessons, comprising a large portion both of the Old Testament and of the New Testament, were drawn up. It was thought best that the portions of Scripture selected (containing the chief part of the early historical books of the Old Testament, the Gospel of Luke, and the Book of Acts), should not be taken exclusively either from the authorized version of our Church, or from the Douay version, but partly from each, where the one or the other seemed preferable; and partly varying from both, where a new translation was called for. And to each lesson were appended questions which the teacher was to ask the children, and to which he was to confine himself. This we considered as highly important; because, on the one hand, if children are not examined at all as to the sense of what they have been reading, the words will often fail to make any impression on the understanding; and, on the other hand, it would evidently be very rash to leave the questioning of the learners entirely to the discretion of an ordinary schoolmaster or mistress, who might often, without any ill design, ask very ill-judged and improper questions.” “Subsequently, however, these Scripture Lessons were so far approved by many of those who had originally denounced them as corrupt and mischievous, that they recommended that the use of them should be made indispensable. This, however, I, in common with the other Commissioners, always resisted. We did not think it right to enforce

on any patron of a school the use of any book he might not approve; and, with respect to these Scripture Lessons, and also to a book of Sacred Poetry, and Lessons on the Truth of Christianity, we did not allow any child whose parents had a conscientious objection to be compelled to attend the reading of them."

17. EARL OF DERBY.—With regard to those books, the preparation of which you have described, was not the original announcement of the Commissioners to this effect: that although they did not enforce them upon the patrons of any school, they strongly recommended them to be used in the schools during the hours of combined instruction?—A statement to that effect was published in the prefaces to those books when they were first published, and those prefaces still remain, with the exception, I think, of one.

18. Have you any recollection when it was that any alteration took place in the announcement of the view of the Commissioners with regard to that recommendation?—The first new rule introduced with regard to the use of the Scripture Lessons was the 8th, which stated, that if the parents of any children objected, they must then be read only during the hours of separate religious instruction.

19. Will you state when that 8th rule was introduced?—It was first published in the Sixth Report of the Commissioners for 1839. It then appeared merely as a paragraph in that Report, which was sent round to the Commissioners of Education for their sanction, and I presume was well considered before it finally passed the Board; but there was no discussion at the Board, so far as I can remember, with reference to that particular passage. It was adopted as forming a part of the Report. The Report was not published till 1840; it will be found in the Report for 1839, page 149.

20. In the letter of the Rev. Dr. Carlile, which you have read, he states that for the space of about seven years after the introduction of the system, the Scripture Lessons were read in almost all the respectable schools in the South and West of Ireland, even in the nuns' schools; and that their general introduction had been carried to an extent beyond the Commissioners' most sanguine expectations?—There is no doubt of the truth of that statement.

21. And you have stated that in this state of things an alteration took place in the year 1839?—I am not aware that previously to 1839, there had been objections to any extent, at least, except by the Protestant and Presbyterian clergy, with reference to those books. There were many persons on both sides, Protestant and Roman Catholics, who objected to the Scripture Extracts; but up to 1839 there is no doubt that they were very extensively used in the national schools in Ireland, particularly in the Roman Catholic schools.

22. In the combined education?—In the hours for combined instruction.

23. Exclusively of the religious education, which was also provided for by the original system of the Board?—Certainly. If your Lordships will refer to the Report of the Committee in the year 1837, and particularly to the evidence of Mr. Blake, a Roman Catholic Commissioner, and of the Rev. James Carlile, you will there see the great importance attached to the use of those books;

you will perceive, also, statements bearing out what I have mentioned, as to the extent to which those books were used in the national schools, and especially in those under the management of Roman Catholic patrons. They were not used so generally in the Presbyterian schools, or in those of the Established Church, for the very obvious reason, that in those schools the Scriptures themselves were read.

24. LORD MONTEAGLE of Brandon.—Will you read the 8th rule to which you have referred?—The first notice of that particular rule is contained in the report now before me; it was some time afterwards before it was embodied in the rules of the Board; it originally appeared (as I have already stated) at page 149 of the 6th Report for 1839, published in 1840, paragraph 25: "We should also state that we by no means insist on having the Scripture Extracts, published by our authority, read in any of the national schools, nor would we allow them to be read during the time of secular or literary instruction in any school attended by any children whose parents or guardians objected to them; in such case we should prohibit the use of them except at the times of religious instruction, when the parties giving it might use them or not as they should think proper."

25. EARL OF DERBY.—Was not that an instruction directly at variance with the original strong recommendation of the Commissioners, that those books should be read during the hours of combined education in all schools, which recommendation had been up to that time acted upon to a great extent?—Previous to that date (1839) there was no regulation or minute with respect to the steps that should be taken if any child objected to read the Scripture Lessons; but on referring to the prefaces to those books, it will be found that the reading of them, though unanimously recommended, was not enforced. I feel bound to express my opinion, that if any statement had been laid before the Board of a case of any children having been compelled by the patron to read those books, whose parents objected to their doing so, I have no doubt the Commissioners would not have insisted on such children who objected reading the books in question; they would have been guided in their decision precisely as if those extracts had been the Scriptures themselves.

28. Was not the original basis of the system to give to the patrons of each individual school a full and entire discretion as to that, what they were to insist upon, or what they were to omit, provided that what they insisted or what they omitted was not contrary to the express directions of the Board?—There is no doubt that the patrons of national schools had the right, as they supposed, of introducing the Scripture Extracts, and requiring them to be read by the children; accordingly, they were strongly recommended to introduce them. Patrons had the power of requiring the children of the school to read those books during the hours of combined instruction. But if any case had come before the Board, where it was clearly proved that the parents objected to their children using them, I believe the unanimous feeling and decision of the Commissioners would have been, not to compel any child who

objected, by the direction of its parent, to read the book; no such a case has ever arisen in the ordinary national schools. I repeat, that this rule, according to its literal acceptation, goes a great deal further than I am sure the Commissioners could have intended. Allow me to state further, that the Archbishop of Dublin never interpreted the rule in the exclusive sense attached to it. He believed the rule to be in accordance with the general spirit of the fundamental principles of the Board, which are—no compulsion and no restriction. His Grace never put that construction upon it. I think it right to add, that I took occasion to state my opinion, not only to the Archbishop himself, but to the Board generally, that the literal meaning of that rule gave a power to a single child to exclude those books from the school during the hours of combined instruction. I made it a point to state my views with regard to the meaning of the rule.

29. EARL OF HARROWBY.—In your opinion, the effect of that rule was to remove the discretion as to the introduction of these books from the patron of the school to any individual parent of any individual child?—Certainly.

30. EARL OF WICKLOW.—When did you make that observation to the Board which you have just stated?—I cannot state the precise date; it must have been a considerable time ago. I may be permitted to add why I did so; a case of the kind never arose in the ordinary national schools; the question therefore was never brought before the Board for formal discussion; only one case ever occurred, and that was in the model schools in Dublin; but, as I have said, it never occurred in the schools generally. Several clergymen of the Established Church called upon me at different periods, on official business, but particularly with reference to this rule; they asked my opinion of its precise meaning, taking its literal acceptation according to the language in which it is expressed; I gave my opinion without hesitation, that according to its obvious import, one objecting child would cause the book to be excluded except during the hours of separate religious instruction.

31. EARL OF DESART.—Might not the rule be interpreted as saying that the child itself should have leave to withdraw, and not that the book should be excluded?—The rule goes to this length, that if any child objects, the book cannot be used except during the hours of special religious instruction. A vast majority of the national schools are under Roman Catholic clergymen; it would be only necessary for one child to object, and the book is excluded; and if the Roman Catholic clergy were generally opposed to the book, it would not then be used even during the hours of separate religious instruction.

32. EARL OF HARROWBY.—Do you know who drew up that paragraph in the Sixth Report?—I have no doubt that Mr. Blake was the writer of it, for he prepared the Report for 1839.

33. CHAIRMAN.—Will you state the date when it became a rule, and also the words of the rule?—It first appears as a rule of the Commissioners in the Report for 1843, which was not published till 1844. Previously to the publication of the Report in 1843, a committee of the Board was appointed to examine the rules; they sat several days, and took into consideration every rule *seriatim*; no dis-

cussion took place at the committee with reference to that particular rule.

34. LORD MONTEAGLE of Brandon.—Who were present?—I cannot recollect the names of all the members who were present; but I distinctly remember that Mr. Blake was one. The Archbishop of Dublin was not; he seldom or ever attended committees.

35. VISCOUNT HUTCHINSON.—Will your records enable you to state who were present at the committee upon that occasion?—Probably the minutes of the Board will enable me to give this information. During the discussions which took place on that committee, this particular rule, which was then for the first time embodied in the general code of regulations, did not come under special consideration; nor do I recollect that there was any discussion upon it. The rule was inserted as a matter of course. The rules, as then revised, passed the Board and were printed. The following are the words in which that rule is expressed; it will be found at paragraph 10, page 243: "The Commissioners do not insist on the Scripture Lessons, Lessons on the Truth of Christianity, or Book of Sacred Poetry, being read in any of the national schools, nor do they allow them to be read during the time of secular or literary instruction in any school attended by children whose parents or guardians object to their being so read. In such case the Commissioners prohibit the use of them, except at the times of religious instruction, when the persons giving it may use these books or not as they think proper."

68. After the passing of that resolution, which became afterwards the 8th Rule, were there any changes or modifications of the custom of reading religious books previously to the resolutions of the Board in the last year?—No; the rule remained on the official records, just as I have stated.

69. Was there not an answer given to Mr. Tottenham in 1840, which involved some, and not a very slight change in the custom?—The letter to Mr. Tottenham is published in a Return to an Order of the House of Commons. That letter your Lordships have before you, and an important letter it was.

70. Do you consider that it involved a change in the system?—I will state what it did: It gave permission to the patron to use the Scripture Lessons (even though they had been objected to by the parent of any child), during the first or closing hours of the ordinary school hours, provided that no child was compelled to remain against the will of its parent. That rule, as it is there explained, conveys the exact meaning attached to it by the Archbishop of Dublin, of Mr. Blake, and Mr. Corballis. The two latter were Roman Catholic Commissioners of the Board present when that letter was ordered to be written. That was the meaning they attached to the 8th Rule, the literal acceptation of which, as I have already stated, conveys a very different one.

71. Do you then consider that the literal interpretation of the 8th Rule was never given to it till it was given to it by the resolution of the Board in the last year?—It never was acted upon; no case arose. There was one case, as I have stated, in the model school, in which there was an objection on the part of a child to his reading those Scripture Lessons; and if the rule had been then taken

in the literal acceptation I have mentioned, none of the children could have been permitted to read those lessons, except during the hours of special religious instruction. In that particular case, however, the child was merely desired to remove from the room, and, therefore, there was no interruption to the general reading by others. I do not know any other case than that. The letter I have spoken of, in answer to Mr. Tottenham, conveys an explanation of the rule, which is perfectly in accordance with what the Archbishop of Dublin stated to be the spirit of the whole system.

72. LORD BISHOP OF DOWN.—You stated that the rule was introduced without any discussion; consequently there was no official interpretation of it?—None, at the time.

73. Do you know from your own knowledge how that rule was interpreted by Archbishop Murray, as representing his own Church?—I cannot give the opinion of Archbishop Murray, but I have already stated that I myself mentioned to the Board the answers I had given to various persons who applied to me upon it; it appeared to be the opinion of the members then present at the Board, upon the particular occasion to which I allude, that the rule literally interpreted was to the effect that one child objecting had the power of excluding the books.

March 2, 1854.

Robert Holmes, Esq., one of the original Commissioners of National Education.

202. CHAIRMAN.—Did you consider that when once any religious book had been introduced, with the sanction of the Commissioners, into the combined education of the schools, it was not competent to the Commissioners afterwards to withdraw that book, if they found that any of the religious creeds objected to its being read?—As the Commissioners had the power of deciding what books were to be used, I should conceive that it would follow as a matter of course that at any time it would be competent for them to withdraw any book. I should think it incident to their power of choosing books, that they should have the power of withdrawing them. As to the exercising the power properly, that is quite another question.

204. LORD ARDROSSAN.—If all the religious books which were authorized by the Board were removed from the combined religious education, would you think that that was a change in the principle of the system?—I should; because it was a fundamental principle of the system that, so far as it could be accomplished, a religious education was to form part of it, subject to objections from any particular class or sect of Christians.

207. VISCOUNT HUTCHINSON.—Are the Committee to gather from one of the answers which you have lately given, that in your opinion, the combined education of the poorer classes in Ireland should be entirely secular, and that there should be no religious element in that combined education?—It must be certainly desirable, if possible, that all children should receive a religious education. But the difficulty of satisfying all sects and parties in Ireland is so great,

that I should think, upon the whole, merely secular education as general education would be the most desirable.

208. From your experience, as one of the Commissioners of Education in Ireland, are you of opinion that it is not practicable, considering the prejudices of the various religious bodies, to introduce any religious element into the combined secular education?—It is very difficult to answer that question. The books that have been objected to are, in my opinion, as a Protestant, if any religious education is to take place, so unobjectionable that I cannot conceive any other books which could possibly be used, and be of any value for the purpose, that would be less objectionable. I think that upon the whole the Scripture Extracts, and that work upon the Evidences of Christianity, are of that unexceptionable description that you could not give any religious instruction, as an element in a general system of education for all, that would not be liable to more objections by Roman Catholics than those books are. It should be considered that those books were approved of when there were two Roman Catholics on the Board, and that the late Roman Catholic Archbishop of Dublin, who was a very eminent and learned man, joined in approving of them.

209. Then the Roman Catholics having objected to the Scripture Extracts, you despair of any other book or books being provided which would communicate satisfactory religious instruction, and at the same time would not be likely to meet with objection from Roman Catholics?—Indeed I think so; I do not see how any scriptural instruction could be provided that would be less likely to be objectionable to Roman Catholics.

March 3, 1854.

Maurice Cross, Esq.

536. VISCOUNT HUTCHINSON.—I suppose there are cases in which clergymen of the Established Church, at the commencement of the system, became patrons of vested schools?—There are several cases.

537. At the time that the system was established originally, that is before 1839, there were certain religious books, Scripture Extracts, and books of Sacred Poetry, and subsequently the Archbishop of Dublin's Book, which might be used at the time of combined instruction, if the patron thought fit?—Yes.

538. That was altered in 1839, and it has been more materially altered by the last variation in the rules of the Board?—Yes.

539. What do you conceive to be the condition of a clergyman of the Established Church who is the patron of a vested school, which vested school was placed in the hands of trustees, or of the Commissioners, upon the understanding that religious books might be used at the time of combined instruction? How does the alteration of the rule affect the patron of that school? Is he justified in carrying on the school according to the original trust deed, and according to the rules which were in force at the time the school was vested in the Commissioners, or is he bound to obey the rule in its altered form as it now exists?—Since the alteration of Rule 8, to

which the question has particular reference, communications have been received by the Commissioners from two or three clergymen of the Established Church, who have schools under the Board upon the non-vested principle, and they have asked the question distinctly of the Commissioners, Are they bound to the observance of Rule 8, as now explained? and also, Can they use the "Lessons on the Truth of Christianity" during the hours of combined instruction? An answer has been sent to those correspondents to state that they have no such power. That they are bound by the altered rule. I do not recollect that any inquiry of this nature has been made by the patron of a vested school, but if such a communication should be received, I merely give the Committee my opinion, and for which I am alone responsible, that I think the Commissioners would require the patron of a vested school to be bound by the rule as now altered.

540. CHAIRMAN.—Would the condition of the observance of such a direction of the Commissioners be the withdrawal of the annual grant, or any legal proceeding against the parties for the non-fulfilment of the covenant into which they had previously entered?—It is impossible for me to say what might be the ulterior proceedings of the Commissioners in such a case; in the instance of a vested school, the Commissioners cannot, strictly speaking, withdraw their aid; they may cause the school to be shut. In all schools where parties refused to comply with the altered rule under which one book has been withdrawn, and other books are not to be used during the hours of school business, if any child object, the Commissioners would insist, in my opinion, upon the regulations lately adopted by them being complied with, both in the vested and non-vested schools.

541. EARL OF DERBY.—You stated some time ago, that supposing after the schools had been vested in the Commissioners such an alteration of the rule was to be made as that the Bible was compelled to be read as an ordinary school book, the persons who had vested their schools would not be bound by that alteration; you now state that in cases in which parties had vested schools upon the condition that the Scripture Lessons should be read, they would be bound by an alteration which excluded those Scripture Lessons; how do you draw the distinction between those two cases?—The observations which I made were merely the expression of my opinion as to the course I thought the Board would pursue under the circumstances referred to. Possibly I have formed an erroneous conjecture. The Commissioners might make the distinction I have drawn. I did not intend to give any answer that would bind them. I was going on to explain, in reference to the Scripture Lessons and the other two religious books, that if parties accepted aid from the Board towards the building of a school, upon the understanding that those books were to form a part of the general instruction of the school, though such an agreement was not expressly defined in the body of the lease, the patrons of such school might very naturally and justly consider that by the withdrawal of such books, or any one of them, their compact with the Board was violated. The meaning of my former answer was this: judging from what has been done in particular cases by a majority of the Board in non-vested schools, I stated it as my opinion that the Commissioners would probably act

in a similar way with regard to the three books alluded to in the vested schools, in the event of any patrons signifying their intention not to comply with the late rule.

543. At the time that such schools were vested, were they not vested, that being the rule of the Board?—Certainly.

544. Then if that rule be subsequently altered, in what position do the managers of those schools stand?—I cannot, of course, as I have already said, answer for the Commissioners. I repeat, as my own opinion, that they might not, probably, make any distinction in their application of the rule. Whether they should or should not do so is a question which is not for me to decide. I have stated, in a previous answer, that I think the parties would have strong grounds for complaint and remonstrance.

569. What has been the result of this construction which has been put upon that rule; have those "Scripture Lessons" been vetoed in any of the schools since?—Yes; in the model schools in Dublin the "Scripture Lessons," "Sacred Poetry," and "Truth of Christianity" had been read, since the introduction of those books up to the period of this resolution, by a vast number of children daily, without any objection having been made, except in the single instance to which I have adverted in my previous evidence. An authentic document, however, which I have brought with me, entitled "A Pastoral Address of the Bishops of the Province of Dublin, assembled in Synod, to the Catholic Clergy and Laity of the Province," appeared just before the alteration of this rule, giving Archbishop Cullen's opinion of the dangerous tendency of the Archbishop of Dublin's work on the "Truth of Christianity;" and expressing the strong repugnance entertained by him towards the "Scripture Lessons," particularly if used for the instruction of Roman Catholic children by Protestant teachers. Immediately after the publication of this address a considerable number of the children in the model schools intimated to their teachers, that their parents objected that they should read any longer the "Scripture Lessons." The consequence of that was, that directions were given by the Commissioners to ascertain whether the parents had come to the school, or notified in writing, intimating their objection. It appeared that, in many instances, they had. The Board then introduced into the Central Model School the altered rule, and the state of things now is, that those Lessons which were read there by hundreds of children, without the slightest objection, are now used only by a limited number of the pupils of Protestants, and that for half-an-hour before the school roll is called, and the general business commences.

570. You have alluded to the difficulty of continuing the reading of the "Scripture Extracts" in the Marlborough-street School, in consequence of a Pastoral Address of Archbishop Cullen. What is the passage in that Address to which you allude?—The passage is contained in a Pastoral Address to the Catholic clergy and laity of the province of Dublin, published, I believe, some time in the month of July, 1853: "Whilst instructing and exhorting you to provide for the religious education of your children, we need scarcely admonish you of the obligation you are under of exercising the strictest vigilance over the books which are placed in their hands.

All books of an irreligious, immoral and seditious tendency, or calculated in any way to corrupt the heart and mind, are to be carefully avoided. All books to be used in the public schools should be free from every contagion of error, and those which are designed for religious instruction should be approved of by your legitimate pastors. There are two little works which have been sometimes, though rarely, used by Catholic children, which we now wish to see banished from their hands. The first is a little treatise on the 'Evidences of Christianity,' composed by a Protestant dignitary, who has lately distinguished himself by his unprovoked attack on our Conventual institutions, under the hypocritical pretence of protecting personal liberty. We need scarcely state that this treatise, coming from the pen of such an author, is Protestant in its principles and tendencies, and that it is not fit for the instruction of Catholic children in the important question of the truth of their religion. The other work is entitled 'Scripture Lessons.' It contains most difficult passages from the New and Old Testament, and there are questions proposed at the end of each chapter which would open the way to the teaching of false doctrines, and which the unlearned and unwary might wrest to their own destruction. This little work appears to have been compiled for the purpose of giving a united religious instruction to Catholic and non-Catholic children in the same class; we reprobate such a project; doubtless if the teacher were a Catholic he would endeavour to give a Catholic interpretation to the texts of Scripture submitted to him, and Catholic answers to the questions proposed; but a Protestant or Presbyterian would act in the same way, and under them a Catholic child would not be safe. Separate religious instruction, as it was laid down by the statesman who first introduced the national system into Ireland, is the only protection for Catholics. It is contrary to the spirit and practice of our Holy Church to sanction united religious instruction, or to sanction any instruction on matters connected with religion given to Catholics by persons who themselves reject the teaching of the Catholic church. In addition to the catechetical works, scriptural histories, and extracts already within your reach, and with which our schools abound, it will be our care to provide Scriptural Lessons that may be safely placed in the hands of our children, which will be adapted to their tender minds, and which will contribute to build up their faith instead of undermining it; to foster their piety instead of exposing it to perish amidst the doubts, difficulties and conflicting errors that are sure to spring from unauthorized interpretation. The injunction we now give you to remove the two little works just mentioned from the hands of your children will be the more easily carried into effect, as the rules of the National Board do not at all require the use of them."

571. So far as the model school in Marlborough-street is concerned, there is no religious book read during the hours of combined education?—There is no book used now but books for ordinary instruction, from ten till three o'clock; the Scripture Lessons, from half-past nine to ten o'clock; and the religious books, selected by the different clergymen, at the time appropriated to separate religious instruction, which is given on two days in the week.

583. I believe the district model schools are all under the direct superintendence and management of the Commissioners themselves?—They are.

584. Who is entitled to give that authority for dispensing with any of the books ordinarily read in the schools under the direction of the Commissioners?—The use of the books in question in the different model schools, or some of them, was dispensed with, without any instruction from the Commissioners, without any Minute directing what should take place, and without any special discussion at the Board. Several of the Commissioners, however, were previously aware that those books were not introduced except into some of their model schools. In Clonmel there was no Minute permitting the Inspector or any other officer to omit any particular book of the three.

585. By whose authority were those books omitted, either in the Clonmel or any other school?—By the Head Inspector of those schools exercising a discretionary power on the subject.

586. Does the Head Inspector, without the knowledge or the authority of the Commissioners, exercise a power of dispensing with or recommending the introduction of any particular books into the schools under the immediate superintendence of the Commissioners themselves?—With reference to the district model schools, when they were first opened, the Clonmel school included, such discretionary power was exercised by the Head Inspectors; but as I was about to mention before, they took upon themselves to exclude any one of those books. Some of the Commissioners were aware that they had done so in some of the model schools, for example, in the Newry school.

587. How came some of the Commissioners to be aware of such an exercise or such a usurpation of authority on the part of the Inspectors, the Board in general not having the subject brought before them?—The first of the district model schools opened was Newry, in 1849; my recollection is, that a discussion or conversation took place at the Board, at which several members were present, whose names I cannot now recollect.

588. Can you furnish the names of those Commissioners?—No, I cannot remember the precise date; no Minute was taken thereon; a conversation took place after the school came into operation, with reference to the introduction of the "Scripture Lessons," and I believe the other two books, into the school; and it was thought advisable by the Commissioners who were then present, that the decision should be left to the Head Inspector, Mr. Edward Butler, to determine whether it would be prudent or expedient to introduce such books or not; the Inspectors previously to the opening of the model schools, had received instructions in regard to the general arrangements of them on various points. It might perhaps be advisable that I should produce the letter of instructions, which will show whether they had authority in reference to the question now under consideration.

589. Before you go further, do you mean to say that an authority was given to an Inspector by a certain number of the Commissioners present, and that the matter was not considered of sufficient import-

ance to have it recorded upon the minutes of the Board?—No specific instructions on the subject were ever given to the Head Inspectors; it was the subject of conversation rather than of deliberate discussion with the Commissioners then present. It is right also to state, that some of the Commissioners who were afterwards present acquiesced in that act being done; but, as I have already mentioned, there is no minute on the subject, nor any official instructions to each Head Inspector, as each model school was opened, in regard to the course which should be pursued with regard to those books.

590. By whose authority was the letter of instruction to the Head Inspectors issued to which you have just referred?—It was a letter written before any of those schools were opened, and by the authority of the Board. It contains instructions to the Head Inspectors to communicate with the Clergy of various persuasions as to the most convenient arrangements that could be adopted for giving special religious instruction in those schools; but it is important to observe that the meaning of that letter certainly was not to convey any directions or authority whatever with regard to the particular religious books which should be used, or not used.

591. Are the Committee to understand, that in sanctioning the omission of those books, the Inspector exceeded his powers, or that powers were conferred upon him by a certain number of the Commissioners without the cognizance or sanction of the General Board?—The power was not actually conferred by any instruction from the Board whatever; the Head Inspectors were left to act upon their own discretion and responsibility in the matter.

592. LORD BISHOP OF DOWN.—The Archbishop of Dublin states, that all the books published by the Board were not used in the Clonmel model school?—Certainly.

593. Is it not customary in all the model schools to use all the books which are published by the Board?—The return I have in my hand is the best answer which I can give to that question. In consequence of leaving this discretionary power in the hands of the Head Inspectors, the practice, as regards the Scripture Lessons and the two other books, has varied in almost every model school.

594. This omission which the Archbishop noticed did not occur for the first time in that model school?—No; the case of the Clonmel school was not the first one; this discretionary power had been exercised in other model schools previously.

599. With regard to the Clonmel school, has not the Board, by various reports from time to time, received information what books were read and what books were not read?—In every one of the reports of the Head Inspectors, which are generally weekly, on the model schools, is contained a list of the books used in each particular school. The statement in those reports with regard to this point was not given to the Board by me, before whom these reports come, and for the obvious reason, that in the Newry, Ballymena, and Clonmel model schools, when they were opened, a certain line of practice had been adopted by the Head Inspector, which was permitted to continue.

600. Are those reports which you state come up weekly laid on the table of the Commissioners at their ordinary meetings?—Yes, every week.

601. Every Commissioner present would have an opportunity of knowing what books were used, and what were not used?—Yes, if he thought fit to ask that question.

611. LORD BISHOP OF OSSORY.—Will you refer to page 10 of the Parliamentary Papers, and take the trouble of reading the passage beginning “At the opening of the Dunmanway model school”?—This is the Report of J. W. Kavanagh, Esquire, the Head Inspector, dated the 30th of July, 1852: “At the opening of the Dunmanway model school in August 1849, Dr. Patten and I, to whom were intrusted the duty of making the preliminary arrangements for putting the schools into operation, found that no objection would be made by the Roman Catholic parents, or by their clergy, to the use of the Scripture Lessons, and accordingly we directed the teachers to have these books form a portion of the combined secular instruction in the schools; I say Roman Catholic parents and their clergy, because one of the Protestant clergymen, the Rev. M. L. Connor, made some vague and indefinite objection to these lessons, impugning them as containing on some points an incorrect and partial translation, but nevertheless he wished their use to be made *compulsory* on Catholic children. The Scripture Extracts continued to be read up to the close of last year, when the Rev. J. Kelleher, P.P., gave notice to the head master and to the District Inspectors, that he desired the use of these books to be given up by the Roman Catholic pupils, and intimation was given to me by the teachers and by Mr. Simpson of Mr. Kelleher’s wishes. I at once wrote to the head master, calling his attention to the rules of the Commissioners on the subject, and directing him to give up the use of these books, should he receive assurance from some of the parents that they desired that their children should not use them, informing him that the books would then be *prohibited as a portion of secular or combined instruction*. By the same post I forwarded a *confidential letter* to the Rev. Mr. Kelleher, informing him that the *letter* of the rules does not warrant the teacher or Inspector in acting on his request, but that it is perfectly open to him to advise or direct the parents to instruct the teachers to have their children not included in the classes who read the Scripture Lessons, and that the teachers are then bound to act on the instructions of the *parents*.”

612. What answer were you directed by the Board to return to that letter, and particularly to the latter part of it?—No reply was sent to Mr. Kavanagh’s letter.

613. You received no direction to return an answer to the letter a portion of which you have just read?—No.

614. The Head Inspector communicated to the Board, that in a school in which there was no objection by Roman Catholic parents to the use of certain books, those books were commanded by the priest to be disused; the master was proceeding to obey the mandate of the priest when the Inspector interposed, and told the master that if he received directions from the parent he was to obey them, but

not from the priest, and at the same time sent a confidential letter to the priest, to tell him that the letter of the rules of the Commissioners was against his direct interference, but it was open for him to instruct the parents to communicate the objections to the master, and the master was bound to act upon those objections; that communication from the Head Inspector was brought before the Board, and the Board, suffered it to pass without any observation or comment?—I received no instructions on the subject.

615. Do you collect, from the manner in which this communication is made to the Board, that the Inspector believed that in what he did, and in what he told them he did, he was acting in perfect conformity with their principle?—I do not know what he thought upon the subject; I cannot answer for Mr. Kavanagh.

616. At all events, up to this hour he has had no communication from the Board, telling him that he acted in any respect improperly?—None.

618. EARL OF DESART.—Was Mr. Kavanagh a Roman Catholic or a Protestant?—He is a Roman Catholic.

March 9, 1854.

The Right Hon. Francis Blackburne.

861. CHAIRMAN.—Will you be so good as to state what offices you have held under the Crown?—I was twice Attorney-General for Ireland, first in the year 1831 to the year 1835; then in the years 1841 and 1842; in 1842 I was appointed Master of the Rolls; in January, 1846, I was appointed Chief Justice; and in March, 1852, Lord Chancellor of Ireland.

862. Will you be so good as to state to the Committee at what time you joined the Education Commission?—I think in April, 1852.

863. And you left it last year?—In July last year.

864. LORD ARDROSSAN.—Had you generally approved of the system previously to joining the Board?—I had.

865. Should you have approved of it without its combined religious element?—Certainly not.

866. Have you made yourself aware of the manner in which the religious element was introduced, and the proceedings with regard to it from the commencement?—I can better answer that question by referring to a petition, the accuracy of whose statements I have ascertained, which describes the foundation and origin of the introduction of those rules of the Board which form the code of religious instruction; it is a petition to the House of Lords, by certain patrons and managers of national schools in Ireland.

867. Of what date?—It was presented, I understand, early in the Session. I propose to read, as the very best evidence that I have been able to collect upon the subject, and which I believe to be perfectly accurate, a passage or two from this petition. It states, "That in the first draft of the letter," (from Mr. Stanley, who was then Secretary for Ireland) "the plan projected by government was described as one of 'combined literary and separate religious education,' each

department altogether to exclude the other; but when that was submitted by Mr. Stanley to the intended Commissioners (considered respectively as fair representatives of each communion), it appears that some of them, before they accepted the office, objected to administer a system which was designed to exclude all religious teaching from the combined education. That, accordingly, after mature deliberation between Mr. Stanley and the several members of the Board, as to the possibility of introducing into the united education such scriptural teaching as might involve no matter of controversy among Christians, the first draft of the letter was altered, with the full consent of the Government and the Commissioners, by describing the system to be established as one for 'combined moral and literary, and separate religious instruction,' and by adding to that description the following proviso, that is to say, 'it is not designed to exclude from the list of books for the combined instruction such portions of Sacred History or of religious or moral teaching as may be approved of by the Board.' Then, in pursuance of that clause which I have just read, I apprehend that the three books of a strictly religious character were afterwards compiled and introduced, and used in the schools.

868. Were you aware when you joined the Board that those three religious books which constituted the combined religious education were not read in some of the model schools?—No.

869. Do you consider that the Commissioners are bound to carry out the system in all its integrity in the model schools, of which they are the patrons, however much they may agree to modify the rule to which you have referred, with regard to schools of which they are not the patrons?—I think the Commissioners are bound to carry out the system in their own schools, with the power, however, in any particular instance, and upon special circumstances, to except from the course of instruction, in any particular school, any of the books which they may think proper to except.

870. When did you first hear that those books were not to be read in some of the model schools?—The first I heard of it was upon a complaint of the Archbishop of Dublin, with reference to the Clonmel model school; that was in July, 1852.

871. Did you coincide with the Archbishop in his disapproval of that course?—I did.

872. Will you be good enough to explain your reasons?—That complaint of the Archbishop to the Board is in a written document, the 1st of July, 1852, and it complains of the omission, I think, of two works, "Scripture Lessons," and "Lessons on the Truth of Christianity." That complaint was laid before the Board. I was not before aware that any of the books recommended or sanctioned by the Board were excluded from use in any of the model schools.

873. And your reasons for disapproving of their being left out in some of the model schools coincided with those expressed by the Archbishop?—Yes; as I have before said, though there is no written rule with respect to the use of books in the model schools, yet I considered that the Board, as the patrons of those schools, ought in consistency to have used in their schools the books recommended to be used in other schools.

874. What steps were taken in consequence of that protest entered by the Archbishop?—The matter underwent very considerable discussion, but no actual proceeding took place; and I remember suggesting that it would be right to inquire under what circumstances the omission of those books had taken place. That I early suggested; but I do not think there was any written report upon the subject, nor do I think the subject was resumed, with a view to a decision upon the Archbishop's complaint, until the month of November or December following; and then at a meeting of the Board, I think on the 3rd of December, I understood that one or two of the Commissioners had been made aware that the books were not to be used, and that they had sanctioned the non-use of them; and it appeared that, during the three years that this model school had been in operation, there were regular returns made to the Commissioners; from which, if they had been accurately inspected, it would have appeared that, *ab initio*, neither of those books had been used in this school; and it was under these circumstances that at a full meeting of the Board, on the 3rd of December, a resolution was passed, proposed by Sir Thomas Redington, one of the Commissioners.

875. Will you state what the purport of the motion, proposed by Sir Thomas Redington, and passed by the Board, was?—I have here the words of the resolution proposed by Sir Thomas Redington, and passed by the Board. I had myself intimated that I thought there should be some act of the Board disapproving of what had been done in the Clonmel model school; but I found that two of the Commissioners having sanctioned the omission, and the Board having had, if not actual, what we call in law constructive notice of the non-use of the books for so many years, the passing of any resolution, by way of censure, would not have been fair. There had been a sort of acquiescence upon the part of the Board, and it was in vain, at that time, either to remedy what had been done, or to censure what the Board had acquiesced in. Sir Thomas Redington, after a great deal of discussion, proposed, and the Board approved of, the following resolution: "The Commissioners, in paragraph 8, section 11, of their rules, declare that they do not insist on the Scripture Lessons, Lessons on the Truth of Christianity, or Book of Sacred Poetry, being read in any national school; and the Commissioners, having fully considered the memorandum now brought before them, decline to direct that the above books shall be introduced generally in all their district model schools."

876. Were you present when that resolution was passed?—I was.

877. Did you dissent from it?—I did not dissent from it; I have already stated that I thought it impossible, on account of the circumstances which I have mentioned, to go back and to unsettle what had been done.

878. Did you afterwards move a resolution to the effect, that whenever any new model school should be opened, it should be a subject for the Board to consider whether these religious books should be used during the time of combined education?—I did; and a resolution of that sort was passed upon my motion on the 14th of January, 1853.

879. Will you give the Committee the terms of that resolution?—The terms of that resolution are these: “The Board, having read and reconsidered the resolution of the 3rd day of December, 1852, think it right to declare, that whenever a district model school shall be opened, the Commissioners will themselves, by a formal resolution, decide and declare whether any of the books recommended by them to be used shall be used therein or not.” I was induced, indeed I may say obliged, to propose a resolution to that effect by the position in which the resolution of the 3rd of December (Sir Thomas Redington’s) had placed the Board. For by the resolution of the 3rd of December the Board declined to direct that the above books, or any of them, should be read generally in the model schools; and as a model school in the south of Ireland was just then about to be opened, the resolution placed the Board in a state of actual inertness upon this subject; it became necessary to know what we should do with this model school; and being of opinion that the Board possessed the right to exclude a book in general use in the schools, on account of special facts and circumstances relating to any particular school, I introduced that resolution in order to enable the Board to act when the model school was about to open, so as to decide whether these books should be read in it or not, and to give an opportunity of bringing forward objections, for the purpose of showing that in this there should be an exception to what we considered the general rule, if there were grounds for doing so.

880. Was the school to which you allude as being about to be opened, the school at Gormanstown?—Yes.

881. On that occasion, previously to the opening of the school, did you move that these religious books should be used in that school?—Yes.

882. But that resolution was not carried?—That resolution was moved by me in May, and it was withdrawn to make way for Baron Greene’s motion, which was of a more general character, and which, in fact, was a substitution for mine, which I then withdrew.

883. Will you be kind enough to state to the Committee what the purport of Baron Greene’s motion was?—Baron Greene’s motion is stated in the Appendix to the printed Charge of the Archbishop of Dublin.

884. Will you be good enough to state the proceedings which took place subsequently to that period?—After the resolution of the 14th January had passed, we had an intimation that the Gormanstown school was ready to be opened, and I gave notice of a motion, that the three religious books should be all read in the school. I did so for the purpose (if there were grounds for making that case an exception) of having them brought before the Board. That motion of mine consisted of two parts: first, that the three books should be all used; and the second was, a saving of the right of any parent to object to having the books, or any of them, read by his child or children in the school. The first time that my attention was called to the latter part of that proposed resolution as objectionable was upon my showing it to Mr. James O’Ferrall, who was one of the Commissioners, and I was surprised that he pointed it out as objec-

tionable, for I thought up to that time that that principle was the great protection against the compulsory use of any of those books. His objection led me to examine the 8th Rule (which had been adverted to generally in Sir Thomas Redington's motion) more particularly, and I found it framed with singular ambiguity. The original 8th Rule is in these words: "The Commissioners do not insist on the 'Scripture Lessons,' 'Lessons on the Truth of Christianity,' or 'Book of Sacred Poetry,' being read in any of the national schools; nor do they allow them to be read during the time of secular or literary instruction in any school attended by children whose parents or guardians object to their being so read; in such case the Commissioners prohibit the use of them, except at the times of religious instruction, when the persons giving it may use these books or not as they think proper." I confess that, upon the first reading of that rule, and indeed until Mr. O'Ferrall made an objection to the terms of my motion, it never occurred to me that its meaning was anything but to excuse a child from the reading of the books objected to. But when I came to look at the language of the rule, in consequence of that objection, I found expressed in these words: "in such case the Commissioners prohibit the use of them." Now, in what case? In the case of "any school attended by children whose parents or guardians object to their being so read." Does that mean in case all the parents or guardians object? That construction of it would lead to this, that unless all concurred, the book could be retained, and the objection would go for nothing; it would be followed by no prohibition. Then is it to be read thus: "in any school attended by children, *any* of whose parents object?" The consequence of that would be, no doubt, that not only would the child be excused, but the book would be thrust out from the school, and the children who were willing to read it would not be allowed to read it as part of their school instruction. Between those two constructions, leading to those consequences, it struck me, and it strikes me still, that the more natural one, whatever might be the result, would be, to give to the veto of the parent the effect of excluding the book altogether. But ambiguous as the rule was, I naturally inquired how it had been acted upon, and I then found that the uniform practice in the construction and operation of the rule had been to consider that the child objecting was exempted, not that the book was to be excluded; and I therefore adhered to the terms of my resolution, which was that the three books should be read, reserving to the parent the right to have his child excused, if he thought proper to object to his being instructed in any or all of those books; and so the matter rested. The next step in the history of the transaction (I cannot give the exact dates) was a remonstrance by Archbishop Cullen against my motion, in a letter addressed to Lord St. Germans, and handed to him by Mr. Moore O'Ferrall; Lord St. Germans gave me, and gave the Archbishop of Dublin, an opportunity of reading the letter. This was about the 18th or 20th of March. I was not authorized to take a copy of the letter, and I am reluctant to speak as to its contents; but I am pretty sure, generally, that the Archbishop's book of Lessons on the Truth of Christianity was objected to, and that my motion, so far as it regarded the mere exemption of

the child, and not the exclusion of the book, was characterized as an innovation upon the whole system.

885. LORD MONTEAGLE of Brandon.—Assuming the proper construction of the 8th Rule to be a perfect power on the part of the individual child or his parent to object to the book, without carrying the exclusion beyond the case of the child who objected, was not that strictly in conformity with the principle laid down by Lord Stanley's letter, which, whilst it contemplated the use of these books, reserved to individual children or their parents the power of objecting to them?—I think so.

886. Was not the other construction, namely, that of giving to a single child a species of *liberum veto* against the use of the book by others as well as himself, wholly at variance with the plain and obvious meaning of Lord Stanley's letter?—Clearly, in my opinion. In confirmation of that, I may refer here to a recital introduced into the grant of land for the building of schools, which is as follows: "Whereas the education of the poor of Ireland has been heretofore, and is now, carried on by the said Commissioners, on the principle of avoiding all interference whatsoever with conscientious scruples on the score of religion, and accordingly the schools under their control are open alike to children of all religious denominations; and no child is required to be present at any religious instruction or exercise of which his parents or guardians may disapprove." And further on, in the granting part of the instrument declaring the trusts, ~~there are these words:~~ "And it is hereby expressed and declared, and it is the true intent and meaning of these presents, and of the several and respective parties hereto, that each and every school to be kept and established on the premises hereby demised, shall be kept open for a competent number of hours in each day, at the discretion of the said Commissioners, and shall, during said hours, be used for moral and literary education only; and that one day in each week, or part of a day in the week, independently of Sunday, shall be set apart for the religious instruction of the children, on which day or part of a day, such pastors or other persons as may be approved of by the parents or guardians of the children respectively, shall have access to them in the school-room for that purpose, whether those pastors or persons shall have signed the original application or not. And also, that convenient opportunity be afforded to them for the same purpose on other days of the week, and that where any course of religious instruction is to be pursued in any such school as aforesaid, during school hours, to which the parents or guardians of any of the children attending such school shall object, an arrangement shall be made for having such instruction given to those who are to receive it at a stated time, or in a separate place, so that no children whose parents or guardians object to their being so, be compelled to receive or to be present at it."

888. LORD ARDROSSAN.—I understand you to say, that though you might have felt yourself obliged, if asked to put a literal construction upon the 8th Rule, to have put the construction which is now put upon it, yet that, looking to all that had passed with reference to it previously, you would not have put that construction on it, as one of the Commissioners?—I never would have put that

construction upon it ; and further, I consider that power to be so totally subversive of the legitimate authority of the Board, that if it had been practically carried into effect, I would not have remained a member of the Board.

890. Will you explain what passed with respect to Baron Greene's motion and Mr. Murphy's amendments ; and further, what you have just stated respecting the change made in the 8th Rule ?—In order to explain Mr. Murphy's amendments, I must go back to the 19th of March. Mr. Murphy sent to Lord St. Germans amendments which he proposed to move to my resolution, and one of those amendments was, that no teacher in a school should be obliged to teach any of those books of which he disapproved. I had several meetings with Lord St. Germans about the 19th of March ; I think the Archbishop of Dublin and I, at different times, waited upon his Excellency, and we were all exceedingly anxious that the matter should not lead to any schism ; and in order that my proposed motion should be put, as we supposed, above exception, it was proposed and agreed, Lord St. Germans concurring both with the Archbishop and me, that I should add to that motion a clause, that whenever an objection was made, the objection should have the effect of obliging the master of the school to appropriate a peculiar portion of the day, either immediately after the usual school hours, or immediately before its breaking up, for the teaching of those books.

891. LORD MONTEAGLE of Brandon.—The separate hour which it was then proposed to assign to the reading of those books was not to be considered as belonging to the category of separate religious instruction, but as belonging to the category of mixed moral and literary instruction ?—Precisely.

892. LORD BISHOP OF OSSORY.—And it was to be confined altogether to the reading of those books ?—Yes, to the reading of the books objected to. There is in a letter of the Archbishop of Dublin to me on the 19th March, 1853, this passage : “ I have been conversing with his Excellency, whom I fully concur with in thinking it most desirable that you should add to your proposed resolution, that the books in question shall be read either before the beginning or after the close of the more secular instruction, or both.” These words I transcribed into my resolution. This was a vast concession, because it was yielding to the objection by saying, that if the objection is made, the child shall be removed from the possibility of being taught the book.

893. EARL OF DERBY.—The result of it was, that whereas the separate religious instruction involved, as a general rule, the separation of the different denominations, this description of instruction involved, as a general rule, the admission of different denominations, but with permission to individuals to absent themselves from it ?—Precisely.

894. That which was the rule in the one case was the exception in the other ?—Just so. The Archbishop further writes, “ This would completely obviate any inconvenience that might arise from some of the children's parents objecting.” And Lord St. Germans' letter the same day says, “ The Archbishop entirely approves of the proposed restriction of the use of the books to the half-hour which

immediately precedes, or to that which immediately follows the time of secular instruction ; and he thinks that it should be moved by you rather than by any other Commissioner." Accordingly, I amended my notice, and my motion was to come on upon the 1st of April.

896. LORD ARDROSSAN.—Will you be kind enough to state the proceedings which took place with respect to your motion so amended, and with respect to Baron Greene's motion, and Master Murphy's amendment upon it?—I have already stated that my motion was to come on on the 1st of April. I received a letter from Lord St. Germans, requesting me to meet him and Master Murphy and Sir John Young. I accordingly met them at the Castle, I think, on the 31st of March, and there was a very long communication, Master Murphy acting, as it appeared to me, by the authority of the Roman Catholic clergy, and as authorized to speak their sentiments ; and I am quite positive when I say that the two main topics upon which he dwelt were—first, the construction of the 8th Rule, as to which he stated that the clergy of his communion relied upon the power which that rule in its literal construction gave, by which the exclusion of a book could be effected by the exercise of a single veto ; and in the next place, he objected to the use of the work entitled, "Lessons upon the Truth of Christianity." Now, with respect to that book, perhaps your Lordships are already aware that there are two editions of it. The one edition was printed and published by the Board, and is in their Parliamentary Return stated to be amongst the books printed and sanctioned by them. The other edition, which I may call Parker's edition, and is entitled, "Lessons on the Evidences of Christianity," is in the same list, but under the head of books not published but sanctioned by the Board. I do not mean, of course, to undertake to detail the nature of Master Murphy's objections, but he objected particularly to this work upon the Evidences of Christianity. I think he pointed out a particular part of the work which he considered objectionable. I had had very little experience in the proceedings of the Board. I had been a very short time a Commissioner. A great deal of what he said I heard then for the first time, and I was neither prepared to answer nor to controvert it ; but Master Murphy most fairly and candidly, a day or two afterwards, finding that in some particulars he might have misled me and the Lord Lieutenant, wrote me a letter, which I have here ; the letter is dated the 2nd of April.

897. Will you be kind enough to read that letter?—I would premise that just at that time a notice had been given of a motion, I think for some inquiry into the proceedings of the Commissioners in the House of Commons. The subject was a very unpleasant one to us all ; and I was very glad indeed to have the opportunity of making that a pretext for tiding the thing over for a month. My motion was accordingly, on the 1st, adjourned for a month ; and on the day after, the 2nd of April, I got this letter from Master Murphy : "At the meeting of the Board yesterday, Mr. Cross very properly brought under our notice two important documents, bearing out the construction of the 8th Rule, contended for by his Grace the Archbishop of Dublin. I send you a copy of one, and the substance of the other. The original draft of the first is in Mr. Blake's handwriting ; and

upon the occasion which gave rise to both, the only Commissioners present were his Grace, Mr. Blake, and Mr. Corballis; I deem it right to apprise you of this as soon as possible. The reading of those documents occasioned much surprise to every member present, except Mr. M'Donnell, who saw them before the meeting; and to none more than myself. Even Dr. Henry, who has been long a member of the Board, says he never heard of them. It would appear they were not adverted to upon the revision of the rules, which took place in 1848, or on any former occasion; and I can say for myself with perfect truth, that until yesterday, I never had the slightest intimation of their existence. I beg leave to suggest that it would be but right that his Excellency, and perhaps Sir J. Young, should at once be informed of the existence of those documents. This I should do myself, did I consider that I was authorized in my position to intrude further upon his Excellency's kindness, apart from its expediency. I will, as regards myself, deem it a personal favour if you will be so good as to do so, and further, from me to assure his Excellency that I was until yesterday afternoon wholly ignorant of their existence. To this I pledge myself in truth and honour" (and nobody can doubt that for a moment after that assurance). "I should moreover mention, that yesterday I *for the first time* ascertained that there were two copies of 'the Evidences' amongst the books furnished by the Board; one published by other parties" (that is by Parker), "and put, as such books are, merely on the recommended list; another approved of and published by the Board itself. The former was the only one I saw, and upon reference to it you will find it does contain the matter to which I stated my objection. The latter, which was revised by Dr. Murray, differs materially from the other. I procured it at the Board yesterday, and upon examining it, I find that as far as I can judge, it is free from any objection I have ever heard urged against the book, except one, to which I did not consider it necessary to advert on last Thursday. This, I make no doubt, was the one you read." (The truth is, I had read both.) "P.S.—I greatly fear that these documents, inconsistent with the rules as published in every report, will not raise the character of the Board." The two papers which Master Murphy copied are, I believe, both before the Committee already. The following, No. 1, was written in reply to a letter from Mr. N. L. Tottenham, dated the 27th of August, 1840, complaining that an Inspector, in consequence of some objection made to the books "Scripture Extracts" and "Sacred Poetry," directed them not to be used during the hours of secular instruction. The reply to that was, "Sir,—We have laid before the Commissioners of Education your letter of the 27th ultimo, respecting the use of the 'Scripture Extracts' and 'Sacred Poetry' in the national schools. In reply, we are directed to state that the Commissioners do not insist upon having them read by any children whose parents or guardians object to them, nor can they sanction any compulsion for the purpose. But the patrons of any school who think proper may have them read on the opening or immediately before the closing of the school, provided no children shall be required then to attend against the will of their parents or guardians." No. 2 is a minute in September, 1848. This is an abridgment, not a full note of it:

“Patrons of any school have the power of requiring the books to be read.” “Note.—This is the substance, though perhaps not the very words of this minute. And a letter of the 23rd September, 1843, was written, in pursuance of this minute, but its effect is not fully explained without reference to the minute itself.” I suppose Mr. Cross can furnish that; but I have not a copy of it.

898. EARL OF HARROWBY.—Were those minutes signed by the secretary of the Board at the time?—I presume they were; they were regular acts of the Board.

899. LORD ARDROSSAN.—What happened after you received this letter from Master Murphy?—Master Murphy then, or a little before, gave notice of his amendments to my motion, which were in these terms, that both copies of the work, that published by Parker, and the work published by the Board, should be excluded from the lists of the Board.

900. I understood you to say, that eventually you withdrew your motion in favour of Baron Greene’s?—Your Lordship will remember that my motion was limited altogether to books to be used in the Gormanstown school. There was no written rule with respect to the books to be used in model schools; and the rule with respect to them was rather a rule by implication from the practice in other schools than a positive rule of the Board. In fact, there was no written rule with respect to books to be used in model schools at all.

901. But you never did submit your motion to the consideration of the Board?—There never was a vote taken upon it, but there was a proceeding upon it. I do not know whether the minutes of the Board make any reference to it, but I can undertake positively to say that there was a meeting and a discussion upon it in May. It consisted of three parts: that the three books should be read in the school; that this should be subject to the right of the parent to have his child excused from reading any of the books to which he thought proper to object; and that, where any objection or veto was interposed, a certain portion of the day, either immediately at the commencement or before the closing of the school, should be appropriated for that purpose. I made this motion in May. I thought it of great importance to myself that the grounds on which I made the motion should be distinctly understood by the Board, and I have the reasons, which I read and submitted to the Board, as follow:—“I have thought it right to commit to paper my reasons for submitting this resolution to the consideration of the Board, and I shall now read them. It is necessary to premise that, shortly after I became a Commissioner, the Archbishop of Dublin preferred a complaint, that two of the books I have mentioned in the proposed resolution were not used in the Clonmel district model school, which had been opened for above three years. The subject of this complaint underwent frequent discussions. To these I need not refer further, than to say that they led to the adoption of a resolution on the 3rd December, 1852, proposed by Sir Thomas Redington in these terms” (and I then read the resolution of the 3rd of December): “Apprehending that this resolution, and the omission to decide on the Archbishop’s complaint, might hereafter be misconceived and treated as sanctioning the exclusion of those books in our model schools, I moved, and

the Board adopted, the following resolution on the 14th of January, 1853. It was, as I have said, with a view to prevent the recurrence of what had taken place in the Clonmel model school that I moved this resolution" (I am speaking now of the resolution of the 14th of January). "In terms it asserts the right of selecting and excluding, which we allow to the patrons of schools in connexion with the Board; but it is obvious, that in the exercise of such a right there is a marked and all-important difference between the Board and a patron. First, the patron may arbitrarily, and without having or assigning any reason, exclude any of our books; but the Board cannot, or at least ought not, unless on adequate and assignable grounds, to exclude as a part of secular instruction the books printed and published by them for that very purpose. In the next place, the Board has not such information as is accessible to patrons to vindicate the exclusion of any of these books. As connected with this topic, I take leave to read the communication of the Archbishop of Dublin made to the Board on the 19th of February." I have that here; it has been printed; it is No. 7, in the Appendix to the Archbishop's Charge: "In addition to the intrinsic weight of these arguments" (speaking of the Archbishop's Charge), "and to the high authority from whence they have proceeded, I would add, that the exclusion of any of our own books by a previous order cannot be rested on the plea of necessity, because the use of the books is no more imperative in a model than in any other school. In all our schools, without exception, our rule allows the veto of parents and guardians entertaining these views. I think we are bound in fairness and consistency to order all our books, including of course those specified, to be sent to and used in the Gormanstown model school. I have, perhaps unnecessarily, but in caution, expressly referred to and preserved the veto of parents and guardians; indeed, I have gone farther, and prevented the possibility of those books being even heard by the children of parents and guardians who object to their use. It may be said that, in referring to the veto allowed by the 8th of our Rules, I depart from its literal construction; but I cannot admit that it was or could have been intended to give any other effect to its exercise than that of prohibiting the reading by or teaching of the child or children on whose behalf the objection should be made. The practical effect and construction of the rule has been uniformly at variance with that which is contended for as its literal construction. It will be observed, that in treating these three books as books for united secular instruction, I take them as I found them, and do not feel that I am at liberty to treat them as fit only for separate religious instruction. I have not, in my resolution proposed, adverted to the other books sanctioned by the Board, as I do not understand the introduction and use of any of them to be a matter of any difference of opinion." Those papers were laid before the Board. It had been previously intimated by the Archbishop, that a resolution confined to that single specific school, and to the particular case of model schools, was not adapted to the occasion or the necessity of the case. In a letter to me addressed so long before as the 6th of April, he had suggested to me that there ought to be an enlargement of the motion, and I withdrew

my motion to make way for Baron Greene's, which was general in its terms, and which was drawn up by Mr. Macdonnell with technical precision, he being more master of the subject than any of us. Baron Greene's motion was as follows: "The Commissioners do not insist on the Scripture Extracts, Lessons on the Truth of Christianity, or Book of Sacred Poetry, being read in any of the national schools; nor do they allow them to be read as part of the ordinary school business, during which all children, of whatever denomination they may be, are required to attend. In any school attended by children whose parents or guardians object to their being so read by their children, in such case the Commissioners prohibit the use of these books, except at times set apart for the purpose, either before or after the ordinary school business, and under the following conditions: First. That no child, whose parent or guardian objects, shall be required, directly or indirectly, to be present at such reading. Second. That in order that no child, whose parent or guardian objects, may be present at the reading of the books above specified, public notification of the time set apart for such reading shall be inserted in large letters in the time table of the school; that there shall be a sufficient interval between the conclusion of the ordinary school business and the commencement of such reading; and that the teacher shall, immediately before its commencement, announce distinctly to the pupils that any child whose parent or guardian so desires may then retire. Third. That in every such case there shall be, exclusive of the time set apart for such reading, sufficient time devoted each day to the ordinary school business, in order that those children who do not join in the reading of the books may enjoy ample means of literary instruction in the school-room." Now, to that motion there were Master Murphy's amendments, and I may preface them by saying, that Master Murphy, upon the discussion upon the 17th of June, represented his amendments as the consequence of my motions interfering with the literal construction of the 8th Rule. Master Murphy's amendments were, first, "That the Lessons on the Truth of Christianity be omitted from the foregoing resolution;" second, "That the Lessons on Christian Evidences be omitted from the list of books not published but sanctioned by the Commissioners of National Education."

902. Will you state how that motion and those amendments were dealt with by the Commissioners?—The 17th of June, I think was fixed upon to dispose of them. Baron Greene was not in attendance, nor the Archbishop, because the Archbishop never attended, I think, from the time he made his objection to the present hour, more than once or twice. The Archbishop had, doubtless, and I dare say he will lay before the Committee his reasons for absenting himself; but the fact was so, that Baron Greene seldom attended, and that the Archbishop never took part in those discussions, and his communications with the Board were always in writing; and, in fact, as it turned out, I was, I may say, the conductor of the whole matter very involuntarily.

903. EARL of WICKLOW.—Did not Baron Greene attend when his own motion was proposed to the Board?—No, he did not.

904. Then who proposed it for him?—I do not know who moved

it; it was upon the book, and written; the proceeding upon the 17th of June was of this kind; it was intimated that it was the desire of the Lord Lieutenant that the opinions of the Board, of whom there were eleven present, should be taken without having acts or entries formally recording them, and accordingly the opinions of the Board were taken upon the three questions.

905. LORD ARDROSSAN.—That is to say, Baron Greene's motion and Master Murphy's two amendments?—Yes. The amendments were disposed of first, and Parker's edition of the Lessons on the Christian Evidences was erased by a majority of ten to one.

906. LORD BISHOP OF DOWN.—That is the book which was sanctioned, not published by the Board?—The book sanctioned. The Lessons on the Truth of Christianity, which was the book published and sanctioned, was, as I recollect, negatived by a majority of seven to four.

907. LORD ARDROSSAN.—Those were only opinions given, not regular votes?—Those were only opinions given. As a consequence of the exclusion of one of those books, which was the subject of Baron Greene's motion, my impression was, that his motion was necessarily negatived; for there was no motion that his resolution should be adopted as to two of the three books, and it was necessarily negatived by the rejection of one of them; but so the matter rested on the 17th of June. Some days elapsed, and I think before Baron Greene went the circuit I met him, and it was agreed between us that there ought to be formal acts or entries made, as sufficient time had elapsed since the communication was made to the Archbishop and to the Lord Lieutenant, and no communication had come from them, and accordingly the 8th of July was the day fixed for recording acts pursuant to those resolutions. I am very sorry to say that I cannot give a full account of the transactions which occurred on the 8th of July. I went there on that day, and Mr. Cross read most correctly what had been done with respect to the rejection of those two works. The effect of rejecting one of them, that is the one included in the 8th Rule, was, that of course as to that, the 8th Rule ceased to be operative.

908. How did you consider that the matter stood as regarded those three religious books at the time of your resignation?—The two works on the Evidences of Christianity, the one sanctioned, and the other sanctioned and published by the Board, were entirely excluded from our list. The one which had been published and sanctioned by the Board was no longer to be a book either published or sanctioned by the Board.

909. EARL OF HARROWBY.—So that it could not thenceforward be used at the time of mixed instruction?—Certainly; that is just the effect of it; and with regard to the other, that of course stood in the same predicament; it could not be used.

910. LORD ARDROSSAN.—What was the case with regard to the other two religious books?—They remained just as they were.

911. Subject to the veto under the 8th Rule?—Yes.

912. How did you consider that the veto stood with respect to them at the time of your resignation?—After the veto of the 17th of June, the view I took of it was this, that the 8th Rule remained

in full operation, save and except that one of the three books was excluded from it, and that it remained, in respect of its construction, just in the state in which I found it ; but when the entry was afterwards made of the proceeding of the 8th of July, I found that an entry was made rescinding the 8th Rule ; and the 8th Rule is now rescinded.

913. What is the effect of that ?—The effect of that plainly is, that Baron Greene's motion not having been carried, and the 8th Rule having been rescinded, the veto of the parent is as to the other two books, now a veto only authorizing personal exemption from reading them, and not justifying the exclusion of the book.

914. LORD BISHOP OF DOWN.—That is as it now stands ?—Yes, on those acts of the Board.

915. LORD MONTEAGLE of Brandon.—Then the effect of the rule, as it stands now, as compared with the propositions that you yourself were inclined to approve of originally, consists in the absolute exclusion of those two religious books ; but in respect to the Scripture Lessons, it stands precisely as you wished it to stand ?—Precisely ; I never admitted or thought that it was possible that the 8th Rule could bear the other construction.

916. LORD ARDROSSAN.—Will you state the precise reasons which caused you to leave the Board ?—I joined the Board under the conviction, that it would afford a large and valuable amount of religious combined with secular instruction. That was my reason for joining the Board, and it was my justification with many who required a reason for it ; but having done so, when there was subtracted from that course of religious instruction a most substantial and valuable part, I consider that faith was broken with me, and that I ought no longer, either with consistency or regard to my own character, to remain a member of the Board.

917. Do you suppose that the Commissioners had a right to alter or strike out any of the books sanctioned by the Board ?—As far as regards the schools in connexion with the Board under local patrons, they did not interfere ; but as far as regards the model schools, I have always said that they had that right. I think that the rule of the Board should be, that all their books should be read in the model schools. But if a state of facts or circumstances preparatory to the opening of a model school were laid before the Board, sufficient in its judgment to justify an exception, I am clearly of opinion, that the Board possess the right to make such case an exception to the general rule ; but I must further say this, that that right is liable to this consideration, that great regard ought to be paid to the conditions upon which gentlemen have become members of the Board. I speak particularly of myself ; and having, when I became a member of the Board, done so in reliance upon the maintenance of that principle, I think it ought not to have been violated, except upon the most substantial grounds ; and I further think that it ought not to have been departed from, except upon some fact or circumstance brought before the Board, constituting a particular justifiable case of exception ; and I further think, that the Board, in the act which they did, simply reversed without reason, and without fact or proof, the original decision of the Commissioners approving of those works.

918. Then, do you consider that the giving up of the Lessons on the Truth of Christianity was a departure from a most important principle of the system?—I think the exclusion of the Lessons upon the Truth of Christianity was a substantial breach of the condition upon which I became a Commissioner; and if I am asked what the view I took of it was, I have in a few lines addressed to the Archbishop, at his instance, stated very shortly the views which occurred to me. I must say, that I most reluctantly ceased to be a member of the Board. I addressed this letter to the Archbishop on the 3rd of September, 1852. I had, in a letter to the Lord Lieutenant, conveyed pretty much the same view of it; but I think this is shorter, and perhaps more distinct: “My dear Lord and Archbishop,—Though it may not be necessary, I think, as your Grace has suggested, that it may prevent misrepresentation to state in a few words the grounds on which I most reluctantly resigned the place of Commissioner of National Education. They are, that the recent resolutions of the Board, withdrawing certain books from the course of secular instruction, have been passed in derogation of a principle of the system of education established, when and long before I consented to become a Commissioner. That system, as it existed, ought, I think, to have been maintained in its integrity; and that abundant reasons for this are to be found in the great authority of those who formed and matured it, in its maintenance and extension by so many successive Parliaments and Governments, and in the testimony borne to its merits and success while it remained unchanged. These, with many others, afforded, as I conceive, decisive grounds for resisting the innovation which has been effected, and by which the institution has incurred the risk of losing one of its strongest claims to a large share of the confidence and support which it had previously enjoyed.”

919. EARL OF DESART.—Did Baron Greene, who, you say, was not present on the 8th of July, consent to the modification of his resolutions?—Not all.

920. Do you think that the Board were justified in considering those resolutions adopted, and in consequence the 8th Rule rescinded?—I do not think they were. I have a paper connected with that, which makes it necessary, before I state it, to mention a date or two. The 8th of July was the day on which the meeting took place, and the resolutions bear date the 8th of July. I was not, in point of fact, aware of the way in which they were drawn up until the 18th. I was in the country, and I did not return from the country until the evening of the 18th; and upon reading the memorandum of the 8th of July, I determined immediately to write to Baron Greene, for I had a severe cold, and was not able to come to town to make inquiries, which I was disposed to make on the 19th, which was Tuesday. In the mean time a debate had taken place in the House of Lords on the 18th, and I saw a report of it on the morning of the 20th; and I then found that the resolutions, which I would otherwise have endeavoured to have modified, had been actually transmitted to Lord Aberdeen, and that the transaction was at an end, and that in fact my further interference was of no moment. But before I knew that, namely, on the 19th, I had, as I believe, actually written

or prepared a letter to Baron Greene upon the subject. I thought that Baron Greene had great reason to complain that his motion was dealt with in the way it was. I find that I have not a copy of this ; but it was in fact apprizing him of the form in which the resolution had been taken down, stating that there had been an amendment of his motion justifying what had been done, and that it was just as much a surprise to me as I was sure it was to him. But I remember seeing in one of the papers some very strong observations upon Baron Greene's having adopted the motion excluding the work upon the Evidences.

921. In fact, you considered that Baron Greene's resolution was rejected, and Master Murphy's amendments carried?—I did, and Lord Brougham wrote to me that there was a rumour that I was about to resign. His letter I received, I think, on the 2nd of July. I replied to it on the 6th, and in my letter to him, I stated that Baron Greene's motion was negatived, one of the books being, in fact, excluded. Here is Mr. Cross's letter, sending me a copy of the resolutions of the 8th. It is dated the 13th of July, 1853, and he says : "In accordance with the direction of the Board, I am preparing copies of the proceedings of the 8th instant, for the information of the Commissioners who were not present at the meeting, and I now send a copy to you, in order that you may see how I have drawn it up." I did not receive this until the evening of the 19th, and I wrote on the fold of it (Baron Greene being then upon the circuit) these words : "I did not receive your note of the 13th, and the accompanying copy of the proceedings of the Board of Education on the 8th, until yesterday, on my return from the country. The latter" (that is, the copy of the proceedings) "does not appear to me to be in conformity with the opinions of the majority of the Board on the 17th of June, in this respect : 1st. That it states the Board to have considered that the 8th Rule should be rescinded. 2nd. That Baron Greene's motion is stated to have been carried, with the omission from it of the Lessons on the Truth of Christianity ; with respect to which, I have to remark, that I understood the Board to have intended merely to reduce to form the result of the opinions delivered on the 17th of June, which was, that the amendments to Baron Greene's motion should be carried, and the motion itself negatived." I did not, however, send that letter to Mr. Cross, because upon the following day, as I have said, I found that the notes of the resolutions entered on the 8th had been forwarded to the Government here, and that they were the subject of a resolution in the House of Lords upon the 18th, so that there was no use in my paying any more attention to it.

922. EARL OF HARROWBY.—In an early part of your evidence you stated, that upon joining the Board, you had an impression that the 8th Rule had uniformly received one interpretation?—I did not mean to say that it was immediately upon my joining the Board that I received that impression, but from the time that it became the subject of inquiry. I did not, till the occasion to which I have referred, suspect that the rule had any other construction than the simple exemption of any child that objected to the reading of the books.

923. Had you an impression that the question had been raised and decided?—Never; I never had the least idea that there had been any controversy about it.

924. You were understood to say that there had been a uniform interpretation put upon the 8th Rule to that effect?—In every instance in which the question had been raised, it had received the same construction. In the year 1853, even pending this discussion, it will be found amongst the papers that an answer was given by the Board, affirming the construction which I think the rule bears; that occurred even during this very discussion.

925. What are the instances which have come to your knowledge, in which an interpretation has been put by the Board upon the 8th Rule, in conformity with the view you have taken?—There is the letter to Mr. Tottenham in the year 1840, and I think there were some others; and there is an entry in the year 1853. It may be necessary to remind the Committee, as connected with the passing of the resolutions, that Master Murphy, both upon the 17th of June and the 8th of July, distinctly stated that if Rule 8 underwent no alteration, he was satisfied that the Lessons on the Truth of Christianity and the Lessons on Christian Evidences should remain on the list of works published by the Board.

926. LORD MONTEAGLE of Brandon.—The effect of having those books upon the list, and of also having the 8th Rule unaltered, would have been, that though they stood upon the list, the single veto of a single child in any school would have had the practical effect of excluding those books from the whole of the schools?—According to his, Master Murphy's, views of the interpretation of it.

927. EARL OF HARROWBY.—I understand you to say that the only distinct interpretation that you knew of that has ever been put upon the 8th Rule by the Board was in the case of Mr. Tottenham, and in a letter in the year 1853?—Yes.

928. LORD BISHOP OF OSSORY.—In page 49 of the second edition of the Archbishop's Address, is there not an extract from the minutes of the Board giving an interpretation of the rule?—Yes, I now see it; that is September, 1842; I am not sure that I have seen this before.

929. Is it not confirmatory of that interpretation?—It is. From all the inquiry I made I never had the slightest suspicion, till the time the question arose, that the rule had ever been acted upon so as to give that effect to the veto that is contended for.

930. EARL OF HARROWBY.—By subsequent inquiry what do you understand to have been the practice under the rule?—I am perfectly satisfied that, if a parent ever objected to the use of any book, it had simply the effect of excusing his child from reading it.

931. LORD BISHOP OF DOWN.—But do you not say of the rule that that is the literal interpretation?—As to the literal interpretation, I have explained that it is perfectly ambiguous.

932. LORD BISHOP OF OSSORY.—Will you have the goodness to read the minute quoted by the Archbishop of Dublin in his Address?—This is a "Copy of Minute relative to Superintendent Birmingham's correspondence with Mr. Blackett, patron of Ballygloss National

School, in which the patron intends the teacher to instruct the pupils in the Lessons on the Truth of Christianity. 15th September 1842. Read letter from Mr. Birmingham, superintendent of district 20, with respect to suggestions made by him to the patron of Ballygloss N. S., relative to the teachers instructing the children in the Lessons on the Truth of Christianity. Ordered, that Mr. Birmingham be informed that he should have consulted the Commissioners before writing to Mr. Blackett on the subject; that it is not obligatory on the patrons of national schools to use any of the national school books published by the Board. That in this case Mr. Blackett had an undoubted right to require the teacher to use the book if he thought fit, and that the duty of the superintendent was to report to the Commissioners if any of the parents of the children, or of their guardians, objected to their reading it; and that the Lessons on the Truth of Christianity were intended to be used during the hours of combined instruction, and were compiled with the express view of avoiding everything that could be justly considered offensive to Christians of any denomination. The Commissioners further direct that Mr. Birmingham be cautioned to abstain from interfering on the subject of religious instruction given in schools under his care, except in cases when the Rules of the Board are violated."

933. EARL OF WICKLOW.—Having received a letter from Master Murphy, stating that it had only just come to his knowledge that there was a difference between the two editions of the Lessons upon the Truth of Christianity, namely, that published by the Board, and that afterwards sanctioned by the Board; and that he found that the first of those editions did not contain the paragraph which led to his objection to the second; did it not surprise you that he subsequently should have proposed the amendments to Baron Greene's resolution, which he did propose, and which were carried?—I do not think that Master Murphy gives an unqualified approbation to the book, but he corrects a mistake into which he had fallen at the interview with the Lord Lieutenant. He says, "The former was the only one I saw, and upon reference to it, you will find that it does contain the matter to which I stated my objection. The latter (which was revised by Dr. Murray) differs materially from the other. I procured it at the Board yesterday, and upon examining it, I find that, as far as I can judge, it is free from any objection I have ever heard urged against the book, except one, to which I did not consider it necessary to advert on last Thursday."

934. Do you conceive that his subsequent amendments were occasioned solely by that latter objection, to which he did not refer in his interview with the Lord Lieutenant?—I cannot say at all.

935. Did Master Murphy never, subsequently in any conversation with you, explain the reasons which induced him to move those amendments to Baron Greene's resolution?—Master Murphy's reason, both recorded and stated verbally, was that the 8th Rule, as he interpreted it, gave protection against the use of all or any of these books; and that as I interpreted it, the protection was taken away.

957.—Did your resignation take place previously or subsequently to the rescinding of the 8th Resolution by the Board?—It took

place after the 8th of July ; but I was quite determined from the 17th of June to resign.

958. At the time when you resigned you were aware that the 8th Rule had been rescinded ?—I was ; I resigned about the 28th of July.

959. If you had been aware that it was the intention of the Board to rescind the 8th Rule, and that that order had been made in conjunction with the passing of Master Murphy's motion for the exclusion of one of the three books, should you have still thought it necessary to resign ?—Undoubtedly. I consider that book as a most substantial part of that course of instruction established when I became a member of the Board ; and I repeat that, without using the words, breach of faith, at all in an offensive sense, having become a member of the Board upon the faith of the observance of the condition with respect to those books, I found myself bound to resign, and I considered the expunging of the book from the list as a breach of faith with me.

975. I understood you to say, that any system which did not combine religious with secular instruction would not have your approbation ?—Yes.

976. If you found that in the great majority of the national schools in Ireland there was not such a system of combined religious and secular teaching for the children, would you consider that system objectionable ?—I do not say that that principle must under no circumstances, be departed from ; it might be absolutely necessary, in some cases, to make an exception. Education is a benefit and a blessing in itself, and you may not be able, in all cases, to effect combined education.

983. LORD BISHOP OF OSSORY.—In speaking of the amendments that were proposed, you said nothing of the remarkable amendment proposed by Mr. O'Ferrall, on the 29th of April, 1853, and not withdrawn till the 8th of July, 1853 ; you were aware of that ?—Quite.

984. Would it not be as well to include that amongst the amendments ?—It would ; but as it was withdrawn, and as it was upon the minutes, I thought it unnecessary to mention it. I suppose it is upon the minutes. This is Lord St. Germans' letter to me upon the 19th of March. The first person who proposed that resolution to me was Master Murphy : "Soon after you left me on Friday, I received a packet of papers from Master Murphy ; among them is the sketch of an amendment which he means to move to your resolutions. He proposes in it the same restriction as to the time of using the books that we propose ; but he also proposes that no teacher objecting to the books shall be compelled to use them."

985. Was that amendment proposed by Master Murphy ever discussed at any of those meetings of which you have been speaking ?—I think never.

986. I believe you were the only person present on the 17th of June who voted against the second amendment of Master Murphy, namely, for the withdrawal of the sanction of the Board from the Lessons on the Evidences of Christianity ?—The only one.

987. That was supported by the Presbyterian members of the Board ?—It was.

988. Do you recollect whether they supported it upon the same grounds that the Roman Catholic members did?—I think there was very little discussion; the thing had been so long under consideration, that they had all made up their minds (at least I had), and I think there was very little discussion upon it that day.

989. In the previous discussions, did it come out what were the objections of the Presbyterians to this particular book?—I do not recollect to have heard them; I do not remember their being stated.

990. It appears that the Presbyterian members of the Board joined you in opposing the first amendment?—Yes.

991. Do you remember whether they joined you upon the same grounds upon which you opposed it?—I do not recollect distinctly any statement of their reasons for joining in it.

992. Were the grounds upon which both the amendments were pressed upon the other side stated at the time?—I think not. I think there was no argument or discussion at all; at least, if there was any, it made so little impression on my mind that I do not remember it.

993. At any of the previous discussions, had those grounds been stated?—The impression upon my mind was, that these books had become obnoxious to the Roman Catholics.

994. By "the Roman Catholics," do you mean the Roman Catholic members of the Board, or the Roman Catholic body generally, or the Roman Catholic hierarchy?—It is very hard to say, but they were objected to by people of that persuasion.

995. You do not mean to say that all the Roman Catholics, or any great number of them, objected to the use of those books?—I do not mean to say as to that, for I do not know anything about the matter.

996. Was not Archbishop Cullen directly connected with the objection to the interpretation of the rule, which would have had the effect of introducing these books into use in the schools, though not subjecting any child whose parent objected to them to the necessity of reading them?—Yes, as well as I can recollect his letter.

997. Had you any reason to think that he was connected in a similar way with those amendments of Master Murphy's?—No, I cannot say.

1008. Is it your opinion that, apart from the consideration of the principle involved, the system has undergone a material change for the worse, as a practical system, by the passing of those amendments?—It is my opinion. I think the withdrawal of a very valuable work from the schools is a serious and substantial injury to the system.

1009. Its place might be supplied by another valuable work?—Certainly.

1010. Do you conceive that anything has been done that is not perfectly reparable?—I think if the Board substitute a work of equal value upon the same subject, if they can find one, the injury may be repaired.

1011. Do you think that the grounds upon which those two books were excluded would render it likely that the board would substitute another work of equal value for either of them?—I think not.

1012. Do you expect that the Board will make any substitution which will repair this injury to the system?—No, I do not.

1017. EARL OF DERBY.—Were any specific objections stated in that letter which you speak of as having being addressed by Archbishop Cullen to the Lord Lieutenant, and having been read to you?—I have a distinct recollection that my motion was treated as an innovation upon the system, and as introducing that which would essentially alter the system that then existed.

1018. Your motion had reference not to one of those books only, but to three; placing all the three precisely upon the same footing?—Precisely.

1019. Therefore, do I rightly understand that Archbishop Cullen's objection was, that your motion would, in point of fact, facilitate the introduction of those books, all of which he considered to have been previously practically excluded?—I think that the main objection which his letter dwelt upon was the construction of the 8th Rule; and I have a strong impression that, over and over again, Master Murphy has stated that his construction of the 8th Rule was the great protection upon which his Church relied, as giving them a power over those books.

1020. When you say "a power over those books," you mean the power of excluding them?—The power of excluding them, under the right of the veto of the parent.

1021. LORD ARDROSSAN.—The Lessons upon the Truth of Christianity having been expunged from the list of books published and sanctioned by the Board, do you see any safeguard against the Scripture Lessons being also expunged at some future period?—The same power may do a similar act with respect to another book. I confess I have very little confidence that the system will remain intact after they have taken away so important a part of it.

1022. If the Scripture Lessons were expunged from the list of books sanctioned by the Board, would there then remain anything which you would call combined religious instruction in the schools?—There will remain the book of Sacred Poetry, which is purely religious, and there would remain also the Reading Lessons which are very valuable, and contain a great deal of religious matter.

1023. EARL OF HARROWBY.—Would there be any security that the passages in those books which touch upon religion might not hereafter be equally expunged upon the same principle?—Not the least.

1024. LORD MONTEAGLE of Brandon.—But I understand you to say that you do not affirm the proposition that a book once put upon the list is irrevocably introduced, but that the Commissioners may exercise a discretion at some future period in relation to that book?—In relation to that book, either by substituting another for it, or even by suspending the use of that book, if from local or other circumstances in any particular school they saw that the working of the system would be impeded and not facilitated by it.

1025. MARQUESS OF SALISBURY.—Is there any instance of their having so suspended the use of books?—No, none.

1026. LORD MONTEAGLE of Brandon.—But in relation to the power of excluding even the Scripture Extracts, is not that power

now vested in every patron of every national school in Ireland?—Yes.

1027. With respect to the two editions of the books, the Lessons upon the Truth of Christianity, was not the Irish edition adopted by the Board with the sanction of Archbishop Murray, he being himself a Commissioner at the time?—Yes; that was an emendation of the prior edition. It underwent emendation by the Commissioners, of whom Dr. Murray was one.

1028. Do you know whether any such emendation took place with respect to Parker's edition, that was afterwards introduced upon the list of the books sanctioned by the Board?—I am not sure that any alteration of it took place. It must in some way have received the sanction of the Commissioners.

1029. With respect to the Irish edition, the proof sheets were sent round to all the Commissioners, as is the usage; but I presume that nothing of that kind could have occurred with respect to the English edition?—I should think there did; when the Commissioners put books into that list they became sanctioned by them, and I am persuaded that Archbishop Murray must have read every line of it, and approved every word that it contains.

1030. You will observe that in the one instance, and that of the Irish book, it is recommended; in the other it is only one of the books sanctioned?—Certainly.

1031. Have you ever heard of a book which is called the Sequel to the Lessons upon the Truth of Christianity, also published by Parker, and being in fact a sequel of the book which is sanctioned by the Board?—Yes; I recollect that is distinctly mentioned in the pastoral letter of Dr. Cullen.

1032. And that sequel contains a great deal of controversial matter?—I cannot tell what the matter of it is at all.

1033. Assuming that the sequel to a given book contains controversial matter which is calculated to excite religious jealousy, what effect do you think the circulation of a sequel of that description would have upon the circulation of the book to which the second was a sequel?—It does not follow that both are read by the same person. I should have forgotten altogether about the sequel, but I happened this very morning to cast my eye over that pastoral letter, and I saw that the argument suggested in the question was used there. Your Lordships asked me with respect to the former interpretation of the 8th Rule by the Board; it is contained in a letter from the Board to Mr. Gallagher on the 8th of February 1853, in which, referring to the Scripture Lessons and Evidences of Christianity, the Board write, "As managers of the school, you may, if you think fit, require the teacher to instruct the children in the books specified; but no child is to be compelled to read them, whose parents or guardians object."

1042. LORD BISHOP OF DOWN.—Presuming that any members of the Board should object to any book used for combined secular education, as containing matter contrary to the teaching of their Church, would it be competent to the Board to remove such book without violating any of those principles upon which you said that you joined the Board?—I think it would not be competent, unless upon some

ground of actual mischief in the operation and working of the system.

1043. Who is to be the judge of that?—There is a system established by persons who are competent to establish it; and if persons join it afterwards, they should join it for the purpose of upholding, and not of subverting it.

1044. Then you consider, that if some members of any one Church (without specifying any particular Church) stated, that they considered that certain books published by the Board were directly contrary to the teaching of their Church, those books could not be removed by the Board without a violation of principle on the part of the Board?—In my opinion, the Board ought not to have reviewed and reversed, upon general grounds, the original system, though I think they might, upon special grounds, have made a particular case an exception; or they might have withdrawn one book, and substituted an equivalent for it. But I do not think that a member coming into the Board after the system had been established had a right to complain if the Board refused to rescind a rule which formed part of the original system which that man joined when he became a member of the Board.

March, 10, 1854.

The Most Reverend Richard Whately, D.D., the Lord Archbishop of Dublin.

1064. CHAIRMAN.—I believe your Grace was one of the original members of the Board of Education in Ireland?—I was.

1065. You resigned your seat at the Board last year?—I ceased to be a Commissioner last year. I do not like to use the word “resigned.”

1066. LORD ADROSSAN.—Have you taken a very warm interest in the system from the commencement?—From the very commencement I have. It was proposed to me first in the month of November after my appointment, and I laboured to make myself fully master of the system and of the circumstances that might affect the carrying of it out, and I laboured most assiduously ever after. I was not merely an attendant at the weekly meetings of the Board, but I was in the course of the week a very frequent attendant at the model school, and conferred with the other Commissioners in private, and with the Inspectors and schoolmasters and other officers that were concerned in carrying on the system. So that in fact I devoted a great deal more time and attention to it than merely as an attendant at the ordinary weekly meetings of the Board. I have taken the liberty of mentioning that circumstance for this reason, that there was a pamphlet brought out some years afterwards by a person who stated distinctly that Provost Sadlier and myself seldom or never attended the meetings of the Board, and knew nothing of what was going on, but merely signed, without examination, any papers that were put before us, which was a statement that perhaps he might not have known to be untrue, but if he had made the slightest inquiry he might have ascertained that it was the very reverse of the truth.

1067. Will you be kind enough to state to the Committee how

the combined religious instruction was first engrafted on the system? —It was at a very early meeting of the Commissioners, at which it was suggested by some of them, a suggestion immediately adopted by the others, that it would be a thing most unacceptable, and indeed almost impossible to be carried on, to ignore altogether everything connected with religion; that it would be possible to have an *anti-religious* system; that is to say, we might have just such an education in reference to Christianity as we are accustomed always to give, in reference to the heathen religions, to all young gentlemen who have a classical education. We teach them, and we could not avoid teaching them, that there were such beings worshipped as Jupiter and Neptune. We teach them that all this heathen mythology which they are obliged to learn, in order to understand the history and geography of ancient nations, was all a delusion, all untrue and unworthy of attention, except for the sake of elucidating the authors which they are reading. For it would be impossible to give a young man what is called a classical education, and to ignore altogether the existence of any such thing as the heathen mythology. And we agreed accordingly that, though it would be possible to give an anti-religious education, and to teach that Christianity and Mahomedanism and Paganism are all systems of delusion, it would be impossible to ignore (as the modern phrase is) all reference to religion, unless we were contented with simply teaching the children to read and write, which might be done out of *Æsop's Fables*. Accordingly, it was suggested that the plan should be so far modified, that everything which could be agreed upon by the Commissioners as being something unexceptionable for Christians of all denominations, should be introduced in the various lessons on history and geography, and in whatever other ways might seem most suitable. And in addition to this, Dr. Carlile, who was one of the original Commissioners, suggested that a considerable portion of Scripture might be introduced, not enforced but recommended by the Commissioners, by framing a new version, that should not adhere rigidly, either to the authorized version or to the Douay, respecting which there was a great deal of party spirit and controversy afloat. This was also acceded to by Archbishop Murray, and by all the other Roman Catholic as well as Protestant Commissioners. And accordingly he, with the assistance of some of the other Commissioners, prepared those Lessons from the Scriptures that were published by the Board. But although the reading of those Scripture Lessons was never made compulsory, that is, no patron was allowed to compel children to read them if the parents objected, the Reading Books (as they were called) of the Board contained a great deal of Scripture History, and frequent allusions to Christianity, and a proper admixture of religious motives addressed to Christians as such in all the moral lessons given; and those books the patron of any school may *require* the children who attend the school to read.

1068. The Committee understand, that the combined religious instruction consisted of those Scripture Extracts and the Book of Sacred Poetry, which was afterwards published by your Grace, on the Truth of Christianity?—It was not published by me; it was published by the Board.



1069. Written by your Grace?—No, it was not written by me; it was altered by Mr. Carlile from a work which had been published by me before; it was not altered in any essential points of doctrine; but there were some small things which he thought could be better expressed, and that was the book *published* by the Board. The other was afterwards admitted on the list of books *sanctioned* by the Board.

1070. Should you have approved of the system if there had been no combined religious instruction in it?—I do not think it could possibly have worked. If it could have been possible to teach children, not only simply to read and write, but also anything of history and geography, with a complete exclusion of all reference to religion, I do not know that I should have objected to it, supposing it to have been possible; but I do not think it could have been done.

1071. How far did you consider that this combined system of religious instruction succeeded?—It succeeded beyond my expectations in every instance that I know of in which it had a fair trial. There was a great deal of opposition to it, and many schools were conducted on such a plan as to exclude as much as possible of it; but in every national school, even if they did not use the Scripture Lessons, and the Lessons on the Truth of Christianity, yet in the Reading Books they had a very large portion of religious instruction. For the greater part of the outline of Scripture History is contained in the Lessons in the Reading Books, which every patron may *require* his children to use. In fact, I do not see, and I never could see how it would have been possible to give any knowledge of ancient history to children ignoring altogether the most ancient history of all. I should mention in reference to your Lordship's last question, with reference to combined religious instruction, that there may be said to have been three classes of instruction contemplated: one consisting of the instruction which every patron may require his children to receive in the school he conducts; that is, he may require them all to make use of the Reading Books. The second, that which was provided by the Commissioners for combined religious instruction, but at which no children were required to be present whose parents disapproved of it: that second branch comprehends the Scripture Lessons, the Sacred Poetry, and the Lessons on the Truth of Christianity. The third branch consists of what is properly called separate religious instruction, that is to say, instruction which is not provided by the Commissioners, and in which they have no voice as a Board, but as to which they are merely required to provide that there shall be space, opportunity, and full liberty allowed for the children to receive it in the principles of their own respective Churches, and that has always been designated *separate* religious instruction. And I beg leave, in reference to that subject, to correct an error which the last report has fallen into, in reference to the rule which requires that when the parents of any child object to the use of the Scripture Lessons, the Sacred Poetry, and the Lessons on the Truth of Christianity, those shall be reserved for the hours of religious instruction; meaning that a particular time shall be set apart at the beginning or the end of the school hours, at which time any child whose parents object may conveniently withdraw. Now in the last report of the Commissioners they have inserted the word "*separate*," which

was not in the original rule. It was never intended for separate religious instruction in the sense in which we have always used that word, and we avoided the word "separate" for that reason, to show that it was not so intended.

1072. LORD BISHOP OF OSSORY.—In the first edition of your Grace's Address, are not the words "separate religious instruction" quoted as part of the 8th Rule?—It was so put in by mistake, but it was corrected in the subsequent edition.

1073. LORD ARDROSSAN.—You have stated that the reading of any of these books was not made compulsory on any of the patrons; do you consider that it was necessary that the reading of these books should be authorized in all the model schools?—The rule that was laid down, and which was always adhered to was, that any patron might object to use any books that he did not approve of, and that every patron should be allowed to use any books (sanctioned by the Board) of which he did approve; and the model schools being schools of which the Board itself was the patron, it was always taken for granted as a thing of course, that all our books were to be used in them, or else they could not have answered the purpose of model schools. They were to be as much as possible a facsimile of the central model school, in which every book was used that was sanctioned by the Board.

1074. You considered that the system ought to be carried out in its integrity in the model schools; that is to say, that all the books which the Board recommended to others to use should be used in the schools of which they were the patrons?—Nothing different from that was ever dreamed of for the first 20 years, I may say, of the institution. The departure from it was introduced not with any authority from the Board, but in a manner unknown to most of the Commissioners by some of the Inspectors; and I accidentally detected it about two years ago.

1075. When did you first find that some of those books were not used in some of the model schools?—In the summer before last.

1076. Will you state how it happened that your Grace was not cognizant of their exclusion before?—Because there was never any proposal of the kind made to the Board, and the returns sent in of what was going on in the model schools we always considered, at least I did, and I believe that most of the Commissioners did, as relating merely to matters of detail; the number of children that attended, the number admitted, and the number leaving the school, and so on; but we never considered that there would be in those returns of the model schools any mention made of a departure from the original principles of the system; and therefore, if any such thing appeared in the reports, it was overlooked from the very circumstance that nothing of the kind was ever thought of; and accordingly, I myself, and I believe the greater part of the other Commissioners, were not cognizant of the fact till I accidentally detected it in a visit to Clonmel the summer before last.

1077. Did you find out how it had been done, or in what way authority for the exclusion of the books had been given?—I understood that at the first foundation of the school, when the model school was first opened, the Inspector (who afterwards wrote an account

when a complaint was made to the Board of how he had proceeded) consulted, as I understand, not with the parents of the children, because there were no children there, but with the priests in that neighbourhood, and ascertained from them that he had better, in establishing the school, omit all notice of those books, and accordingly the school was opened without those books; they being excluded, not on account of any objection of any of the children or their parents, for the simple reason that there were no children there. X ?

1078. What was the name of the Inspector?—Mr. Kavanagh.

1079. Do you think that so important a departure from the principle of the system ought not to have taken place without a full decision of the Board?—I was shocked at such a procedure, even supposing that the thing had been wise, right, and expedient in itself, just as it might be very expedient that such and such an Act of Parliament should be passed; but I have no doubt your Lordships would be very indignant if a number of men were to assemble in some house in London, and to proceed to pass an Act of Parliament without any authority from you. I was so indignant at the irregular usurpation of authority that had taken place, that I did not even wait till my return to Dublin, but I wrote off instantly, the very same hour in which I ascertained the fact, a letter to the Board to complain of this unauthorized departure from our rules, and to ask how it could possibly have taken place without a regular deliberation on the part of the Board, at a special meeting summoned for the express purpose. I wrote, not giving any opinion as to the expediency or in expediency of the step which had been taken, but merely speaking of gross usurpation of authority which had taken place.

1080. Will you state the terms in which you wrote upon that occasion?—The passage in the letter is given in the Appendix to my Address.

The same is read, as follows :

“ 1st July, 1852.

“ VISITED Clonmel model school. * * * * * I find that all the books published by the Board are not used—the *Scripture Extracts* and the *Lessons on the Truth of Christianity* being excluded. It appears to me most important that in all the schools of which we are the patrons, viz., the model schools, all our books should be read. The inference naturally to be drawn from this not being done is, either that we are *insincere* in recommending books which we prove, by our conduct, we do not think well of, or else that we suffer this or that person to usurp our power, and dictate to us. I have no doubt we shall hear of this, and very unpleasantly. We never compel any patron to use a book he does not like, or to abstain from the use of any (sanctioned by us) which he does like; and we should exercise the same right where we are patrons.

“ RD. DUBLIN.”

1081. You have said that you were a very constant attendant at the meetings of the Board: I believe you did not attend the meeting of the Board after you gave in that protest?—I am not sure whether I ever attended any Board meetings upon that subject, I rather think not; I attended some meetings in which the ordinary business of the Board was going on; but I gave them to understand, I believe in writing, that I would not attend at any discussions of the question, whether our books, published and sanctioned by the Board, should or should not be used at the model schools; because that was

a point upon which I did not conceive we had any right to deliberate. I conceived that when books sanctioned by the Board had been brought before the public, and persons had been encouraged to join the system, and to put their schools in connexion with it, on the understanding that such and such books were to be used, we had no right afterwards to withdraw those books. By "no right," I mean that we should not be right in doing it; for a person may have a legal right to do many things which he would be very far from right in doing.

1082. Though you did not attend the meetings of the Board, I suppose you were fully cognizant of the proceedings which took place?—Everything that passed was reported to me. There was a good deal of discussion to and fro, but I had the greatest difficulty in inducing the Commissioners, generally, to come to any final decision. They discussed and debated upon the subject, and then put it off, and put it off again and again; and I had occasion to complain to them of the manner in which they continued to stave off the final settlement of what appeared to me to be a vital question.

1083. But, in consequence of the final settlement of that question, you felt it necessary to retire from the Board?—I did; not on account of the intrinsic importance of this or that particular book, but because I conceived that when a principle had been departed from, there was no saying what steps might be taken next. I felt that all firm reliance on the Board must be at an end, if it was understood that they might make such a use of their power as not only to disappoint the expectations which they themselves had raised and encouraged, but also to let it be understood that the irregular acts of Inspectors and other officers of the Board, done without the sanction of the Commissioners, might afterwards be ratified by them; so that there seemed to be thus an unlimited opening made to such departures from principle that no one could see the end of them.

1087. LORD MONTEAGLE of Brandon.—In the case of this unauthorized interposition of the Inspector interfering with the rules which had been adopted in the Dublin model school, and which the Commissioners intended to apply to the Clonmel model school, did he not justify it by stating that he had consulted with the Roman Catholic priests in the neighbourhood?—I understood him to say so.

1088. In relation to the conduct of such national schools, unless either the clergyman of the Established Church or the priest be the patron of the school, have the clergy or the priesthood of either denomination any power whatever of interfering with the general system of the Board?—The Board never recognized any authority whatever on their part to do so.

1089. That applies equally to the clergy on both sides?—Equally, no doubt. We are very well aware of course that the parents and children may be influenced by the priest or by the landlord, or by some private friends of their own, but we never inquire about that. The persons to whom we always make reference, when there is any question as to what is or is not to be enjoined upon the child, are the parents. If it so happens that the parents are under any influence which we might regret, that is no concern of ours; we cannot inquire into it.

1095. Do you consider that when the Board decided upon striking out one of the three religious books used, there was any safeguard for the preservation of any of the others?—I conceived that there could be no ground of confidence whatever against any amount of alterations and departures from the original system. I have reason to know, but I cannot state it on producible evidence, though it is a thing that I have not the smallest doubt about, that there actually was a design to weed out, bit by bit, everything at all relating to religion from all the reading books. I know that was the design of some of the Commissioners, but I know it in such a manner, that I cannot bring it forward as a fact capable of proof.

1096. MARQUESS OF LANSDOWNE.—Do you mean a design in the Board, or a design out of the Board?—A design, by some of the Commissioners, to have everything expunged, bit by bit, that had any reference to religion. I had it from authority, which I have no doubt about myself, but I am not able to bring it forward as a fact, capable of proof, because I had it from confidential communications.

1097. LORD ARDROSSAN.—Did you think that in all probability the expulsion of the Scripture Extracts would follow the expulsion of the book on the Truth of Christianity?—I fully expected it.

1098. What has been the result thus far?—The result has been that it is not struck off the list, but the arrangements are so contrived in the central model school in Dublin, that instead of about 280 children reading this book every day, there are now not 20.

1099. Will you state how the arrangements are so contrived?—By reserving the reading of it for half an hour preceding the time at which the children have always been accustomed to come to school. Now those who choose to come half an hour earlier may partake of that reading; but in point of fact, I believe the Scripture Lessons are not read at all now in the model school in Dublin. If they are, it is only by a small number, instead of upwards of 200, as there used to be, till a very short time ago.

1100. Do you think that it would be right and proper for the Board to alter or amend or strike out any of the secular books connected with the system?—If there was any book, say, on arithmetic or geography, which they thought contained any mistakes, or any passages that were not clearly expressed, and if they had removed that book and substituted another, so as not to cut off that branch of education, I should not have objected to that as a thing not allowable, though our books are so carefully prepared that there never was occasion for it; but to strike off one whole department of education without any substitute always appeared to me to be breaking faith with the public, because it was upon the ground that the children were instructed in the model schools, and might be instructed in all the schools in such and such departments of knowledge, that support and adhesion was called for.

1101. Do you think that the Board has a right to expunge from their list the religious books which constitute a principle of the system?—If they had exchanged any book for another occupying its place, and relating to the same branch of education, I do not think there would have been anything objectionable in it; but I

should say, most emphatically, that the Board had not a right to expunge from their list the religious books, because it was upon the ground of the religious character of the system, as far as the common principles of religion exist among different denominations of Christians—it was upon that ground, most especially, that the system was recommended in opposition to those who represented it as a godless and unchristian system. I have before me a pamphlet, which, I believe, your Lordships have had mentioned on a former examination; it is an account of the opening of the district model school in Newry, in which the Roman Catholic Bishop mentions the system; he says, “I will now, my Lord, with your permission, apply what I have said to the national system of education. That system, my Lord, provides—First. The great desideratum, a good moral education for the whole community, supplying excellent class-books, excellent teachers, and excellent Inspectors. Secondly. It invites all the youth of the whole country into its schools. Thirdly. It takes care that the great principles of morality and religion, which are suggested by the law of nature, and are admitted by all Christians of every denomination in Ireland, shall be diligently inculcated in its books, and by its teachers; and Fourthly. It insists on having perfect liberty of conscience established in its schools as to those particular tenets on which a difference of opinion is found to exist.”

1102. Do you think that a great many persons were induced to join and to concur in the system, on account of there being some combined religious instruction given in the schools?—I may state, most emphatically, not as a matter of opinion, but as a matter of fact, that that has been the case very frequently to my knowledge. I have known some who, by the representations that have been given of the system as one essentially irreligious, have been opposed to it; and when, upon further inquiry, they found that this amount of religious instruction was given, and might be given, they changed their opinions of the procedure, and gave in their adhesion, and placed schools under the Board.

1103. Would the exclusion of those books be, in your opinion, a positive breach of faith with the public?—I can conceive it to be no other.

1104. EARL OF DERBY.—Would you conceive that the exclusion of these books would be, with regard to one class of persons, that is, those who desire a certain amount of religious education to be given, as much a breach of faith as it would be with regard to the other class, to introduce, contrary to the original system, the Scriptures themselves into the course of combined education?—Undoubtedly. I consider them both to be on a par, because the principle always was, that we conducted a system which was of such a character as to include so-and-so and exclude so-and-so; and that we had no right to include anything in the system that was originally excluded, or to exclude anything that was originally included.

1114. LORD ARDROSSAN.—What steps do you recommend should be taken in order to remedy the abuses which you consider have crept into the management of the Board?—I am really not prepared to go into the detail of any recommendation of the course of conduct

to be pursued ; but I may venture to say as much as this : that I think some steps should be taken to ensure the restoration of that confidence which I am convinced the Board has lost to a great degree, and will lose to a much greater degree, and that there should be some assurance given to the public, that people who are intrusted with a certain power, liberty and discretion, will not think themselves justified in abusing it to the very utmost extent that the letter of the law will permit ; and that accordingly it will be quite necessary, as the very lowest and least that can be done, that all books which have ever publicly received the sanction of the Board should be restored to the free use at least of those patrons who approve of them.

1115. Do you continue to approve of the principle of the system generally ?—Most completely, and never more so in all the time I have been connected with it than I do at this moment.

1120. MARQUESS OF LANSDOWNE.—As your Grace has stated that, in consequence of the exclusion of this book or these books, a portion of the confidence previously placed in the Board has been withdrawn, and that more will be withdrawn ; will your Grace state what evidence there is now of a portion of that confidence having been already withdrawn ?—I know that a great many persons, who have now still schools under the Board, are waiting for the result of your Lordships' inquiry, and for the Act of the Legislature, to see whether they can continue to place sufficient confidence in the Board to continue their connexion with it. Your Lordships have seen a petition, presented to both Houses, from a number of patrons of schools ; I had nothing to do with it myself ; I never saw the petition till it was printed, but it was shown to me afterwards, and I glanced my eye over the names, and saw the names of the petitioners, and I have reason to believe that it expressed considerable alarm and diminution of confidence in future ; and I have reason to believe that the signers of that petition are the patrons of more than 200 schools under the Board.

1121. Had any schools been actually withdrawn from the Board, upon the grounds which you have stated, previously to this Committee being appointed, and subsequently to the exclusion of the books in question ?—I am not sure whether any schools had been withdrawn ; I do not know the fact, but there have been some which have been virtually suppressed, because, acting upon the evident intention and *animus* of the Commissioners, the priests and other influential persons have in many instances induced the children to withdraw from schools which were conducted just as they had always been. A most striking instance to me, of course, of that is a school of my own, which I never withdrew. I was the patron of a school in the country, under the Board, which had flourished for a number of years ; and very shortly after the late proceedings of the Board, the schoolmistress received orders from the priest that the Scripture Lessons were not to be read there any more. They always had been read, with the full approbation of the parents of the children, and of the very priest who afterwards issued this injunction ; but she, the same mistress, was ordered to discontinue the reading of this same book. She was dismissed, and another mistress was appointed in

her place ; but the attendance of the children was so small that we were forced to abandon it ; instead of about 40, the number dwindled down to five or six.

1126. EARL OF HARROWBY.—Your Grace mentioned, that there were three separate heads of instruction : one purely secular, upon which the attendance of all the children might be compelled ; another, in which there was a certain amount of intermixture of religion with secular instruction, from which the children might be allowed to depart ; and the third, consisting of separate religious instruction ?—Your Lordship's question has not quite correctly stated it. The secular branches of instruction have a very considerable intermixture of the religious element, and are not, therefore, properly to be called purely secular, because they contain a great deal of Scripture History ; but they are not so purely of a religious character as to be confined to any particular hour, but they may be enforced, and usually are enforced, by all patrons upon all the children attending the school. The second branch is exclusively religious, but not pertaining to any *peculiar* religious denomination ; and the third is, properly speaking, *separate* religious instruction for children of different communions.

1127. With regard to the second class, was that second class of instruction originally in the contemplation of the Commissioners, and was it distinctly laid down as such ?—The Scripture Lessons were among the very first books that we issued.

1128. When was it distinctly laid down that there were to be three categories, under which instruction could be afforded in the national schools ?—It was not distinctly laid down for a good many years. I know that one of the latest appointed Commissioners stated, as I am informed, through misapprehension, that the 8th Rule, about which so much stir has been made, was laid down on the first introduction of the Scripture Lessons, the Lessons on the Truth of Christianity, and the Sacred Poetry ; he stated that that rule, exempting any children from attending the reading of any of those books whose parents disapproved, had been laid down as the condition upon which Dr. Murray consented to the admission of those books, on purpose to exclude them entirely from any school in which the parents of a single child might object to them. Whereas those books had been in use for a number of years before that rule was ever framed. The rule was introduced afterwards, because somebody suggested that it was possible that a case might occur, or that a case had occurred, in which some children objected to the reading of those books. I believe some few cases, but very rare ones, had occurred in which the parents of some of the children had objected to the reading of those books, and thereupon we framed the rule, long after the Scripture Lessons, the Sacred Poetry, and the Lessons on the Truth of Christianity had been introduced, that the children whose parents objected to those three books of a purely religious character should not be compelled to attend when they were read.

1140. CHAIRMAN.—I understood your Grace to say, that before this question arose, certain Protestant parents and certain Jewish parents objected to the reading of the Scripture Extracts, and that if that had happened in your own school, your Grace would have

taken the course which it appears you have practically taken in such cases, viz., to cause these readings to take place at the opening of the school, in order that no child shall attend at the time whose parents object to it. What is the distinction between that course and the course which has now been laid down by the present Commissioners?—In theory you may say none, but in practice it has been very considerable. I say in theory there is none; the opening of the school is changed from ten to half-past nine. You may say the school hours are from half-past nine (beginning with the Scripture Lessons) to such and such an hour; and the children that have been used to attend at ten o'clock, and many of whom cannot find it convenient to attend earlier, attend at ten o'clock, and thereby they miss the reading of the Scripture Lessons.

1141. EARL OF WICKLOW.—So that, under the new system, even children who may have no objection whatever to read the Scripture Lessons, are likely to lose the opportunity of doing so, from the necessity to which they are subjected of coming half an hour before the usual time of commencing the business of the school, in order to read the Scripture Lessons?—That result has actually taken place at the model school in Dublin.

1142. So that, through a desire of having less business to do on the part of the child itself, it may lose the opportunity, though its parents have no objection to the child joining in reading the Scripture Lessons?—The result seems to indicate that; but of course I am not prepared to say what the particular motives are of the parents of children; but the fact is as I have stated.

1143. EARL OF DERBY.—Do you suppose that the result would have been different if there had been no alteration in the time of opening the school; but that, instead of that, the first half hour in the morning, from ten to half-past ten, had been devoted to Scripture reading?—I am not prepared to say what means might have been resorted to by other persons to induce the parents to withdraw their children; for there was no alteration whatever made in my own school in the hours of any of the exercises; but the mistress received a peremptory order from the priest, who had long countenanced the reading of the Scripture Lessons, that they were to be read no longer; the mistress thereupon refused (with great reluctance) to go on reading them, and she was dismissed, and the children were then withdrawn.

1144. Is it your Grace's belief that the withdrawal of the children from reading these books is, in many instances, the spontaneous act of the parents or children?—I have not the least reason to believe that any of the parents, or any of the children, have the least objection to it. I know that the children in my own school went home crying and deeply mortified, and that the parents came to me to say how sorry they were that they could not send their children to the school any longer.

1145. LORD MONTEAGLE of Brandon.—Are you aware of a letter that has been laid before the House of Lords, from which it appears that Mr. Kavanagh, the Inspector, had a communication with certain Roman Catholic clergymen who had objected to the reading of the Scripture Extracts, and informed them that although they had no

power of objecting, it was open to them to use their influence with the parents of the children through whom that objection might be made?—I am not acquainted with that. As I have been questioned so fully upon the different classes of books, and concerning the degree of option which is given to parents as to the reading of them, I think it important to mention that a report has been most widely circulated, which has been in the newspapers, and in pamphlets, and reviews, and in every person's mouth, that the intention of myself, and the other Commissioners who withdrew, was to alter the original system, by making the reading of those books compulsory, and that it was the resistance to that which occasioned our secession. Whereas not only no such thing was ever contemplated, but when it has been suggested, as it was, I recollect, as long ago as when I was examined before the Committee of 1837, that it might be advisable to make the reading of the Scripture Lessons compulsory, I declared my own opinion then to be against it, and I know that of the other Commissioners was also, because they thought it likely to excite alarm and distrust, and that any alteration so introduced would be considered, whether it was really so or not, as a departure from our original principles. Therefore, I said I would never consent to make the reading of any of our books of whatever description compulsory, and that we would merely recommend the books. Notwithstanding this, I know, as a fact, that a noble lord, a member of the other House, in writing a letter, which I have seen, to a friend of his and of mine, was lamenting that I should have taken such a step (he was a man perfectly incapable of attributing to me designedly anything which he did not believe to be true) as that of endeavouring to enforce upon the children against the will of their parents the reading of that book of Lessons on the Truth of Christianity. His correspondent immediately undeceived him; but he had derived from some source that he supposed to be authentic, this false information. It appeared also in an article in the "Dublin Review," which is a Roman Catholic Review, and it appeared in sundry newspapers. In fact, it has been almost always taken for granted by those who have sided with the late proceedings of the Board, that the whole origin of the difference was an attempt on our part to make the reading of these books compulsory.

1146. Independently of the inconsistency of such a variation from the original rule of the Board as would have been involved in making the reading of these books compulsory, what effect does your Grace think it would have produced upon the actual reading and circulation of the books themselves; would it have increased that circulation, or would it have thrown renewed and greater difficulties in the way?—I conceive that nothing could have excited more alarm and disgust than any attempt to enforce the reading of any of our books.

1147. In the passage to which I just now referred, Mr. Kavanagh, one of the Head Inspectors of the Board, upon receiving an objection from the Rev. Mr. Kelleher, a parish priest, against the reading of the Scriptures, states that he "forwarded a confidential letter to the Rev. Mr. Kelleher, informing him that the letter of the rules does not warrant the teacher or Inspector in acting on his" (the

priest's) "request ; but that it is perfectly open to him" (the priest) "to advise or direct the parents to instruct the teachers to have their children not included in the classes who read the Scripture Lessons, and that the teachers are then bound to act on the instructions of the parents." Do you conceive that that was a discreet communication to be made by one of the officers of the Board to a Roman Catholic clergyman?—It was one which, if I had known of, I should have proposed his immediate dismissal.*

1177. Have you any means of knowing, or of forming an opinion, whether the Roman Catholic members, who insisted upon the measure to which you object, were acting from their own spontaneous judgment, or under any other influence?—I have no means of *knowing*, in the proper sense of the word, but there were circumstances which seemed to indicate that they were acting under the suggestions of the Roman Catholic Archbishop ; because their final decision took place subsequently to the public printed denunciation of that particular book which they have struck off.

1178.—Were you acquainted with any private interference of his of the same kind?—None that I can bring forward as a positive point of knowledge.

1179.—Do you mean none which you would wish to mention, or none which you recollect?—None that I can mention as anything more than rumour ; nothing more than what is circulated in popular rumour, but which one may have good reason for believing.

1180.—Does your Grace remember a letter from Archbishop Cullen to the Lord Lieutenant, pressing Master Murphy's view of the construction of the 8th Rule, and protesting against the construction contended for by your Grace as an innovation?—Yes, I am aware of that letter.

1181. That had direct reference to the point at issue at the Board at the time?—Yes. But your Lordships should be aware, that the final decision of the Board has something very peculiar in it, as being a *common conclusion* arrived at by the Commissioners (with the exception of three seceders), but on totally different grounds. I believe the documents printed at the end of the second edition of the Address will show that there was not a majority of the Commissioners on any one point, but that they coincided in a common decision, giving as their grounds for it perfectly different reasons.

1187.—LORD BISHOP OF OSSORY.—Your Grace thinks, that by the resolutions that have been passed by the Board, a very serious deduction has been made from the religious element which formed part of the national system?—It is not so much a diminution by the removal of that particular book, otherwise it might be said the system is just the same as it was for, I believe, five or six years before the book was introduced ; but it is the violation of a principle. If some portion of the territory of the British Empire was taken away from us by some foreign power, we should not consider that we were as well off as we were before we had acquired that territory, but we should conceive that an encroachment had been made, which, if submitted to, we could not know where it would stop.

1200. From what your Grace knows of the grounds upon which

* See Mr. Kavanagh's explanation in the Extracts from his Evidence. p. 123

the exclusion of the books excluded by the resolution of the Board was placed, do you think that it is at all within the limits of probability that they will be restored by the Board as at present constituted?—We naturally judge of the future by the past, and I do not see any reason to expect that they will change the course which they have very deliberately adopted. It was very little less than a year that they had the remonstrances and complaints under consideration. At the same time, the ultimate resolutions that were come to, as your Lordships will see in the account which is affixed to my Address, were on such utterly different grounds, that although the Commissioners agreed in their conclusions, they did not at all agree in their reasons for them; so that I am totally unable to conjecture what change may take place in their subsequent proceedings.

1201. But during the latter part, at least, of the discussions that were carried on with reference to these books, the other Commissioners were, I suppose, aware that the probable result of passing these resolutions and Master Murphy's amendments would be your Grace's retirement from the Board?—I always declared that I could not continue a member of the Board if there were a departure from what I considered its fundamental principles.

1202. So that your Grace has something to go upon, besides the simple act of the Board excluding those books as making it improbable that they will restore them, for, in addition to that fact, you have some cognizance of the grounds on which they acted, and you have also the fact that they persevered in this course, although they knew that it would lead to the retirement of your Grace from the Board?—If the question means, whether there is likely to be a spontaneous alteration on the part of the Board, of course I cannot anticipate that without any cause they would change their minds on a point which they have had so long before them under deliberation; but it appeared to me that the Commissioners were exceeding the powers which had been given to them, and were using the discretion which had been entrusted to them by the Lord Lieutenant, who is the real head of the Board, in an unjustifiable manner. I appealed accordingly to the Lord Lieutenant, and what remonstrances or representations his Excellency may have made in private to the other Commissioners, of course I cannot say; but it certainly is conceivable that they might be induced, in deference to an authority of which they are merely representatives and agents, to adopt a different course.

1203.—Does the tenor of the Lord Lieutenant's letter to your Grace hold out any prospect that he will exercise any such influence?—I must say that the tenor of his letter seems to me to imply a withdrawal altogether from any participation in the office of being the virtual commander and president of the Board; for the present Lord Lieutenant has often expressed to me what I understood to be the most decided approbation of my views, and disapprobation of the others. But the main point, as I understand his Excellency's last letter, upon which he dwells, is, that this is an act of the majority of the Commissioners, as if he had no more control over them than over a majority of your Lordships' house.

1204. LORD MONTEAGLE of Brandon.—Can you refer the Committee to any regulation of the Board, or any communication to Parliament, or to any public authority which constitutes the Lord Lieutenant the chief of the Board?—I can only say that I always understood, in the first instance, when I was invited by the Lord Lieutenant, the Marquess of Anglesey, to join the Board, that this was a matter placed entirely at his disposal; that he appointed whomsoever he thought fit to carry out his measures, removing them at pleasure; and that the public grants were made to the Lord Lieutenant for the time being, to be administered by the agents that he should appoint, appointed by him, and removable at his pleasure.

1211. LORD BISHOP of OSSORY.—What is your Grace's interpretation of the 8th Rule?—The intention of it was simply this: the rule was carelessly and inaccurately worded undoubtedly, and it was for a long time urged by the opponents of the system that it was in the power of any single child to exclude a book altogether from use in the school if he objected to it. The Commissioners always replied, that no such thing was ever intended, and that no such thing had ever been done. Several cases had occurred in which, through the inaccurate wording of the rule, doubts had been entertained or had been feigned (I do not know which), whether an objection of a single child was or was not to exclude a book from the whole school; and in every instance in which application was made to us, we always, it appears from documents entered in our minutes, in every instance replied, that no such thing was designed, but merely that any particular child who objected was not to be compelled to read the book, and that the arrangements for the times of reading were to be such, that it was not to interfere with the secular instruction.

1212. LORD MONTEAGLE of Brandon.—That rule was prepared by Mr. Blake?—It was prepared by Mr. Blake. It was inaccurate in the wording of it undoubtedly, because it was open to another interpretation.

1213. You were on terms of official and personal intimacy with Mr. Blake for many years?—For 16 years.

1214.—Have you any doubt in your mind with respect to what the intention of Mr. Blake was in preparing that rule?—None whatever, or any of the other Commissioners. No such thing was ever dreamt of, as that it was in the power of a single child to exclude the book from the whole school; but when it was found that the words of the rule might be so interpreted (I acknowledge that it was very carelessly and loosely drawn up), and an explanation of the force and drift of the rule was asked for, we always promptly answered that no such thing was designed as to exclude the book from the school generally, but merely to have the reading of it so arranged as not to compel any child to read it that objected.

1215. LORD BISHOP of OSSORY.—In the case in which an authoritative answer was given to the application of Mr. Tottenham, containing the view of the Commissioners, of the rule, and signed by the Secretaries, there is a somewhat stricter limitation given than your Grace has expressed, because it is not simply that such arrangements should be made for the reading of the book as would

not include the attendance of any child whose parents objected to it, but it is said that the book is to be read at the opening, or immediately before the closing of the school ?—That is exactly what we meant.

1216. But not that the patron had the power of appointing an interval of time during the day to read it ?—No, because that might be so contrived, and sometimes was purposely so designed, as to entrap a child into the reading of it against the will of his parents.

1217. Then the uniform interpretation of this rule by the Board has, in point of fact, affirmed what is expressed in Mr. Baron Greene's resolution ?—I do not wish to report Baron Greene's statements at second-hand, when it is in your power to call him before you ; but he told me that he had not the intention of framing any substantive rule, but merely to frame what is called a declaratory act ; that his intention was merely to explain the sense in which we understood, and always have understood the 8th Rule ; and that then in his absence, at a subsequent meeting of the Board, a rule was passed as a substantive rule, to be *substituted* for the other ; whereas he intended it to be only an *explanatory* one.

1227. I understood from your Grace, that no book was adopted except by the unanimous decision of the Board. Acting upon that understanding, which you have just stated, would there be any power in a majority of the Board to prohibit or discontinue the use of a book ?—The interpretation which has been placed of late upon the rule, that "no book is to be used for united education, which has not the *unanimous* sanction of the Commissioners," would certainly imply, making that interpretation retrospective as well as prospective, that not merely a *majority* of the Commissioners, but any single Commissioner may strike off all the books of the Board ; because according to that rule *no* book is to be used for united instruction which has not the approbation of *every* Commissioner. We always considered that as having reference entirely to the *first reception* of a book ; and then the books were always put forward before the Irish and the English public as a sort of manifesto, declaring that the system is so-and-so, and that such and such books may be used, and also that such other books may be added from time to time, as the Commissioners may unanimously sanction ; but as for the *removal* of any book, I can only say that I believe that a noble Lord, now present, when first framing the outline of the system, and certainly all the Commissioners that I am acquainted with, never considered that there was any reference at all in that rule to the removal of a book from the list after it had received their sanction ; but if the rule is to be so interpreted, then undoubtedly, if it is to cut both ways, you must interpret it all through in the same way ; and it seems to me that, according to that interpretation, an objection, not merely by the *majority* of the Commissioners (which the present Lord Lieutenant dwells upon in his letter), but an objection by any *single* Commissioner is to exclude any book whatever.

1228. EARL OF DERBY.—Your Grace is of opinion that unanimity was required for the introduction of a book, but that continued unanimity among the Commissioners upon that subject was not neces-

sary?—So far from it, we always considered, and that was the answer given when the application was made by the Roman Catholic Bishop of Kildare on the subject, that it was what would amount to a breach of faith to the public to remove any book which had been published or sanctioned by the Board.

1229. Would not the opposite view lead to this consequence, that upon the appointment of every new Commissioner, there would be a possibility of reversing the adoption of every book which had been previously received?—Undoubtedly. I conceive that every fresh Commissioner who was appointed was bound, before he accepted the appointment, to look at the whole system as it existed, and to carry on that system if he thought fit. If your Lordships will allow me, I will read a short passage in my letter to the Lord Lieutenant upon a point which led some persons to take a different view from mine by confounding together two different questions; it is “concerning the original adoption of some rule or some book, and concerning its removal afterwards:” “No one would say that freedom to make, or refuse to make a compact, implies freedom to break it; that because a State is allowed to ratify or not a certain treaty, therefore it is allowed to violate a treaty or to modify its conditions at pleasure; that because a man might lawfully have remained single, therefore he may obtain a divorce whenever he thinks fit. Whenever any rule or any book was proposed, if any one Commissioner objected to the whole or to a portion of it, I always at once acquiesced in its withdrawal.” When I say I always *acquiesced*, what I mean is, that I never used any remonstrance; I never called upon a Commissioner to state his reasons or to argue the point; if he only *objected*, that is enough; it must have the unanimous complete approval of the Commissioners, whether their reasons are good or bad. “And, in fact, several parts of some of the books now in use were originally thus altered to meet the objection of a single Commissioner. If, accordingly, when some of the books now so much discussed were first proposed, any Commissioner had said, ‘Although Archbishop Murray and all the other Commissioners have carefully examined this book, and pronounced it sound in doctrine, and suitable for united education, yet I think otherwise,’ he would have been yielded to without even any remonstrance.” I have read that portion of the letter, because it was pertinent to the question addressed to me. As this letter has not been laid before the Committee, I will hand it in.

1246. LORD BISHOP OF OSSORY.—Is it not well known to the public that the Pope has left the decision of the question, whether the national system of education should be introduced into a diocese or not, to the Bishop of the diocese?—Nothing of the kind has ever come before the Board officially. We have heard, like other individuals, that the Pope has done so and so. The sanction that the Pope gave to the book on the Truth of Christianity was never brought before the Board officially; because the Board, being composed of persons of different religious denominations, and looking only to the children, the parents, the masters, and the Inspectors, never recognised such a person as Pope, or priest; but I believe most of the members of the Board were aware that the book was submitted to the Pope; but

it was not submitted by the Board, but by Archbishop Murray, who, approving of the book himself, wished for his own satisfaction to obtain the sanction of the head of his Church. I had it from Mr. Blake, who was on intimate terms with Archbishop Murray as everybody knows, and he gave me all the details of it. It was submitted by Archbishop Murray to the late Pope. It was read over to him in Italian by a person who was master of both languages, and the answer he gave was that he saw no objection to it. I believe an erroneous notion has prevailed that that book has been since placed on the Prohibited Index ; but that is I believe a mistake ; and I believe that the sanction given to it by the late Pope is the reason (at least it is a very sufficient reason) for its not being so placed. But some time after this Mr. Blake got a sight of the book as I originally published it, and he told me that he thought it was the better of the two ; that he thought the alterations which Mr. Carlile had introduced into it were not at all for the better. I said, "To say the truth, I am of the same opinion also ;" but that as I saw nothing at all objectionable in what Mr. Carlile had introduced, I was unwilling to interfere ; and he said, "Well, I like it the better of the two." I said, "If that be the case, suppose we introduce that as a substitute ;" and he said, "No, it would be better not to attempt that, because this has not been submitted to the Pope, and the other has ; and we can now put forward, not as a Board, but individually, that this is a book which has received the sanction of the head of the Roman Catholic Church ;" and the upshot was that the original book was sanctioned and *permitted* by the Board, but the other was the book *published* by the Board. And the prohibition which has, I believe, misled some persons is of the Italian translation of the original book. It was translated by a Roman Catholic priest at Florence in the present Pope's reign, and that book is, as I understand, placed on the Prohibited List. There are copies of the book now to be had in London.

1247. Is there not this material difference between the two cases, that in the one case the Pope's sanction or approbation of the book was a matter which was given merely verbally, and in the other case the decision with respect to the Board appeared in all the papers as a formal document, signed by the Cardinal Secretary, and produced at a meeting of the Roman Catholic Bishops in Ireland : has not your Grace seen that paper ?—I suppose I have ; but I cannot call it to mind at this moment.

1248. LORD BISHOP OF DOWN.—Was the circumstance which Mr. Blake mentioned to you ever communicated officially to the Board by Archbishop Murray, with reference to the approbation of the head of the Roman Catholic Church of the book ?—No ; it would have been utterly improper that it should be. I believe it was communicated to every individual member of the Board as such ; but it was never brought before the Board. It would have been indecorous to do so, because it would have implied that the Board recognised the Pope as one of the parties to treat with. There is no doubt that the then Roman Catholic members of the Board were made acquainted with it.

1249. You do not mean the present Roman Catholic members of the Board?—No. At the same time, if they had inquired, they would easily have been made acquainted with it.

1250. But to whom were the present Roman Catholic members of the Board to apply, if they wished to know whether the late Pope Gregory the 16th had approved of the work?—I cannot tell what particular person they should apply to; they would apply to anybody they pleased. I could tell them if they asked me.

1251. Your Grace would tell them on the authority of Mr. Blake, but they might ask what authority had Mr. Blake to make that statement?—Nobody who knew Mr. Blake at all, unless he is totally incapable of appreciating a man of sense and a man of honour, would suppose that he would trust a loose and flying rumour upon such a subject, when he was upon terms of intimate acquaintance with Archbishop Murray.

1263. LORD BISHOP OF OSSORY.—With respect to the question, whether there is any ground for hoping that the Commissioners will retrace their steps, has not your Grace sufficiently shown in your publications that you think that progress in the direction in which they have already gone is much more probable, if not absolutely certain?—Certainly.

1264. Is not the system in the hands of the present Board fast approaching to what was its original conception, as contained in the first draft of Mr. Stanley's letter, that is, a system of united secular education?—Undoubtedly it is tending that way. But whether even that will satisfy the party is far more than I can say.

1265. But would you not say, that it cannot arrive at that point without serious contests at the Board of the kind which have already taken place, and probably some further secessions similar to those which have already taken place?—That is of course hard for me to say, because the very conclusions at which the majority of the Commissioners have arrived are on such totally different grounds, that there cannot be said to be a majority in favour of any one view whatever. If your Lordships will look at a part of the Appendix to that Address of mine, you will see what the points were which were voted, and you will see that there was no one principle or system, or part of a system, which was advocated by a majority, or anything like a majority, even of the members present.

1266. Supposing that by the continuance of the process which has been set on foot, and which your Grace apprehends will continue, the system was reduced to what it was originally intended to be, namely, a system of united secular education; what do you think would be the effect of such a change upon the amount of religious education given in the national schools?—I do not think the thing would work at all; I cannot think that the change could really be accomplished unless it was reduced to a mere spelling school; it might amount to this, that the children would be simply taught their letters, and taught to spell words of one syllable, and then words of two syllables, and so on.

1267. Your Grace is aware that it has been publicly stated by Mr. Carlile, one of the original Commissioners, that there were originally some of the Commissioners who had special difficulties with

respect to the introduction of the religious element into the system, —Begging your Lordship's pardon, that is not, I believe, what he meant ; it certainly is not what was the fact. The difficulty we felt was a doubt whether Protestants and Roman Catholics would both agree as to the introduction of *Scripture Lessons to be read* in the school ; but as for ignoring religion altogether, that I believe was never contemplated. The difficulty was about the introduction of purely religious instruction ; namely, the reading of the Sacred Scriptures.

1268. Allow me to remind your Grace of what you have stated in the fifth page of your Address : "When the Education Board was originally established, it was at first a matter of doubt whether anything more could be accomplished than simply to provide a joint education, purely secular, leaving all instruction in any way connected with religion to the care of the pastors of the several denominations." What is meant by education, purely secular, appears to be explained by what follows : "And it was judged that even teaching the children of the poor to read and write, only securing them from seditious and positively immoral books, would be a great advance beyond the existing hedge schools, in which the few children who did obtain the first rudiments of learning received them too often blended with much that was absolutely corrupting ?—That must not be understood as meaning that we ever contemplated the introduction of such a system as that ; but that if nothing more could be done, we should rather have the children taught to read than that they should be ignorant of their letters.

1269. But your Grace then goes on to say, "But some of the Commissioners suggested, and the suggestion was adopted by the rest, and sanctioned by Government, that it would be possible to introduce into the united education such portions of Sacred History and of Christian instruction as might involve no matter of controversy among Christians." Mr. Carlile's account is, that some of the Commissioners had suggested that, and that the suggestion was adopted by the rest, as your Grace says ; but that it was after an interval in which there were difficulties entertained by some of the Commissioners, one of whom your Grace was, and those difficulties were only removed by his arguments ?—Mr. Carlile must have meant to speak entirely with reference to the *Scripture Lessons* ; whether that was *his meaning* or not, I do not know, but that was the *fact*.

1281. LORD ADROSSAN.—I understand from your Grace that you had two letters which you wished to have given to the Committee on the last occasion, but were prevented doing so by having left them at home ?—I accidentally left them behind ; I have copies of them now. They are two letters of mine to his Excellency Lord St. Germans : one of them is an answer to one of his, containing his letter of expostulation to Baron Greene on his retirement, which he sent me a copy of. The other is the last letter I ever wrote to him on the subject, being a reply to his Excellency's letter, which has been published, and is before your Lordships. The first of these letters, which was written on the occasion of Baron Greene's resignation, is dated the 24th of July : the date of the other I have not recorded, but it was my reply to his Excellency's last.

1282. Will your Grace be kind enough to read them?—This is the letter of the 24th of July, in reply to his Excellency's letter communicating to me his letter to Baron Greene on his resignation.

1288. EARL OF WICKLOW.—You are aware that there are two editions of that book, on the Evidences of Christianity, one published by the Board, and the other sanctioned by the Board?—Yes.

1289. Was there any difference between those two editions?—None whatever in point of doctrine; it was a difference chiefly in expression, and the arrangement of the arguments.

1290. Do you think there was any difference between those two editions which could have fairly led to an opinion on the part of any of the Commissioners that the book which was only sanctioned, not published, by the Board, was an improper book to be sanctioned by the Board?—I never could perceive any difference whatever, nor did I ever meet with anybody who pointed out any difference between them in point of doctrine and argument; it was merely a difference in the mode of expression and arrangement of the arguments. I mentioned in my former examination that Mr. Blake, the Roman Catholic Commissioner, saw the original work after the adoption and publication of the altered one; and he told me that he thought the original one was the better of the two, but better merely in point of arrangement and expression. In point of the main doctrines taught and the arguments used, there was no difference that he or that anybody else that I ever heard of ever perceived.

1291. Has your Grace any knowledge of Dr. Murray also having seen the other edition?—Certainly he *must*, or else he would not have given it his sanction. He was one of the Commissioners at the time it was sanctioned, and for many years after.

1297. LORD ARDROSSAN.—Will your Grace have the kindness to read the other letter?—This is the answer to the last letter which I received from his Excellency Lord St. Germans, which has been published, and is before the Committee.

1429. I asked your Grace, on the occasion of your former examination, whether there was any remedy which you would suggest for the difficulties which have arisen in conducting the system of national education in Ireland; your Grace was not at the time prepared to answer; does your Grace object to answer that now?—I suggested at the time, not exactly any complete scheme or system, but what occurred to me as one very fair requisition, and one that would be the very least that could satisfy the reasonable adherents of the national system, that all the schools which have hitherto used the books sanctioned by the Board should be allowed to *continue* the use of them, even though the Board should exclude them from schools hereafter established, or which have not hitherto used them; that seemed to me to be the very lowest concession that justice would demand; but I do think that the only fair procedure, and the only one that would be likely to give, not the most immediate satisfaction, but the most permanent satisfaction to fair-minded people, would be to restore the system altogether to its original state in which it has flourished for more than 20 years; and it seems to me that, important and indispensable as it was to have Commissioners of various denominations frequently meeting and

conferring together for the bringing of the system into operation, there is good reason to think that now, and indeed long since it would have been all the better, if the Commissioners had been directed to meet only once a quarter, or perhaps once a half-year, and to have an Assistant Commissioner, with a salary and without any vote, to conduct the routine business, to take care that the rules of the Board were adhered to, that the model schools were properly conducted, and that the Inspectors did their duty; and that the rest of the Commissioners should meet once a quarter, or once in the half-year, merely for the purpose of considering whether any new books were to be introduced, or any new rules established, or any modifications of the system; but that the whole of the routine business of the Board would be far better conducted by one Assistant Commissioner with a salary, and a secretary under him, and clerks carrying on the ordinary details of the business. I may take the liberty of mentioning that I suggested the adoption of some such plan some time in the course of last summer, in conversation with the present Premier, when the disputes which have since come to a crisis were pending. I said that for a long time past I had thought that the Commissioners had not been doing any good, and that the Board meetings, in fact, had been less than unserviceable, and that it would be better to let the system, having been thoroughly launched by the exertions of the original Commission, be now carried on as to all its details by subordinate persons with salaries, and that the Commissioners should only meet occasionally, very seldom, to look over the Reports of the Inspectors, and to see that no departure had been clandestinely introduced from the principles of the system, and to consider whether any new rules or any new books were needed to be introduced. The original Commissioners were appointed, and were indispensable, for the purpose of framing rules and drawing up and sanctioning books; but the books are now sufficient for the purpose; the rules have been over and over again explained; the Inspectors have been taught their duty (though unfortunately some of them have been very forgetful of the requisitions of it); and there seems to me to be no reason why there should be a numerous Board, or indeed any Board at all of Commissioners to meet every week, which, as I took the liberty of informing Lord Aberdeen, are more likely to discuss very troublesome questions, and to introduce innovations, or attempts at innovations, than to do any service to the system. I said that while I was yet a Commissioner myself.

1430. What course would you recommend should be adopted with regard to the book on the Evidences of the Truth of Christianity, which has been expunged, and with regard to the other two books used in the combined religious instruction?—It seems to me that the only fair and safe course in the long-run is to restore every thing to the state in which it was a year ago. It should be observed, that up to June or July last all the books sanctioned by the Board were actually read in the model school in Dublin.

March, 17, 1854.

Right Honourable Alexander Macdonnell, Resident Commissioner.

1569. CHAIRMAN.—Will you be so good as to state the nature and the date of the appointment which you now hold?—I was appointed by the Lord Lieutenant, by warrant, in June 1839, as Resident Commissioner on the Board of National Education of Ireland.

1570. In that capacity have you been consulted in reference to the formation and the carrying out of a plan for the establishment of district model schools?—At the request of the Commissioners, I drew up, in 1846, a plan for the establishment of district model schools, which has been acted on; it was brought into operation in 1849.

1571. Where was the first district school established?—The first district school which was opened was in Newry.

1572. Were you present at the opening of the school?—Yes; I was requested by the Commissioners to go to Newry to be present at the opening.

1573. Who was the Inspector at that time?—Mr. Butler; he was the Head Inspector of that district.

1574. Did he consult you on any important questions connected with the opening of that school?—When I went to Newry, I remember, he consulted me whether it would be desirable to introduce the Scripture Extracts and the Christian Evidences into that school; he stated to me that he considered it would be full of danger to do so, and he wished to know what my opinion was, and whether I concurred with him in thinking that it would be better not to introduce them. After reflection I entirely agreed with him that it would be desirable not to introduce them, there being no rule or principle of the Board which required that they should be introduced into all the model schools; under those circumstances I thought it would be very unwise to introduce them, and so make the school incur the danger of failure.

1575. What were the reasons which he gave for considering it would be dangerous to introduce those books?—He thought that they would be very unpopular, especially with the Roman Catholics. He was convinced that the Roman Catholics would naturally object to the use of them; and he stated that Bishop Blake, who was the Roman Catholic Bishop of that diocese, was very much opposed to the use of the Scripture Extracts and the Christian Evidences. He thought, under those circumstances, they would be objected to by the parents, and therefore would have to be withdrawn from use during the time of combined instruction.

1576. Was the Clonmel school opened under similar circumstances?—It was opened about a month afterwards, in June; precisely the same circumstances took place there. I was consulted by the Head Inspector, Mr. Kavanagh, and was told that he thought it would be very dangerous to introduce those books; and I entirely agreed with him that it would be much wiser not to force them into use.

1577. It has been stated to the Committee by Mr. Cross, the

Secretary of the Board, that he called the attention of the Board to the fact of these books not having been introduced?—Yes; I recollect that Mr. Cross, very properly, a short time after the opening of the Clonmel school, drew the attention of the Commissioners to the fact, that those books which had been strongly recommended by the Commissioners for general use, and which had been used in their own central model school, had not been introduced at Newry or Clonmel. Thereupon I stated to the Commissioners exactly what had taken place, and that I was convinced it would be full of danger to introduce them; I stated that, conceiving there was no rule or principle of the Board which required their necessary introduction into any school under it, I thought it would be very unwise to introduce them into those schools, and that I entirely concurred with the Head Inspectors in the view they took. The Commissioners who were present agreed with me in that view, and thought we had exercised a wise discretion, and that nothing else need be done in the matter.

1581. What were the recommendations which you were in the habit of giving to the Inspectors in regard to the use of those books in the district schools?—In conversing with them upon the subject, I told them that they ought to remember that though it is quite right not to introduce them if it is dangerous to do so, yet, if it is all safe, and there is not a clear necessity not to introduce them they were bound to favour their introduction; and that if there were any reasonable hope of their being acceptable to the people, it was desirable that they should be used; I always took that view of the matter, and expressed myself so to the Inspectors.

1582. After what you have stated, it is hardly necessary to ask you whether you are of opinion that the withdrawal of those books from the schools of Newry and Clonmel was open to the charge of having been clandestinely done against the principles and rules of the Board?—I think not at all so; it was done openly; there was nothing clandestine about it; I think it was not at all against the rules or principles of the Board in any respect. The Board certainly have introduced them into their central model school; but they have no rule on the subject whatever requiring that they must be introduced into all their model schools. I think, on the contrary, the true spirit of the only rule we have on the subject would lead any one to infer that it would not be a right thing to introduce them if we knew beforehand that they were sure to be objected to by the parents. Rule 8 is thus expressed: "The Commissioners do not insist on the 'Scripture Lessons,' 'Lessons on the Truth of Christianity,' or Book of 'Sacred Poetry,' being read in any of the national schools, nor do they allow them to be read during the time of secular or literary instruction in any school attended by children whose parents or guardians object to their being so read; in such case the Commissioners prohibit the use of them, except at the times of religious instruction, when the persons giving it may use these books or not, as they think proper." I think it is quite plain to any one reading that rule, that having judged beforehand that it would not be right or wise to introduce those books, it being almost certain that they would be strongly disapproved of, the obvious view to take

was, that it would be better not to introduce them in the first instance. If the intention of the Board had been that they must be introduced into all their schools, they certainly would have said, The Commissioners do not insist on the "Scripture Lessons," "Lessons on the Truth of Christianity," or Book of "Sacred Poetry," being read in any of the national schools, except in those under their own management.

1588. Did those books receive the sanction of Archbishop Murray, Mr. Blake, Mr. Corballis, Dean Meyler, and all the other Roman Catholic Commissioners who have from time to time been members of that Board?—Certainly.

1589. How do you account for their not now receiving the sanction of the Roman Catholic Commissioners who are members of the Board?—The Scripture Extracts still are sanctioned by all the Board. The two books upon the Evidences have been, as your Lordship is aware, lately withdrawn from the list of books which may be used, on the ground, in my opinion, that they were not books which were at all approved of by the generality of Roman Catholics. They were considered on the whole to be written, though with the most excellent intention by the Archbishop of Dublin, in what is called a Protestant spirit, and not to be books well suited for the joint education of Protestants and Roman Catholics in our schools, in which we know six-sevenths of the pupils are Roman Catholics.

1590. The books had previously received the sanction of the Roman Catholic members of the Board?—Yes. The Lessons on the Truth of Christianity was introduced in 1838, and from that time to the time when the books were withdrawn, they received the sanction of all the members of the Board.

1608. Were any circumstances stated which would draw a distinction between the case of Dublin and that of Newry, rendering it necessary to make an important deviation in that part of the education which was of a religious character?—I conceive that when those religious books were introduced into the school at Dublin, there was no risk at all of their causing dissatisfaction or suspicion of any sort. At that time, when the central model school was first established, the Scripture Extracts, as your Lordship knows, were very generally received throughout our national schools; the Commissioners were all present in Dublin, Roman Catholic and Protestant, and they could watch over the school, and there was not the slightest objection felt to the introduction of the Scripture Extracts at the time that the Marlborough-street school was first established; but the circumstances were entirely different in 1849, when we came to open the Newry school; by that time there was a great deal of disinclination on the part of Roman Catholics to use the Scripture Extracts.

1609. Had that disinclination on the part of Roman Catholics to use the Scripture Extracts at all affected, up even to the year 1849, the general use of those Extracts in the model school of Marlborough-street?—No, it had not.

1610. What reason had you then for concluding, and concluding so absolutely as to take upon yourself to sanction the alteration, that there would be so strong an objection on the part of the people

in the neighbourhood of Newry to the use of those same books?—From a conversation which I had with Mr. Butler, the Head Inspector, I felt very confident that it would cause a great deal of dissatisfaction if the books were introduced.

1611. What is the religious persuasion of Mr. Butler?—He is a Roman Catholic.

1612. Before sanctioning the disuse of those books, had you any communications with any of the authorities of all religious persuasions, who had joined in the application for the establishment of a model school?—I merely conversed with Mr. Butler; I did not enter into any communication with the clergymen. Mr. Butler had been there for some time before, to organize the school; it was for him to make inquiries and to feel his way, and to ascertain whether, on the whole, it would be a wise and just thing to introduce the books or not.

1613. Upon the advice of Mr. Butler alone, and without the concurrence at the time of the other Commissioners, you thought yourself justified in introducing a very important change in the management of the first district model school, which was to be established under the sanction of the Commissioners generally, and to serve as a model for that which they desired to recommend?—I certainly considered that it would be very unwise, under those circumstances, to introduce the books; and I took upon myself, when consulted by Mr. Butler, to say that I quite agreed with him in thinking that it would be better not to introduce them.

1618. Do you give the interpretation to that rule, that if in any school the parent of a single child educated in the school objected to the Scripture Extracts being read, the veto of that one parent would have the effect of altering the system of education in the school, and excluding that book for that particular hour from the whole school?—No doubt, if such a case occurred, according to the letter of this rule, it would be necessary that this book should no longer be read during the time of combined secular instruction, but during the time of religious instruction.

1619. Is that the interpretation which has been generally given to that rule by the Commissioners?—Yes. I have often heard the subject discussed, and I never yet heard any person say, that when those words were fully considered, they could bear any other meaning than that which I have given.

1620. Not that the child objecting should be allowed to withdraw, but that one child objecting should alter the whole course of education; that is the interpretation that you put upon the rule?—That is the interpretation which has been put upon it when the subject has been discussed before the Board at any time; it always appeared that if the rule were carried into strict effect, an objection by one parent would render it necessary that the book should no longer be read during the time of combined instruction, but during the time of religious instruction.

1621. With regard to the Newry model school, did you ever leave the course of education, such as it would have been left by that rule, with the interpretation you have affixed to it?—No, we did not introduce the book at all. I was convinced that if it were intro-

duced into a school like that at Newry or Clonmel, seeing the temper of the times, objections would be taken ; the moment objections were taken, whether by a few or by many, that rule would come into operation, and it would be necessary to act upon it and to withdraw the book.

1622. Consequently, you anticipated that effect by ordering that the book should be withdrawn?—I thought it a great deal wiser not to introduce the book at all, than to run the risk of that which I knew would be exceedingly injurious.

1623. In giving those directions, did you not conceive that you were deviating in a very material particular from the course of education which was adopted in the model school at Dublin, was recommended by the Commissioners, and consequently might have been expected to be adopted in all schools under their immediate patronage?—I was quite aware that in not introducing the books into the Newry school, we were not imitating the example which had been set at Dublin, and I was anxious to have introduced them if I thought it would have been safe.

1624. Do not you think in that case, before introducing so important an alteration into the first of the model schools, it would have been desirable to have had the concurrence of the Board upon so material a change?—I did not think there was any necessity for it ; I was consulted, and I gave my opinion upon the subject ; I knew that the thing would appear in the reports. The matter was brought soon afterwards before the Board, and I stated what had been done, and the Commissioners present were of opinion that we had exercised a wise discretion.

1625. Are not you aware that there was a very considerable proportion of those who joined the Board, and more especially the Protestants, who did so in a full conviction that the children would receive such an amount of religious instruction as was comprised in those books specially recommended for general use by the Commissioners?—I was quite aware that a great number of Protestants had joined the Board, in consideration of the Scripture Extracts being among our books, and used very largely in the schools.

1626. Do not you think, therefore, that the prohibition of the use of those books amounted almost to a breach of faith with those parties who had adhered to the system upon the full understanding and distinct announcement, that those books would be recommended by the Commissioners in every case to form part of the general system?—I did not take that view of it, certainly.

1627. Do you take that view of it now?—No, I do not.

1628. Has the same regulation been introduced, with regard to every other model school, as to the exclusion of those books?—No ; in some the books have been introduced ; in others they have not ; we have been governed in each case by the likelihood of the books being acceptable or not to the people of the locality.

1629. Is not the Newry model school in a district in which there are a considerable number of Protestants?—There are a very great number of Protestants there, certainly.

1630. Is not it one, therefore, in which it was peculiarly necessary to keep faith with those Protestants who had joined the Board,

upon the supposition of its being governed by certain principles?—If I had thought that there was any thing like a breach of faith in the thing, I certainly would never have been a party to it; but I considered that the course which we were taking, was one which was much more calculated to satisfy the people there than if we had introduced the Extracts.

1631. Are you aware that at the commencement of the system considerable objection was taken by many parties, on the ground that it was a system which excluded religion, and that the adoption of those books was a constant answer to that allegation against the system?—I am quite aware of that.

1632. Does not it follow then, that the removal of those books, which were always put forward as an answer to that argument of the irreligious character of the education, tended to give a considerable degree of colour and strength to the objection?—It did not appear so to me.

1633. If the adoption of the books was a valid answer to the charge, does not it follow that the rejection of the books deprived the advocates of the system of that answer?—The adoption of the books by the Board certainly proved very clearly to the community that there was an anxious desire on the part of the Commissioners to introduce as much of Scripture knowledge as was possible.

1634. With regard to the management of the schools generally, I believe, subject to the rules of the Board, a great deal is left to the discretion of the local patron, and more especially in every thing which concerns religious education?—Yes.

1635. In the district model schools the Commissioners themselves are the patrons?—Yes.

1636. Would not it then appear, that if in the district model schools the books which had been originally recommended for general use were absolutely prohibited in a considerable number of cases, either there was a change in the opinion of the Commissioners, or that the Commissioners were indifferent to the introduction of the religious element in their own schools?—I think the best proof that no such view was taken of the matter is, that no complaint was ever made to the Commissioners, or in any way with respect to the non-introduction of those books at Newry or Clonmel; for three years the schools went on with the full approbation of the public. In neither of those schools were the Extracts or the Christian Evidences introduced, and no complaint was ever brought from any quarter against us for not having introduced them; the local parties were perfectly satisfied with the course of instruction that went on there. The half-hour each morning that would have been devoted to reading the Scripture Extracts, if they had been introduced, was employed by the Protestants in reading the Bible, and by the Roman Catholics in receiving their religious instruction, and there was an entire satisfaction with respect to this course, and no complaint ever reached the Board in any way in respect of the arrangement that was made at Clonmel. I am perfectly satisfied that if, instead of consenting that those books should not be introduced, I had taken a different view from Mr. Butler, and had insisted upon their being introduced immediately, the Roman Catholic parents would have

brought forward their objections, and it would have been necessary to have removed the books to the time of separate religious instruction, and what would have taken place at Newry and Clonmel would have spread at that time all over the country; there would have been a great opposition to the Extracts and the Evidences all over Ireland; and I have no doubt that the Scripture Extracts were saved in a great degree by our not adopting that very course.

1637. By your prohibiting them?—I am sure that the Scripture Extracts were saved from being attacked very generally throughout the country in consequence of our not introducing them into those schools.

1638. In consequence of your prohibiting their introduction?—By our not introducing them into those particular schools.

1667. LORD ARDROSSAN.—The Evidences of the Truth of Christianity having been withdrawn from the list of books sanctioned by the Board, is there any reason to suppose that possibly the Scripture Lessons may also be withdrawn from the list of books?—I think that the withdrawing the Christian Evidences was by far the most likely plan that could be adopted for making the Roman Catholics of Ireland satisfied that the Scripture Extracts should remain as part of the national system.

1668. Does Archbishop Cullen approve of the Scripture Extracts?—I do not think he does.

1669. Has not he publicly declared that all combined religious education should be put an end to?—He is very unfavourable, I believe, to combined religious education.

1670. And, therefore, he is very unfavourable to retaining the Scripture Extracts in the list of books used in the school?—I should think he is unfavourable to the use of the Scripture Extracts; but I am quite sure that he would have been still more unfavourable to them if we had continued to use the Christian Evidences; and I think, though a man like Dr. Cullen is not likely to give up a strong conviction of that nature, yet that if any thing could soften or incline him towards the use of books like the Scripture Extracts, it would be to see that we were anxious to withdraw any book which we were convinced was conscientiously disapproved of by the Roman Catholics.

1671. CHAIRMAN.—Are you aware of its being the wish of any one of the present Commissioners to extract from the reading books used by the Board, all the religious instruction which is now contained in them?—I do not believe there is any Commissioner who has any such intention. I have always heard the Commissioners express a very great admiration of the manner in which those books are filled with a truly religious spirit, and with a great deal of Scripture information. I think they approve most highly of them, and that all of them would lament very much if they were deprived of the religious matter contained in them.

1672. With regard to yourself that is your own feeling?—I have a very strong feeling of that sort. I am convinced that there is nothing connected with our system which has done more good than the manner in which those books of common instruction are penetrated with a religious spirit, and with Scripture information. I think it is most remarkable how uniformly favourable the whole of the public are to those books in that as in other respects.

1673. LORD BEAUMONT.—Therefore you have not heard that there is any party, either out of doors or in the Board, who wishes to have those books purged of all that is considered to be of a religious nature?—There is no such party within the Board, as far as I can, from an intimate knowledge of the members, form any opinion on the subject. I am perfectly aware that there are a great many people throughout this country who would wish to see education entirely secularised; but such an opinion does not prevail within the Board, nor do I think that it prevails at all in Ireland. I think there is a very strong desire that the books should continue as they are at present, penetrated with a religious spirit.

1674. You do not believe that there is any party in Ireland who entertain any such desire or plan?—I do not know of any.

1675. LORD MONTEAGLE of Brandon.—You have had no complaints made to you as Commissioners with regard to the extracts from the Scriptures contained in the reading books?—Certainly not.

1700. EARL OF DESART.—You said just now that you could not mention any instance of the introduction of those religious books causing such an objection on the part of the parents as to compel the withdrawal of the books; was there such an objection on the part of the parents at either Newry or Clonmel?—No; the books were not introduced.

1701. That was not in consequence of any objection on the part of the parents?—No.

1702. Did you consider yourself justified, on the opinion of one individual, contrary to the test of experience, on your own responsibility, to make such a material alteration in the regulations of the Board?—I considered that when that individual had made full inquiry on the spot, and had ascertained, as he thought, that it would be very injurious to the success of the experiment if we introduced those books, I was quite justified in concurring with him that it would be better not to introduce them.

1703. You consider that you were justified in acting on the opinion of one individual without making inquiry yourself among the parents?—I could not possibly have made any inquiry among the parents.

1704. Or without communicating with the Board?—Yes.

1705. LORD BISHOP of DOWN.—Do you consider that the Newry school would have exhibited the amount of combined education it does now if those books had been introduced?—I think it would not; I think the introduction of the books would have been very detrimental to the experiment, and that the school would probably very much have failed in consequence.

1706. LORD ARDROSSAN.—The children would not have been obliged to read them contrary to their wishes, would they?—What would have taken place would have been this: the books would have been introduced by us into the Newry school. Objections would have been taken by a great number of the parents. From that moment, as I conceive, we must have put in force Rule 8, and the books could no longer have been read during the time of combined instruction.

1707. EARL OF DERBY.—Why do you assume that those objections

would have been taken by the parents, which were not taken in Dublin, in Ballymena, or in Coleraine?—Because in Ballymena and those other places, we had ascertained that the parties were favourable to the introduction of the books; but at Newry we had ascertained that, on the whole, their introduction would be unacceptable.

1708. Will you state whom you mean by “the parties?”—The parties interested in the formation of the school, the clergy and others.

1709. Was there any objection on the part of the Protestant clergy to the introduction of the books?—I merely ascertained from Mr. Butler, that from all the inquiries he had made, he thought it would be very dangerous to introduce them.

1710. That is, that the Roman Catholic priesthood would object to their introduction?—Yes; both the parents and the clergy.

1711. Did Mr. Butler inform you that he had received any remonstrance from any of the parents against the introduction of those books?—No, he did not mention that; but he was convinced there would be.

1712. Had he any facts or any knowledge to rely on in forming that preconceived opinion?—He had a knowledge of the locality; he had been there for some time making his arrangements.

1713. What is there peculiar in the locality of Newry, as contradistinguished from that of Coleraine and Ballymena?—A great deal might depend upon the feelings of the Bishop of the place and the Roman Catholic clergymen.

1714. I thought it had been a fundamental rule of the Board, with regard to the management of a school, and the introduction or non-introduction of books, that no person except the patron or the parents of the children were allowed to give any opinion, and that no reference was had to their views?—In ascertaining what probably would be the opinion and conduct of the parents who are members of any particular church, it is of great consequence to know what are the feelings of the pastors of that church, and especially with regard to the Roman Catholics; if you are satisfied that the leading pastors and Bishops are opposed to any thing, you may almost take for granted that the parents will not be willing that such a course should be adopted.

1715. From the commencement, has not Archbishop M'Hale been very strongly opposed to the introduction of this system?—Yes.

1716. Have you, or have the Commissioners thought themselves bound to defer to that objection of Archbishop M'Hale, and to abstain from the introduction of the system into his diocese?—Certainly not.

1717. What distinction, then, do you draw between the case in which you have resisted the opposition of Archbishop M'Hale, and the case in which you yielded to the representation made on the part of the Roman Catholic clergy through Mr. Butler, the Inspector?—I think that where Archbishop M'Hale is entirely unfavourable to the system, it would be very absurd to be governed by his opinion with regard to any thing connected with it; but where a Bishop, such as Bishop Blake, for instance, at Newry, is very favourable to the system, and where he expresses a very strong conscientious objection to having one of those books used, which I do not think necessarily must be used in any of the schools, I think it right

to listen to that objection, as showing what the feelings of the parents of the children would, to a certain extent, be in case we introduced the books.

1733. Do you understand that in the 8th Rule, as originally expressed, that time might have been intended as the time to which those books were to be relegated upon the objection of a child?—By the 8th Rule it would have been necessary to relegate them to the time set apart for religious instruction.

1734. Is not the time which is appointed at the commencement and at the close for religious instruction, called the time of religious instruction in that particular school?—Yes, it is.

1735. As the term “separate religious instruction” does not occur, why do you fix upon the time of *separate* religious instruction as the time to which those books were to be relegated?—Religious instruction is separate religious instruction by our Rules. We know of nothing at all except combined instruction and separate religious instruction. There is combined instruction, which is literary instruction, and besides that, religious instruction, which is always understood to be separate religious instruction.

1736. Is not it expressed when the religious instruction is to be separate religious instruction?—We understand religious instruction always to be in its nature separate; it must form a part of instruction entirely distinct from the combined instruction of the school; a time must be set apart for the purpose, and notified.

1737. Is not it included in the Time Table of the business of the school?—Yes, but it must be notified; a board must be put up to show that religious instruction is then to go on, that all the children may withdraw whose parents do not approve of their remaining.

1738. From the first construction of the Time Table, was not there a column in which religious instruction was to be found, and the time of giving it was to appear?—Yes.

1739. If in the Time Table there was a column for religious instruction in which the religious instruction to be given on the ordinary days of the week was to be noted, was not there in that a recognition on the part of the Board that there were times of religious instruction distinct from the separate religious instruction which was to be given on a certain day?—I think religious instruction, whether given on a particular day set apart for the purpose, or given at any other time, which must be a notified time, and, under all the formalities of religious instruction, is always separate religious instruction.

1740. In the 8th Rule is there any thing which determines that the times of religious instruction to which those books are to be relegated upon an objection are to be times of *separate* religious instruction in the sense of a day set apart for religious instruction?—Certainly not; they might be used either on a day, or part of a day, set apart for the purpose, or they might be used upon any other day, provided the time be properly notified.

1741. Till lately, that time, at the option of the patron, might be at the commencement of the school, at the close of the school, or at an intermediate hour?—There is no difference at present about that. If the Scripture Extracts are used, after the objection is taken

in the school, as a part of the combined instruction, they must in that case be used as in the model school at present, either during the first half hour of the business of the day, or the last. But, supposing the patron chooses to use them, not as part of the combined literary instruction, but as part of the religious instruction, he has precisely the same power, since Baron Greene's amendment, of having them read at twelve o'clock, as before. He may have the Bible read at twelve o'clock, provided he fixes that hour for the purpose, or he may have the Scripture Extracts read if he uses them for separate religious instruction; but if he still uses the Scripture Extracts after objection taken, as part of the combined instruction of the school, then he must use them at the first hour or the last hour. Supposing the case of a patron who had some conscientious objection to having the Scripture Extracts read at the first half hour, or the last half hour, and who wished to have them read at an intermediate hour, say twelve o'clock, as part of the separate religious instruction, he has that power now just as much, after Baron Greene's amendment, as before; but he must in that case read the Scripture Extracts as part of the separate religious instruction.

1742. CHAIRMAN.—In fact, there are three classes of time, are not there?—Yes.

1743. There are four hours of moral and literary instruction; there is the separate religious instruction, and there is the intermediate period in which religious instruction is given to the school, but at which any children who object, are not obliged to be present?—Yes. The reading of the Scripture Extracts, under these circumstances, form a part of the combined instruction, in which all may join whose parents do not object, but in which none need join whose parents do object.

1779. Supposing that a parent made objections to the use by his child of the reading books, which you and other witnesses have said are so full of religious instruction, what do you consider would be the proceeding of the Board with reference to such an objection, on this principle?—A case of that sort has never occurred, and I do not think that, in all probability, it ever will occur; if it did, the Commissioners would deal with it when the case arose, according to their notions of what was just and right. I think that they would make, and ought to make, a broad distinction between a book like the Lessons on the Truth of Christianity, which is a purely theological work, and a work like the Fourth or Fifth Book of Lessons, which is essentially a secular book, though most happily and judiciously interspersed with pious sentiments, and with a certain amount of scriptural information. I think that common sense points out that there is a wide difference between two such works. If any passage, in which religion is introduced, were objected to in the Fourth or Fifth Book of Lessons, I think it is likely that the Board might not allow the objection of the parent to prevail; that they would draw a broad distinction between a book of that sort and a book of a theological nature, such as the Scripture Extracts or the Lessons on the Truth of Christianity.

1780. LORD MONTEAGLE of Brandon.—No such objection has ever existed?—No such objection has ever been made.

1781. Therefore, your answer is upon a hypothetical case, and it is a doubtful answer as to what might then occur?—Yes; I do not know what the decision of the Board would be.

1782. LORD BISHOP OF OSSORY.—It appears that the Presbyterian members of the Board distinguished in their votes between the two books; did they give any reason for dealing differently with the two books?—There was no discussion, I believe, with reference to that question at the Board. The Presbyterian members certainly voted against the retention of the Introductory Lessons on Christian Evidences, and they voted for the retention of the Lessons on the Truth of Christianity; but there was no expression of opinion at the Board when the vote was come to with regard to the reasons which influenced them in the one vote and the other.

1783. LORD MONTEAGLE of Brandon.—Was there any thing in the original preparation of those two books to which your attention has been called which constituted a distinction between the one and the other; were they both prepared and adopted by the Board in the same fashion?—No; the Lessons on the Truth of Christianity were adopted by the Board in 1838; the Introductory Lessons on the Christian Evidences were not sanctioned by the Board till 1843.

1784. The one was edited on behalf of the Board?—Yes; the Lessons on the Truth of Christianity were edited by the Board itself, and to a certain degree, prepared by the Board; there were certain alterations introduced by the Board into the original text of Archbishop Whately's work.

1785. LORD BISHOP OF OSSORY.—You mean with the sanction of the Board?—Yes.

1786. LORD MONTEAGLE of Brandon.—Was the manuscript, or were the proof sheets of the book, sent round in the manner which we have heard described to the individual members of the Board for their approbation or rejection?—So I understand. I was not a member of the Board in 1838.

1787. You were a member at the time of the adoption of the second book?—Yes.

1788. That was a book already published by Parker?—Yes.

1789. Was that ever dealt with after the same fashion which had applied to the original preparation of the Scripture Extracts, namely, by sending it round to the individual members of the Board, for their observations, criticism, and approbation or rejection?—No, it was not.

1790. LORD BISHOP OF OSSORY.—Was it not submitted to all the members of the Board, and approved of by all?—My recollection is, that it was proposed to be approved, as being substantially the same work as that which we ourselves had printed and fully adopted in 1838.

1791. MARQUESS OF LANSDOWNE.—Did Archbishop Murray state at the Board his sanction of that book?—No, for he was not present at the Board on the day when it was adopted; and I think it is very likely that that circumstance had a good deal of influence in subsequently inducing some of the members to object to the one volume and not to the other.

1792. LORD BISHOP OF OSSORY.—You mean the fact of Arch-

bishop Murray not having been present at the Board on the day on which the book was adopted?—Yes.

1793. Have you any reason to suppose that he was not consulted, and that his approbation had not been received?—I am not aware that it was received.

1794. LORD MONTEAGLE of Brandon.—Was the attention of the Board ever called to the fact that there were certain differences between the book, as originally sanctioned by the Board, and the book that was adopted, which had been previously published by Parker?—No, I do not think that it was.

1801. LORD BISHOP OF OSSORY.—It would appear that the Roman Catholic members of the Board made the carrying of Master Murphy's amendments a very great object?—There is no doubt they were very anxious that the book on the Truth of the Christian Evidences should be withdrawn.

1802. Had you ever any means of judging what course they would have taken if those amendments had been rejected?—No, I had not; I have no ground for knowing for certain what would have been their course; I am quite sure that it would have shaken extremely their confidence in the Board if we had not withdrawn those books, especially if we had refused to withdraw those books, and at the same time had insisted upon the amendment of Rule 8th, to which they were extremely opposed. Many of them were opposed to the amendment of that rule, even after the books were withdrawn. Mr. James O'Ferrall, when the book was withdrawn, consented to approve of the amendment of the rule.

1803. Do you think there is any probability of the Board rescinding that resolution by which those two amendments were passed?—I cannot be more confident of any thing than that it would be impossible to induce the present members of the Board to rescind that resolution, as far as their conscientious opinions are concerned; of course, I only speak of the impression on my own mind. I am quite prepared to say that I would rather abandon my situation at once, and give up every thing of the sort for ever, than consent to have those books restored to the list, when I know that it would be entirely against the conscientious convictions of all the Roman Catholic Commissioners, and I believe entirely against the conscientious feelings of the Roman Catholics of Ireland, that these books should be retained. And I am thoroughly convinced that to carry on a combined system of national education in Ireland, it is necessary, as far as principle and honour will allow, to consult the feelings, especially on religious points, of the great body of the Roman Catholics.

1804. You have said that you think it would be impossible to induce the present Board to rescind that resolution?—I have.

1805. If the present Board were broken up, and the Board reconstructed for the purpose of rescinding that resolution, what do you think would be the result upon the reception of the national system in Ireland?—I think the result would be that a very large portion of the Protestants of Ireland, though, perhaps, not the majority, would entirely disapprove of the compulsory re-introduction of those books into the system, and that the whole of the Roman Catholics of Ireland would object to it.

1806. You do not contemplate the reading of the books being made compulsory?—No; I speak merely of the compulsory introduction of the books into the system itself.

1867. EARL OF DESART.—In a former part of your evidence, did you not imply that a doubt existed in your mind respecting the unanimity of the Commissioners in the sanction of the second edition, Parker's edition, of the *Lessons on the Truth of Christianity*?—I did not mean to convey that; at the time that Parker's edition was sanctioned by the Board there was no dissenting opinion at all; the proposal passed without any objection.

1868. But you drew an inference from Dr. Murray's absence on the day on which the book was adopted; you stated that you did not know whether they were unanimous in adopting it, including Dr. Murray?—What I mentioned was, that Dr. Murray was not present at that meeting.

1869. And you seemed to imply that he did not join in the unanimous sanction of the work?—I think there was an impression amongst some members of the Board that Dr. Murray's attention was not fully drawn, if at all, to the circumstance that Parker's edition was a different one in some respects from the one which we had drawn up with his approbation.

1870. Did you mean to infer that Parker's edition was adopted, as it were, surreptitiously, without Dr. Murray's knowing it?—Not in the slightest; I think it was proposed most honestly, that Parker's edition should be sanctioned by the Board; it differed in some degree, but, as was supposed by the Archbishop, to differ in no material respect from the edition that we had drawn up ourselves; and he recommended us to sanction it, and we did so; there was nothing at all surreptitious in the proceeding.

1871. As the unanimous sanction of the Commissioners was required for the publication or sanction of a book by the Board, do not you think that the absence of any objection on the part of any of the Commissioners implied unanimity on their parts, and may justly have been conceived by the public as a proof of the book having their unanimous sanction?—The very fact that the book was adopted, and was not objected to by any member of the Board, may be considered by the public as a proof that there was unanimity upon the subject.

1872. In fact, the public were led to infer that the Commissioners were unanimous in its adoption?—I think so.

1873. LORD BISHOP OF DOWN.—Was there not this great difference between the introduction of the two books, namely, that, whilst the *Lessons on the Truth of Christianity* was approved individually by all the members of the Board, having been sent round to them all in proof sheets, the book on *Christian Evidences* was introduced at once, without any individual sanction given to it?—I conceive that that was the case.

1874. Did the Archbishop of Dublin preside at the Board at the time when the book of *Christian Evidences* was brought before the Board?—He was, I believe, present, and in the chair.

1875. Did he not produce the book, and state that, on the adoption of which by the Board, might well follow the sanction of the

book on the Truth of Christianity, and ask the Board to put it on their list?—I have no exact recollection of what took place.

1876. CHAIRMAN.—Have you ever heard of objections on the part of Roman Catholics to the use of those books in the national schools?—I have heard a great number of Protestants say that the *Lessons on the Truth of Christianity* was a book drawn up in what they considered a thoroughly Protestant spirit, and that as such it was not well suited for the purposes of the united education of Protestants and Roman Catholics in the same schools.

1877. Have you ever heard any objections made to the use of it as being a book not well adapted for children of so young an age as are generally brought up in the national schools?—That is, I think, the strongest practical objection made against the book; Roman Catholics consider that it is a book written in an entirely Protestant spirit, and that it is a book which is written upon a subject which ought not to be introduced into poor schools attended by children, boys and girls, between the ages of 10 and 15, especially in a country like Ireland, where infidelity is happily almost unknown amongst the poor, and where it may be considered very unwise to introduce the question of Christian Evidences, inasmuch as the children have no doubts upon the subject. Many persons, I think, object to the book as raising doubts which never would have existed in their minds had they not been in the first instance presented to them in that excellent volume in which those doubts are, it must be owned, very well answered.

1878. MARQUESS OF SALISBURY.—Is that opinion confined to Roman Catholics, or do Protestants partake in it?—I think it is partaken very largely by Protestants; I think the generality of fair men before whom the question was put would say that it is not a wise proceeding to introduce a book of Christian Evidences into schools for the reading of poor children between 10 and 15 years of age.

1879. MARQUESS OF LANSDOWNE.—You stated that these books have been objected to by Protestants; do you recollect whether they have been objected to by clergymen of the Church of England at any time?—I have heard clergymen of the Church of England discuss the matter, and they have certainly expressed their surprise that the book was ever introduced into the system, and I think they have taken the double ground that the book appeared to them to be written in a thoroughly Protestant spirit, and as such objectionable for our purposes, though very much admired by them; and secondly, that they did not think it a judicious thing to introduce any book of Christian Evidences, whether written in a Protestant spirit or in a Roman Catholic spirit, into poor schools attended by children of Irish peasants who have no sort of doubt upon the subject of Christianity.

1880. EARL OF HARROWBY.—Were those books really used to a considerable extent in schools under Protestant patrons, or where the population was mainly Protestant?—I believe not; they have been used in a very small degree in national schools which are attended by Protestant children, but I believe they have not been used at all in any of the Church Education schools throughout Ire-

land, in which they could have been got for little or nothing at our stores, and in which our other books are employed in very large quantities. It has been stated in Parliament, and I believe has never been denied, that the book on the Truth of Christianity was never employed to any extent in the 1,500 Church Education schools.

1881. Was this book used in the Presbyterian schools in the North of Ireland under the National Board?—I imagine it has been used at least as much there as in any other national schools.

1901. LORD BEAUMONT.—Did you ever hear that there was any intention or desire in any party to revise those books, and to have the portions of them which have any religious cast removed?—I have never heard of any intention of that sort, and I think I stated in my former examination that I have the strongest conviction that it would be quite contrary to the wish, not only of the majority, but of every one of the Commissioners, to remove out of those Lesson-books the religious element which is so largely interspersed throughout them.

1902. LORD ARDROSSAN.—But if Dr. Cullen and the rest of the Roman Catholic hierarchy were to express their disapproval of those secular books, would not the same result happen which has happened with regard to the Scripture Lessons?—I cannot say with confidence what the result would be; but I can say with great confidence that it would be exceedingly unwise and dangerous for Dr. Cullen to make any such attempt, and that if he did, it would weaken his authority very much; it would be straining the cord a great deal too tight. And further, I do not believe, from all that I have heard, that Dr. Cullen has any such intention in his mind. I am speaking merely as to matter of opinion.

1903. Has he not expressed his decided disapproval of combined religious instruction?—He is understood to be very hostile to what is called mixed education, that is, he is very hostile to the education of Roman Catholic children in schools in which the patrons are Protestants and the teachers are Protestants. I do not think he is at all hostile to the education of Protestants and Roman Catholics together, provided there is the security of a Roman Catholic patron and a Roman Catholic teacher. But, where Roman Catholic children are attending a national school, I believe that he unfortunately is very anxious that the school should on all occasions be under a Roman Catholic patron and a Roman Catholic teacher.

1904. Did he not, on a late occasion, say that he reprobated all combined religious education?—I do not recollect that; I am not aware of it. I think his objection is what I have stated. Generally speaking, he seems to be hostile to what is called mixed education.

1905. LORD MONTEAGLE of Brandon.—Do you refer to any late document which has appeared from him?—I think his Pastoral expressed that.

1906. LORD ARDROSSAN.—Are you aware that at the last Feast of St. Norbit he publicly stated his disapproval of all combined religious education?—I do not recollect that; but I am quite aware that he is generally hostile to what is called mixed education.

1907. Is it not very possible that Dr. Cullen may consider the religious instruction given in the reading books used in the secular education as a species of combined religious instruction?—I do not think that he would take that view of it; I think that if those books were read by Roman Catholics, under a Roman Catholic teacher, he would not consider that as combined instruction.

March 24, 1854.

The Very Rev. Dean Meyler, D.D.

2077. CHAIRMAN.—You are a member of the Board of National Education in Ireland?—I am.

2078. When did you first enter it?—In 1851.

2080. Do you approve of that combined religious element in the system?—Exceedingly; nothing could be better for the country, or more essential in every respect; supposing always perfect liberty and perfect non-interference in all religious matters.

2081. Do you approve of the three books which constitute the combined religious education, the Lessons on the Truth of Christianity, the Scripture Lessons, and the Book of Sacred Poetry?—I certainly do not. I approve highly of the Scripture Extracts being read, under proper guidance, and when put into proper hands; but the Lessons on the Truth of Christianity I entirely object to.

2082. Did you ever express any disapproval of that book?—Not till the controversy came on about it. The book was exceedingly objectionable till two of the chapters were removed, at Archbishop Murray's suggestion, from it. When the book was again brought forward, there was nothing like compulsion on the part of Catholic children to read it: though strictly a Protestant book, it was not offensive, nor was it controversial. Dr. Murray told me he thought it very fair that Protestants should not be deprived of the opportunity of reading a book which was so essential to them, and contained their principles fairly and openly expressed.

2083. You were intimately acquainted with the feelings of Archbishop Murray as regarded the system, were you?—I was.

2084. After the change was made in the two first chapters, which you have just described, Archbishop Murray was perfectly satisfied with the book, and agreed in reports recommending that book, did not he?—I do not think he was perfectly satisfied with the book; I believe when he saw that so important a change had been made as the removal of those two chapters, he thought it would be ungracious to appear to be too querulous about it, as it was to be confined to Protestant readers exclusively; he thought that Protestant children should not be deprived of a book which was so important to them, though slight objections might be made to it, particularly when Catholic children were perfectly free to abstain from reading it.

2088. In your own schools in Dublin none of the three books were read?—I do not think they have been much read. To a book on the Truth of Christianity we can have no objection, because we have books on the Truth of Christianity of our own, which we highly approve of. We have several written by Catholic Bishops;

we have Bishop Pointer's Evidences, Bishop Beaghen's Evidences, and Archbishop M'Hale's Evidences, &c.; but the principles laid down in that book of Dr. Whately's were peculiar to it, and were not usual in such books. The children were to judge by their own private judgment, whether Paganism or Christianity was to be adopted, and whether Christian teachers were freer from corruption and falsehood than Pagan teachers. That was so erroneous an idea in our minds, that we could not at all sanction the book. After the two chapters were expunged, although some objections to it still existed, as they were not so prominent, and as Catholics were not exposed to its perusal, it was suffered to remain on the list. Shortly afterwards, something was done to enforce the book being read in the model schools, and then the attention of Catholics and of very many Protestants was turned to the book, and it was found to be exceedingly objectionable that such a book should be enforced as a general school-book.

2089. Are you aware that the "Lessons on the Truth of Christianity" was brought before the notice of the Pope, and was approved of by him?—I am perfectly aware that it was brought before the notice of the Pope, along with the Scripture Extracts, &c. I was conversant with the examination which took place in Rome on those books, and I took part in it by communicating with those persons in Rome who were conducting the inquiry, and urging them to impress upon the Pope, that the book, however objectionable in itself, would be altogether removed from Catholics; and that, therefore, the system should not, in that regard, be condemned. After a good deal of examination and inquiry and explanation, the Pope, without giving any decision on the books, was perfectly satisfied that they were perfectly innocuous in regard to Catholic children; therefore, he passed no remark either of disapprobation or approbation upon them, but he gave his sanction to the system in a very strong manner; he merely cautioned the Prelate not to admit improper books into the school, not specifying any particular book.

2090. Did the Pope express any particular disapproval of the "Lessons on the Truth of Christianity"?—He so highly disapproved of that book, that he thought that it would have been quite sufficient to make him give his disapprobation to the whole system, till it was fully explained by the interference of Archbishop Murray, and the clergymen who were concerned in the inquiry, that the books could not affect or interfere with the Catholic children, as they were to be altogether excluded from them.

2091. LORD BEAUMONT.—Was that in consequence of certain rules with regard to the manner of reading the book?—It was; it had reference to the spirit of the Board partly, and also to the rules which were connected with the system.

2092. Are the Committee to understand that the Pope condemned the book itself?—He did, decidedly; *i. e.*, not by an express decree, but in his conversational intercourse with the clergymen who were concerned in the investigation.

2093. But he declined to condemn the system, or to oppose the system, on the condition and the conviction that the book would not be used by the Catholic children?—No doubt he said so.

2094. LORD ARDROSSAN.—Do you know that of your own knowledge, or did you hear it from Archbishop Murray?—I was in constant correspondence at that time with the gentlemen who were in Rome advocating the system; they were always telling me how much those books were disapproved of; and I furnished them with all the useful information I could, to satisfy the mind of the Pope upon the point which he had chiefly at heart.

2095. You voted for the expulsion of the book I have just alluded to from the list of books sanctioned by the Board?—On the late occasion I did.

2096. On the ground that you considered it to savour of sectarianism?—I considered it worse than mere sectarianism, in my idea of it; I objected to the book principally on account of the removal of the guard which was placed between the book and the Catholic children; I certainly would not have objected to the book if that rule of protection remained. I thought it a very fair book for Protestants to read, as it contained their principles in a very decided and candid manner.

2104. Has Archbishop Cullen expressed his strong disapproval of the Scripture Lessons?—I have never heard him do it, and I never have heard that he has done so.

2105. Are not you aware that at the Feast of St. Norbett lately he publicly declared his disapproval of the Scripture Lessons?—I am not aware that he did.

2106. Are you not aware that he has expressed his disapproval of all combined religious education in the national schools?—I am convinced that Dr. Cullen is satisfied with the system working as it does, provided it be so watched that the children are not interfered with. X

2107. If he has declared his decided and strong disapproval of the Scripture Lessons, how can he be satisfied with the working of the system?—Because his objection to the Scripture Extracts would be, and it cannot be anything else, that the children might have to read them under adverse masters or teachers, or under the caprice of their own reasoning and understanding.

2108. Do you think the disapproval of those books by Archbishop Cullen, and by the Roman Catholic hierarchy of Ireland generally, would have great influence in inducing the parents of the Roman Catholic children to object to the reading of those books?—I am quite sure of it.

2110. Have you ever heard any disapproval expressed on the part of the Roman Catholics, or have you expressed any yourself, to the religious element contained in the ordinary secular books of instruction of the Board?—No; in my opinion it is very important to have it there. There may have been a loose word here and there admitted into the books, and some gentlemen may desire to have it changed; and I am aware that certain changes have taken place, when objected to on proper grounds; but as to the principle of having this religious instruction in the books of education, I think it is very important, and no objection can be made to it whatsoever, as they are as remote as possible, from all contested doctrines or opinions.

2111. LORD MONTEAGLE of Brandon.—You have never heard of the books being excluded by reason of any one taking that objection?—No, I have not.

2112. CHAIRMAN.—Are you aware of any opinion having been expressed by any member of the Board (contrary to the opinion which you have just now stated yourself to hold), that it was desirable to have all that which may be termed the religious portion taken out of the common reading books?—I never heard any member of the Board wish that that should be done.

2113. Have you any reason to believe that such a wish is entertained by any member of the Board?—I cannot say that I have reason to believe it.

2114. LORD ARDROSSAN.—If Archbishop Cullen and a large portion of the other dignitaries of the Roman Catholic Church were to object to those religious portions of the common lesson books, do not you think it would be very likely to become a question whether those portions should not be excluded?—I think I said before, that I thought in that case they would be excluded; I am pretty sure they would be in case of all the authorities objecting; but I do not think they would on the authority of any one particular Bishop; in such case he might exclude them from his own school. I know many of the Bishops who are partial to the Extracts; they did use them in their schools, and they read some of them, and taught the Scriptures themselves for the children; but they do not put them into the hands of persons who are not qualified to use them, or whom they might suspect of throwing in notes or comments of their own, and who might be adverse to the Catholic faith; or even in the case of Roman Catholic teachers, there might be an unfitness to use them for the children.

2159. EARL OF WICKLOW.—Do you or not approve of the interpretation which has recently been put upon the 8th Rule, namely, that the objection of a child should have that effect?—I approve of it, as the only means of protecting the children from the book.

2160. LORD MONTEAGLE of Brandon.—Are you to be understood to approve of the interpretation put upon the 8th Rule, which enabled one single child to put a veto upon the book, and exclude it from the use of all the children of the school?—I think that that was the meaning of the rule; I think there was no other meaning to be attached to it; I approve of that, therefore, so far as a means of protecting the children from the book.

2163. CHAIRMAN.—Are the Committee to understand you to say that, according to your interpretation of the 8th Rule, any child objecting could cause the removal of that book from the hours of combined instruction?—That is the interpretation which I put upon the 8th Rule.

2164. Though you think that there is some hardship and absurdity in such a rule, being the only protection which the Catholic body had that the book should not be commonly used by Catholic teachers and Catholic scholars, you would have objected to the modification of that rule if the book you considered objectionable had not been removed from the list?—I would, decidedly.

2165. LORD ARDROSSAN.—However absurd the construction put

upon the 8th Rule might be, did it not give a stronger power to the Roman Catholic parents to object to that book than any other construction which could have been put upon it?—Decidedly; that was the only construction which would give a sufficient protection.

2166. LORD MONTEAGLE of Brandon.—If that rule had been maintained in its integrity, would not the consequence have been, that in a mixed school of Protestants and Roman Catholics alternately, the Protestant and the Catholic children might have vetoed every book in the school?—I think it a very foolish rule, decidedly; I think some other means should have been taken to protect the children than that rule; it was manifestly foolish; still I see no other resource.

2175. LORD ARDROSSAN.—You said you approved of the literal construction of the 8th Rule, so long as the use of that book was continued; but that when the book was discontinued, you disapproved of the 8th Rule?—No; I only approved that the literal construction was the true construction of the rule; I merely intended that no Board, consulting their own dignity or their own importance, should have admitted such a rule as that. I said also, that when the book in question was removed, the rule should necessarily at once be removed.

2184. EARL OF DESART.—You have stated that the 8th Rule, in your estimation has an interpretation bordering on absurdity?—Yes; or at least most unsuitable for such a Board.

2185. But you availed yourself of it as a protection against any child reading the book you object to?—Yes.

2186. Now the book has been withdrawn, and therefore you would have no objection to a re-consideration of that 8th Rule?—It has no business among the rules if the books are withdrawn; it would then be doubly foolish to have it there when it could be of no use.

2189. LORD BISHOP OF DOWN.—As far as your experience goes, what effect has been produced on the public mind by the course which the Board has pursued in reference to the withdrawal of those books?—The greatest possible confidence in the Board, as far as I can judge. I think it has confirmed the Board exceedingly among the clergy, who were, some of them, more or less doubting in their allegiance to it before this event.

2190. LORD BEAUMONT.—Now you think there is no danger whatsoever to the Roman Catholic children who may attend those schools?—No; I certainly do not think there is.

2193. LORD BISHOP OF OSSORY.—Were you aware that this statement was made by the Archbishop of Dublin: "Archbishop Murray, as well as the rest of the Commissioners, deliberately recommended this book; he sent over a copy to the late Pope, who had it read to him in Italian, and found it unexceptionable"?—I think I heard he said so; I particularly inquired into the fact, and I found quite the contrary. I was myself in correspondence with two clergymen who were in Rome endeavouring to remove the objections made by the Pope.

2194. His disapprobation of the book, as I understand you, never was removed; but he did not apprehend the same danger from it when there was an explanation of what the system was?—He said,

"The Protestant Church are the best judges of what their children ought to read ; I am not now called upon to pronounce on their books. If my children are protected, that is all I have to do ;" or such similar passing observations.

2195. This statement is, in that respect, inaccurate?—Most inaccurate. I have in my pocket a letter written by Archbishop Cullen ; he was in Rome at the time this controversy was going forward ; and lately, when he was told of Dr. Whately having said that the Pope approved of it, and that there was no difficulty with respect to Catholic children, he wrote the contradicting letter I allude to.

2196. LORD BRAUMONT.—Who were the two clergymen to whom you referred in a former answer?—One was the present Vicar-General to the Archbishop, the very Rev. Dr. Meagher ; the other is the Rev. Dr. Ennis.

2197. LORD ARDROSSAN.—What was the date of the letter of Dr. Cullen?—Probably a month or two ago.

2198. LORD BISHOP OF OSSORY.—Would that letter establish the point, that finally the Pope continued to disapprove of the book?—No ; he pronounced no formal opinion or decision upon the book, one way or the other, only inasmuch as it affected the national system of education.

2199. LORD BISHOP OF DOWNS.—The Committee understand that the letters you allude to were letters written to you from Rome by the two clergymen whom you have named?—Yes ; I also refreshed my memory before I came to London, with one of them particularly. I had told him of the report that had gone abroad, and asked him if there was any foundation for it ; he said, "Quite the contrary." Our greatest trouble in Rome was, not to reconcile the Pope to the book, but to show that it was innoxious to Catholic children.

March 24, 1854.

James William Kavanagh, Esq., Head Inspector of
National Schools.

2288. EARL OF HARROWBY.—Did you make the usual inquiries previously to the establishment of the district training school at Clonmel?—Yes, accompanied by Dr. Patten, one of my colleagues ; I performed no act in connexion with the opening of that, or of the model school at Dunmanway, which had not his entire concurrence.

2289. You went together, did you?—We did, and all our official acts were *joint* acts.

2290. What was the course you pursued in making inquiries with reference to the system of instruction to be adopted in the school when it should be opened?—I presume it is unnecessary for me to refer to any question connected with the sites of the schools or with their erection. When the model schools were ready to come into operation in 1849, a special committee of the Board drew up general

regulations for the management of those institutions, and which the Commissioners forwarded to the Head Inspectors for their guidance ; there were then but four Head Inspectors. Dr. Patten, a member of the Established Church, and I, who am a Roman Catholic, were directed to make the preliminary inquiries at Clonmel and Dunmanway. We were instructed to call upon the clergymen of the different religious persuasions, and also upon the most influential persons in the neighbourhood, to submit to them the plain and general principles upon which these institutions were to be conducted, with the view of obtaining their co-operation and support, at the same time giving them notice of the precise day fixed upon for their opening. We further informed them, that we were instructed to call a meeting of the clergymen of the different denominations, in order to make arrangements for giving separate religious instruction in the schools, and which it would be our duty to submit to the Commissioners for their sanction. In the case of the Clonmel school we waited on the rector, the Presbyterian and Unitarian ministers, and on the Roman Catholic clergymen. We also called on Mr. Bernal Osborne, M.P., Mr. Bagwell, D.L., Colonel Phipps, J.P., the mayor, and other influential gentlemen ; and from all, with scarcely an exception, we received promises of support.

2291. LORD BISHOP OF OSSORY.—Both clergy and laity ?—Yes, with the exception of the Rev. Mr. Palliser, the rector, who assured us, however, that he would not offer any opposition.

2292. EARL OF HARROWBY.—Did you hold a meeting ?—We did ; the rector did not attend, but the two Presbyterian ministers and the two parish priests of the town met us, and arrangements were agreed upon for giving religious instruction, which received the sanction of the Commissioners.

2293. Did any discussion on that occasion, or any other, arise as to the books to be used at the time of combined instruction ?—Not at the meeting.

2294. When did it arise ?—In calling upon the Rev. Mr. Baldwin, parish priest of St. Mary's, in which the model school is built, he asked what books were to be used ; and I told him we should use all those published or sanctioned by the Board, according as the advancement of the school required them. On hearing this, a conversation ensued, in which Mr. Baldwin expressed strong objection to the use of the "Scripture Extracts" and the "Christian Evidences." In a week or two subsequent to this interview, we gave notice that we were ready to receive the names of applicants for admission as pupils ; and, owing to the absence of the head master, I undertook the duty of receiving the parents applying for admission for their children, and kept the application book, in which each case is entered ; this afforded me particular opportunity of knowing the feelings of the parents of the children ; and, so far as I can recollect, with scarcely an exception, all the Roman Catholic applicants stated that they would not send their children to the schools unless their parish priests gave their full and entire approbation to the books and to all the arrangements of the school which might bear upon their religion.

2295. They delegated, as it were, a jurisdiction over those points to their clergy?—Just so.

2296. Upon that you consulted the clergy, and the clergy expressed an objection?—Some of them had already objected, and it did not come as a subject before the clergy; the chief matter which they had to consider at their meeting was the question of separate religious instruction, with a view that they would agree among themselves upon the days and hours when it was to be given to the children of their respective persuasions.

2297. LORD BISHOP OF OSSORY.—Did you, in point of fact, ascertain the feelings of the priests first, and the parents afterwards, or *vice versa*?—In point of time we heard the objection of the priests first; but that arose from the nature of our instructions, which obliged us to call first on the clergy, and next on the most influential laymen, in order to put the matter before them, and inform them as to the plan and general arrangements upon which the school was to be conducted, as set forth in a paper drawn up by the Commissioners, and which we read to the several parties.

2298. Was it part of your instructions to consult the clergymen as to the use of particular books in the school?—Not at all; but it was our duty to answer any questions they might ask us in reference to them.

2299. I am to understand that that was the way in which the communication arose between you and the clergy?—Decidedly.

2300. EARL OF HARROWBY.—Your instructions were not to consult the clergy about the books to be used at the time of combined instruction, but the arrangements for giving religious instruction?—Yes.

2301. In the course of that communication the question respecting the religious books to be used at the time of combined instruction arose?—Yes, and naturally.

2302. Upon this, did you make any special report to the Board that such was the feeling which prevailed?—No; I did not deem it necessary.

2303. Did you feel yourself authorized to make arrangements, with regard to combined instruction, without reference to the Board?—We did, under the general rules of the Board. There was no particular difference between this and any other school in the respect you mention, and we felt ourselves fully competent, under the instructions we had received, to arrange as to combined education, or as to what we call the "Time Table."

2304. What is the specific instruction under which that authority is conveyed to the Inspectors to make peculiar arrangements as to combined instruction?—There were no peculiar arrangements.

2305. Some schools do admit certain books upon their combined list, and others do not; in this case, you excluded certain books, did not you?—It would not be correct to say that we excluded any book. When the day came for the opening of the school, it was then that the books should be introduced or not. As already stated, I undertook the duty of registering the applicants for admission; I kept the book myself, and as the parents came in, I took their

names, creeds, occupations, and what rate of school fees they proposed to pay for their children. It was in this way the conversation arose relative to the books; and, as your Lordships may naturally suppose, persons coming to place their children in a school of a new and peculiar class, which had not yet come into operation, would inquire what were the arrangements as regards books and religious instruction, and whether they were pleasing to their clergy. Not only did Roman Catholics do this, but persons of other religious denominations acted precisely in the same manner.

2306. Upon that, what arrangements did you make, or what steps did you take?—The day came for opening the schools; two of the Commissioners were present. I am not aware that there is any rule of the Board, written or otherwise, obliging particular books to be introduced, or making their introduction obligatory. I stated to the two Commissioners that those objections had been made by the great body of the Roman Catholic parents, although I do not undertake to say by every single one, and that they would not allow their children to read any books to the use of which their clergy were opposed. In stating this to the two Commissioners, I gave it as my own opinion that, under those circumstances, I thought the introduction of the Christian Evidences and Scripture Extracts was inexpedient; and in this opinion the Commissioners concurred. If I had any doubt about the entire propriety of the step thereupon taken, I am perfectly certain now, from the experience of four or five years, that it was one of the wisest measures the Board ever adopted.

2307. Who were the two Commissioners present?—The resident Commissioner, Mr. Macdonnell, and Mr. James O'Ferrall.

2308. They authorized you to make arrangements for not introducing the books?—The spirit of the Board's rule was fully satisfied. As several of the parents objected to the books, I was compelled to prohibit their use during the hours of combined instruction.

2309. It never occurred to you that district schools under the patronage of the Board were to be subject to any different regulations upon that point than other schools?—No; I cannot conceive that it affected the general principle of the national system in any point.

2323. EARL OF WICKLOW.—In your capacity as one of the principal Inspectors, I suppose you consider it your duty to make yourself master of the rules of the Board; what is the interpretation you have put upon the 8th Rule?—No particular interpretation of my own; I put the plain interpretation that any person of common intelligence would put on any ordinary sentence; the interpretation which the Commissioners themselves put upon it. I will prove to your Lordships from their correspondence with a very able man, the Archdeacon of Meath—he had a long correspondence with the Commissioners in 1844 and 1845, in which he took exception to some of their rules, which he criticised with great care, and this correspondence the Archdeacon published in the year 1845. He was an applicant for aid to build a school at Redcommons, parish of Ardraccan, where he held property under his father, the then Bishop of Meath; he said he could not join the Board, because of

two things ; first, to the then trust deed, under which the property in school-houses, built by aid from the Board, was held ; and next to section 2, paragraph 8, of the Rules. In his letter, dated December 20, 1844, the Archdeacon says, " Much less would I submit to any parent having a right to forbid, for common instruction, books which the Commissioners consider fit for the purpose ; I object to it, on the ground that the representatives of all persuasions are the fit persons to determine what instruction may be given to all in common ; whereas to admit the principle that each individual, of each persuasion, however bigoted or intolerant he may be, is entitled to exclude from the common instruction anything which he dislikes, although sanctioned by the unanimous consent of such a Board, destroys the only foundation on which united education can proceed ; and as my object is to promote united education, I would decline to admit so vicious a principle into any school under my management. I do not look upon the clause I have quoted from the trust deed as necessarily involving such a principle ; it does not appear to assert any right in parents to exclude from common instruction what the Board have pronounced unobjectionable for the purpose ; but as a rule of the Board, section 2, paragraph 8, does sanction such a principle, I feel called on to say that I would not bind myself to it."

2324. LORD BISHOP OF DOWN.—That was the Archdeacon of Meath's interpretation of the 8th Rule in 1844 ?—Yes, as laid before the Commissioners.

2325. Did the Commissioners protest against that interpretation ? —No ; on the contrary, there is here a letter, dated 7th March, 1845, on a Minute of the Board passed at their meeting, the Archbishop of Dublin in the Chair, in reply to this letter of the Archdeacon, in which the Commissioners are entirely silent with regard to the point, thus either admitting the interpretation as correct, or allowing the Archdeacon of Meath to continue to labour under a misapprehension, if it was a misapprehension : " Board's order, 6th of the third month, 1845, Archbishop of Dublin present." I take that marginal note from the proceedings of the Board. " Education Office, 7th March 1845. Sir,—We have had the honour to lay before the Commissioners of National Education your note of the 5th instant, requesting to know their decision upon your application for aid towards building a school-house at Redcommons, in the county of Meath ; and also your letter of the 20th of December last, addressed to Mr. Coyle, the superintendent of the district, in reference to the trust deed, and the rules of the Board. We are directed to acquaint you, in reply, that as the Commissioners perceive from your communication to the superintendent, that amongst other objections entertained by you to their regulations you cannot bind yourself to Rule 8, section 2, with reference to the use of the Scripture Lessons ; and as that rule must be strictly observed in every national school whatsoever, the Commissioners decline to comply with your application." The Archbishop of Dublin was present at the Board.

2326. LORD BISHOP OF OSSORY.—Do you understand that Archdeacon Meath's interpretation is inconsistent with the interpretation given to the 8th Rule in what was Baron Greene's resolution, and

what is now the rule in place of the 8th Rule?—I decidedly think that an alteration has been made in Rule 8 by that resolution, and that it makes an entire change in the rule.

2327. That is, that the times of religious instruction mentioned in the original form of Rule 8 could not possibly mean the time of religious instruction, either at the beginning or at the close of the school?—I never heard of such an interpretation in the Board of Education. There were two correlative terms, *religious* and *general* instruction: general instruction meant the time at which all the children of all denominations should be present; if there were religious instruction in the school, it would be given at other times specially devoted to that purpose.

2328. Do you conceive that Archdeacon Stopford meant that the book must be read and confined to the single day upon which the separate instruction was given, or that it must be employed at those hours or half hours in which the religious instruction was given?—Nothing can be clearer or stronger than the language of the Commissioners upon the point; they say not only they do not allow the Scripture Extracts to be read at the time of combined instruction if the parents of any of the children object, but in such case they *prohibit* their use at that time. If they had not added the second part of the rule, it might not perhaps have been so very strong.

2329. I do not think you understand my question; I am not doubting that the book was banished from the time of combined secular instruction at which the attendance of all the children was obligatory; might it not have been intended that it could be employed in that portion of the day which is occupied in religious instruction?—That it might be so employed is quite clear if there were an objection to use the book at the time of combined instruction. Any who desired its use could then only use it at the time of separate religious instruction.

2330. LORD MONTEAGLE of Brandon.—They may do that now?—They may.

2331. LORD BISHOP OF OSSORY.—That is all that Baron Greene's resolution amounts to; do you understand it to go further?—I understand, since Baron Greene's resolution was carried, that all the instruction which may be given in a national school comes under *three* heads, instead of two, as heretofore: there is doctrinal or sectarian or denominational religious instruction, whichever name you please to give to it, and this is strictly sectarian; there is secular instruction in the common Lesson, &c. books of the Board, at which all must attend; and should some persons desire to read the Scripture Extracts, or the Book of Sacred Poetry, in a school where others object to them, they come under the third head, and must be read before or after the secular instruction. There were two heads of instruction previous to the change of rule, now there are three.

2332. LORD MONTEAGLE of Brandon.—In that latter case, they are to be read by all the children in common, except such as come under the exception, namely, whose parents object?—Yes, that is whenever they are read now as a separate exercise; the children

reading them may be of different denominations, precisely as they may be at the time of combined secular instruction.

2333. LORD BISHOP OF OSSORY.—Then with your view of the meaning of the 8th Rule, why did not you explain to those parents who objected to the introduction of those books, that their children would be perfectly secure from any evil arising from them, because they had only to object to them, and they could not be used?—For a reason which I beg to add. Assuming that all who were not Roman Catholics would read these books, there are particular arrangements for their religious instruction in the district model schools, made by their own clergymen, and approved of by the Board, and which do not exist in the central model schools in Dublin, and this completely alters the state of the case; for instance, while in the central model schools there is religious instruction in the authorized version of the Scriptures for a portion of one day only in the week; in the Clonmel model schools the authorized version is read every day; those of the Established Church and Protestants of all denominations use, if they please, for half an hour each morning the Scriptures under their own teachers, and guided by their respective clergy. When the Scripture Extracts were offered to them, they said they could not think of substituting the Scripture Lessons for the reading of the authorized version of the Scriptures; and when it was proposed that a portion of the remaining time should be set apart for their use, under the amended rule, they declined the offer, as interfering with the time of the ordinary secular business, at which they required their children to attend.

2334. You say that the Roman Catholic parents objected to the introduction of these books, or at least they said if their priests objected, they would object, and you knew that their priests objected; why did you not explain to the Roman Catholic parents, that they had nothing to apprehend from the use of the books, because they were protected by that rule of the Board from having their children exposed to the reading of them in any way if they disliked it?—There was no necessity to explain it to them. Your Lordship might reasonably expect me to give such explanation, if Protestants desired to read the book, in order to show that its reading would not affect the Roman Catholics which it certainly would not under these circumstances; there was no need for explanation when their objection was positive; if they had heard that it was to be used by Protestants, and further desired security that their children would not be brought in or required to be present at the reading, then it would be my bounden duty to explain to the Roman Catholics that such apprehension was unfounded.

2335. The reason that you did not explain it to the Roman Catholics was, that you had previously ascertained from the Protestants that they would not read the book; is that what you say?—No, I did not ask them any question upon the point; they did not act like the Roman Catholics by objecting to the book, nor did they ask many questions about it, except in the conversation which took place with the rector, and to which I before referred; they were quite silent upon the point, knowing that the authorized version of the Scriptures would be read daily in the school by their children.

2336. What was the reason why you did not give that explanation to the Roman Catholic parents, with a view of obviating their objection to the introduction of the book?—The Roman Catholics made no objection to the introduction of the book, except so far as their own children were concerned.

2337. Why did not you introduce the book?—There were none to introduce it to.

2338. EARL OF DESART.—Was there an entire unanimity on the part of the Roman Catholics?—I have already remarked, that I cannot say upon my oath that every single parent objected; but I am quite clear that a great majority of the parents specifically asked me what books were to be used, and whether those books would have the approbation of their particular parish priest, stating that unless they had, they could not send their children; and I beg further to add, that this language and those sentiments were not held merely by what you would call the humbler classes, but equally so by the highest social classes which are to be found in the town; and no national school in Ireland has more respectable pupils than the Clonmel model school. There were applications from aldermen of the borough, merchants, professional men, and men of considerable property, and with no exception between the poor and the rich. This was the language used by the great body of the Roman Catholics with respect to the books; and if your Lordships deem it necessary, I will name to the Committee some of the individuals.

2339. LORD BISHOP OF OSSORY.—What I wish still to know is, what was the reason that you did not explain to the Roman Catholic parents that there was no danger arising from the introduction of the books, because they were protected against the use of them? Does the matter remain in this way, that the Roman Catholic parents were unanimous, or nearly so, in objecting to the use of the books; the Protestants said nothing, and upon that ground you did not introduce the books?—Yes; if the Protestants desired to use the books, they would have to use them at the time of separate religious instruction, as under Rule 8, the objection of the Roman Catholics necessitated this restriction. The time set apart for religious instruction was the highest we could allow, and was greater than that given in the central model schools—I mean, it was the greatest amount that I, as a practical educationist, would allow the clergyman, if my recommendation would influence the Board, as, out of five hours a day, you must deduct time for play, and then we allowed rather more than one-eighth of the remainder for religious instruction. The Protestant clergymen and laymen who were there stated, that they desired that the children should have the authorized version of the Scriptures, and to give another portion of the time for reading the Scripture Extracts would interfere with the secular business of the school; and I am quite confident that no single Protestant in the town, clergyman or layman, no matter how he might respect the Scripture Extracts, would think of substituting them for the entire Word of God itself, according to the form in which they have it; and as what was in the Scripture Extracts they had in the authorized version of the Scriptures, the Protestants were put under no disadvantage whatever.

2340. You heard the objections of the Roman Catholic parents, and you did not hear anything from the Protestants on the subject; on those grounds you did not introduce the book?—Yes.

2341. EARL OF DESART.—You said that you did not take pains to ascertain the entire unanimity of the Roman Catholic parents; did you consider that you were justified, upon your own responsibility, in anticipating the objection of the parents and withdrawing one of the Board's own books, from a school of which it was the patron, before that book had been condemned?—I have stated that a *bona fide* objection was made by the parents of the children in this way: a vast majority of those who formed the principal denomination in the town objected to the Extracts, and therefore my hands were tied up, and so were those of the Commissioners, with respect to the introduction of the book during the time of *combined* instruction.

2342. Should not you have ascertained first that there was unanimity?—There was no need of unanimity.

2348. LORD BISHOP OF OSSORY.—Will you narrate to the Committee the circumstances connected with the opening of the Dunmanway model school?—About a week after the opening of the Clonmel model school, Dr. Patten and I were sent to make similar arrangements for the opening of the Dunmanway model school. We acted just as I before described in the case of Clonmel; we called on the clergy and the other principal persons in the neighbourhood; we read to them the paper containing the general regulations which were given for our guidance. The rector wished to take no part in connexion with the school. In that particular case the Roman Catholic clergyman made no objection to the use of the Scripture Lessons.

2349. Did he communicate with you that he would make none?—He asked us what books would be used, and we told him all the books of the Board; there was a conversation as to the Scripture Lessons and the Christian Evidences. The usual books were introduced in the Dunmanway school, and amongst them the Scripture Lessons; and from the day that the school opened, they have continued to be used since.

2350. You say the Roman Catholic clergyman made no objection; did you then consult the Roman Catholic parents?—When the parents came, they asked, had the books and the arrangements connected with the school the approbation of their clergyman, and they were informed that they had. The Scripture Lessons were introduced in the school, and have continued to be read from that time to this at the hour of combined instruction.

2351. Do you mean that the books continue to be read still?—Yes.

2352. What is the meaning of this passage from your letter: "The Scripture Extracts continued to be read up to the close of last year, when the Rev. J. Kelleher gave notice to the head master and to the District Inspector that he desired the use of those books to be given up by the Roman Catholic pupils"?—They were never given up; they continued to be read without any remark, or anything having occurred worth mentioning to the Commissioners.

2353. There was no interruption to the reading of those books?—None whatever.

2354. What communication was there with you on the subject?—The first communication which I had was a letter from the master of the school, stating that the Rev. Mr. Kelleher called at the school, and told him that he objected to the reading of the Scripture Extracts by the members of his flock. I had a similar communication within a day or two from the District Inspector, Mr. Simpson, a Presbyterian. I lost no time in writing to the head master of the school this letter, which I received from him from Ireland this morning, and which I beg to submit to the Committee. It is dated Clonmel, January the 8th, 1852: "Sir,—Having learned both from Mr. Simpson and from you that the Rev. Mr. Kelleher, P.P., objects to the use of the Scripture Extracts by the Roman Catholic pupils, I beg to direct your attention to the Rules and Regulations of the Commissioners, head II., section 11, from which you will perceive that 'the use of the books published by the Commissioners is not compulsory,' and therefore any child of the Roman Catholic persuasion is not to be obliged to use these books whenever its parents or guardians give intimation of such wish on their part; you will carry out this instruction, and preserve this document. I remain, Sir, your obedient servant, J. W. KAVANAGH, Head Inspector. To Mr. Murphy, Head Master, National Model School, Dunmanway. Postscript.—I write to you, fearing Mr. Simpson has not returned after his vacation, and anxious to avoid delay in so important a matter."

2355. Did you, concurrently with that, take any other step?—Yes. Before I answer your Lordship's question, I wish to explain the postscript. Fearing lest the master of the school might take directions or instructions from the priest, and although official etiquette would make me write to the teacher's superior officer, who was the local Inspector residing in the town, the object of the postscript, in which I had overstepped official usage in case the latter might have been absent at the time, was to prevent the master from taking the directions of the priest alone in the matter. The use of the book was never given up, and I took this course to avoid delay.

2359. Concurrently with this, you took another step, did not you?—I wrote a letter to the Rev. Mr. Kelleher, telling Mr. Kelleher that the rules of the Board contemplated no authority but that of the parents.

2360. Do you recollect the words which you used?—I cannot tell the words; I can state the substance.

2361. In your own statement you are said to inform him, "that the letter of the rule does not warrant the teacher or inspector in acting on his request." Did you mean by the words "letter of the rules" that the spirit of the rules was that the direction was to come from the priest, but it must come through the parent?—I cannot have meant any such thing, though I admit, on reading this portion of the letter, that it does warrant the impression that I may have meant it; it could not possibly have been my meaning.

2362. Why not?—Because I knew that both the letter and the spirit were one on that point.

2363. Why was not it to the parents you communicated that any objection of theirs would be received at the school?—I cannot conceive what concern I had with the parents in the matter. The

objection was made by the priest only, and I told him that such objection could derive force from the parents alone; and as the parents had not made objections, it would have been culpable in the highest degree to awaken them in their minds by informing them of the priest's views on the subject.

2364. Do not you think you effectually suggested to the priest the proper mode of bringing about the end he had in view?—No; I wished to tell the priest that he was a voluntary and unpaid officer of the establishment, if I may call him so, attending to give religious instruction; I understood from his letter that he conceived he had a right to prohibit these books, and very likely he thought he was warranted in so doing from having been consulted at the opening of the schools, when he approved of the introduction of the books, and from this he might have thought that he had a right to object to their use; I wished to correct the wrong impression I thought he was under, and to let him know that as parish priest we could not act on his objection, parental right being that which we could alone recognize as the Board's officers, but that his relation to his flock was quite uninfluenced and intact, notwithstanding the rules of the Board, and it was perfectly open to him, if he were so minded, to advise his flock to object to the books; then, if they chose to take his advice, and present their objection in form to the teacher of the school, it would thus become a parental prohibition; and neither the rules of the Board, nor any other authority, as I conceive, could do otherwise than admit such a right as that; being once legally ceded you cannot go behind it, and ask what are the grounds of that prohibition, or whence is it derived.

2365. If your object were to correct Mr. Kelleher's error, why did not you merely communicate to him that his mandate to the teacher was not to be attended to; why did you go on to tell him that it was "open to him to advise or direct the parents to instruct the teachers to have their children not included in the classes who read the Scripture Lessons, and that the teachers are then bound to act on the instructions of the parents?"—I stated to him a common truism. From his relation to his flock, nothing can be plainer than that he had the same rights that every other clergyman has to advise his flock on matters intimately connected with their religious well-being.

2366. LORD BEAUMONT.—Was that any part of your duty as an officer of the Board?—I conceive that it was my duty to tell him what was his exact relation in the matter; that his relation to the parents of his own flock was not influenced by our rules; that he had no right to interfere with the school, but that the right which he had as a clergyman, we had neither the will nor the power to control.

2367. EARL OF DESART.—Do not you think that that would cause an objection to be raised on the part of the parents by directing on them what you knew to be an adverse influence?—I do not.

2368. LORD MONTEAGLE of Brandon.—It did not lead to that consequence?—No, but to the very opposite: I believe if I had taken any other step than the one I took, the books would not now be in use. To show the entirely cordial spirit in which those books were recommended, the Commissioners state in their preface, that nothing can be further from their intention than compulsion; that they trust

to the good sense and kindly spirit of the managers of the schools rather than to any formal rule with regard to their use; and here, on my oath, I declare my solemn belief that if I had not so done, the books which are now used up to this day in Dunmanway, and through all the recent strife in Ireland, would long since have been banished from the schools.

2369. LORD BISHOP OF OSSORY.—Have you ever had any communication of any kind from the Board which would lead you to think that they regarded you as having acted improperly in this communication with Mr. Kelleher?—Never, directly nor indirectly. But I beg to say in reference to some portion of my letter, that if the language of it be regarded as open to any objection, I regret it. Though no one who knows me, and particularly the Commissioners, doubted what were my intentions, and that I was actuated by the best motives, yet I regret that there should be the slightest ambiguity in my letter, or that any expressions used in it should be open to misapprehension. Until I read Lord Clancarty's speech it never occurred to me that there could be ground for charging me with anything objectionable in matter or form in the letter.

2370. LORD MONTEAGLE of Brandon.—That letter was a confidential one?—Yes, in reply to a confidential letter from the Commissioners; and the very style of these two letters shows the earnestness with which I entered into the question. I state in some portion of one letter, "Your communication being confidential, mine is equally so, and I therefore throw off all reserve, private and official."

April 27, 1854.

Robert Sullivan, Esq., LL.D.

2762. CHAIRMAN.—Will you be so good as to state what appointments you have held under the Board of Education in Ireland?—I was appointed as Inspector for Ulster in May 1832. I continued as Inspector until the 1st of April 1838. I was then appointed to assist in training to the end of 1838, and since that as one of the Professors; and up to the present time I have been one of the two Professors.

2763. LORD ARDROSSAN.—Have you been intimately acquainted with the working of the system from the time of its first establishment?—Up to 1836 I was intimately acquainted with the national schools in the Province of Ulster; in 1836-7 I was Inspector of five counties in Leinster; and I was often sent to inspect special cases in other counties.

2764. Were you acquainted with all the circumstances connected with the disruption in the Board last year?—Except generally; it was not in my department; I only, like others in the establishment, heard what was going on; I do not know, perhaps, more than your Lordships know yourselves of that subject.

2765. It was completely out of your department?—It was.

2766. Were the Scripture Lessons generally read previous to that time in the Marlborough-street School?—They were.

2767. As well as the Archbishop's books?—The Archbishop's

books were read by the higher classes, by those who read the Fourth and the Fifth Lesson Books. With respect to the Scripture Extracts, all the children in attendance in the male and female schools who were able to read, read them.

2768. But since that time has the reading of the Scripture Lessons been discontinued?—The time for reading them now is before the ordinary business. In accordance with the late change, they must be read either before or after the ordinary business; and I myself thought that before the ordinary business would be better than after it, as many of the children had been in the habit of coming between nine and ten o'clock for extra instruction.

2769. Are they now read by the Roman Catholic children in the Marlborough-street School?—Not by one of them, nor by little more than one-third of the Protestant children.

2773. How do you account for the diminution in the number of Protestant children reading these books?—The Protestant children attend the reading of the Bible during the religious instruction, but comparatively few of them attend the Scripture Extracts Class, which is held before the ordinary business; I think they will soon cease to attend it altogether.

2774. How do you account for none of the Roman Catholics attending now since the change, when a great many attended previously?—They all read these books previously, that is, all that were able to read; upwards of 1,200 on the rolls of the two schools before the change are described as learning them. The non-attendance of the Roman Catholic children was, in my opinion, caused by what is called the emendation of the 8th Rule, but which, I think, made it worse; I wish it had remained as it was, for the rule itself was so unreasonable, I must say, and so subversive, not only of the national system, but of all school-keeping, that it never could have been carried into effect; it had, in fact, so far as I know of, been a dead letter for many years; but the amended rule gave any parent the privilege of objecting, and, in consequence of that objection, we had to make a regulation that these books must be read either before or after the ordinary business. I have a very important document to refer to on the subject of the Scripture Extracts: I was aware that Archbishop Murray had, a long time ago, written a very important letter on this subject, but, from not knowing the date of it, I had great difficulty in referring to it, and, in fact, I was not able to find it till about an hour before I left Dublin for Kingstown; I could therefore only glance over the letter, and take down a sentence or two; Dr. Murray at that time had been about seven years in connexion with the Board, and he was at that particular period so much attacked for it, that he wrote a letter, as he states, to all the prelates of his church, "except one," expressing a determination to retire from the Board, unless it was in accordance with their views that he should remain. It is dated the 21st of October 1838, and it was published in the Dublin Evening Post of the following day: I will read the extract which I took from it.

2775. LORD BEAUMONT.—Will you read the whole letter?—I was unable to copy the whole letter, because I only saw it about an hour before I left Dublin to come here.

2776. VISCOUNT CLANCARTY.—To whom was it addressed?—To all the prelates of his Church, “except one;” that one was Archbishop M’Hale. Dr. M’Hale had, at this period, written a very hostile letter on the subject. It appears that, by Dr. Murray’s letter, that there were four charges made against the national system. The four objections were, first, that from the number of Protestants constituting the Board, their influence would be predominant. Another objection was, that some of those Commissioners were known to be hostile to their faith, by having published works against it (alluding to the Archbishop and to Mr. Carlile). Another objection was on the ground of the Scripture Extracts. And the fourth was the introduction of the Scriptures into the schools. Dr. Murray explains his views of these objections, and speaks most handsomely of the Archbishop. He states, that no matter how he may differ from them in his religious views, that he was sure that nothing that was not kind and liberal could come from “that eminent individual”; that they would never hear from him that they had a church without having a religion; nor would any such advertisements as none but Protestants need apply, ever issue from the Palace as long as he was there. Archbishop Murray says that to his brother prelates, vindicating the Archbishop. But what is more important for your Lordships to know is what he says with regard to the Scripture Extracts. These are the words of Dr. Murray: “The Scripture Lessons, which have been denounced with peculiar asperity, were formed on an improved plan of what I suggested to the Commissioners of Education Inquiry 12 years ago.” Then there is a passage which I omitted, being pressed for time; but it is to the effect that they (the prelates) have each in his own diocese the authority of sanctioning any version or translation of the Scriptures, in conformity with the Vulgate; and this book he holds is in conformity with the Vulgate. These are his words again: “The book was so constructed, that it might be used in common by all the pupils. The notes, therefore, that are appended to it do not advocate the discriminating doctrines of any particular class of Christians. It would be unfair in us to expect that a book to be occasionally used at the time of joint instruction should unfold our peculiar views of religion. The sacred text which it contains supplies much of sacred history and much of moral precept, with which it would be highly important that all should be acquainted, while the notes which are added can give no just cause of offence to any other denomination of Christians, nor do they advocate any doctrine at variance with our faith.” Dr. Murray then adds, that even if the objection to these books were well founded, that they should recollect that the books of the Board were not imperative; that if any parent was opposed to the reading of those books, his children would not be compelled to read them. But it does not appear that it entered into Dr. Murray’s mind to say not only that the objecting parent could prevent his own children from reading those books, but that he could also prevent the children of other parents from reading them in the school. That, certainly, had not occurred to Dr. Murray. But this letter is a very important one; because it appeals to all the Roman Catholic prelates, “except one”; and, in my opinion, it commits them generally to Dr. Murray’s

views on the subject of the Scripture Extracts. He publishes in his letter a letter from Archbishop Crolly, the Roman Catholic Primate, and another from Bishop Denvir, one of the present Commissioners. Dr. Denvir in that letter begs him not to think of retiring from the Commission; so that Dr. Murray was encouraged to go on, and he did to the end.

2777. LORD BISHOP OF OSSORY.—You do not know more in detail the answers which he received from the other Roman Catholic prelates?—No; I think this is an important letter, and it can be easily referred to, as I have given the exact date.

2780. LORD ARDROSSAN.—Do you ascribe the withdrawal of the Roman Catholic children from the reading of the Scripture Lessons only to the change in the interpretation of the 8th Rule, or do you ascribe it partly, and even more, to the opinion entertained of those books by Archbishop Cullen and the other Roman Catholic hierarchy?—Decidedly to the latter.

2781. LORD BISHOP OF OSSORY.—In what way was the objection of the Roman Catholics to the reading of those books communicated?—Immediately after the change, there was an objection on the part of some of the parents to the book. The rule was then immediately applied; and the time for reading the books was changed to a period before the ordinary business of the school, namely, from half-past nine to ten o'clock.

2782. VISCOUNT CLANCARTY.—How was the objection made by the parents?—It was made first in the female school; one or two objected, and others followed their example; and something similar took place in the boys' school. But the objection became general; when one objected, they all began to object.

2788. CHAIRMAN.—Do you think that it would be possible now to restore the previous state of things, with regard to those books, consistently with keeping up the national system of education in Ireland?—I would rather not answer that question: I think that the Scripture Extracts represent a principle. Their introduction into the system was regarded as a compromise, and as a condition of the original grant. They represented the religious element to a certain extent, and I think that the other books alluded to are not in the same position as the Scripture Extracts.

2791. LORD ARDROSSAN.—You consider that now, practically, there is no combined religious instruction in the national system?—Except what is contained in our ordinary Lesson Books.

2792. Have you ever heard any opinion expressed by the Roman Catholics against the religious portions of your common Lesson Books?—I have not.

2793. Do you think that there is any danger of that element in those books being expunged?—I have heard that there is a disposition on the part of some persons to have the religious lessons omitted; but I cannot say that I ever myself heard any objection made to them.

2794. But if the Board had considered it right to remove a religious book which constituted a great element in the system, might they not at any time think it right to remove the religious element in the secular books?—I think they might object to the religious

lessons in the class books, for the same reasons that they have objected to the Scripture Extracts ; and there is no guarantee that this will not be done.

2795. CHAIRMAN.—Are you aware that there is any wish on the part of any of the present Commissioners to expunge all that may be considered religious teaching from the common school-books?—No, I am not, nor do I believe it.

2796. VISCOUNT CLANCARTY.—As the objection to the use of the Scripture Extracts for the purpose of united religious instruction originated with the Roman Catholic hierarchy, if the Roman Catholic hierarchy were to make an objection to the religious portion of the secular instruction to which you have alluded, would not that have the same influence upon the parents that their objections have already had with respect to the use of the Scripture Extracts?—It would, in my opinion, and I think that in such a case the result would be the same.

2797. The consequence is, that there is a liability, in the event of the Roman Catholic hierarchy objecting to any portion of the present secular teaching, to that portion being set aside by the Board, as not a necessary part of the system?—There is such a liability. It is reasonable to suppose that such objections will be made.

2798. VISCOUNT HUTCHINSON.—Having once yielded the point in the case of the books which have been given up?—Yes. I do not know how that would be met on the part of the Board ; I think the Board would stand by the books as they are.

2799. LORD BEAUMONT.—Do you mean that you think that the Board would resist the interference of the clergy, if the clergy were to condemn some portions of the Lesson Books now used which may be considered as having reference to religion?—I think they would ; but I do not know how far they might change their opinion, and yield.

2812. LORD ARDROSSAN.—You are aware that it is required that the Commissioners should be unanimous before any book can be introduced?—Yes ; but I do not know these points officially.

2813. But if it is so requisite, do not you think that when once a book has been formally introduced into the Board's list, the unanimous consent of the Commissioners should be required for its withdrawal?—I think so ; it seems reasonable.

2815. CHAIRMAN.—With reference to the question which has just been put to you, do you think that the cases of withdrawing a book and of admitting a book are perfectly analogous?—No ; I think there should be a very strong objection against a book to justify its withdrawal, after it had been once approved of by the entire Board.

2816. EARL OF DESART.—Do not you think that there ought to be some sort of security against the unreasonable withdrawal of any particular book, owing to the predominance of some particular party in the Board?—These are points upon which I have no right to speak at all, for I do not know what reasons the Commissioners may have for objecting to any particular book.

2823. VISCOUNT HUTCHINSON.—Is it not manifest to you, that the principle on which the Roman Catholics have been acting lately, is that of objecting to any religious instruction being given to their

children in common with children of another faith?—I see, as your Lordship and all other persons see, that a certain party are acting on this principle.

2824. If that is the case, would not the putting the books of Scripture Extracts upon the footing upon which they stood before the disruption in the Board be manifestly against the principle for which the Roman Catholics have been contending?—It would.

2825. Do you not therefore think that the carrying out the Archbishop's views, by restoring the system to its condition before the disruption, would have the effect of causing the withdrawal of a large number of Roman Catholic children from the schools?—I can only state my opinion; I think it would.

2826. LORD BEAUMONT.—Do you mean that there is a general wish among the Roman Catholics generally to avoid or destroy joint instruction in purely secular matters?—Decidedly not; I have always found them anxious for it, both the laity, and I may say all the clergy that I have come into communication with as Inspector and as Professor; but of late such an opinion has become prevalent among a certain party of them.

2828. EARL OF DESART.—Do you think that a distinction is to be drawn between the opinion of the Roman Catholic hierarchy, as represented at the Synod of Thurles, and the opinion prevailing generally amongst the Roman Catholic community?—I think the Roman Catholic community are decidedly in favour of mixed education, and that they would be very sorry to see the present system disturbed.

2829. LORD BISHOP OF OSSORY.—When you say “mixed education,” do you include in that, mixed religious education?—I mean “mixed” to a certain extent. We have been going on for many years in this way, and these opinions, to which reference has been made, have only lately sprung up; I am sure they are not participated in by the great body of Roman Catholics; they really have no desire for the separate system of education; on the contrary, they would, I am sure, deprecate it.

May 11, 1854.

Ven. Edward Adderley Stopford, Archdeacon of Meath.

4291. EARL OF CARNARVON.—Do you think that the difference of opinion which has existed among the Commissioners during the last year has affected either those who were in connexion with the Board, or those who were standing aloof from it, but felt inclined to put themselves into connexion with it?—I have no means of knowing what effect it produced upon the patrons of schools; but with respect to those who were opposed to the Board, or standing aloof from it, I think the effect of it has certainly been to strengthen their impressions against the Board.

4292. LORD BISHOP OF OSSORY.—You mean the effect of the division at the Board?—Yes, I think it has alienated them still more strongly from the Board.

4293. On what grounds do you think so?—It increased their suspicion that the Board is to be worked out in a particular direction.

4294. In what direction?—In the direction of those who have had influence enough to carry out their views upon this occasion.

4595. VISCOUNT HUTCHINSON.—You are aware that a petition was presented to this House, signed by a very large number of patrons of national schools, complaining of the alteration of the rule against the opinion of the Archbishop of Dublin?—I was aware that there had been such a petition; but I have not any knowledge of the number of signatures attached to it.

4296. Does not that petition, *pro tanto*, show that the late alteration of the rule has caused dissatisfaction among some of the patrons of national schools?—It does, no doubt, as far as it goes; but I have never seen the petition or the signatures.

4556. You are probably acquainted with the circumstances of the late division in the Board?—I am aware of the leading facts.

4557. Will you state whether that change has met with your approval?—I cannot approve of the alteration of the rule which was then made; I think the alteration of that rule should have been in the opposite direction.

4558. Will you state what alteration you would have approved of?—If that 8th Rule is to be taken in its strictly literal construction, I think it was always wrong in principle, and tending to mischief in practice.

4559. LORD BEAUMONT.—That is to say, the literal construction of that rule is that which eventually was given to it?—I conceive that to be the literal construction of the rule; but I think that there were also some circumstances which might justify persons in putting a different construction upon it.

4560. What is the alteration in the rule which you would have suggested?—I think the introduction of that rule was a great error.

4561. You would have recommended its repeal altogether?—I would; the Board acted for several years without any such rule, and I think it was an error to introduce it.

4563. LORD BISHOP OF DOWN.—Has your confidence in the Board been at all shaken by the resolution which was proposed, which had the effect of withdrawing one book from its published list, and another book from its sanctioned list?—It has weakened my confidence in this way: I conceive that the 8th Rule introduced a wrong principle, and I conceive that the change which has now been made renders inevitable further changes in the same wrong direction.

4564. To what extent?—I can foresee the progress of change growing up out of what has been done; I can hardly foretell its extent.

4565. In what way do you suppose the withdrawal of those books has weakened confidence in the Board?—I think wherever the Board, after long and mature deliberation, have recommended a book as suitable for all religious persuasions, if afterwards, at the desire of one party, they withdraw that book, such a change must tend to the weakening of confidence in their proceedings.

4566. Do you not think, that a book which has been once

sanctioned by the Board unanimously, should at any future time, under any circumstances, be withdrawn?—I am not prepared to say that; I can imagine that circumstances might be stated to justify it.

4570. EARL OF CARNARVON.—What was the interpretation which you originally gave, in your own mind, to the 8th Rule previously to its being so much discussed?—I think the obvious construction of the 8th Rule is this, that any one parent has a right not only to prohibit his own child reading that book, but to prohibit that book being read in the school.

4571. That was your opinion from the first time that the rule appeared?—It was my opinion that that was the obvious construction of the rule; but along with that I also saw that there were circumstances which might justify a different construction.

4573. VISCOUNT HUTCHINSON.—You think, in point of fact, the alteration of the 8th Rule has simply explained it in the natural and obvious meaning of the rule as it stood when it first appeared?—I think so, provided we are to take the words, and argue upon them only; but if we may take in any other facts besides the words, that construction of the rule may be questioned.

4574. Will you have the goodness to state what alteration of the 8th Rule you would yourself have recommended, or what step you would have recommended the Board to take in reference to that rule?—I would have recommended the withdrawal of the 8th Rule, and a return to the practice of the Board as it existed several years previously to the introduction of that rule.

4578. You have already stated that several changes have taken place in the rules of the Board from the time of its foundation up to the last change which has just been spoken of?—Yes.

4579. Does not it appear to you that there is no security to the public, or to the supporters of the system, that those changes may not go on to an indefinite extent in future?—Formerly I had such a fear very strongly in my own mind; of late years I have quite got over that fear; but since the late alterations made with respect to that 8th Rule I do foresee further changes as being inevitable.

4580. In what direction do you think the changes will be which you foresee?—I think it probable that the Board will ere long have to withdraw their sanction from the Scripture Lessons, with the sole object of getting rid of the principle of the 8th Rule, so that they may not be urged to apply that principle to all their reading books.

4581. You are aware, doubtless, that there is a good deal of Scriptural information contained in the ordinary reading books of the Board?—I am aware of it.

4582. In principle, if, according to the 8th Rule, as now interpreted, one parent can prohibit the use of Scripture Lessons at the hour of combined instruction, should not that one parent also be permitted to prohibit the use of any parts of the ordinary lesson books which have a religious character or tendency?—The principle appears to be precisely the same in each case, so much so, that I anticipate that an attempt will be made hereafter to apply it to both classes of books alike.

4583. And as the Board have already surrendered the principle in the case of the Scripture Lessons, they cannot refuse to surrender

it in the special case which I have put?—I think they cannot refuse when they are pressed upon it.

4584. CHAIRMAN.—Is there any general feeling on the part of any denomination, or of any patrons of schools, to exclude the religious portions of the books which are used during the hours of combined instruction?—Nothing of that kind has appeared yet, but I fear that it may appear.

4585. You are not aware of any such feeling existing at present?—I am not aware of its having been yet exhibited.

4657. Have you had reason to believe that any secession has taken place in consequence of the recent withdrawal of the Archbishop of Dublin and other members of the Board?—I am not aware that such a secession has taken place, but I conceive it to be quite probable; and I think it is the case in many instances that persons are waiting to see the result of the present inquiry before your Lordships.

4658. You think there is a disposition on the part of some of the clergy of the Established Church to feel less confidence in the Board in consequence of that secession?—I think the tendency is in that direction.

May 18, 1854.

Sir Thomas N. Redington, K.C.B.

5082. CHAIRMAN.—You are one of the Commissioners of the National Board of Education in Ireland?—I am.

5083. When did you join the Board?—In 1848.

5084. Had you then a full knowledge of the system?—Yes. I was perfectly well aware, when I joined the Board, of the principles upon which the system had been established by Lord Derby. I had been a resident in Ireland and observed its operation; and being aware, some short time before, that I was to be appointed upon the Commission, I made it my business to understand perfectly what my duties would be.

5085. What do you consider to be its leading principles?—I considered that the system was introduced after many others had been tried, with a view of being a combined literary and separate religious system of instruction, free from the imputation of proselytism, and one which, while respecting religious opinions of all parties, might, as Lord Derby wished, be considered a national system.

5086. What control did you consider that the Board reserved to itself over the books used in the schools under its inspection?—I always read that part of the letter in its literal sense; I considered that the Board had the “most entire control over all the books.” I thought that probably that was one of the most delicate points which the Commissioners would always have to deal with; and it has been for some time, as the Committee are aware, a matter of contention between the opponents and supporters of the Board, how that interference or dealing with the books should be conducted. Now, in the Report of the Commissioners in 1840, the 6th Report, they have stated distinctly, with reference to the Scripture Lessons, I never, before I became a Commissioner, put any other interpre-

tation upon Rule 8, but that the objection of one parent excluded the book, not the child. I think it right to say, that a very short time after I came to the Board I heard the Archbishop of Dublin express the contrary opinion, that he did not read the rule in that light. There was no question then calling for the decision of the Board, if I remember rightly. But from that time I was perfectly aware that such was his Grace's view; but that his colleagues, at least those with whom I had conversed, entertained the opposite opinion. Perhaps your Lordships will allow me, as I have mentioned his Grace's name, to say (which I think is due to him), that while I acted as his colleague, as a Commissioner, I never met a person more zealous and anxious to check any thing having the least appearance of interference with the religion of other parties than the Archbishop of Dublin. I have been present on more than one occasion when Dr. Murray was absent, and when cases have arisen where the person who had to be protected from alleged interference were Roman Catholics; and the Archbishop of Dublin has always stood forward and said, "We have no security for the system being impartial as regards ourselves, unless we afford the same protection to others."

5100. CHAIRMAN.—Are you aware of any correspondence between Archdeacon Stopford and the Board upon the subject of this rule?—I do not recollect it at this time. There has been a great deal written upon this subject. I may also state, with regard to the 6th Report, that that report was commented upon immediately afterwards by the Church Education Society; and they stated, that the effect of the opinion of the Board was, that the patron was from that time debarred of the power of requiring children to read this book; and the Commissioners noticed this statement of the Church Education Society in their next report, and they did not say that it was a misinterpretation; that report was also signed by the Archbishop of Dublin.

5088. There is a considerable amount of religious instruction in the common Reading Books; are you aware of any wish that those portions should be expunged?—No.

5089. You are not aware of any such wish being entertained by any members of the present Board?—I have heard objections to the Sacred Poetry; and with respect to the Scripture Extracts, I have heard observations made as to passages in other books; but I could not say that there was any decided wish, and certainly no person has ever moved that the books should be revised in that way.

5090. Are you aware that any wish is entertained by any member of the Board to exclude all that sort of religious teaching from any of the books?—I am not aware of it.

5093. LORD BISHOP OF OSSORY.—Do you know that the Archbishop has stated expressly, that he knew that "the withdrawal and complete re-casting of the Reading Books was contemplated?"—I never heard it; I was not aware of it till this moment. I cannot contemplate the Board undertaking such a tremendous duty as that.

5102. We have it in evidence, that this passage to which you refer in the 6th Report was proposed by Mr. Blake himself, and that this 8th Rule was only embodying it as one of the rules of the

Board?—The 8th Rule is certainly an embodiment of the passage in the 6th Report.

5103. So that Mr. Blake was a competent interpreter of the meaning of both?—He may be a competent interpreter; but I consider that those who read the rule can also interpret it; and I consider that the Commissioners interpreted it.

5104. But the state of the case is, that Mr. Blake, who introduced a passage in the 6th Report, which was afterwards embodied in the 8th Rule, put an interpretation upon it which is different from yours?—But an interpretation different from the view taken by Mr. Blake was put upon that passage by the Church Education Society; and the Commissioners, in their next report, did not say that that was an erroneous interpretation.

5105. EARL OF WICKLOW.—Does not it strike you, that it would be a much more rational view to take of a rule of that kind, not considering its grammatical construction, but considering the object of the framers of such a rule, to understand it as meaning to say, that one child objecting should rather have permission to retire, all the others being ready and willing to read the book, than that one child should exclude the book altogether from the school?—The parent is the person who objects; and one parent objecting can exclude the book. I confess that, regarding as I did the hours of combined secular instruction as the hours at which it was intended that all the children should be required to attend, I always looked upon the separation of the children at the hours of combined instruction as somewhat absurd, and I voted against the modification of the rule as it now stands introduced in 1853; because I said, "You are actually establishing still further, that in the hours of combined secular instruction, instruction may be given, at which some children may not be required to be present. I think the original intention of the system was, that the hours of combined secular instruction should be hours during which the patrons might require all the children to attend, and that no instruction should be given during those hours at which any child could not conscientiously attend."

5106. Would not the consequence of your view be, that when once the Board has sanctioned any book as a book for combined instruction, no child or no parent should have any right whatever to interfere with it?—I think it would have been more consistent at the time the rule was made if the Board had said, "This Book of Scripture Extracts has not succeeded in being generally adopted by all parties, and it is therefore unsuited to be on the list for the hour of combined secular instruction, and we will strike it out of the list." There may have been prudential reasons which prevented the Commissioners taking that strong line at that period which some would have taken, because there has been a great deal of difference of opinion upon that subject.

5107. LORD BISHOP OF OSSORY.—You think that the great aim ought to have been to give combined secular instruction?—Certainly.

5108. And in that so far as the attempt to give combined religious instruction was made to interfere with that, the more important end, or at least the more attainable end of the system was sacrificed to the less important or the less attainable one?—I remember that

it is distinctly stated that any religious instruction given at that hour of combined instruction was not at all to supersede the necessity of separate religious instruction, and that the religious instruction was to be provided for by a day in the week set apart for the purpose. In Lord Stanley's letter there was one expression that always struck me as being very true : that attempts had been made before to compile extracts from the Sacred Scriptures that would please all parties, and that it had not been found practicable. I should not have been ashamed to say, as a Commissioner, that the same thing had been tried again, and found equally impracticable ; and I would not consider the system at all less religious than it is at present, if I found that it was only that portion of religious and moral teaching which was sought to be mixed up with secular instruction at the hours of combined instruction, which to a certain extent had failed.

5251. EARL OF DESART.—Is it not your impression that the feeling of the clergy of the Established Church was becoming more and more favourable to the national system, and that it has rather been alienated again, and their objections to the system made even stronger than ever by the withdrawal of what was, in fact, nearly the whole Scripture education which was given ?—I have no doubt that the retirement of the Archbishop of Dublin, which was in consequence of the alteration of that rule, did shake the confidence of several persons in the Board.

5252. EARL OF WICKLOW.—Have you had experience of any secession on the part of the clergy of the Established Church from the system, in consequence of the withdrawing of the Archbishop of Dublin ?—I have not really attended the Board more than once since the Archbishop of Dublin retired.

5361. With respect to Rule 8, on which there has been so much discussion, that rule sanctioned the principle with respect to certain books of religious instruction only ; that if the parent or the guardian of any child objects to their being read, such books can only be used at the time of religious instruction ; do you think there is any principle in the position laid down in this rule with respect to the three books, which would not equally apply to all the religious matter which is contained in the common reading books ?—Of course the Commissioners might, on the same principle, exclude such religious matter, or give the option to the parent of preventing its use.

5362. So that if, at a future time, a complaint were to be made to the Board by the Roman Catholic clergy, or even by the parents of some of the children educated in the national schools, that they objected to the reading by their children of the religious matter in the common reading books, the Board, on principle, could not refuse to listen to such a complaint ?—The Board, undoubtedly, according to the same principle, might place those passages in the same position as the books referred to. But I hold that the Board have a discretion on all those occasions of considering whether the objection is a valid one or not.

5363. Is not the principle which the Board have adopted this : that no child shall be compelled to receive religious instruction of any kind to which his parents or guardians may object ?—Those

portions of the lesson books which I understand to be referred to are not considered to come within the term religious instruction.

5364. Do not you apprehend that religious instruction means, not merely doctrinal religious instruction, but instruction in Sacred History, in the History of the Jews, for instance?—No doubt; but the term religious instruction, as used in reference to this question, means separate religious instruction, over which the Board do not exercise, as a Board, any control.

5377. Were not those books which were withdrawn, books specially of a religious character?—They were books of the character described in Lord Derby's letter.

June 15, 1854.

The Rev. James Joseph Frew.

7378. LORD ARDROSSAN.—Are you a clergyman of the Established Church in Ireland?—I am.

7379. Have you been for some time a manager of schools under the Board of National Education?—I have been manager of a school.

7380. Where is that school?—At Ballysax, in the county of Kildare.

7381. Were you always favourable to this system?—Not always; for some time I did not view it favourably, but afterwards I did so.

7383. It was on account of the religious element which formed a part of the reading books, and not so much on account of the religious books which were read in the combined education, you were led to change your opinion?—Both together. I understood it was impossible to use the Bible in the schools; I found that, under certain circumstances, such was not the case; that the manager of a school had a perfect right, provided he did not compel any child to read it, to have it used by those children who pleased to do so; and therefore the Bible was not a prohibited book in my view of the meaning of the word "prohibited."

7384. Did the fact of the "Scripture Extracts," the "Book of Sacred Poetry," and the "Evidences of the Truth of Christianity," being read, form one of the strong grounds upon which you gave in your adhesion to the system?—Decidedly.

7385. Were you a parochial clergyman at that time?—No; I was occupied in the instruction of pupils.

7386. When did you undertake the charge of a parish, and how did you find the schools managed when you did undertake the charge of a parish?—I undertook the charge of a parish some time in the year 1848; circumstances occurred which induced me to wish for a change in my professional occupation, and I was appointed to the parish of Ballysax, in the county of Kildare. Upon going down to reside there, I found a parochial school connected with the National Board: as incumbent of the parish, the management devolved upon me; this made me examine the system still

more carefully, and I found that I could carry on my school, as far as I myself was concerned, perfectly to my own satisfaction, without infringing upon the rules of the Board in any way. At that period the school was attended by a small number of pupils. There were circumstances connected with the parish which, I conceive, did not give the system a fair opportunity of being known. The curate who represented my predecessor was opposed to the national system, and therefore the management of the school was not in the hands of a clergyman, but of a layman, when I went there. I took it, and did all I could to improve the tone of the teaching, as far as the master himself was concerned, and by degrees the school improved. I was obliged to part with that master, and after a little while I succeeded in obtaining the services of a man of whose qualifications I entertained a more favourable opinion, under whose instruction the children very much improved, and the attendance was greatly increased, so much so, that I think, instead of an attendance of about 20 when I went to the school, four of whom only were Protestants, and those were the children of the schoolmaster, we had in the course of time an average of about 60, together with an evening school, which I was the means of establishing there, which was attended by the grooms and the horse-trainers of the Curragh of Kildare. Matters went on prosperously for some time, without any complaint on the part of any parent, or child, or manager.

7387. Did this prosperous state of things continue?—Not very long. After some little time, I think in 1850, we were visited in our school by the Roman Catholic Bishop of the diocese, the Right Reverend Dr. Haly.

7388. To what do you attribute the change?—Dr. Haly was pleased with the arrangements of the school. The numbers were not very large on that day, for it was very early after the commencement of business subsequent to the Christmas holidays. However, what he saw he was pleased with, and expressed his approval in a note in the observation book. Before leaving the school, he wished to see the books, and on going to the press in which they were kept, he saw, among others, the book on the Evidences of the Truth of Christianity: to this he objected; but he mentioned that it was to the Commissioners he would apply to have the book withdrawn. I at once told him that it was introduced by the unanimous sanction of the Board, and that I did not well see that they could possibly withdraw it. However, shortly after his visit, the numbers began to diminish. We were then visited by the Roman Catholic clergy, who, I believe, took the names of the children who were in attendance, and our numbers rapidly diminished, until there remained only the few Protestant children of the parish.

7389. Did you take any steps to restore the attendance?—I did.

7390. Will you state what you did?—I wrote a letter to Bishop Haly, which, if your Lordships will permit me, I will read, with his reply: it is dated 18th February 1850.

7408. Did you receive any other communication from the Board than that which you have read?—I had a communication, not from the Board directly, but from one of the Commissioners, and which I look upon as an official one, which, if your Lordships will allow me,

I will read. This was a long time after I had ineffectually endeavoured to get back the Roman Catholic children. This communication is not dated, but the day I received it I put down myself: it is the 8th of May 1852. "Dear Mr. Frew,—I am just returned from attending the Education Board. The Commissioners, though the rule they formed does appear to me to bear most naturally the most unfavourable interpretation, yet agree that they never intended such a result as the exclusion of a whole school from certain branches of instruction, on account of the objection of one, or of a few; and, in fact, such has never been the result in our own model school, in which there have been both Jews and Christians, objecting to read the Scripture Lessons, and who were not compelled to do so, nor yet allowed to be any impediment to others. Observe, therefore, that you are not bound by our rules, according to the Commissioners' own interpretation of them, to exclude from the reading of any of the lessons sanctioned by the Board, any children whose parents do not object to their reading those lessons, though they do object to their learning of the Church Catechism, &c. 'All he has to do,' in the very words used by Mr. Macdonnell, with the assent of all the Commissioners present, 'is, to specify in the time-table, that such and such an hour, suppose the first hour or the last, is *to be employed* in reading the Lessons on the Evidences, or the Scripture Extracts, or the Sacred Poetry, (as the case may be), at which time no child whose parents may object will be expected to attend. And that, moreover, such and such another hour on such a day, is *set apart* for religious instruction in the authorized version of the Bible, or the Catechism, or, in short, any religious books not sanctioned by the Board. And this,' he added, 'is a decisive answer to those who have pretended that a whole school may be deprived of the use of a book they are willing to use, by getting some one child to object.' Now on this you may act, and this decision you may show to any one, as being not only that on which we have always acted, and which I have always understood was to be acted on, but also what was distinctly assented to by all the Commissioners present.—Your's faithfully, RICHARD DUBLIN."

7409. EARL OF WICKLOW.—Was that written to you in consequence of any communication that you had made to the Archbishop?—I think it was in consequence of a verbal communication to the Archbishop, after I had seen what I will presently call your Lordships' attention to.

7414. Did you believe when you first placed your schools under the Board that the system was merely one of mixed secular and separate religious education, or that there was a religious element incorporated with the secular portion of the instruction?—I believed that there was a religious element essentially incorporated with the system of education; I believed that the books of the Board themselves carried that out, and that the element must be introduced into EVERY school which used their books.

7415. LORD BEAUMONT.—In what did you conceive the religious element to consist?—In portions of their reading books; in the Scripture Extracts, in the Lessons on the Truth of Christianity, and in the Sacred Poetry.

7416. Then you conceived the Evidences of the Truth of Christianity to be essentially a portion of the system ?—I did, as much so as any of the reading books published by the Board.

7417. LORD ADROSSAN.—What view do you take of the decision of the Board with regard to the Archbishop's book, "Lessons on the Truth of Christianity"?—I cannot help believing that it has been a departure from the agreement, or the understanding under which Protestant clergymen were induced in many cases to put their schools in connexion with the Board. In reasoning with others, I have myself referred to the printed reports and the rules of the Board, to prove to those clergymen who are opposed to the system that there was a very large amount of religious education intermingled with the system of secular education. May I take the liberty of reading an extract from a letter which I did intend to publish, but I omitted doing so, which will convey my views and some of my reasons. Referring to the Reports of the Commissioners, I say, "I have before me at this moment a series of reports published by the Commissioners in 1851. In the first volume they assign as a reason for issuing this work, their desire to diffuse 'more widely information respecting the principles of the system of education administered by them; and they say, 'they have annexed those documents of a more permanent character, which explain the mode in which they seek to carry into effect the objects of their Commission.' 'They have also prefixed to the reports the terms of the Commission itself, as detailed in a letter addressed by the Right Hon. E. G. Stanley, when Chief Secretary for Ireland, to His Grace the Duke of Leinster, together with certain explanations issued by them with the consent of Government, and also four propositions submitted by the General Synod of Ulster to Government, referred by Government to the Commissioners, and acceded to.' Let it be remembered, those are the words of the Commissioners themselves, in a preface to their reports, republished in 1851, and of course conveying their own sentiments at that period. Now let me ask you, sir, if you were desirous of explaining the whole system to a friend who was totally unacquainted with it, and of setting before him the conditions on which he might put in connexion with the National Board any schools under his management, what means could you adopt for this purpose more legitimate or more reasonable, than placing in his hands these very volumes, and directing him especially to this original letter and these official documents? And let me ask still further, would you not impress upon him that if he submitted to those published regulations of the Board, they were equally bound to adhere to those conditions which they had thus set forth, and on the faith of which he might be induced to connect his schools with their system? And if in any way they afterwards departed from these conditions, or by any act of theirs interfered with those rights, or infringed upon those provisions thus published by them, and which had led to this connexion, would not your friend be justified in protesting against such a course as a breach of trust, and appealing to those who had the power to take such steps as were necessary to enforce the fulfilment of the original contract? Surely, sir, it is not necessary to get a bond, signed, sealed, and delivered according to all legal forms, to secure

these rights. Surely you would not say that 'because it is not in the bond' in so many words, it therefore is not necessary to adhere to those provisions, although they are clearly implied by all the obligations of honour and honesty. Now this is precisely what the petitioners* have done. They assert that the Commissioners have departed from these their published conditions and principles, and pray those who have the power to enforce the fulfilment of their original contract. And now for our proofs. For some time after the first establishment of the system, it was objected by its opponents that it was one which entirely neglected all religious instruction, and made no provision for the education in religion, either of the teachers, or the pupils, who attended their schools. In answering this objection, when made by the Bishop of Exeter in his place in Parliament, we have the Commissioners themselves asking, in their 3d Report, 'What is our practice in the National Model School of Dublin?' It is this: the Ten Commandments are constantly hung up in it; so is the Christian Lesson which our rules enjoin. *A portion of the Word of God is daily read from our Scripture Extracts*, and at stated times the Protestant and Roman Catholic parochial clergy attend, and give religious instruction; this is our practice. They also refer to their Inspector's reports, to prove the general use of the Scripture Extracts; and in their rules as to tuition, attendance, &c., we find them directing such extracts from Scripture as are prepared under the sanction of the Board may be used, and are earnestly recommended by the Board to be used, during those hours allotted to this ordinary school business. (Vol. 1. p. 35). But again, in the evidence of Mr. Commissioner Carlile, as given in page 64 of this same volume, we have him answering thus to the Select Committee of the House of Commons. 'Question 2530. Is the method generally adopted for teaching reading taken from the other books you have mentioned, or from the Scripture Lessons? Answer. Mere beginners use the elementary books, of course, consisting of the common elements of letters and syllables, and lessons compiled in short words; but when the pupils have advanced, they are exercised along with the other books in the reading of extracts from Scripture, and are examined in the meaning of what they read.' Now is it not evident from these passages, that the Scripture Extracts were *not originally intended for separate religious instruction*, but that up to this time, and for many years after, they were given by the Board for united moral instruction, as containing nothing that could be reasonably objected to by any religious persuasion; and that though the Commissioners did not enforce the use of any of their books upon the managers of schools, that yet they left it to the managers themselves to exercise the same authority over the Scripture Extracts that they did over any of the books of lessons that were published for ordinary teaching, and to make those Scripture Extracts as compulsory for general use as any branch of reading, writing, or any ordinary school business. Permit me to remark, my Lords, that it had great weight with my own mind, that though the Commissioners did not

* This had reference to a memorial or petition from certain patrons and friends of schools in connexion with the National Board, and which had just been published.

enforce the use of their books upon the schools in connexion with them, they left it optional with the managers to do so; and the managers had the same power to enforce the use of the Scripture Lessons as they had to enforce the use of any of the ordinary reading books. "It is not for me to enter now upon the question of the propriety or impropriety, the expediency or in expediency, of such a course, but merely to prove that such was the case for many years after the introduction of the system; and I may add that, during that time, when the managers of schools had such power, whether they exercised it or not, the system advanced, notwithstanding all the opposition it experienced, and prospered; so that in December, 1840, the number of children on the rolls amounted to 232,560. But this is still further evident from the circumstances connected with the compilation of these Extracts, and also from the introduction of the amended clause into Lord Stanley's original letter. I presume you are aware that when the draft of that letter was framed, it was thought that all sacred history or moral teaching should be excluded from the list of books for the combined instruction, it having supposed that the Board could not agree *unanimously* in recommending works of that nature; and that it was at the suggestion of Roman Catholic and Presbyterian Commissioners that this opinion was connected, and the amended clause added, which appears in the corrected copy of the letter attached to the Eighth Report, but which is, unhappily, omitted in the copy with which the volume commences. And as to the Extracts, it is acknowledged on all hands that they had the full sanction of the late Archbishop Murray, were unanimously recommended by the Board for general use in all their schools, and were used daily in the model schools of which the Commissioners themselves were the managers, thus, by practice, as well as by precept, morally enforcing the reading of them. But, alas, for the peace of the Commissioners! in their Sixth Report, bearing date April 1840, we are informed that the system received a check through the efforts of a Roman Catholic prelate who induced his clergy, in a united band, to withdraw their schools from all connexion with the Board; and the reasons assigned by them for so doing are given in the following communication, which they signed and transmitted to the Commissioners, viz.: 'We, the undersigned, feeling that the system of national education, as at present constituted, can never enjoy the confidence of the Irish people, and considering the abuses that have been proved in the allocation of the funds entrusted to that body, do hereby, in conference assembled, withdraw ourselves from any further connexion with the Board of Education, and we request the secretary to signify to the Commissioners that we shall entertain no further communication or connexion with them.' Then, alas! began that system of yielding to the demands of the Roman Catholic priesthood, which has been carried to such an extent within the last few weeks; and who can tell where it will stop if the voice of the public is not raised up against it? Here we have the first, but not the only instance in the history of that Church, in its connexion with the national system; of that boasted unity, in which it so much prizes itself, manifesting its spirit in setting one Archbishop *versus* another. Upon the important question of the education of its youth,

Dr. M'Hale causes his clergy to rise *en masse* against that system, which had the cordial approval and support of Dr. Murray; and he so far succeeds, that in this very report of the Commissioners we find a paragraph introduced by Mr. Commissioner Blake, which if strictly and literally acted upon, virtually at least excluded the Scripture Extracts from the position which they had hitherto held; and in the case of a single objection on the part of any one child, prohibited the use of them, except at the time allotted to separate religious instruction. I have said, 'if strictly acted upon,' for I believe I can show satisfactorily that such was not the case for many years afterwards; and that the framers of the rule themselves did not intend that the strict letter of this rule should be enforced, provided its spirit was attended to, and that no child was compelled to read them, who objected to their use.

7420. LORD ARDROSSAN.—Do you see reason to apprehend that the religious element which still remains may be removed?—I believe if matters go on as they have been doing for some time past, the removal of every portion of the religious element may be attempted, and if the Board continue to yield, as they have done, it may be ultimately removed; I cannot help thinking so.

7423. Do you wish that the system should be restored to the same position in which it was previously to the late change authorized by the Board?—Yes.

7424. What do you think would be the effect of replacing the Archbishop's book?—I think, and I should hope, it would prevent further attempts being made by the same parties who have got it removed for withdrawing still further those portions which they might think objectionable, and that a certain degree of confidence would be restored to the public mind, which might ultimately extend the usefulness of the system.

June 15, 1854.

The Rev. John O'Regan.

7488. LORD ARDROSSAN.—You are religious instructor, appointed by the Archbishop of Dublin, at the Marlborough-street model school?—I am.

7497. BY A LORD.—Do you think that the late proceedings of the Board have damaged the prospects of the system?—The question is not looked on as finally settled; it will depend greatly upon the report of your Lordships' Committee. The minds of men are in abeyance, waiting to see what the result will be.

7498. Do you think that the late proceedings of the Board, if they are carried into effect by the resolution of this Committee, or of Parliament, guided by this Committee, will damage the prospects of the system?—Essentially.

7499. CHAIRMAN.—What grounds have you for thinking so?—If the late proceedings of the Commissioners be sanctioned by your Lordships and by the Government, I think the Commissioners will lose the confidence which has been hitherto reposed in them by many of all parties, except, perhaps, the Roman Catholics. I think, however, that all persons who have reflected upon the subject, must

acknowledge that a breach of faith has been committed by the Commissioners with the public.

7500. LORD ARDROSSAN.—Do you attach very great importance to the reading of the books which form the combined religious instruction?—I think it was the combined religious instruction which reconciled to the system many of the Protestants, laymen and clergy, who were favourable to it.

7511. Do you apprehend that the religious portions of the reading books may be objected to by the Roman Catholics?—I know that they have been objected to, and that a proposition was even made some time since for the expurgation of these books.

7512. By whom?—By one of the Inspectors. He at the same time proposed the names of certain persons who were to revise the Reading Books, under the authority of the Board.

7516. Was it only on the part of one of the Inspectors that you heard of a proposal being made to remove the religious portions of the reading books?—I also heard that some Roman Catholic clergyman in the north of Ireland had objected to certain religious parts of the reading books; but I have always avoided mixing myself up with such matters, feeling that it might interfere with my usefulness as catechist.

7519. Do you think that it would be a safeguard against any future innovations if the Board were made more responsible to the Lord Lieutenant than they are at present?—Yes.

7527. Can you point out any case in which a system, substantially the same as that of the model school in Dublin, has been followed out in Ireland with regard to united education?—Yes, in the University of Dublin.

7528. Will you state in what the resemblance consists?—At the college entrance examination, all, Protestants and Roman Catholics alike, are examined in selections from the Scriptures: at present, these selections are the Gospel of St. Luke, and Acts of the Apostles; and in their undergraduate course all are alike examined in Paley's Evidences and Butler's Analogy, and though I was ten years a resident in the University, I never knew or heard of a Roman Catholic objecting to those books. Now, in the Central Model School, as it was, not as it is, there were selections from the Scriptures containing, along with much beside, the aforesaid Gospel and Acts, and also Evidences of Christianity, used by all until the change, and I never heard of an objection being made there to any of those books. The parallel seems to me a very close one. In both selections from the Scriptures and Christian Evidences were text-books for all the pupils, the only difference being, that in the University their use was compulsory on all, while in the Model School it was left to the parents' option.

7530. LORD BISHOP OF DOWN.—Could not you draw the parallel which you have drawn a little further, as showing that, while members of the Established Church are bound to attend the catechetical lectures, the members of the Roman Catholic Church are not bound to attend them before receiving their academical degree?—I think that the analogy ceases where I ceased. The Protestants at the University are bound to attend the catechetical lectures: in the

Central Model School neither Protestant nor Roman Catholic was obliged to attend the separate religious instruction.

7531. You have stated that a great many persons in Ireland are awaiting the result of this inquiry before they make up their minds in regard to the system ; are you of opinion that the system ought to be restored to the exact position in which it was before the late changes were effected ?—I do think that the system ought to be restored to its integrity.

7532. By its integrity, do you mean to the position in which it was previously to the late changes ?—I am referring now specially to the combined religious element.

7507. Do you think that the reason that the Roman Catholic children do not now read the Scripture Extracts in the Model School in Marlborough-street, is because their parents have been invited to object to the reading of that book by the priests, or do you think it is because the parents themselves object ?—Immediately after the alteration was made in the rule, Dr. Cullen, Roman Catholic Archbishop, not only discountenanced, but prohibited the use of these books.

7508. Do you think it is on that account, and not on account of any dislike on the part of the parents, that the reading of those books has been discontinued by the Roman Catholic children ?—The fact that there was so large an attendance of Roman Catholics learning these books up to the very time when the rule was altered, shows conclusively that there was no objection on the part of the parents to their children reading these books, as they had at all times the right of withdrawing their children if they chose.

7509. Do you apprehend any further encroachment upon the system ?—I think that will depend in a great measure upon the course which may be pursued in reference to the present inquiry.

7510. Supposing the system to remain as it is at this moment, do you apprehend that there is danger of further encroachments being made on it hereafter ?—I do.

7582. CHAIRMAN.—Are there any other observations which you would wish to make ?—The practical result of the late change of the rule regarding the Scripture Lessons and the book of Sacred Poetry has been proved to exclude them almost wholly from the Model School ; so that now the only religious element left in the united instruction consists of the Scripture Lessons scattered through the ordinary reading books. Now, in the national schools the pupils are classified according to the book they are reading. If you ask a boy in what class or form he is, he will answer in the Third or Fourth Book. Now, in the Second, Third, and Fourth Books, there is a good and full abstract of Old Testament history ; but in the Fifth Book, the Girls' Reading Book, and the supplemental books, there is none, and very little matter of a religious character at all. When the pupils had passed through the Fourth Reading Book (or as we should say the Fourth Class), the absence of this religious element in the succeeding books was wisely and amply supplied by the Lessons on the Truth of Christianity (the title of which was, "An Appendix to the Fourth Book"), and the Scripture Lessons. In this series of books we had one consistent and harmonious whole ; but

by the withdrawal of the Scripture Lessons, that which was a whole, and harmonious before, is now a mere fragment. When a child now has advanced beyond the Fourth Class, and is within a year or two of leaving the Model School, all the combined religious instruction disappears. The inference I deduce from this view of the books is that the Commissioners in compiling those books, must have intended that the combined religious instruction should form for ever an integral part of the system.

7583. Does the change mark more distinctly than before the difference between Protestants and Roman Catholics in the schools?—I said before that, under the former system, Protestants and Roman Catholics were reminded of their differences only upon the day of separate religious instruction; now they are reminded of them on three other days, and that which formed a common ground before, is no longer so.

7584. In fact, their having a common groundwork of religion is never brought to their observation?—It is not now.

June 16, 1854.

Maurice Cross, Esq.

7918. CHAIRMAN.—Do you happen to remember the date on which the Archbishop of Dublin addressed a letter to Mr. Frew, respecting a dispute between Mr. Frew and the Right Rev. Dr. Haly, as to the management of his school?—I have read that letter since the Rev. Mr. Frew was examined, and I have now before me a copy of it.*

7919. Can you tell the Committee what members of the Board were present at the meeting to which the Archbishop in that letter refers?—I can give the names of the Commissioners present on the 7th of May, 1852, when the letter referred to was written. They were the Archbishop of Dublin, Rev. Dr. Henry, the Right Hon. Lord Bellew, James Gibson, esq., Robert Andrews, esq., James O'Ferrall, esq., Jeremiah J. Murphy, esq., and the Right Hon. Alexander Macdonnell.

7920. Do you remember the discussion which then took place?—I have endeavoured, since I read the Archbishop's letter, to tax my memory upon the subject, and I have referred to the Board's minutes of that day; there is no reference in the proceedings of the 7th of May to any disunion in reference to the use of the Scripture Lessons; but frequent conversations took place at different meetings of the Commissioners with respect to Rule 8, and its interpretation. I have a vague recollection of the construction of the 8th Rule being the subject of discussion at the Board on one occasion (though I cannot say on what day), and that something was said at the meeting in explanation of this much disputed rule (whether by Mr. Macdonnell or any other Commissioner, I cannot state), which made an impression upon the mind of the Archbishop of Dublin, and seemed to coincide with his opinion regarding its meaning. I am not quite sure, but I am under the impression that I heard his Grace say, that

* See letter referred to, page 151.

he had written a letter to the Rev. Mr. Frew on the subject. That letter I never saw until yesterday. Whether the conversation to which I have adverted implied that the rule ought to be modified, so as to convey the meaning given to it in that letter, or that it really bore that interpretation in the opinion of any of the Commissioners present on that day, I cannot positively state.

7921. EARL OF HARROWBY.—Was there any distinct discussion upon the subject of the application of Mr. Frew?—None whatever. In the minutes there is no reference to any communication from that gentleman, or to the school of which he was then the manager.

7922. Apparently there were different communications from Mr. Frew to the Board on more than one occasion?—There were. I stated in my former evidence that the Archbishop had been uniform with regard to his view of the interpretation of the 8th Rule, which was totally contrary to the literal construction put upon it by the majority of his colleagues at the Board. I think it incumbent upon me now to state, in justice to Mr. Macdonnell, that he invariably understood the rule in its strictly literal and obvious sense; that he never wavered in this opinion, but always felt, as I did, that the rule was wrong in principle, that it was unfortunate it had been embodied in the rules in its original form; and that if construed merely according to its words, it was at variance with the spirit of the rules of the Board upon a fundamental point. Mr. Macdonnell, therefore, never, to my knowledge, altered his opinion. He always agreed with me, that it would be more in accordance with the principles of the system if it were modified in the sense in which it stands now, and which, in principle at least, corresponds with the construction put upon it in the Archbishop's letter.

7924. How many years did this divergent and contradictory interpretation of the rule between Mr. Macdonnell and the Archbishop exist?—I forget when the matter was first brought under the notice of the Archbishop. It was I who first called his Grace's attention to the literal meaning of the rule. He was surprised that I should have put such a construction upon it. I said there was no doubt about it whatever, and that none of the Commissioners whom I had heard speak of it ever expressed a different opinion. Then I found, in the case of Mr. Tottenham, that two other Commissioners, Mr. Blake and Mr. Corballis, had, in 1840, given a contrary interpretation to the rule, and certainly more in unison with what it ought to have been. In reference to the views of the other Commissioners regarding the rule, at a much later period than 1840, I consider it my duty to produce two documents bearing upon it, and which will show the Committee that a majority of the Commissioners really did construe it in its mere literal sense in their official communications. I must at the same time admit, however contradictory it may appear, that three other Commissioners, and one of them the framer of the rule, put a construction upon it the very reverse of the others. I was not able to complete the perusal of the Board's minutes before I left Dublin; I think I had read them only up to 1848, and I gave instructions to my clerk, on my arrival in London, to go on reading them to the present time, and to call my attention to any decision of the Commissioners bearing upon the unhappy difference of opinion

respecting the meaning of the 8th Rule. It is only four days ago that he found the following minute of the Board, passed on the 20th of March, 1851. *This is a copy of the minute to which I now refer.*

7528. Can you produce the correspondence relating to the difference between Mr. Frew and Dr. Haly, with regard to the use of the Lessons on the Truth of Christianity in the Ballysax school, and the minute of the Board regarding it?—I can; it shall be laid before the Committee when I am next before them.*

June 20, 1854.

The Very Rev. R. M. Kennedy, M.A., Dean of Clonfert,

7958. CHAIRMAN.—Will you be so good as to state what position you hold in the Established Church in Ireland?—I am Dean of Clonfert and Rector of Clonenagh.

7959. LORD ARDROSSAN.—Did you sign and assist in circulating the petition lately presented in Parliament, on the subject of the resolutions passed by the Board of National Education in July last?—I not only signed and assisted to circulate it, but the petition originated with me, and I drew it up. I state this because it has been said by some that the petition was drawn up by the Archbishop of Dublin, and by some that it was revised by him, or suggested by him. I wish to state expressly that the petition was neither drawn up, nor suggested, nor revised by the Archbishop of Dublin, nor by any one connected with him; and further, I wish to state that it was not suggested, nor drawn up, nor revised, nor even seen by any individual whatever, except by members of my own family, till it was in print, and was in process of signature.

7960. Before you drew up the petition, did you remonstrate with the Commissioners because you considered that they had interfered with your rights as the patron of a school?—I did; I remonstrated not only because I conceived they had interfered with my rights as the patron of a school, but because I thought the act of the Board had shaken the ground upon which I had for many years been an advocate of the national system. I was one of the earliest advocates of the Board in Ireland; and there are few, if any, who have been more successful in gaining adherents to the Board from among all ranks and classes. I advocated the national system, upon the ground that it was a system based upon the principle of combined as well as separate religious instruction. The Board, by their recent acts, shook that basis, and I therefore regarded myself as bound in duty to myself, as well as to others, to protest against those acts. Such was the origin of the petition. I remonstrated with the Board, and had a correspondence with them upon the subject; and I should be glad if your Lordships would permit me to read that correspondence.

7963. When you found you could get no redress, by correspondence, from the Board, you drew up and circulated that petition to which you have referred?—The petition I had drawn up before, but I did not determine upon presenting it till I had remonstrated with

the Commissioners, and ascertained the steps they were likely to take.

7970. It appears from that correspondence you have read, that you have not only disapproved of the resolution of the Board, but that you put a different construction upon Rule 8, from that which the Board considered had previously existed?—I never understood the rule in the sense which the Commissioners say it bore up to July last. According to that sense, the objection of a single child could exclude the book from the school during the hours of combined instruction, though all the others were willing to read it. A rule of that kind seemed to me so absurd in itself, so opposed to the principles of the system, and so subversive of every thing like school law and school order, that I would say beforehand that that could not have been the meaning of the rule.

7971. Have you any further reasons to give for the views which you state in that correspondence beyond those which are there expressed?—Yes, I have. It may be established by different proofs that the construction which the Board assert the rule had previous to July last was not the meaning of the rule. It can be proved by documentary evidence contemporary with the passing of the rule, that that was not the sense in which it was originally understood. It can be shown, moreover, by the direct and contemporary testimony of the leading Commissioners, that that was not its meaning; and it appears from the decisions of the Board, from the time of its introduction to the present, that that was not its meaning. In order to throw some light upon these proofs, I will premise that the national system of education includes two branches—combined and separate instruction. The combined instruction is under the control of the Board; the separate instruction is not under the control of the Board. Then again, the combined instruction includes two subdivisions, a combined secular instruction which is compulsory, and a combined religious instruction which is voluntary. For both those the Board has published books. They have published for combined secular instruction five Lesson Books; and for the combined religious instruction four volumes of Scripture Lessons, the volume of Lessons on the Truth of Christianity, and the volume of Sacred Poetry. All those books both for combined literary and combined religious instruction the Board “earnestly and unanimously recommend.” But the managers of the schools are not compelled to adopt those books; if they do adopt them, then they can require every child to read the books for combined secular instruction, but they cannot require any child to read the books for combined religious instruction. In the first instance, the Board assumes that a book recommended by them, and adopted by the manager, will be received without objection by the child, and in this case it allows the manager a discretionary power to use those books in such a time and manner as he may think proper, without any distinction; but if an objection be made, then a line of distinction must be clearly marked. The child who objects cannot be compelled to read them; and the manager must not only specify the time for the reading of those books, but notify such reading as religious instruction, that no other child may be compelled to be present during that instruction. Thus

the book is kept in its proper place ; it is still retained under the combined branch. But according to the meaning which the Board would now force upon the rule, it would be relegated from that combined branch to the separate branch ; taken out from its proper place and transferred to a quite distinct branch lying higher up in the tree of division. I think this view may throw some light upon the rule of the Board, as well as on the evidence I shall bring forward. The substance of the rule is first found in the report for the year 1839, which was published in the year 1840. It appears in the 25th paragraph of that report, and it is thus worded : " We should also state that we by no means insist on having the Scripture Extracts published by our authority read in any of the national schools, nor would we allow them to be read during the time of secular or literary instruction in any school attended by any children whose parents or guardians object to them. In such a case we should prohibit the use of them, except at the times of religious instruction, when the persons giving it might use them or not, as they should think proper." I think it is clear that the understanding of that paragraph depends upon the sense which we give to two expressions in it, " religious instruction," and the " persons" upon whose discretion the use or non-use of the book depends. There seems an ambiguity in the wording of the paragraph, but if we can fix the meaning of either of those expressions, the ambiguity of the other is removed, and the meaning of the rule is at once determined. Now, I think we have documentary evidence supplied by the Board itself, which fixes the meaning of one of those expressions, and of course determines the meaning of the other, and consequently the meaning of the rule. If I can show that by the persons upon whose discretion the use or non-use of the book depends we are to understand the manager of the school, and not the parent, or the person to whom the parent may submit his judgment or delegate his authority, then it is at once determined that the book referred to cannot be a book used in the separate religious instruction of the children, because over the books used in the separate religious instruction the managers have no kind of control, as even the Board itself has no right to interfere in that case. If your Lordships will now look at the Appendix No. 3 of this Report, in which the paragraph occurs, you will find a document contemporary with it. Here then, we have documentary and contemporary evidence, which I believe is the strongest kind of evidence. The last paragraph in that document is this : " By a perusal of the Commissioners' regulations, you will perceive that they are totally silent with regard to this book ; leaving its use or non-use, as they do of all other books, wholly for the discretion of those locally interested in the management of schools." Nothing can be clearer or more conclusive than this. The persons upon whose discretion the use or non-use of that book depends are the managers of the schools, and therefore it cannot be a book for separate religious instruction, for over the books for separate religious instruction neither the Board nor the manager has any kind of control. Here there is documentary evidence supplied by the Board which fixes the meaning of one of those expressions ; and, therefore, removes the ambiguity of the other ; and, consequently,

determines the meaning of the rule. But I would now refer to evidence of another kind, the direct and contemporary testimony of the Commissioners themselves. For 13 or 14 years before 1841, I was rector of a parish in which there was but one school to which the children of the poor had access; that school was built by the principal proprietor in the parish; it was attended by Roman Catholic and Protestant children: he required every child in attendance not only to read the authorized version of the Scriptures, but to receive such instruction as the master or mistress of the school might think proper to give at the time of reading. During those 14 years I saw so much of the degrading effects of this compulsory reading of the Scriptures, that I determined—and this was before the National Board was in existence—that if ever I were in an independent position, if ever I were myself manager of a school, that school should never be conducted on this compulsory principle. It so happened about that time, that one of my earliest friends became a Bishop; he appointed me his chaplain, and gave me preferment in his diocese. In the parish there was a national school, and I was then brought practically in contact with the system. I had approved of it from the first hour of its introduction into the country; but I was so circumstanced, as I have already stated, that I could not have a school in connexion with it. As I was then about to become the patron of a national school, I determined to make myself acquainted with the rules and regulations of the Board. This Report for 1839, published in the year 1840, was the last report published by the Commissioners. I read it with the greatest care; I saw the ambiguity of this paragraph in the report which I have just read. I found a difficulty in understanding it till I saw it in the light thrown upon it by the Appendix, to which also I have referred; I then clearly understood that the book in question could not be a book intended by the Board for separate religious instruction, inasmuch as the use or non-use of it depended on the manager; and, therefore, that the paragraph must refer to the hours of combined and not of separate religious instruction. A short time after, I met the Bishop of Meath, and directed his attention to this paragraph. It had escaped his notice. He suggested to me, that we should have some conversation with the Archbishop of Dublin on the subject. I went with the Bishop of Meath to the Archbishop of Dublin's palace, and directed his attention to that paragraph in order to ascertain its meaning; and the Archbishop of Dublin then, in the year 1841, put the construction upon that paragraph which I now put upon it. The Archbishop then suggested that I should accompany him to the office of the Board, that he might introduce me to the resident Commissioner, when I could converse with him on the subject. It was the first time that I ever saw Mr. Macdonnell. I told him the difficulty that I had found in regard to that paragraph, and Mr. Macdonnell then put the same construction upon it which the Archbishop of Dublin does now, and understood it then in the sense which I now give to it. In addition to these testimonies, your Lordships will also find that there is, among the records of the Board, a document drawn up in the handwriting of Mr. Blake, explanatory of this 8th Rule. This paragraph which I have quoted

as containing the substance of the rule, was introduced into the report by Mr. Blake, and the letter in his handwriting to which I allude expresses the sense in which he understood it; from which it appears that the sense in which he, the framer of the rule, understood this paragraph was precisely that in which the Archbishop of Dublin understood it; that which Mr. Macdonnell gave to it, and that in which I myself invariably received it. Here then you have the direct testimony of the representatives of the three great sections of the Board, the Archbishop of Dublin representing the Established Church, Mr. Blake representing the Roman Catholic Church, and Mr. Macdonnell representing all the Churches: he as the resident Commissioner is supposed to be the representative of the entire Board. You have all those three at that early period, contemporary with the report containing the paragraph in question, agreeing in the interpretation of it; and further, in addition to the proofs supplied by contemporary documents, and the direct testimony of the Commissioners themselves, you have various decisions of the Board from the earliest period to the present time on the rule itself; and I will venture to say, that in those decisions the Board have always referred the book to the times of religious instruction, and that in no one of those decisions will you find the reading of the Scripture Lessons referred to the hour of "separate" religious instruction.

7974. CHAIRMAN.—Do you remember whether Mr. Macdonnell assented to your statement as to the construction of the rule, or gave that himself as the construction of the rule?—I explained to him the construction which I gave the paragraph; he quite agreed with it, and said the meaning of it was, that no child could be compelled to read the book, and if there was an objection, there must be a fixed time for the reading of it, and it must be notified as religious instruction.

7990. EARL OF DESART.—You stated that you considered the reading of the Scripture Extracts to come under the denomination of ordinary school business in the hours of combined education; do you disapprove of Baron Greene's resolution, which says, that "the Commissioners do not insist upon the Scripture Extracts, the Lessons on the Truth of Christianity, or the Book of Sacred Poetry being read in any national schools, nor do they allow them to be read as a part of the ordinary school business, during which all the children, of whatever denomination they may be, are required to attend"?—I think Baron Greene's resolution agrees in principle with the construction which I have always given to the rule; but I think, practically, it interferes with the reading of the Scripture Lessons. As I have already stated, the Board, at first not anticipating any objection on the part of a child to a book which they 'earnestly and unanimously recommended,' and of which the patron approved, in the absence of an objection, permitted the patron to use the books for literary and religious instruction without distinction; but afterwards, when it appeared likely that objections would be made, the 8th Rule was passed, which deprived the patron of any discretionary power, and required that the book should no longer be dealt with as a merely literary book; that the line of distinction should henceforward be clearly drawn between literary and religious,

and that the reading of the religious books should be referred to fixed times, called "the times of religious instruction," not separate religious, but the times of combined religious instruction. The objection to Baron Greene's resolution is, that it puts those times of combined religious instruction out of the ordinary school hours; and it has had already an evil effect in the working of national schools. The ordinary school hours of the Dublin model schools, for instance, have been for many years from ten to three; but under the operation of Mr. Baron Greene's resolution, the Board fixed the time for the reading of the Scripture Lessons from half-past nine to ten, out of the ordinary school hours; the consequence is, that the children either cannot or will not attend; and therefore that the book which heretofore was read by 1,000 children is now only read by 24: thus Mr. Baron Greene's resolution practically defeats the rule. The resolution admits that it is a book for combined instruction, and to be read during the time of combined instruction; that is the construction of Rule 8 for which I contend, and which the Archbishop puts upon it. Mr. Baron Greene's resolution admits the principle of the rule, but then the practice it introduces interferes with the reading of the book.

7991. You object in fact to Mr. Baron Greene's explanatory definition of the 8th Rule?—I approve of the principle, but I object to the practice it has introduced; the principle is that which I am advocating, it is a book for combined and religious instruction, and to be read during the ordinary school business; but he fixes an hour for reading it before or after the ordinary school business.

8035. LORD ARDROSSAN.—Is there any other system or modification of the existing system which you would recommend as likely to be more acceptable to the people of Ireland?—I know of no system likely to be more acceptable to the people of Ireland than the national system as it was, not as it is, because I think the feeling of security we had is destroyed. I think the act of the Board of the 8th of last July took the first stone out of the building of combined instruction; it introduced the fine point of the wedge. We have now no security that any kind of combined religious instruction will continue to be given to the children in attendance at those schools.

8036. In what way would you have the Board retrace its steps, in order to bring back the security which you imagine has been lost?—I would rescind that act of the Board; I would then ascertain the meaning of the rule in question; the sense in which it was understood by the framers of it; the sense in which it was received by the Commissioners who adopted it, and the sense in which it has ever since been decided upon; having ascertained that, I would declare the meaning of the rule, and then restore the system to its integrity, taking care to maintain inviolable the securities with which it has hitherto been surrounded, as a protection against the slightest approach to positive or negative interference with the rights of conscience, so that no child could be compelled directly or indirectly to read any one of those books against the wishes of its parents.

8037. Would you recommend that the Archbishop's book on the Evidences of the Truth of Christianity should be restored to the list of books published and sanctioned by the Board?—The Lessons on the Truth of Christianity which was published by the Board, and

which I have reason to believe had the sanction of the highest authorities of the Church of Rome, I would restore, as containing one of the courses of instruction which the Board is bound to maintain, and which I consider is a breach of contract to have withdrawn.

8038. EARL OF WICKLOW.—Do you think it would furnish any security in future if a rule of this nature were established, that when the use of a book has been authorized by the Board, it should not be withdrawn unless in consequence of a special meeting of the Board, convened purposely for the consideration of it, and requiring unanimity in their vote?—I think that would increase the security, but it would not give the security that we felt we had under the old rule.

8039. Do not you think if such a rule had been in existence previously to the late disruption of the Board, it would have been a protection against the consequences of it?—I think it would; but I think also, that the supporters of the system conceived that they had a stronger security than any such rule could give; they conceived that they had, on the ground of a contract deliberately entered into, a legal or an equitable right to use all the books which the Board had sanctioned permanently in their schools. Indeed, I cannot conceive of circumstances under which the withdrawal of a book which had received the unanimous sanction of the Board, and had passed through the ordeal through which they required a book to pass, should be rendered necessary, especially as no child could be compelled to read it.

8040. VISCOUNT CLANCARTY.—Would not that attribute a sort of infallibility to the Board, inasmuch as they could never acknowledge that they had erred in some degree in the adoption of a particular book?—No, I think not; I think it would be only the fulfilling of a contract; I conceive that there is a contract deliberately entered into between the Board and the manager of schools; I feel, for example, that in my case the Board have violated their contract; I put my schools in connexion with the Board on the express understanding that I should have liberty to use the books upon their list; they require from every manager of a school a distinct undertaking that they will use no book without their sanction; I stated to the Board the books which I intended to use, and obtained their sanction for their use; I feel, therefore, that I should hold my school discharged from a condition already fulfilled, and that I should be ever afterwards free to use those books; this is a leading principle of justice and common sense.

8041. LORD ARDROSSAN.—Do you think you would obtain any additional security, or that it would be an improvement in the system, if the Board were made more responsible to the Lord Lieutenant than they are present, so that no book should be published without the sanction of the Lord Lieutenant, and no book once sanctioned should be withdrawn without the sanction of the Lord Lieutenant?—I do.

8163. VISCOUNT HUTCHINSON.—I collect from some of your former answers that a return to the original system of the National Board, the system which existed before the resolution of the 18th July last year, would be entirely satisfactory to yourself and to the other gentlemen who signed the petition to which you have alluded?—Yes.

8164. What steps will you, and those who agree with you, and who have signed the petition, take, if it is determined to maintain the system in its present position?—Your Lordship must excuse me; I shall not answer that question. I have used all the influence I could to prevail upon those persons who joined with me in applying to the Legislature not to make up their minds as to what course they will pursue till the decision of this Committee is known. I cannot state now what I will do, or may influence others to do. Hitherto, every influence I could bring to bear upon those patrons of 300 schools I have exerted, to prevent for the present any schism amongst the supporters of the system; I cannot consent to lead a factious opposition either to the Government or to the Board, nor am I prepared to say what I shall do, nor what the patrons of those 300 schools will do, till the decision of this committee is known.

8165. What effect do you think a return to the original system by the abrogation or repeal of the resolution of the 8th of July last would have upon the opponents of the system?—I cannot say.

8166. Would it tend in any way to conciliate them, in your opinion?—That resolution is to be deplored, on account of its influence upon the opponents of the system; if the Board had been firm, and had not yielded to the influence which I am afraid was brought to bear upon them, and if the Government had been firm, I have no doubt the opposition of the Protestant clergy and the Protestant laity would every year have become less and less.

8167. LORD MONTEAGLE of Brandon.—At the same time you are aware that Protestant opposition existed anterior to the alteration of which you complain?—Yes, but it was becoming gradually less; many individuals who still appear among the opponents of the system, I know from individual communication with them, regret the position which they took up.

8172. You speak of an anxiety which is felt to await the decision of this Committee; do not you consider that an anxiety must also be felt, not only to await the decision of the Committee, but to read and to give due attention to the evidence which has been given?—Decidedly; I think it is looked for with great anxiety.

20th June, 1854.

Maurice Cross, Esq.

8179. CHAIRMAN.—Have you any statement to make on behalf of Mr. Macdonnell, in reference to some evidence which was given the other day?—I have to lay before the Committee the following answer to a letter which I wrote to him, enclosing a copy of a communication addressed by the Archbishop of Dublin to the Rev. Mr. Frew: "National Education Office, Dublin, 19th June, 1854. My dear Cross,—I have a very clear recollection of what I said on the occasion referred to by the Archbishop of Dublin in his letter to Mr. Frew. What I then said was what I have always said, that if in any national school, such as Mr. Frew's, in which the patron employed the Scripture Extracts (say at 12 o'clock), the parents of

certain children, few or many, formally objected thereto, it would not be in the power of those objectors to prevent the reading of the extracts by the other pupils, whose parents were anxious that the book should be read by their children. For that all that the patron would have to do to comply with the terms of Rule 8, as it even then stood, would be simply this ; viz. to cause the Scripture Extracts to be read at the beginning or end of the day's business, under the head of *religious instruction*, and to notify in the timetable that such an arrangement would in future be adopted by him. This being done, the children of the objecting parents would be fully protected from attending ; and the children of others, both Protestant and Roman Catholic, who approved of the book, would have the same power of reading it at 10 o'clock, or at half-past 2, as they had previously enjoyed at 12 o'clock. It is certain that a patron who made this arrangement in any one of our 4,000 or 5,000 ordinary national schools, even before the late amendment of Rule 8, and who honestly abstained from mixing up *any religious teaching of a denominational kind* with the reading of the extracts, might easily, as I explained to his Grace, have baffled any attempt on the part of individual parents, few or many, from preventing the other children of the school from reading the book. He could, at the same time, have had another half-hour each day, and an entire day each week, for the giving of such *special* religious teaching to the children of his own Church as he and their parents deemed desirable. Had I on the occasion in question asserted that the Scripture Extracts might, after objection formally made by any of the parents, have continued to be employed by the patron as part of the *literary instruction* of the school, I should have contradicted the plain terms of the rule, and I should have contradicted everything that you have heard me say on the subject a thousand times in public and in private. You were present at this important discussion. You must have been astounded by the assertion had it been made by me, and you could not possibly have forgotten it. Throughout all these unhappy differences you have strongly, though conscientiously, sympathized with the views of the Archbishop ; but I fearlessly appeal to you to say whether you have the least recollection of my having made such an assertion, and whether it is not next to impossible that, had I made it, you could have forgotten it.

8180. LORD MONTEAGLE of Brandon.—Your memory is appealed to in that letter ; does your memory support the statement contained in the letter ?—Entirely. I never heard Mr. Macdonnell give an interpretation of the rule different from that which I myself stated, and which he gave in his testimony on both before this Committee ; and we have had frequent conversations upon the subject. I had an indistinct recollection (as I stated on a former day) that some such discussion took place as is alluded to in the communication to Mr. Frew ; and it appears that I was right. The words "*religious instruction*" seem to me to remove the whole difficulty ; and had they been used in the Archbishop's letter, its meaning would have corresponded in spirit with the explanatory statement of Mr. Macdonnell, which I have now read."

20th June, 1854.

The Very Rev. R. M. Kennedy, M.A., Dean of Clonfert.

8183. CHAIRMAN.—Will you read the letter which has just been delivered in to the Committee by Mr. Cross, which is an answer from Mr. Macdonnell in reference to a statement which, it has been said, was made by him during a discussion at the Board in May, 1842, respecting the construction of Rule 8; and will you inform us whether the explanation contained in that letter, of what Mr. Macdonnell then said, would be at variance with what you understood he stated to you in 1841, when you questioned him on the same subject?—I have read the letter, and in reply to your Lordship's question I have to state, that the first part of the letter is not at variance with what Mr. Macdonnell stated to me in the year 1841; but it is directly opposed to the interpretation he has put upon the rule in the Report of 1852. I stated the conversation I had with Mr. Macdonnell in 1841, to show that his views were then opposed to the views which he put forward in the explanation of the 8th Rule in 1852. He thus writes: the effect of the objection would be "to cause the Scripture Extracts to be read at the beginning or end of the day's business, under the head of religious instruction." That was exactly what I stated as to his conversation with me in 1841; but in his explanation of the rule in 1852, he says, the book is to be read during the times of separate religious instruction. This word "separate" the Board interpolates, and thus assumes the whole question at issue. That question being, whether by the words "religious instruction" we are or are not to understand "separate religious instruction. There is a distinct provision in the system for both kinds of religious instruction, as can be shown by reference to the reports; a provision for combined religious instruction, and books published, and "earnestly and unanimously recommended" by the Board, to be used for the purposes of combined instruction during the ordinary school hours. Separate or denominational religious instruction is essentially different; one is under the control of the Board, the other is not. The Board provides books for combined religious instruction; the parent or the clergyman provides books for the separate religious instruction. The effect of the objection would be to deprive the manager of the discretionary power which the Board left with him in the absence of objection, of using the literary or religious books without distinction, and then drawing a line of distinction clearly between religious and secular instruction, to relegate the book still under the branch of combined instruction to some fixed time during the ordinary school business, of which the manager is obliged to give notice as religious instruction, that the other children need not be present at it. The conclusion of the letter may be understood as coinciding with what Mr. Macdonnell stated to me in 1841; but it is quite opposed to the construction which he has given to the rule in the last report: "Had I, on the occasion in question, asserted that the Scripture Extracts might, after objection formally made by any of the parents, have continued to be employed by the patron as part of the literary instruction of the school." He did assert that the Scripture Lessons might still

be employed by the patron as part of the ordinary school business during the hours of combined instruction ; and if he now means that they cannot be used, except out of school hours, it is quite opposed to what he stated to me in 1841. The times for combined instruction are fixed, and the Scripture Lessons are books for combined instruction. The effect of the objection is merely to take the book out of the compulsory branch of combined instruction, and to throw it into the voluntary branch of combined instruction.

8184. LORD MONTEAGLE of Brandon.—Does not the difficulty arise entirely from the want of a clear understanding, on the part of the framers of the rule, of what is meant by the time of religious instruction, and the time of separate religious instruction ?—It arises from that ; but I think the distinction is clear in the documents which the Board had issued. There is a clear distinction in the Charter of the Board, which is Lord Stanley's letter, between them ; both kinds of instruction are clearly specified there, and both kinds of instruction are clearly pointed out in the subsequent documents of the Board.

8185. EARL OF WICKLOW.—Do you think that the explanation given by Mr. Macdonnell in that letter coincides with the correspondence with the Board which you have read to this Committee to-day ?—I do not think it does. I think it is quite opposed to the construction which in that correspondence I have proved was given to the rule by Mr. Macdonnell in the last report. I have stated, they have, in their paraphrase of the rule, interpolated a word ; they have added the word "separate," which is not in the rule ; the wording of the rule is general ; "religious instruction," obviously meaning such religious instruction as is under the control of the Board, and upon which the manager of the school can determine ; not that separate religious instruction which is out of the control of the Board, and with which the manager of the school has nothing to do. The Scripture Lessons were published by the Board for combined instruction, which the manager can control. But the construction which they would now force on the rule would relegate that book to a time of instruction which the manager cannot control ; and for which the Board has never published a book.

8186. CHAIRMAN.—Putting the argumentative part of the question aside, how far do you think that the words used by Mr. Macdonnell are the same words, or to the same effect, as the words used by him in your presence in 1841 ?—He has given a very fair report of the conversation I had with him in 1841 in the first paragraph of that letter. In the conclusion of the letter, he either contradicts himself, or he contradicts me.

23rd June, 1854.

The Right Rev. Cornelius Denvir, D.D., Roman Catholic
Bishop, Belfast.

8766. LORD ARDROSSAN.—Did you concur in the propriety of the exclusion of the Archbishop of Dublin's book ; the "Lessons on the Truth of Christianity" ?—I did ; with respect to both his books.

8767. Do you think that the restoration of that book to the list of books published and sanctioned by the Board would be objectionable to Roman Catholics generally in Ireland?—I wish your Lordship to understand, that the book is not excluded as a book of religious instruction, to be used at the hour of religious instruction whenever the patron of a school desires it to be used, and the parents or guardians of children do not object; but to introduce the book as a book to be used during the hours of secular instruction, I think, would be the cause of the withdrawal of all the Catholic children from the schools.

8768. Have you ever turned your attention to the different constructions which have been put upon the 8th Rule?—I have.

8769. What is your own view of the construction which should have been placed upon it?—My view of it is the same which has been put upon it by many others; that an objection made by one parent or guardian to the use of any religious book, was sufficient to exclude it from the school.

8772. If you think that the restoration of the Archbishop's book to its ancient place, and the restoration of Rule 8 to the position in which it stood before, would drive all Roman Catholic children away from the schools, how can you think that the system, as it existed before the recent changes, was better than any system which had previously existed in Ireland?—I fear that your Lordship is under a mistake with regard to the 8th Rule and the books. If the 8th Rule had remained in its integrity, possibly the books would not have been eliminated, there might not have been a necessity for their being eliminated; and I will tell your Lordships why. Those books are clearly books of religious instruction; and, according to Rule 8, books of religious instruction were not to be read by any whose parents or guardians objected to their being read by them. Then, all that a Catholic parent or guardian would have to do, Rule No. 8 still having force, would be to object to the reading of that book, and consequently it could not be read in the school hours; still it might be read as a book of religious instruction by those who might choose to employ it for that purpose.

8774. Was not the book on the Evidences of Christianity sanctioned by the Board, and placed in precisely the same position as those two books to which I have just alluded, previously to the resolutions of the Board in 1853?—Yes, I believe it was. I became a member of the Board only when the discussion on this topic had been nearly terminated; it had lasted a long time, and had nearly terminated, when I began to attend the Board. I am not aware what the previous part of the discussion consisted of.

8775. EARL OF HARROWBY.—Have you any doubt that this book originally received the full approbation of every Commissioner on the Board?—I am not prepared to say that it did.

8776. Are not you aware that, by the conditions of the constitution of the Board, no book can receive their sanction which is objected to by any one of the Commissioners?—If I may be permitted to allude to a deceased person, I would say that the book in question was tolerated by the late Dr. Murray, under the impression that Rule 8 protected the Catholics from the reading of it, if they did not like it.

8777. Can you speak of that from your own knowledge?—I can speak of it from what he told me as his opinion.

8778. You know incidently that, in point of fact, Dr. Murray always interpreted Rule 8 in the way in which you yourself have understood it?—I am sure he did.

8779. LORD BISHOP OF DOWNS.—Do you think the withdrawal of the Archbishop's books, the one from the published list, and the other from the sanctioned list, has had any effect upon the public, either to increase or diminish their confidence in the Board?—I can only speak as far as the Catholic public is concerned. I say, decidedly, it admits of no doubt whatever, that their confidence in the Board has been increased by the withdrawal of the books; their confidence was much diminished by their retention.

8780. EARL OF CARNARVON.—You are quite unaware whether it has produced any change in the Protestant part of the community?—I am not aware what change it may have produced in the Protestant community, but I have heard persons not of the Roman Catholic faith say, they were books which should never have been introduced at any time.

8781. LORD ARDROSSAN.—Have you any objection to the Scripture Extracts as a book to be used in the hours of combined religious instruction?—I have.

8782. Will you state what the objection is?—My reason is, I do not consider it to be a book from which religion is to be learnt; I do not consider it is a book from which the doctrines of faith exclusively are to be gathered; speaking only as an individual, I do not see the use of wasting time with it; religious instruction ought to be given separately, as religious instruction.

8783. Approving of the system as you do, you think still it would be an improvement in that system if the reading of the Scripture Extracts were done away with?—I do not say I would do away with them; they are not done away with by the Board; they remain and are tolerated; they are left to the option of the patrons; some Catholic patrons use them, and some do not.

8784. LORD BEAUMONT.—Your private opinion is, that it is rather a loss of time to use them?—My private opinion is, that secular instruction should be completely separated from religious instruction. During the time devoted to secular instruction, that alone should be given, and during the time set apart for religious instruction, such only should be given by approved parties.

8785. LORD ARDROSSAN.—Do you think that that element of the system, which is called combined religious instruction, ought to be done away with?—I do.

8786. EARL OF HARROWBY.—Do you think that that was the feeling of Archbishop Murray when he first took a share in the proceedings of the National Board?—I am not aware what his opinions were upon that subject; but I do happen to know his opinions upon other points, incidentally, by way of conversation with him.

8787. LORD BISHOP OF DOWNS.—It has been stated by the Archbishop of Dublin that he has been informed confidentially, that a desire exists on the part of some of the members of the Board to expunge from all the Reading Books every thing that partakes of a

religious element; have you ever heard any member of the Board express a desire to expunge from those Reading Books every thing which partakes of a religious character?—I never did.

8788. Do you entertain that desire yourself?—There are very few things in the Reading Books which I think objectionable.

8789. EARL OF HARROWBY.—Do you object to those passages from the Holy Scriptures which are to be found in the secular Reading Books now?—I have never had reason to object to them; they are tolerated there; some persons object to them, and some do not; some read them, and some do not.

8790. You do not yourself object to the existence of that portion of religious instruction which may be considered to be conveyed by the passages of Scripture, which are introduced into the secular Reading Books?—I remarked nothing in those Scriptural passages calculated, in my opinion, to undermine the faith of any child. I do not think there is any thing in them which could have any injurious tendency.

8791. Do you consider there is anything injurious in the books called the Scripture Extracts?—I do not say that there is; all I have said was, that I did not consider them to be books from which religion is to be learnt; and therefore it is a loss of time to be using them, seeing that I would not desire them to be read during the hours of secular instruction. In my opinion secular instruction should be separated from religious instruction, and at the time of imparting this, proper religious books should be employed, Catechisms, for example, and books containing the principles of moral duties, and the like.

8802. LORD BISHOP OF DOWN.—You do not place any prohibition on clergymen of your own persuasion using the Scripture Extracts if they think fit?—If they think fit to use them they can do so at the hours of religious instruction.

8803. EARL OF HARROWBY.—Would you feel differently with respect to the use of the Scripture Extracts in any school, according as the teacher were of your own faith or a different faith?—Yes; and not only according to whether he were of my own faith, but whether he were capable of giving a proper meaning to each verse and text.

8804. VISCOUNT CLANCARTY.—Would you have an equal objection to a teacher, not of your own faith, teaching a child from those ordinary Reading Books in which so much scriptural knowledge is contained?—I object to any unauthorized teacher, of either my own or any other creed, teaching any thing regarding faith to any Catholic children.

8805. Those Reading Books containing passages from the Scriptures, which may not, perhaps, be represented as embodying matters of faith, but which are rather historical than otherwise, would you consider it objectionable that Roman Catholic children should be instructed by Protestant teachers from those books?—I would rather that Protestant teachers would not teach them anything appertaining to the Scriptures at all.

8806. If a Protestant teacher is the superintendent of a national school, would not it be his duty to explain those passages which the

children were reading to him, so that the children should understand them?—It is because he would explain them that I would object to his teaching them. If he explains them, he will explain them in his own sense, and according to his own views, and, perhaps, they might not be views which I would approve of.

8807. EARL OF HARROWBY.—You do not know what the limits of his explanation would be?—I do not.

8808. VISCOUNT CLANCARTY.—You object, therefore, to a Protestant teacher being in a national school to which Roman Catholics resort?—I would not say so. A Protestant may give good secular instruction.

27th June, 1854.

Jeremiah J. Murphy, Esq.

8835. CHAIRMAN.—Will you have the goodness to state what offices you hold under the Government?—I hold the office of Master in Chancery, and also that of a Commissioner of National Education in Ireland.

8836. When were you appointed a Commissioner?—On the 14th of July, 1851.

8838. Has your attention been called to the recent exclusion of the Christian Evidences, and the Lessons on the Truth of Christianity?—I moved the exclusion of them.

8839. On what grounds?—I moved the exclusion of the Christian Evidences (Parker's book), because I considered much of that book quite opposed to Catholic teaching and doctrine in essential matters, and I had ascertained that such was the almost universal, if not the universal opinion of the Roman Catholic clergy, and the intelligent Roman Catholic laity of Ireland.

8840. Did your wish to exclude that book arise from any new circumstances which had arisen, or did you regret that it had ever been introduced?—I regretted that it had ever been introduced; my attention was drawn to it by a Roman Catholic clergyman, who stated to me that it was a most objectionable book, and entirely subversive of Catholic teaching and faith. I then read it for the first time, and, having applied my own judgment to it, I was satisfied that it was a book of that character. I therefore thought that its introduction or continuance was not consistent with the principles of the Board, as previously avowed, and as announced in their reports, and that it was not right towards Catholics, or towards the members of the Catholic body whose children were taught in the schools, to permit such a book to appear upon the list of books recommended by a body of Commissioners, of whom some were Roman Catholics.

8841. Did you consider it a variation from the recommendation of the Commission in 1828?—I did, certainly; in the 9th Report, page 186, I find this passage:—"The public money which the Board has to administer, is taken from persons of all communions, and the sanction of the Board is required only for books to be used in the instruction which persons of different religious denominations

are to receive together. It appears to be a recommendation of the Board, and not an objection to it, that it is not likely to give its sanction to any books to be used for the instruction, in common, of persons of different communions, which would enforce the religious views of some, in opposition to those of others." In the 11th Report, page 266, they say, "We venture to express our unanimous opinion, that no such plan, however wisely and unexceptionably contrived in other respects, can be carried into effectual execution in this country unless it be explicitly avowed and clearly understood as its leading principle, that no attempt shall be made to influence or disturb the peculiar religious tenets of any sect or description of Christians." I may say that a Presbyterian member of the Board, upon discussions on former occasions, and upon the occasion of the discussion which resulted in the exclusion of this book, stated distinctly his opinion that the book in question was an essentially Protestant book. Being, therefore, an essentially Protestant book, I consider that its use in the schools during any period of combined instruction, would be contrary to the declaration of the Board, that no attempt should be made to "influence or disturb the peculiar religious tenets of any sect or description of Christians."

8842. LORD ARDROSSAN.—How do you account for Archbishop Murray having approved of and sanctioned that book?—I cannot find any trace whatever of Dr. Murray having approved of or sanctioned that book; on the contrary, so far as I have been enabled to discover, we have the clearest evidence that he did not approve of or sanction that book. That book, in its present shape, or something very near it, was originally proposed as a book to be used by the Board, in combined instruction. It was objected to by Dr. Murray, mainly on account, as I believe, of the two first chapters in it. It was then submitted to him for revision, and he procured those passages to be expunged, and the name of the book changed, and called the "Lessons on the Truth of Christianity." This latter book, which was adopted and published by the Board, excludes, in a very great measure, if not entirely, all the objectionable matter which appeared in the other book. This being the case, I afterwards endeavoured to ascertain how far it appeared upon the proceedings of the Board, or from any thing I could hear from other quarters, that Dr. Murray had approved of what would appear to me, under the circumstances I have stated, to be a strange recommendation, namely, that this book from which he had those passages deliberately expunged, should be adopted, and put upon the list of recommended books. I could find no trace of any direct approval on his part. The drafts of reports, without any appendix, are first submitted to each Commissioner, they are then considered at a meeting of the Board; when approved of they are published, with an appendix to each, which has been arranged by the resident Commissioner, with the assistance of the Secretaries. In the body of any of the published reports, there is no reference to the introduction of Parker's edition, as a recommended book; and I have never found, nor can I ascertain that Dr. Murray ever approved of the recommendation, or re-introduction of a book, as a secondary book, to which he objected originally as a primary

book. I understand it was represented to the Board, on the occasion when that book was introduced (on which occasion it appears Dr. Murray was not present), that Protestants might wish to use Parker's edition, in preference to the other, and, upon that ground, the strange anomaly was introduced of having two essentially different editions of the same book, one of which was deemed objectionable and had been already objected to, appearing upon the lists of the Board.

8843. Was not Dr. Murray a constant attendant at the meetings of the Board, and did not he take great interest in every thing relating to it?—I believe so.

8844. How could this book have been constantly recommended in reports issued by the Commissioners without his approval?—There is no direct approval of it, as far as I can see; the inference, no doubt, exists, that he may have seen this in the list of recommended books, if he read all the appendices to the reports. I cannot say whether he did or did not.

8845. LORD BISHOP OF OSSORY.—For what purpose do you think Dr. Murray had certain passages expunged; was it to render the book fit for the education of Protestants, or fit for use in common education?—Fit for use in common education.

8846. After those passages were expunged it is to be supposed that he regarded it as unobjectionable for common education?—Certainly; but I have been hitherto dealing with Parker's edition. The Lessons on the Truth of Christianity are quite a different book. When the objectionable chapters and passages referred to were expunged, I believe Dr. Murray considered the book so altered as one fit for use in common education.

8847. Is not it the fact, that the book published by Parker underwent certain modifications, in order to remove the objections made by Dr. Murray?—I never heard so; I was asked in a previous question, whether there had been any newly discovered matter, which led me afterwards to object to Parker's edition being included among the list of books recommended by the Board. My answer is this: It appears that after Parker's edition had been placed upon the list of books recommended by the Board, the Archbishop of Dublin published another book, called "Introductory Lessons on the History of Religious Worship, being a sequel to the Lessons on the Christian Evidences, by the same author." I have examined the second part of that book, and I can confidently state that there is scarcely a single tenet, doctrine, or institution of the Roman Catholic Church which is not broadly condemned in it; for example, the unity of the Church; the infallibility of the Church; the universality of the Church; the sacrament in one kind; the distribution of the sacraments; the Apostolical succession; what is there called saint-worship, and the worship of the Blessed Virgin. The doctrine of confession and absolution, called the power of the priest to forgive sins; death-bed salvation; tradition the interpretation of the Scriptures; prayers for the dead; the authority of the Catholic Church, and its denial of the right to exercise private judgment, and various other matters; all of which are strongly commented on and denounced in this book; a book purporting to be a Sequel to the Lessons on Christian Evidences, by the same author, which appeared

on the list of books recommended by the Commissioners, amongst whom were five Roman Catholics. Although it may have been, and I believe was done with the best possible intentions, and although the Archbishop of Dublin had, of course, a perfect right to publish such a book for Protestants; yet when the Board had given its sanction to the "Christian Evidences," I considered that it would have been fairer to the Board, and particularly to its Roman Catholic members, not to have given this new publication the title of a sequel to those evidences. Further, it appears upon the back of the very copy of Parker's edition, which I received when I became a Commissioner, and similar copies of which had been circulated through all the schools, that the "Introductory Lessons on the History of Religious Worship, being a Sequel to the Lessons on the Christian Evidences," by the same author, are advertised.

8848. LORD MONTEAGLE of Brandon.—The objection you raise to the title is as connecting it with books already approved of by the Board?—Yes.

8849. CHAIRMAN.—Are your objections to the use of that book in schools exclusively Roman Catholic objections?—Certainly not; my objections to the use of that book are of course Roman Catholic objections, so far as they relate to the doctrines in it; but my objections to the use of that book, as well as of the other book, namely, the Lessons on the Truth of Christianity, are these: In the first place, I do not consider that such a book is suited to the age, or to the acquirements of the class of persons who are to be instructed in national schools. In the second place, it is stated by Archbishop Whately himself, in the advertisement to Parker's edition, that if it gets a fair trial, that is, if it be taught with the aid of a competent instructor, and on such as have been for some time in a well-conducted school, where the business is not confined to the mere learning of words by rote, the most complete success may be confidently anticipated. My opinion certainly is this; that there are very few of the national teachers who are—and it could scarcely be expected that persons of their description, with their small salaries and previous education, could be—competent to teach a book of that kind; because, whatever may be the knowledge of the children, I consider it perfectly plain that the teachers ought to have a greater amount of knowledge than can be expected from the mere circumstances of their reading that book with the children, in order to make them competent to teach it usefully and safely. In page 70 of this book, the "Lessons on the Truth of Christianity," it is said that the greater part of this internal evidence requires some experience and knowledge of the work, and reflection, as well as acquaintance with the Scriptures, for any man to take it in properly; I consider that this observation is applicable to the whole subject of that book, and that very few indeed of the teachers, who might be appointed to teach it, possess that knowledge, or that experience of the world, that acquaintance with the Scriptures, or that perfect acquaintance with the doctrines of religion and its principles, which would enable them to teach that book safely.

8850. LORD MONTEAGLE of Brandon.—Would the objections which you have so clearly stated to be applicable, in your judgment,

to those books as printed at the public expense, and used for the purposes of common instruction, equally apply, in your opinion, to corresponding books of an exclusively Roman Catholic kind?—Most assuredly.

8851. You would apply strictly the same rule, of which you have advocated the application here in the case of Protestant books, to Roman Catholic books of a similar kind?—Just as strictly.

8852. CHAIRMAN.—Do you believe the opinions you have expressed in regard to the book referred to, are generally held by the majority of the Roman Catholic clergy and laity?—I have no doubt that they are; I never spoke to a Roman Catholic clergyman or layman upon the subject who did not condemn the Lessons on Christian Evidence.

8853. How do you account for its having so long remained on the list of books sanctioned by the Board?—The only way in which I can account for it is this: I was myself willing, under all the circumstances, to allow it to remain, provided the 8th Rule had not been interfered with; I consider that the 8th Rule operated as a practical exclusion of that book; if any child or children objected to it, it would be relegated to the time of separate religious instruction. When with pain I was obliged to take the step I did, namely, to move the exclusion of those books, I stated that I was quite ready not to do so, provided things were allowed to remain as they were, and no attempt were made to alter the 8th Rule, which Roman Catholics had always regarded, and which I have reason to know that Dr. Murray himself regarded as a safeguard against the introduction of the book.

8866. LORD ARDROSSAN.—Now that the Archbishop's books on the Truth of Christianity, have been withdrawn from the list of books published both and sanctioned by the Board, are you satisfied with the construction at present put upon the 8th Rule?—I do not object to it; I am not however satisfied with it, for this reason: I fear that in practice it will lead, and I know that it has already led, to some inconvenience, and therefore, though not at the time expressing my reasons for opposing it, I did certainly oppose it; I will state to your Lordships the reason why. The rule, as it stands at present, appears to me to impose upon a teacher the duty of teaching the Scripture Lessons and the Sacred Poetry, whether he will or no. If he happens to be a teacher in a district in which the Roman Catholic clergyman thinks these books ought not to be read during combined instruction, or perhaps at all, he will be in this position, that he must either abandon his place under the Board, or act contrary to the direction and to the advice of his spiritual superior. We have had already two instances in which objections have been made, not, I believe, by teachers, but by pupil-teachers, and the Board were in this difficulty. I, for one, never would have assented to exclude them, because they stated they conscientiously refused to teach these books; what was done in these cases was, that a direction was given to have some other pupil-teachers employed, who would not object to teaching the book. Supposing however that there is only one teacher in a national school, and that teacher, from a conscientious motive, and acting under the direction of his pastor, does not think

it right to teach these books, of course then he must forfeit his place ; when we come to deal with this question we shall be involved in very serious embarrassment.

8867. Do you think it should, under any system, be left to the teacher to decide what books he will teach to the children committed to his charge ?—Not in general instruction, but in matters of religious teaching you cannot, in my opinion, safely control him if he has a conscientious objection on the subject ; and this, not so much by reason of the inconvenience to the individual teacher, as of the outcry and other consequences to which it may give occasion. For example, if he be removed on this account, and another teacher be put in his place, and teaches a book, which may be discountenanced by the Roman Catholic clergyman of the parish, the children may not have that confidence in him which they had in the former teacher ; and in other respects it may lead, and, in my opinion, your Lordships will find that it will lead, to very great difficulty.

8868. Do you think a Roman Catholic patron or a Roman Catholic teacher could have any reasonable ground for objecting to the teaching of those books to Protestant children, if the Roman Catholic children have the right to withdraw from that teaching ?—I do ; if I considered it was religious teaching, I certainly would not, acting scrupulously and consistently, myself teach it to persons of a different persuasion.

8873. LORD BEAUMONT.—If the principle which you advocate were completely carried out, would not it place the entire control over the books to be used in the schools in the hands of the priest ?—No ; there is a rule of this kind, that no book of religious instruction shall be used in any of the schools without its being submitted to the Board ; I would not alter that rule at all.

8874. As far as the objection to the books goes, would not the principle you advocate enable the clergy to exclude any book from the schools ?—During the time of combined religious instruction, certainly.

8875. Supposing the clergy considered that the common school books had in them so much of a religious element that they thought it was their duty to object to those books, would not they thus, according to your own views, be enabled to exclude even those books, or portions of those books, from use ?—The Commissioners have the entire control of what books shall be read in combined instruction. They have always, and I think wisely, preserved the most entire control over such books. If any clergyman objected, his objection would be duly considered ; if deemed untenable, after full consideration, it ought not, and I am sure it would not, be acquiesced in ; and he would then only take the course of withdrawing his school.

8876. CHAIRMAN.—Would you wish the rule to be so carried out as that, with reference to any of the common reading books which contain a certain amount of religious instruction, the parent of a child, acting upon the suggestion of the priest, should have the means of requiring that reading book to be withdrawn from use ?—No, I would not allow any such rule ; I think the reading books very different from the other books ; they have been very carefully prepared, and long and universally adopted in our numerous schools.

8877. Do you wish to see that portion of the reading books, which contain religious instruction, modified in any way?—In no way.

8878. Are you aware of any such opinion having been expressed by any member of the Board?—I never heard any such opinion expressed; there may have been modifications proposed in minute particulars, but not in substance.

8879. LORD MONTEAGLE of Brandon.—Have you heard of any objection proceeding from correspondents of the Board, or those who carry on schools in the country, to the ordinary reading books?—From time to time, as I recollect, some few objections have been made to particular passages or terms; for instance, to calling the middle ages the “dark ages.”

8880. Nothing in the essence of the books was objected to?—Not that I have heard.

8881. It being in evidence before this Committee that a very considerable number of the national schools are entirely within the patronage of Roman Catholic clergymen, as far as your knowledge goes, no objection has been raised against the ordinary reading books on their behalf?—None.

8882. On the other hand, have you had occasion to know, and does it come within your experience, that those ordinary reading books have met with very great approval and cordial assent on the part of the Roman Catholic clergy?—I have always understood so.

8883. Can you tell the Committee whether, in any of the schools, of which there are many in Ireland, carried on without association with the Board on the part of various Roman Catholic communities of a religious and charitable nature, those very reading books in question are used?—I have heard so; they are very much approved of.

PART II.

DEVIATIONS FROM THE INSTRUCTIONS CONTAINED IN LORD STANLEY'S LETTER TO THE DUKE OF LEINSTER.

1. Change in the original constitution and number of the Board.
2. Conditions upon which applications for aid from Christians of all denominations were to be granted by the Commissioners.
3. Objects to be locally provided for before a grant was to be made.
4. Alteration in the rule of the Board which required the schools to be kept open four or five days of the week for *moral and literary* education only, and that the remaining one or two days of the week be set apart for giving, *separately*, such religious education to the children as may be approved of by the *clergy* of their respective persuasions.
5. Control over the books used at the time of separate religious instruction.
6. Rule that one day or part of a day shall be set apart for the purpose of giving (separately) religious instruction.
7. Relaxation of the rule of the Board which required an average daily attendance of at least thirty children as a condition of a grant of salary and books being awarded to the school.
8. Abolition of the rule requiring that a register should be kept of the attendance or non-attendance of each child on public worship on Sundays.
9. Periodical inspection of the schools.
10. Appointment of teachers, subject to certain restrictions.
11. Alteration in the rule requiring the schools to be vested in trustees, which are partly built by grants from the funds of the Board.

It has been made a matter of grave complaint against the Commissioners of National Education, that the most important of the conditions laid down in Lord Stanley's letter have been either altogether disregarded, or only partially carried into effect. The truth of this charge has been confirmed by statements contained in several of the Commissioners' Reports, by their own evidence, and that of their officers, in their examination before Parliament, in 1835, 1836, and 1837, and still more recently, before the Select Committee of the House of Lords in the spring and summer of last year. It is due to the distinguished nobleman who drew up these regulations to admit, that they are framed upon sound principles; that a greater amount of good would have been accomplished if circumstances had enabled the Commissioners to act strictly in accordance with them; and that the reasons assigned as an excuse for the deviations which have taken place are not considered in all respects satisfactory, even by some of the most earnest supporters of the National System.

Mr. Cross underwent a searching examination on all the

conditions prescribed in this memorable "Charter" of the Board, and respecting the views which influenced the Commissioners in acting upon some of them, and in rejecting others as impracticable. In order that the subjoined extracts from his Evidence may be clearly understood, it will be necessary to enumerate the requirements of Lord Stanley's first Letter, and to elucidate them by a few observations. The following were the original conditions upon which the Commissioners were empowered to administer the trust confided to them:—

"For the success of the undertaking, much must depend upon the character of the individuals who compose the Board; and upon the security thereby afforded to the country, that while the interests of religion are not overlooked, the most scrupulous care should be taken not to interfere with the peculiar tenets of any description of Christian pupils.

"To attain the first object, it appears essential that the Board should be composed of men of high personal character, including individuals of exalted station in the Church; to attain the latter, that it should consist of persons professing different religious opinions.

"It is the intention of the Government, that the Board should exercise a complete control over the various Schools which may be erected under its auspices, or which having been already established, may hereafter place themselves under its management, and submit to its regulations. Subject to these, applications for aid will be admissible from Christians of all denominations; *but as one of the main objects must be to unite in one system children of different creeds*, and as much must depend upon the co-operation of the resident clergy, the Board will probably look with peculiar favour upon applications proceeding either from,

"1st. The Protestant and Roman Catholic clergy of the parish; or

"2nd. One of the clergymen, and a certain number of parishioners professing the opposite creed; or

"3rd. Parishioners of both denominations.

"Where the application proceeds exclusively from Protestants, or exclusively from Roman Catholics, it will be proper for the Board to make inquiry as to the circumstances which lead to the absence of any names of the persuasion which does not appear.

"The Board will note all applications for aid, whether granted or refused, with the grounds of the decision, and annually submit to Parliament a Report of their proceedings.

"They will invariably require, as a condition not to be departed from, that local funds shall be raised, upon which any aid from the public will be dependent.

"They will refuse all applications in which the following objects are not locally provided for:—

"1st. A fund sufficient for the annual repairs of the School-house and furniture.

"2nd. A permanent salary for the Master, not less than pounds.

"3rd. A sum sufficient to purchase books and School requisites at half-price.

"4th. Where aid is sought from the Commissioners for building a School-house, it is required that at least one-third of the estimated expense be subscribed, a site for building, to be approved of by the Commissioners, be granted for the purpose, and that the School-house, when finished, be vested in Trustees, to be also approved of by them.

"They will require that the Schools be kept open for a certain number of hours, on four or five days of the week, at the discretion of the Commissioners,

for moral and literary education only; and that the remaining one or two days in the week be set apart for giving, separately, such religious education to the children, as may be approved of by the clergy of their respective persuasions.

“ They will also permit and encourage the clergy to give religious instruction to the children of their respective persuasions, either before or after the ordinary School hours, on the other days of the week.

“They will exercise the most entire control over all books to be used in the Schools, whether in the combined moral and literary, or separate religious instruction; none to be employed in the first, except under the sanction of the Board, nor in the latter, but with the approbation of those members of the Board who are of the same religious persuasion with those for whose use they are intended. Although it is not designed to exclude from the list of books for the combined instruction, such portions of Sacred History, or of religious or moral teaching, as may be approved of by the Board, it is to be understood that this is by no means intended to convey a perfect and sufficient religious education, or to supersede the necessity of separate religious instruction on the day set apart for that purpose.

“They will require that a Register shall be kept in the Schools, in which shall be entered the attendance or non-attendance of each child on Divine Worship on Sundays.

“ They will, at various times, either by themselves or by their Inspectors, visit and examine into the state of each School, and report their observations to the Board.

to the Board.

“They will allow to the individuals or bodies applying for aid, the appointment of their own Teacher, subject to the following restrictions and regulations:—

“ 1st. He (or she) shall be liable to be fined, suspended, or removed altogether, by the authority of the Commissioners, who shall, however, record their reasons.

ever, record their reasons.

"2nd. He shall have received previous instruction in a Model School in Dublin, to be sanctioned by the Board.

“ N.B.—It is not intended that this regulation should apply to prevent the admission of masters or mistresses of Schools already established, who may be approved of by the Commissioners.

“3rd. He shall have received testimonials of good conduct, and of general fitness for the situation, from the Board.

“The Board will be intrusted with the absolute control over the funds which may be annually voted by Parliament, which they shall apply to the following purposes:—

1st. Granting aid for the erection of Schools, subject to the conditions hereinbefore specified.

hereinbefore specified.

" 2nd. Paying Inspectors for visiting and reporting upon Schools.

"3rd. Gratuities to Teachers of Schools conducted under the Rules laid down, not exceeding pounds each.

4th. Establishing and maintaining a Model School in Dublin, and training Teachers for country Schools.

5th. Editing and printing such books of moral and literary education as may be approved of for the use of the Schools, and supplying them and School necessities, at not lower than half-price."

The alteration in the constitution of the Board, with regard to the number of persons of whom it should consist, did not take place until 1845, when the Charter of Incorporation was granted. It gave the Lord Lieutenant the power of increasing the number of Commissioners from seven to fifteen. When first formed, it was composed of three members of the Established Church, two Roman Catholics, one Presbyterian, connected with the Synod of Ulster, and one Unitarian. As

at present constituted, six of the Commissioners are members of the Established Church, six Roman Catholics, two Presbyterians belonging to the General Assembly of the Presbyterian Church in Ireland, and one Unitarian. Of the original Commissioners not one is now connected with the Board. Archbishop Murray, the Very Rev. Dr. Sadlier, the Rev. Dr. Carlile, and the Right Honourable Anthony Richard Blake, are dead. The Duke of Leinster and Mr. Holmes resigned some years since, and the Archbishop of Dublin withdrew from the Board in 1853. The reasons for so large an augmentation have never been explained, and it may be fairly regarded as a question open to a difference of opinion whether the change has been an improvement.

Lord Stanley states in his letter, that "As one of the main objects must be to unite, in one system, children of different creeds, and as much must depend upon the co-operation of the resident Clergy, the Board would, probably, look with peculiar favour upon applications proceeding from parties, whether clerical or lay, of different religious communions." This important recommendation was no doubt intended to promote, to the utmost practicable extent, united education. The Commissioners have been unjustly accused of treating it with habitual disregard. The facts should be accurately examined. It should be remembered that the condition in question was not imperative; that it was desirable there can be no doubt; and it has been affirmed, on the authority of the Secretary to the Commissioners, that applications coming under the three classes described by Lord Stanley, would have had a prior claim to consideration, their merits over those received from individual applicants being equal, had there not been sufficient funds to provide for all deserving of assistance. The plan of the National System, as finally settled, did not come into operation until early in 1832. On the 1st of September in that year, several propositions were presented by a deputation of the General Synod of Ulster to Lord Stanley. The Rev. Dr. Cooke adverted to this remonstrance against the National System in his examination before the Lords' Committee. Whether any answer was received to it from the Government does not appear; but in May, 1833, three propositions of a modified character were submitted to

the Government, in London, by a deputation from the same body. Of these, the first was,

“That persons of all denominations shall have the right, *either jointly or separately*, of applying to the Board for aid.”

The nature of the two other propositions is foreign to our present purpose. It is sufficient to observe that a reply was received from His Excellency, the then Lord Lieutenant, from which the following is an extract:—

“It will be impossible for me to recommend to his Majesty's Government any modification of the National System that would strike so entirely at the principle of that System as would the adoption of these propositions.”

In consequence of the above answer they underwent further alteration, a new one was added, and they were submitted, in June, 1833, by the General Synod of Ulster both to the Government and the Commissioners. The first of them was in substance the same as that we have quoted, but its object was more fully explained. The main principle involved in all the four propositions was unequivocally approved of by the Synod. The words of the first proposition are these:—

“That the ministers and people of this Church, *without the necessary concurrence of the ministers or members of any other Church*, shall enjoy the right of applying to the Board of Education for aid to Schools, by a statement of the constitution and regulation of the Schools, accompanied with an engagement to adhere to them; but in this proposition recognising the right of the Board to consider the regulations, and to decide accordingly.”

The Commissioners, having considered the four propositions submitted to them (to which we shall subsequently refer), passed a Minute, on August the 26th, stating distinctly, that “they did not contain any thing inconsistent with the principles of the system of education committed to their charge.” The Lord Lieutenant approved of this decision, and from that date the Board was authorized to receive applications from the Patrons and Managers of Schools in conformity thereto, and to grant aid upon having such queries as they should deem it necessary to put, satisfactorily answered. This was, unquestionably, a concession of great importance to the Protestant party, for it does not appear that the Roman Catholics had, up to that time, urged any objection to join the Clergy of the Established or Presbyterian Church in applications for grants towards the erection or maintenance of Schools. The members of the Synod of Ulster did not at first accept grants from the Commissioners upon the basis of those propositions; but in 1840 they applied separately to

put a large number of their schools under the Board, on the terms specified in the "Correen" application, which will be subsequently explained. The following Return was called for by the Committee, showing the number of applications received by the Commissioners, from 1832 to 1838, classed under six different heads:—

" 1st. From Protestant and Roman Catholic clergymen conjointly,	429
" 2nd. From clergymen of either denomination, and laymen of an opposite creed,	1,606
" 3rd. From laymen of both denominations,	218
" 4th. From clergymen and laymen of same denomination,	264
" 5th. From clergymen of either denomination not conjointly,	100
" 6th. From laymen of either denomination not conjointly,	75
<hr/>	
" Total number of applications,	2,692"

The first three classes of applications comprised in the foregoing tabular statement, indicate to a certain extent the concurrence of persons of different religious persuasions in seeking assistance from the Commissioners. Under the fifth and sixth heads it is clearly proved, that even previous to 1838 there was a considerable number of cases in which the Clergy and laity of one Church requested aid to Schools, without first consulting or obtaining the co-operation of the members of any other. The distinction between vested and non-vested Schools, upon which we shall have occasion hereafter to animadvert, was not authoritatively sanctioned until 1840. From that period applications from individuals became almost universal, and the inevitable consequence has been, that Schools under the joint management of Patrons of different religious persuasions are limited to a very small number. This result, though much to be regretted, is entirely attributable to the prejudices, fears, and dissensions of the Clergy. The Rules of the Commissioners do not prevent co-operation; but they would exercise their power neither with justice nor expediency if they refused assistance to individual applicants because persons of different religious communions will not *join* in asking for it.

The conditions prescribed by Lord Stanley for raising local funds, upon which all aid from Parliament was to be made strictly dependent, are in conformity with the recommendations of the Committee of the House of Commons which sat in 1828, and of whose Report we have elsewhere given an abstract. The instructions communicated to the Commis-

sioners of National Education regarding the objects for which local provision was to be made, are classed under the four heads prefixed to this part of our Digest. The Board has been severely censured by their opponents (though, perhaps, without sufficient allowance being made for the difficulties with which they have had to contend), for having departed from the most salutary of the original regulations laid down for their guidance. The extent to which these deviations have taken place, and the grounds upon which the Commissioners rest their defence, are detailed in the examination of the Rev. Dr. Carlile, Mr. Blake, and Mr. T. F. Kelly, the Secretary to the Board, in the Parliamentary Inquiry of 1837, and of Mr. Cross, in the extracts we now give from his evidence:—

The Commissioners have never required that a fund for the annual repairs of the School-house and furniture should be raised *before* they made a grant towards the building and fitting-up of the premises. The course adopted for a considerable time after the working of the system had commenced was this:—Mr. Carlile informed the Committee, in 1837, that,

“In practice, the building, fitting-up, and repairing of School-houses ran so much into each other, that it was scarcely possible to keep them distinct; and that the Commissioners, therefore, felt themselves at liberty to attend to such cases.”

A portion of the expense for these objects was invariably contributed, generally one-half of the amount granted by the Board. It appears from the Reports of the Commissioners, that they have long since ceased to make grants towards repairing or fitting-up Schools, except those partly built out of the public funds, and vested in themselves. It is true that a vast number of the National Schools, both vested and non-vested, are in a dilapidated condition. There are, however, numerous exceptions. A large sum must have been collected in the course of twenty-three years by the Patrons, Managers, and Teachers of many Schools to keep them in repair of which no account has been rendered, and which cannot, therefore, be estimated.

It was a prudent and just condition to lay down that a *permanent* fund should be provided for the Teachers. It has been found, however, impossible, according to the statements of the Commissioners in their Reports, to carry this into effect. The weekly payments of the pupils have constituted almost inva-

riably, the principal addition to the salaries of the Masters and Mistresses paid by the Board. Local assistance, except that derived from the children's fees, has unfortunately been the exception, not the rule. Mr. Grogan's Return to an Order of the House of Commons, moved for in February, 1853, contains the most recent and authentic information respecting the actual condition of the National School Teachers, the inadequacy of the School fees, and other local payments, received by them in the year 1851. The facts embodied in that document, although they exhibit a very unfavourable and discouraging aspect, ought to be generally known; nor should the circumstances be passed over in silence which have produced a state of things so much to be deplored, and so detrimental to the efficient working of the system of National Education. The Return, it will be observed, is not brought down to a later date, and the leading points in it are brought out in the evidence we have extracted.

The total number of Schools in which fees were received during that period was 3,957, and the amount was £16,895 3s. 0d. There were 2,841 Schools in which the School fees received were under £5 to each. There were 375 Teachers who received no fees whatever, and were therefore totally dependent for their support upon the salary they obtained from the Board. There were only 950 Schools, the Teachers of which received extra contributions towards payment of their salaries, exclusively of the weekly pence of the children, amounting to £7,311 10s. 0d. The number of Teachers whose total income from these Schools was under £20, was 2,409, and a very small number had apartments attached to their Schools.

No information is given respecting other sources of income which many of the Teachers may have received from their Patrons in *kind*, as, for example, fuel, grass for a cow, garden produce, and other small allowances, which, though constituting but a small sum to each individual, ought not to be omitted from any calculation professing to show the total amount of their salaries and other emoluments.

We have examined the Twentieth Report of the Commissioners for 1853, and find that at the close of the year there were 5,023 Schools in operation. The total sum paid towards

the salaries and gratuities of Teachers and Monitors was £90,704 1s. 5d. The amount raised by the weekly pence of the children and other local contributions under this head was £26,725 6s. 7d., besides £6,439 1s. 9d. for books, making a total sum of £33,165 8s. 4d., about one-sixth of the Parliamentary grant for that year.

The next instruction to the Commissioners connected with grants was, that a sufficient sum should be provided to purchase books and School requisites at half-price. This rule was relaxed so far back as 1833, with the sanction of the then Lord Lieutenant, as conveyed to the Board in a letter, dated the 13th of October of that year, from Mr. Littleton, the Chief Secretary. From that time the Commissioners were authorized to supply the several Schools, on coming into connexion with them, with a sufficient quantity of books and School requisites gratuitously, as a School stock. The free grant never comprised all that was necessary to supply the wants of the School, and therefore the deficiency was always made up by the Managers or Teachers purchasing what is not included in the free grant. Mr. Carlile assigned as his reasons for proposing, that the regulation, originally drawn up by Lord Stanley, should not be enforced, the difficulty of excluding improper books from the Schools, previously in use, and of getting the requisite local subscription.

The rule that when aid is sought from the Commissioners for building a School-house, one-third of the estimated expense must be subscribed, may, in some insulated cases, and in the absence of proper supervision during the progress of the works, have been partially evaded; but there can be no doubt of the fact, from the statements of the Board's officers before the Committee, that it has been, upon the whole, honestly carried out. The entire amount of grants made by the Board towards the building and furnishing of 1,500 vested Schools, which is rather below the number on their list, could not have been less than £150,000, estimating the grant to each at the low average of £100. In accordance with the rule of the Commissioners, which there is no reason to suppose has not been observed, at least £75,000, probably a much larger sum, must have been contributed by the Patrons and other parties interested in the Schools.

The Commissioners have uniformly admitted in their Reports and other official documents, that they were not authorized to make grants of any description, except IN AID of local contributions from the Patrons of the School and the parents of the children. It is in vain to deny that the sum locally contributed from all sources, compared with the enormous outlay from the public funds, is exceedingly small, and that no rigorous measures have been adopted to effect an object which all those who wish well to an efficient system of National Education consider to be highly desirable. The impoverished condition of the humbler classes in Ireland is urged as the principal reason in defence of the course pursued by the Board. Every man acquainted with the state of the country for the last twenty years, and who has witnessed the opposition which the National System has encountered from the Protestant clergy and landlords, will be prepared to make large allowances for the difficulties in which its administrators have been placed. When Lord Stanley directed them to insist upon the observance of certain stipulations, sound and unexceptionable in theory, as they are, he did not, perhaps, foresee the combination of adverse circumstances which rendered it difficult, if not impossible, to comply with his instructions. As regards, however, the payment of Teachers' salaries and the purchase of School books and requisites, the allegation so frequently made, that the whole cost has been thrown on the State, has not been substantiated. If an attempt had been made to enforce strictly the regulation in the original letter of Lord Stanley, of providing a *permanent* salary before a School received a grant, it must have resulted in a signal failure. "It would have been attended," said Mr. Carlile, in 1837, "with the effect of leaving our Schools in particular districts without any education whatever. He could not conceive that there were twenty Schools in Ireland where such a provision could have been made." The Commissioners refer specially to the question of local payments, in their Sixteenth Report, for 1849. We transcribe the passage in question, which is alluded to both by Mr. Macdonnell and Mr. Cross in their examination:—

"We stated in our previous reports that we have no authority from Government to make grants to Teachers, except in aid of local contributions;

these consist principally of the weekly fees from the children, of voluntary donations and subscriptions, and in a few cases of permanent funds provided for the maintenance of the School. It has been made a subject of complaint in some quarters, that we do not require proof that such permanent funds exist, and also a guarantee for their continuance as indispensable conditions previous to making a grant of salary to any School. Lord Stanley, in his letter, establishing our Board, recommended that no School should be taken into connexion by us that was not endowed by the locality with a sufficient fund for its maintenance. Now it must be admitted, that this condition has never been strictly enforced by us. We have done all that could, under the circumstances of Ireland, be safely attempted. We have made no building grants where one-third of the expense has not been locally contributed; no grant for salary where reasonable proof has not been given that there will be a sufficient attendance of children to augment by their weekly pence the salary furnished by us to the Teachers. But Lord Stanley seems to have intended that a permanent fund should be provided by the neighbourhood for the permanent endowment of each School. This condition we have not insisted on, because it was impossible; had we attempted to enforce it, the country would have rejected our system from the beginning. Of the 4,321 Schools in operation under us, there are probably not 500 in which such a condition could have been complied with, and these 500 would have been precisely those in which the assistance of the State was of comparatively small importance, as they could exist without the aid of Government."

The opponents of the National Board refuse to admit this plea of the Commissioners. Public attention has been lately called to the fact* that, in 1826, when the Royal Commission on Education in Ireland made its Report, there was a very considerable number of pay-Schools in Ireland, in which the Teachers derived from local fees alone an income varying from £15 to £20 per annum, and in many cases above that sum. It is not stated how many of those Schools were under the patronage of the Protestant clergy, aristocracy, and gentry, whose means and influence enabled them to contribute an amount of support towards the promotion of education which the Roman Catholic portion of the community was unable to collect. Neither has it been shown whether local aid continued to be given in the same liberal proportion for any lengthened period, or whether it gradually diminished as popular excitement on the question of education abated, and new circumstances arose. The aggregate amount of subscriptions and donations received for several years towards the support of the Schools under the Kildare-place Society, independently of Parliamentary assistance, was, unquestionably, very considerable; but it is well known that the largest proportion of these funds was raised by the most opulent ranks of the community, who are hostile to the National System. The friends of the Church

* See an able article on the Education Question in the "Dublin University Magazine" for December, 1854.

Education Society may justly boast of their success in raising ample means every year by means of their affiliated associations, their charity sermons, their appeals through the medium of the press, and their attacks upon the principles and working of the Government plan of Education. In all these instances their success may be traced to the same causes. The resources of the Church Education Society are abundant; its influence is extensive; its exertions are unremitting; and the majority of the pupils attending its Schools are generally of a superior class, and, therefore, better able to pay the weekly fees. Whenever the controversy upon the Irish education question shall subside; and if at some future period the perilous experiment of denominational grants be tried, a much less flattering picture will, we have no doubt, be exhibited.

The blessings conferred upon Ireland by the System of National Education have been confined principally to the children of Roman Catholics. Its tolerant principles have rendered it peculiarly acceptable to them; they are the poorest section of the population; and therefore the limited amount locally contributed by them for the purpose of education should in justice be estimated in proportion to their means. A comparison has been frequently made between the National Schools in poor districts with those in the Protestant and wealthiest parts of Ireland under the Church Education Society or the Kildare-place Association. It would be a more impartial way of dealing with this question, to contrast the National Schools in Connaught with the miserable Schools in some of the Highland parishes of Scotland. There is an admirable article in the number of the "*North British Review*" for November last, on Popular Education in the Scottish Nation, pointing out its existing deficiencies, and the remedies which ought to be provided. We recommend the following striking passage to the attentive consideration of those who seek to depreciate the character of the National Schools, and to triumph over the alleged failure of the System* :—

"Sir J. K. Shuttleworth has brought forward, in a condensed form, statistics which, whether his calculations based on them be accurate or no,

* The reader should also consult Mr. Gordon's able and interesting Report on Schools in Scotland, published in the Reports of the Committee of Council on Education for 1844.

must be taken to prove that it will never do to leave matters as they are. He tells us, on the authority of the evidence of 1845, that in the Highlands, out of a population of 500,000, there were then about 80,000 above the age of six years who could not read. The Highland parishes are of vast extent; and in them the Parish School system must have little power. The parish, for example, of Small Isles, it is stated in the same evidence, consists of four large islands, detached and separated by arms of the sea, and though there is a considerable population in each of these islands, they have but one Parish School. Again, in the extensive parish of Jura; we are told, is included the island of Colonsay, distant from it forty miles. The Parish Church and School are in the island of Jura; there is also included in the parish a slate island, with a very considerable population, and the island of Shuna as well as the island of Scarba; all of which are, of course, completely separated from the Parish Church and School. To meet the evil of such separations, the salaries of the Parish Schoolmasters have been allowed by Act of Parliament to be divided, that means may be supplied for maintaining in a parish more than one School: the result has been miserable; *e.g.*, at Colonsay, it is stated in the same evidence, the master has £11 a-year, and at Jura £11, while the remainder of the united salary is frittered away in sums of £2, £3, and £4, amongst other Teachers. The School-fees amongst the impoverished population of these districts are of no account. In some of the islands the Teachers dismiss their boys when they please, and go to the herring-fishery; and they make more money by a few nights' fishing than by six months' school-keeping. Some of the school-houses in such situations are described as wretched hovels—the water trickling down from the imperfectly thatched roof, the children taking refuge in a corner as shelter from the rain, or gathering round the peat-fire in the middle of the room, while the smoke finds its way through the crannies in the wall, which is often built of wet rough stones, put together without mortar, as they are tumbled from the quarry, and freely admitting the weather, except where the holes are stuffed up with moss. Both the religious communions of Scotland and individuals have, no doubt, made great exertions since 1845, to meet the evils incident to this rude state of society; but the disease must baffle their power. In such wild districts we might expect a bad state of things; but Sir James Shuttleworth tells us, on the authority of evidence which he adduces, that Lowland Schools have been often found quite as bad. In the most populous, and the least populous districts, where the endowed School cannot suffice for the growing population, or where the distance to be traversed before it can be reached is too great to allow children to frequent it, we find the chief field of what are called the *adventure* Schools. A description is given to enable us to judge of what some of these were found to be in the presbyteries of Chirnside, Dunse, and Lauder, and we have such particulars as the following:—In one School the dwelling-house of the master consisted of one apartment, fifteen feet by twelve. The apartment in which another of these Schools was taught was originally a hayloft; the lower story, when the School was visited, was used as a stable. The apartment in which another School was taught was eleven feet by six, the height seven feet and a-half. Another was an old stable. In another the master, who had on an average forty-five pupils, had not realised, during the year preceding the Inspector's visit, more than £3 10s. from fees—having no other salary to depend on—and between October and April, only 1s. of fees had been paid; so that he had been compelled, in order to obtain a maintenance, to open a small grocery shop.

“In the Parish Schools it has only been by a great struggle that the education given has kept pace with the improved standard of the age. The stipends of the masters have been hitherto far below what the nature of the duties demands. The Masters of the Parochial Schools are generally superior to any other class of Teachers of Schools for the poor in Scotland; but still, the Parochial Schools have, in many places, languished under the many discouraging difficulties to which they have been exposed; and what is worse still, the national legal endowment for the education of the poor, as is well known, does not extend to the burgh towns. The Parish Schools are for rural districts only. In the towns, therefore, the hotbeds of crime, a mass of ignorance and wickedness is growing up, which threatens to overflow the land.”

Admitting to the full extent, as we have done, the formidable difficulties which have heretofore prevented the Commissioners from fulfilling the intentions of the Government on the formation of the system, we think the time has now arrived when an attempt ought to be made, without further postponement, to procure a larger amount of local aid towards the payment of an increased rate of salaries to the Teachers, and an adequate and continuous supply of books. The present improved condition of Ireland is peculiarly favourable to a fair trial of the experiment. The pauper population is considerably diminished, the workhouses are comparatively emptied of their inmates, and the labouring population are abundantly employed at a higher rate of wages than they have been accustomed for many years past to receive. A respectable proprietary, consisting, to some extent, of the middle class of the population, is in process of formation, whilst many of the aristocracy have begun to reap the advantages of a position free from pecuniary embarrassment. This then is the auspicious juncture when the Commissioners of National Education should grapple resolutely with the important question of local payments. It is surrounded with difficulties of no ordinary magnitude. Every obstacle to the accomplishment of this desirable object should be considered maturely, with all the aid that calm reflection and practical experience in the management of popular education can give. It will assuredly be gained if proper means be adopted, and carried out with firmness and caution. Judging from the tone that pervaded the discussions in Parliament during the last Session, on the momentous question of National Education in Ireland, we much doubt if £100,000 or more will be voted by the House of Commons to the Commissioners, under the head of salaries and gratuities to Teachers, unless upon the express understanding that a more liberal provision for the maintenance of the Schools under the Board shall be secured by means of local subscriptions and donations, in addition to the small contributions of the children. Gratuitous education, unless in extreme cases, is fraught with manifold evils. Its necessity depends on circumstances, and on the condition of particular localities into which it may be introduced; but no effort should be spared to enforce

a graduated scale of weekly payments by the pupils, wherever practicable. Upon this subject we have great satisfaction in transcribing a passage from an admirable lecture on the "Teaching of Common Things," delivered in August of last year, at St. Martin's Hall, London, in connexion with the Educational Exhibition of the Society of Arts, by the Rev. Richard Dawes, M.A., Dean of Hereford. This pamphlet is another valuable contribution to the cause of the education of the people which its able author has laboured so earnestly and successfully to promote:—

"School-fees, on which I had intended offering a few observations, is a matter of great importance, but time will not permit me to say much on this head. Increased experience, however, only strengthens, and that very forcibly, the opinions I have already published on this subject some years ago, in a pamphlet entitled, 'Hints on a Self-paying System of Education,' and in a paper read before the Society of Arts last year.

"Make the education as good as possible, and establish reasonable rates of payment, and there is no doubt that the employers of labour, particularly in our rural districts, will avail themselves to a very great extent of our Parish Schools.

"A good education ought to be brought within the reach of all classes, and although there are classes of the community for which it must be entirely provided out of the public funds, yet I cannot but think that the true policy in this matter is to expect reasonable payments on the part of the labouring classes, and at the same time to make the education in our Schools so good, that the more wealthy and those immediately above them will, at a higher rate of payment, be anxious to avail themselves of the opportunities which these Schools offer, of getting a cheap and good education for their own children. Experience proves this.

"Education of their children is the duty of parents, and although the existing state of society may make this impossible in the present age, yet all our efforts ought to have this tendency—to rear up a future generation which will be alive to this duty, and in which parents would, as Dr. Barnard said, in his lecture on the New England States, 'as soon think of starving the bodies as of starving the minds of their children.' To relieve a parent from the responsibility of educating his child lessens the daily interest which he has in watching it, and which is kept alive by having to pay for it. It would also, I fear, have a tendency to lessen the ties of affection between parent and child."

The fact cannot be questioned, that the invariable *tendency* of Grants from Government for the promotion of education is to chill individual efforts and diminish local resources. The only effectual means of checking this abuse is for those who are responsible to the State for the administration of a system of National Education, to lay down such regulations as will give the parents a lively interest in looking after the education of their children, and as will compel the Patrons of Schools to supplement the School fees by local subscriptions, be the amount ever so limited. Of course due regard must be had to the circumstances of the poorer classes; but, under

any circumstances, an effort ought at once to be made for adopting new and effective arrangements by which the respectable portion of the community in many parts of Ireland shall be no longer exonerated from contributing to the education of the poor, except by the payment of their proportion of the taxes. It is justly observed by Mr. Symons, an Inspector of Schools of great ability and experience, under the "Committee of Council on Education," that,

"Whilst education for the poor cannot subsist on voluntary effort alone, neither can State efforts suffice without voluntary co-operation; for it is essential to the good government and successful teaching of Schools for the poor, that local interest in their welfare should foster and animate them. There is no surer way to secure this than by making those from whom such interest must flow contribute to its object. The *proportion* in which this is done is comparatively immaterial, provided it *be* done. The School is henceforth *ours*, not others; and there is magic in the possessive pronoun when the question is how to engender an active and enduring sympathy."*

It remains to notice another departure from Lord Stanley's instructions, which was the subject of examination by several members of the Committee. The fact has not been overlooked that in the first draft of his Lordship's letter, it was stipulated that the Schools, built partly by aid from the Commissioners, should be vested in them. They were not at that time a Corporate body; it therefore became necessary to alter the original condition, and to require that the Schools should be vested in Trustees. In 1845 Her Majesty was graciously pleased to grant to the Commissioners a Charter of Incorporation. The arrangement previously in operation did not work satisfactorily. The practical inconveniences and pecuniary loss resulting from it are pointed out in the following extract from the Twelfth Report of the Commissioners, published in 1846:—

"We have already availed ourselves of the Charter so as to effect a very important improvement in the plan originally adopted, which was for having National School-houses built by aid from the public, so conveyed to Trustees as to be secured for the purposes of National Education according to the existing National system."

"The course hitherto has been to have the legal title vested in private individuals on the proper trusts, but this has led to much inconvenience, and indeed positive mischief; for besides difficulties through the decease of Trustees, change of residence, and unwillingness or incapacity to act, there has been a very general neglect as to the keeping of School-houses in repair, and the only remedy for such neglect, would be proceedings against the Trustees, a course most desirable to be avoided.

"Therefore, being now enabled to take conveyances of property to ourselves in our corporate capacity, we have, according to the communication which we have already had the honour of making to your Excellency upon

* See "School Economy," by Jelinger Symons, A.B.

the subject, resolved, that, in every case in which we make a grant for building a National School-house, we shall take upon ourselves the trust for the public, and the charge of keeping the premises in repair; leaving, however, the Local Managers, who in general are not the Trustees, just the same right, as to the appointment and removal of Teachers, and the general conduct of the School, as they at present possess under our control.

“With respect to the School houses heretofore built by aid from us, and which are already vested in Trustees in the way we have mentioned, we have resolved, according to the permission which your Excellency has granted to us, to accept (when such is the wish of the Patrons) transfers of such Schools to us, and to undertake the repairs in this case also.”

The new rule was no sooner promulgated than it met with strong opposition from the Roman Catholic clergy. The real object of the important change which it effected was misunderstood, and injurious consequences were anticipated from it, which had no other foundation than vague fears and groundless misapprehension. The question was discussed at Rome, where, there is reason to apprehend, its bearings were not properly understood. The result is described in the extracts we have taken from the evidence of the Right Rev. Dr. Denvir, Roman Catholic Bishop, Sir Thomas Redington, and Mr. Cross. Two years after the Charter of Incorporation was granted, an effort was made by the Commissioners to remove the objections of those Patrons of Schools who regarded with suspicion and alarm the alteration made in the original regulation. A circular was issued by the Secretaries, in 1847, from which we transcribe the subjoined passage:—

“As some misapprehension appears to exist upon this subject, the Commissioners have directed us to transmit to you copies of the old form of lease, as well as of the conveyance from the Trustees to the Commissioners. By a comparison of these instruments with the new lease, you will observe that the principles on which the National Schools are conducted, remain unaltered; that the appointment and removal of the Teachers, and the general management of the Schools are expressly secured to the local Patrons; that no power is sought by the Commissioners, which they have not always had the means of exercising by resorting to a Court of Equity; and that the only change made, or contemplated, is, the substitution of a permanent and responsible public body for private Trustees, so as more effectually to secure the due application of local contributions, and of the public grant, to the purposes for which they were intended, and more fully to provide for the repairs of the National School-houses, hitherto so much neglected by the Trustees.”

This clear and explicit declaration of the views and intentions of the Commissioners in transferring to themselves, in their corporate capacity, the responsibilities which had for so many years devolved upon Trustees, was designed to remove the fears and misconception so prevalent amongst the Roman Catholic clergy. That it produced the desired effect, at least to some extent, may be inferred from the fact, that

applications for grants towards the erection of Schools, on the condition of vesting the premises in the Board, continued to be received from that body, notwithstanding the prohibition issued by the Pope. It is, however, to be regretted, that many clerical Patrons of Schools of the Roman Catholic persuasion were prevented, by the instructions received from the Court of Rome, from availing themselves of the aid given by the Commissioners to vested Schools. According to a Return furnished by the Commissioners to the Committee of the House of Lords, it is shown that, during a period of *three* years, from the 4th of September, 1842, to the 4th of September, 1845, the number of applications received for building grants from Roman Catholic clergymen, to be vested in Trustees, was 241: from Ulster, 58; Munster, 114; Leinster, 34; Connaught, 35; whilst the number received from the same class of applicants for the *eight* following years, to be vested in the Corporation, namely, from September, 1845, to March, 1854, was only 267: from Ulster, 61; Munster, 123; Leinster, 37; Connaught, 46. This statement affords conclusive proof that the objections to vesting Schools in the Board, though resting upon insufficient grounds, have not been altogether removed. It was stated by more than one witness before the Committee, that the Protestant Clergy, with few exceptions, disapprove of the principles on which vested Schools are conducted, and decline to apply for grants to build. The effect of this has been, that of about 1,600 vested Schools, the great majority are under the management of Roman Catholic Patrons; and that number would have been largely increased had it not been for the change in the rule, the object of which we have explained. Some persons have suggested that the rule should not be obligatory, but that an option should be given to vest the Schools in Trustees or the Board, at the discretion of the parties applying for aid. Considering the views which influenced the Commissioners in altering the rule; that it does not involve any conscientious objection of a religious nature; that it has been ten years in operation; that it is absolutely essential for the protection of the property of the State; that the apprehensions regarding its operation have been proved to be entirely imaginary; and that it does not encroach, in the slightest

degree, upon the rights or privileges of Patrons of Schools, it is questionable how far the Board would be warranted in resorting to the old regulation which was so injurious in its effects.

The other provisions in Lord Stanley's letter, having reference to the control of the books to be used in the National Schools, whether in the combined literary and moral, or the religious instruction given at separate periods, and to the arrangements he required to be adopted for the latter in vested Schools, are discussed in the evidence we have extracted. There are several points connected with this section of the Board's regulations which have been misunderstood, and which require accurate explanation. Upon these we reserve our remarks for the next chapter.

EVIDENCE.

February 28, 1854.

Maurice Cross, Esq.

100. CHAIRMAN.—You have Lord Stanley's letter before you; that begins with a historical summary of what took place previously to the establishment of the present system of National Education in Ireland?—Yes; in the last report, which I have in my hand, the original letter is inserted in page 32.

101. After that, Lord Stanley describes the nature of the Board in whom the control of the different schools receiving Government aid should be placed. Will you read that passage?—"For the success of the undertaking, much must depend upon the character of the individuals who compose the Board; and upon the security thereby afforded to the country, that, while the interests of religion are not overlooked, the most scrupulous care should be taken not to interfere with the peculiar tenets of any description of Christian pupils. To attain the first object, it appears essential that the Board should be composed of men of high personal character, including individuals of exalted station in the Church; to attain the latter, that it should consist of persons professing different religious opinions."

102. LORD ARDROSSAN.—Did the first Board consist of almost every different sect of religion?—I will state how it was constituted. There were originally seven Commissioners: the Duke of Leinster, the Archbishop of Dublin, and the Rev. Dr. Sadleir, who were members of the Established Church; Archbishop Murray and Mr. Blake, Roman Catholics; the Rev. Mr. Carlile a Presbyterian; and Mr. Holmes, an Unitarian.

103. LORD MONTEAGLE of Brandon.—Of how many members does the present Board consist?—There are fifteen; six members of the Established Church, six Roman Catholics, and three Presbyterians, including one Unitarian.

104. VISCOUNT HUTCHINSON.—Who is the Unitarian?—Robert Andrews, doctor of law, an eminent barrister.

105. When did the change take place in augmenting the number so greatly?—I think it was when the charter of incorporation was obtained, which gives the Lord Lieutenant the power of increasing the number to fifteen. It is now at its maximum.

106. Were the Commissioners, at the time of that augmentation, unanimous in their approval of an increase to such an extent?—I am not aware that there was any objection made to it.

107. Is any Roman Catholic Bishop a member of the Board at present?—Yes; the Right Rev. Dr. Denvir, Roman Catholic Bishop in Belfast.

108. And one Protestant Bishop?—Yes; the Lord Bishop of Derry.

109. EARL OF DESART.—Are the Commissioners elected by themselves?—The Commissioners are nominated by the Lord Lieutenant,

and the names are sent to the Commissioners in a warrant, his Excellency notifying their appointment.

110. CHAIRMAN.—Lord Stanley's letter goes on to state, that "It is the intention of the Government that the Board should exercise a complete control over the various schools which may be erected under its auspices, or which, having been already established, may hereafter place themselves under its management and submit to its regulations. Subject to these, applications for aid will be admissible from Christians of all denominations; but as one of the main objects must be to unite in one system children of different creeds, and as much must depend upon the co-operation of the resident clergy, the Board will probably look with peculiar favour upon applications proceeding either from—1st, the Protestant and Roman Catholic clergy of the parish; or, 2nd, one of the clergymen, and a certain number of parishioners professing the opposite creed; or, 3rd, parishioners of both denominations. Where the application proceeds exclusively from Protestants, or exclusively from Roman Catholics, it will be proper for the Board to make inquiry as to the circumstances which lead to the absence of any names of the persuasion which does not appear. The Board will note all applications for aid, whether granted or refused, with the grounds of the decision, and annually submit to Parliament a report of their proceedings." Has this portion of the regulations been acted upon, or have any changes taken place either in the regulations themselves, or in the practice of the Board consequent upon them?—Up to the period when the Presbyterian body gave in their adhesion to the Board of Education, the Commissioners were in the habit of receiving applications signed by the clergy and laity of various denominations; but at the time when the Presbyterians joined the Board, one of their stipulations was, that they should have the liberty of applying for aid, without necessarily consulting the clergy or members of other denominations, and asking them to join them in the application.

111. EARL OF DERBY.—What was the date of that Presbyterian adhesion?—In the year 1840. It is alluded to and explained in the Sixth Report of the Commissioners. You will find that the first application made on the part of the Presbyterians was by one Presbyterian clergyman, the Rev. Robert Stewart, of Broughshane, in the county of Antrim. And the Board made grants to other schools, as well as to the Coreen school under similar circumstances. Since that period the number of joint applications coming up, signed by various parties, has been very few; they are, generally speaking, in fact, almost exclusively from one individual, lay or clerical, of different denominations. But I am bound to state that if the Commissioners had received united applications from various parties, they would have given them the preference, as carrying out the original intention of Lord Stanley; there is, however, no arrear of applications. If there were, the Commissioners would give the preference to united applications coming from persons of different religious denominations.

112. At the commencement of the system, had you many applications complying with the first condition, namely, that they should be from the clergy of different denominations?—There were, I have

no doubt, a great number ; when I entered the Board's service, in 1838, I found a vast number of applications that had not been decided upon ; my recollection is, that many of them were from persons of different denominations,

116. VISCOUNT HUTCHINSON.—You were understood to state that it was only after 1840 that you entertained applications from single individuals?—There were many, I have no doubt, previous to that date, but the general rule was, that if they came from persons of different religious denominations they should have the preference, in case the Board could not aid all.

117. EARL OF DERBY.—That was for the purpose of encouraging combinations of different religious denominations in establishing schools?—Yes.

118. Are you of opinion that the alteration which has been made in the practice of the Board by attending to individual applications, has had the result of diminishing the amount of that combination, and of making the schools more of a separate character than they were before?—The effect has certainly been to place the schools more under the management of individuals of different religious persuasion, but I think there is nothing in that fact (even though it be admitted) to prevent united instruction, although the result has been, that schools under Roman Catholic patronage are principally attended (especially in Roman Catholic localities) by children of that persuasion. In the North of Ireland, where the population is more mixed, you will find by the returns furnished to Parliament that there is a much larger amount of mixed education than in the other three provinces.

161. CHAIRMAN.—The next point in Lord Stanley's letter is, that the Board "will invariably require, as a condition not to be departed from, that local funds shall be raised, upon which any aid from the public will be dependent ; they will refuse all applications in which the following objects are not locally provided for : 1st. A fund sufficient for the annual repairs of the school-house and furniture. 2nd. A permanent salary for the master, not less than pounds. 3rd. A sum sufficient to purchase books, and select requisites at half price. 4th. Where aid is sought from the Commissioners for building a school-house, it is required that at least one-third of the estimated expense be subscribed, a site for building, to be approved of by the Commissioners, be granted for the purpose, and that the school-house, when finished, be vested in trustees, to be also approved of by them ;" have those conditions requiring local aid been in any way altered, or have they been practically adhered to?—The conditions now read with regard to local aid have not, to a great extent, been fulfilled.

165. EARL OF DERBY.—Will you state what conditions, with respect to local assistance in the maintenance of the school are now required?—There is a question put : Is there a reasonable prospect of local funds being obtained? The Commissioners always have statements sent up to them before they pay the salary of the teachers as to what the amount may have been received by them, either under the head of local subscription, or weekly payments by the children. But the Commissioners have not enforced the rule so strictly as to refuse the salary of the teacher, after a school has

been brought into connexion with the Board, in consequence of those local fees, or payments, being either small in amount or none.

166. Is any amount of local aid, either for the purpose of building or maintaining a school, now required by the Commissioners?—In building, one-third is required still; that condition has always been complied with; one-third, either in actual money subscribed, or in the labour of persons employed in poor localities. The plan adopted is this: before the Commissioners pay a grant towards building a school, a certificate is sent up, stating that such a sum has been expended towards building a school; we then require a certificate from our Inspector, and latterly from a clerk of works, stating that there is full value for the grant made by the Commissioners, as well as for the contribution of one-third made by the local parties.

167. LORD BISHOP OF OSSORY.—How long is it since a clerk of the works has been employed?—Only the last three or four years.

168. Did that arise from the Board having reason to believe that in some cases the building was really erected for the two-thirds which they gave, and that the third which was promised to be given locally was never given?—The object of the Board in appointing clerks of works was, that they might have more correct proof before them of the buildings being erected substantially and on eligible sites, and that they had full value for the money expended.

169. Had you, in any cases, reason to believe that the building was really erected for two-thirds of the sum which was stated to the Board to be the expense of it, and that, in point of fact, the third which ought to have been derived from local sources never was paid, nor any part of it?—I do not recollect at this moment any particular case of that kind, but there may have been, and on reference to the minutes I can satisfy your lordships upon that. It was suggested at first, that with the view of preventing the public money being misapplied, there should be an architect to the Board, as there now is, who should inspect the building, because the Commissioners felt satisfied that however honestly our literary Inspectors might answer such questions, they were really not competent authorities to decide upon subjects of that kind. The expense of employing an architect and a clerk of works deterred the Board for many years from adopting what appears to be the most proper regulation. I have myself several times impressed upon the Commissioners the necessity of having such an officer, and the Commissioners have now two clerks of works and an architect employed.

170. EARL OF HARROWBY.—Is there any security that the whole expense of the school is defrayed before the public grant is actually paid?—The Commissioners do not pay the grant till the school is actually in operation.

171. Is there security that there is no debt left upon the school?—No inquiry is ever made into the question of debt. The Commissioners, under their present rules, do not require any condition of that kind.

172. CHAIRMAN.—Are the plans of school buildings submitted to the Commissioners before they are begun?—The Commissioners have not had as yet uniform plans. Circulars have been sent out, stating some general conditions with regard to the building of schools,

and the materials to be used ; but that has not been done with the accuracy with which it will be under the supervision of the architect and clerks of works. Plans are in preparation which will give greater uniformity to the building of schools, and will, I think, secure greater strictness in the application of the grants towards their erection.

173. Do the actual plans to be carried out ever come under the observation of the Commissioners themselves ?—For the first few years after the formation of the Board, the plans were sent up by the local patrons ; but there was no uniformity in those plans, and the consequence was, that many of our schools have been built without proper regard to architectural appearance, and that many of them are not substantially built. The grants of the Board have been so small with reference to buildings, that one can scarcely feel surprised they are not of such a character as it is desirable they should be.

174. VISCOUNT HUTCHINSON.—I believe the Board only contributes two-thirds to the expense of building the school, and then the school-house is to be conveyed to them, and vested in trustees for them ?—In the first draft of Lord Stanley's letter, it was intended that the schools should be vested in the Board as they are now. In the second draft the word "trustees," I think, was substituted, and for many years that rule remained in force ; but since 1845, the Commissioners have required the premises to be vested in them in their corporate capacity.

176. LORD BISHOP OF OSSORY.—Can you inform the Committee what is the entire number of schools that have no aid whatever from local contributions, with the exception of school fees ?—Yes ; full information is given on that point in the two Returns that have been already printed by Parliament ; the Return moved for by Mr. Grogan in the House of Commons, and that moved for by Lord Clancarty.

177. Can you state the number of schools which received no aid whatever from local contributions except school fees, in the year 1851 ?—It appears from this return to be 3,529.

178. VISCOUNT HUTCHINSON.—What was the total number of schools on the roll at that time ?—Four thousand seven hundred and four.

179. And out of those, according to this Return, it appears that 3,529 received no other local aid than that which they received from the school fees ?—Yes.

180. Then the Committee are to understand from what you have stated with respect to the first, second, and third conditions of Lord Stanley's letter, that those conditions are not now complied with ?—Yes ; they are complied with, but only to a limited extent ; for example, by the payment of weekly fees.

181. The first is, "A fund sufficient for the annual repairs of the school-house and furniture ;" that is not complied with ?—That is not complied with.

182. Nor "a permanent salary for the master ?"—No.

183. Nor "a sum sufficient to purchase books and school requisites at half-price ?"—No ; but with reference to that condition I have to state, that although there is no permanent fund called for, there is no difficulty in fulfilling the condition with regard to a great

number of the applications sending up money for books. All the schools, at different times, contribute money to purchase books at reduced prices; although the Commissioners do not stipulate that a permanent fund shall be established for the purpose, previously to the school being taken into connexion with the Board.

184. LORD BISHOP OF OSSORY.—Do not some of the Inspectors report, that low as the prices of the books are, the poverty of the people in many of the schools prevents the children being properly supplied with them?—Yes, but a great majority of the schools are supplied; and, in many instances, money is contributed by the teachers themselves out of their salary.

185. Can you state how many of the teachers pay a rent for their houses?—According to this Return, there are 3,682 without residences.

186. How many of them pay for the schools in which they teach?—That information is not given in this Return. I should wish to explain, with reference to No. 5 in this Return, as to the “total number of schools which receive no aid from local contributions, not including school fees, in the year 1851,” that what it means is this, that there were in that year 3,529 schools which received no aid in the way of local subscriptions, either from patrons, or from committees, or from any other source; it does not mean that they did not receive local aid of any other description, because, if your lordships turn to No. 3, you will find that there are only 522 schools out of 4,704, the teachers of which receive no support whatever, either in the way of school fees or local subscriptions; nevertheless, there are very few schools in which there are local subscriptions.

187. Do you know how many schools there are in which the fees do not amount to £2?—I do not know that there is any query of that kind in the Returns before me; as to the number under £5 there is a question: “Total number of schools in which the amount of school fees received in the year 1851 was under £5.” The number is 2,841, which shows that the amount of local aid was very small.

214. CHAIRMAN.—The next passage of Lord Stanley’s letter is this: “They will require that the schools be kept open for a certain number of hours on four or five days of the week, at the discretion of the Commissioners, for moral and literary education only; and that the remaining one or two days in the week be set apart for giving, separately, such religious education to the children as may be approved of by the clergy of their respective persuasions.” Have the requirements mentioned in that paragraph been adhered to, or if any changes have been made, will you state what those changes have been?—Since the alteration of the rule of the Board, giving permission that religious instruction might be given during the school hours, and during the intermediate period of those hours, of course the three or four hours’ instruction for literary and moral education would necessarily be interrupted during the time of that religious instruction going on. If religious instruction is given, for example, at twelve or one o’clock in the day, literary instruction, according to the usual way in which those things are done in our schools, would be, during that time, suspended.

215. With respect to the number of days, has there been any alteration?—The original rule was, that there should be one or two days set apart for separate religious instruction; the general rule of the Board is, that there shall be four hours each day, except Saturday, for secular instruction, or, as it is termed here “moral and literary instruction.”

216. Is the minimum limit four hours?—No; there are some in which I think, a less time is given than four hours; but the number of such cases is very limited in which the literary and moral education is below four hours.

217. LORD BEAUMONT.—So that the rule in that respect is generally adhered to?—It is; the exceptions are very few; they have arisen in cases where the patrons of schools were anxious to devote a longer time than usual to religious instruction.

218. LORD BISHOP OF OSSORY.—Having four hours per day as the minimum limit, have they also a maximum limit?—No, they have not.

220. With regard to the number of days, have they adhered to the rule with respect to that?—No; there is an alteration in that since the publication of Lord Stanley's letter; the Commissioners are satisfied with a day, or part of a day.

221. They do not insist upon two days in a week being devoted to special religious instruction?—No.

222. They are satisfied to have five days devoted to secular instruction in the week if the patron wishes?—Yes; but they do not object to religious instruction daily.

223. LORD BISHOP OF DOWN.—Must the patron set apart one day of the six for separate religious instruction?—There are instances of national schools in which the patrons will not permit religious instruction to be given.

224. VISCOUNT HUTCHINSON.—Not of any kind, nor at any time?—No.

225. Do not you consider that a clear departure from this condition?—It is a departure from this condition as regards vested schools; but the Commissioners have sanctioned that, upon the principle that they felt they had no right to enforce it.

226. LORD BISHOP OF DOWN.—Did not the Commissioners sanction that departure from the very first, or was that departure sanctioned at a later period?—I cannot say at what period; the number of cases of that peculiar description is very limited indeed, I am happy to say.

227. LORD BISHOP OF OSSORY.—But it is a power possessed by all patrons of non-vested schools?—Yes.

260. Do the Commissioners exercise any control over the books which are to be used at the period set apart for religious instruction by means of the time table, in accordance with their orders?—No.

261. Will you read in the 7th page of Appendix A. the 10th Rule?—“If any other books than the Holy Scriptures, or the standard books of the Church to which the children using them belong, are employed in communicating religious instruction, the title of each is to be made known to the Commissioners.”

262. For what purpose is the title to be made known to the Commissioners?—It never has been made known since I became secretary. That rule is a dead letter; the Commissioners do not require a list of such books.

264. Then this 10th Rule is entirely a dead letter?—Since I became secretary to the Commissioners, it has been so.

265. With respect then to the period for religious instruction, it depends upon the patron whether there shall be any religious instruction at all; and it is left entirely to him to determine what it shall be?—Certainly, in the non-vested schools.

266. The result, then, I suppose, in point of practice is, that a Protestant patron provides at this time such education as he conceives it is most important that the Protestant children should receive; and that a Roman Catholic patron in the same manner provides for the children for whom he is most interested?—Certainly.

267. So that at this time there is in practice, particularly in the non-vested schools, as complete a division of the children for the purposes of religious education as upon the days set apart for separate religious education?—Yes.

306. EARL OF DERRY.—Is that regulation, as to setting apart one day in each week for the purpose of separate religious instruction, practically observed in the vested and in the non-vested schools?—By the clergy, as far as any official information we have enables me to speak, I should say not; but by the teachers, generally, it is observed in both classes of schools. The teachers give religious instruction, for instance, in schools where the majority are Roman Catholics, on Saturday, at the time set apart; and the same practice prevails in many of the non-vested schools at the periods allotted for religious instruction.

307. Does it form any part of the substance of the reports of your Inspectors to state whether that one day for religious instruction is practically set apart or not?—They merely state that certain hours are set apart, and on what days.

308. Then do I rightly understand you to say, that, practically, that rule of the Commissioners, which was an imperative rule requiring that a day should be set apart in every week, is left to the discretion of the local managers and patrons; and that, in many cases, there is no such day set apart?—I have not any evidence to produce showing what number of schools may neglect to observe that rule; but I say, that in nearly all the schools, both vested and non-vested, there is a time set apart, and that the teacher is in reality, during that period, the religious instructor, and not the clergyman. This arises from various causes.

309. EARL OF HARROWBY.—Is the absence of such setting apart of a certain time for religious instruction according to the rule, when noted by the Inspector, observed upon by the Commissioners?—No; the Commissioners do not interfere with regard to it, except to see by the Inspector's report what are the arrangements made for religious instruction by the directions of the manager.

310. EARL OF DERBY.—Then that rule which originally was intended to be imperative, is so far neglected in practice that the Commissioners take no notice whether it is observed or not?—The

Commissioners do not interfere with reference to it, unless a complaint be made. When a school comes under the Board, it is stated whether a time is so set apart.

311. Was it not one of the leading principles of the system, as introduced in 1832, that there should be in all the schools one day in the week at least set apart in which religious instruction should be given to the children of the school?—Yes; I should say that it was.

312. Is that principle of the Board observed and insisted upon?—It is observed in a great majority of the schools.

313. Is it observed and insisted upon by the Commissioners?—I am not aware that they interfere in a case where a particular day or part of a day is not set apart, unless a complaint be made.

322. Supposing an application were made for a vested school, accompanied with a statement that the applicant did not intend the setting apart of one separate day exclusively for religious instruction, what would be the answer of the Commissioners to such an application?—The Commissioners would insist that a specified time should be done, because clergymen of other persuasions might wish to give religious instruction, even though the patron did not intend to avail himself of the right.

323. Then, in the first instance, you do require that a day shall be so set apart?—Yes; a day or part of a day.

324. And you refuse the application if a day be not so set apart?—Yes.

325. Do you practically take any notice of a departure from that engagement?—If a case arose, in which it was reported to the Commissioners that the patron refused to comply with that rule, they would notice it.

326. Or if he neglected to do so?—If a case of that kind were reported to them, the Commissioners would, at once, I have no doubt, require that the school should be opened for the purpose of giving religious instruction by the clergy, if they chose to avail themselves of the privilege at the time appointed.

327. Then, what was the meaning of your former answer, that, with regard to this point, the Commissioners do not interfere?—I mean, that they do not interfere to the extent, that the Inspectors should see whether that rule is carried out or not, which would involve the necessity of their going to those schools during the hours of separate religious instruction. The Commissioners are anxious to avoid any interference on the part of the Inspectors with what takes place while religious instruction is going on.*

* The witness obtains permission from the Committee to embody, in a foot-note, an explanation of his answers to several questions put to him respecting the steps taken by the Commissioners to secure the observance of their rule, which requires that, in the vested schools, whether vested in trustees or in the Board, one day, or part of a day, shall be set apart in each week for the purpose of separate religious instruction. In stating, generally, in his replies, that the Commissioners do not interfere with regard to the practical observance of that rule, what he meant to convey to the Committee was this, that the Commissioners do not insist upon the Inspectors furnishing them with actual proof that the rule in question is strictly complied with. If the Commissioners imposed such a duty upon their Inspectors, it would

355. With respect to those vested schools, there are different descriptions given of them. They are subdivided into "School-houses leased," and "School-houses held by the Board." Then of the school-houses leased, there is, first, "School-houses leased to the Commissioners." Are those the model schools?—No.

356. Are the Commissioners the special patrons of the schools leased to them?—No, not all of them. The original rule of the Board with reference to vested schools, as laid down in the amended draft of Lord Stanley's letter, was, that schools built by aid from the Board were to be vested in trustees. It was found after many years' experience that the trustees neglected one most important provision in the rules, that of keeping those houses in repair, and it was difficult to enforce that obligation without taking legal proceedings against the trustees, which would be very disagreeable, inconvenient, and involve much litigation and expense. Many of those school-houses in fact fell to pieces; and several of the Commissioners were of opinion, that it would be attended with beneficial consequences if the schools were to be vested in the Commissioners in their corporate capacity, they undertaking to keep the schools in repair. After the Charter of Incorporation was passed, the Commissioners altered their rule, as to vesting schools in trustees. Since that time, they have made no grant to build a school where the parties did not consent to vest the premises in the Board in its corporate capacity. But there is no distinction made between schools under trustees and schools under the Board, as regards the general rules; they come under the general designation of vested schools. They are subject to the same regulations, with the exceptions I have stated.

357. There is another column, "Schools assigned to the Commissioners." What is the distinction you draw between schools leased to the Commissioners and schools assigned to the Commissioners?—After the rule was passed, to which I have just referred, parties who had previously vested the premises in trustees, had the power, if they so desired, of assigning them to the Board. By doing so, the parties were relieved from the obligation of keeping those schools in repair; so that all schools which are vested in the Corporation,

be necessary that they should visit the schools during the periods allotted for separate religious instruction, whether on Saturdays or any other day; a proceeding which might be highly objectionable to many of the patrons. The only security which the Commissioners have for the observance of the rule (in addition to the clause in the lease which is binding upon the trustees and patrons) is, that the arrangements for religious instruction, whether during school-hours or on a separate day in the week, must be specified in the reports of the Inspectors after each visit, and inserted in "the Time Table;" and further, that when the patrons or managers of the schools make their returns quarterly to the Board, previous to the salaries of the teachers being made, they are required to answer the following question: "Have the rules of the school (in which, of course, those religious instructions are included), as approved of by the Commissioners, been complied with, as far as you have been able to observe; and if not, state in what particular?" The Inspectors are also called upon to state if the arrangements notified in the Time Table (including, of course, those for religious instruction), have been departed from; and if the rules of the school, generally, have been adhered to. In the opinion of the witness, religious instruction is given, both in the vested and non-vested schools, in almost all of them, at least one day, or part of a day, in each week, and very frequently every day.

are kept in repair out of the funds placed by Parliament at the disposal of the Commissioners. This regulation caused a number of schools, which had been originally vested in trustees, to be transferred to the Board.

358. Is the number vested in trustees yearly diminishing?—The number vested in trustees form the great majority. They are gradually diminishing. In consequence of the Roman Catholic clergy, generally, being much opposed to the change of rule which I have explained, they object to have the schools vested in the Commissioners. There was an order from the highest authority of their Church (I believe from Rome itself), that schools under them were not either to be transferred or to be vested in the Commissioners.

359. It appears that 666 schools remain leased to trustees; are those schools which the Roman Catholic trustees decline to hand over to the Commissioners?—They continue to remain in the hands of trustees.

360. With respect to those schools, are they, so long as the deeds subsist, bound to be carried on upon the principles of the national system?—Yes.

361. Is there any power in the Commissioners to alter the system of education that is set forth in the trust deeds?—No.

362. Then, in point of fact, those schools are without the discretion of the Commissioners, further than to retain the system laid down in the trust deed?—The rules as laid down in the trust deed, are those rules which the Commissioners require to be observed in the vested schools.

363. There appears to be a class of schools held by bonds; what is the meaning of that?—There were many cases in which it was difficult for the applicants to give a valid lease, and the Commissioners, in a number of cases, accepted bonds in lieu of leases, which could not be given, upon the understanding that the grant towards the erection of the school should be returned in case of any violation of the fundamental rules of the system.

373. VISCOUNT HUTCHINSON.—What is the minimum number of children in attendance upon a school that the Commissioners would consider to justify them in continuing to pay the salary of the master?—The Commissioners have laid down no fixed rule upon that subject, but the practice is this: that, in the first place, they will receive a non-vested school into connexion when the daily average attendance is only thirty. That rule has been for some time past relaxed, for the sole purpose of meeting a difficulty in which the clergy of the Established Church, or lay Protestant patrons, have to contend with in particular localities, where the great majority of the poor inhabitants being Roman Catholics, the number of Protestants was not sufficient to constitute a school with an average of thirty. The Board has relaxed that rule to this extent, that they will take a school into connexion where there is an average, say of only twenty-five, but upon the condition that the salary of the master shall be the minimum salary; that is the amount paid to those designated probationary teachers. But as soon as the average number of children attending the school rises to thirty or above it, and proof is shown that it has so increased, the Commissioners then

give the full rate of salary, according to the class of the teachers. I may here mention a case of another description, where the attendance, from some cause or another, falls away either gradually or suddenly; take for example the case of a school which had an attendance of fifty, and which falls down to twenty in consequence of local opposition, whether that opposition comes from Protestants or Roman Catholics; the practice of the Commissioners in such a case is to give ample time to see whether the attendance is likely to rise again to the required standard; if they find, after a considerable period, that there is no probability of that number being attained, they withdraw the grant.

374. Will you explain what you mean by the "average attendance;" do you mean the total number of children upon the roll of the school, or the weekly average attendance?—Not the number upon the roll, but the weekly average attendance; the number upon the roll is of course not an accurate test, as it always very greatly exceeds the actual attendance.

375. You say that this relaxation of the original rule was made to meet the case of Protestant clergymen or laymen who were patrons of schools in districts mainly inhabited by Roman Catholics?—Where the number of Protestants is so small that they could not command the attendance of thirty children.

376. Do not you consider this to be a departure from the original principle of the system, by which it was intended that the whole of the population in the locality, no matter what their various creeds might be, should be educated together?—It is a state of things, as I mentioned before, to be regretted, but it cannot be controlled; and it comes to this, that if grants under such circumstances were refused, you would have a large mass of children left without the means of instruction.

420. CHAIRMAN.—The next passage in Lord Stanley's letter is, "They will also permit and encourage the clergy to give religious instruction to the children of their respective persuasions, either before or after the ordinary school hours, on the other days of the week." Some of the answers you have already given have had reference to the subject; have you any thing further to state upon that head?—The answer I should give to that question is perhaps best expressed in the words of an explanatory document attached to Lord Stanley's letter, which I believe was approved of, and which was published immediately after his Lordship's second letter. It will be found in page 37, paragraph 5: "By encouraging the pastors of different denominations to give religious instruction to the children of their respective flocks out of school-hours, the Board understand, merely affording to such pastors facility of access to the pupils at the time specified, and not employing or remunerating them. And they understand that the parents and guardians of the children are to determine to what denomination they respectively belong, the Board taking no cognizance of the matter."

441. The next paragraph in Lord Stanley's letter is, "They will exercise the most entire control over all books to be used in the schools, whether in the combined moral and literary or separate religious instruction; none to be employed in the first, except under the sanction of the Board, nor in the latter but with

the approbation of those members of the Board who are of the same religious persuasion with those for whose use they are intended. Although it is not designed to exclude from the list of books for the combined instruction such portions of sacred history, or of religious or moral teaching, as may be approved of by the Board, it is to be understood that this is by no means intended to convey a perfect and sufficient religious education, or to supersede the necessity of separate religious instruction on the day set apart for that purpose." The next paragraph is, "They will require that a register shall be kept in the schools, in which shall be entered the attendance or non-attendance of each child on Divine worship on Sundays." Has there been an alteration in that respect?—The rule requiring that a register should be kept was abolished very soon after the formation of the Board, the Commissioners deeming it objectionable, and I believe the objection was acceded to.

442. EARL OF DERBY.—I believe the Commissioners were from the very first unanimous in declining to enforce that rule?—Yes.

443. Practically, it has been a dead letter from the commencement?—It has; the rule has not been insisted upon.

444. CHAIRMAN.—The next paragraph in the letter is, "They will at various times, either by themselves or by their Inspectors, visit and examine into the state of each school, and report their observations to the Board." Is that regulation complied with?—It is.

485. LORD BISHOP OF OSSORY.—Yesterday I called your attention to rule No. 10, in Appendix A. to the 19th Report, page 7. Will you read it?—"If any other books than the Holy Scriptures, or the standard books of the Church to which the children using them belong, are employed in communicating religious instruction, the title of each is to be made known to the Commissioners."

486. You told the Committee that, in point of fact, that rule has been a dead letter, and that no such lists are furnished?—That has been so.

487. And yet I find there is this clause in the lease made to the Commissioners of National Education in their corporate capacity: "And further, that if any other books than the Holy Scriptures, or the standard books of the Church to which the children using them belong, be employed in communicating religious instruction, then and in such case the title of each such book or books shall be made known to the said Commissioners." Your answer yesterday showed that this rule, so enforced by this clause in the lease, binding the party to observe it, has become a dead letter. What proof is there that the other, with reference to setting apart a day or part of a day for religious instruction, may not have become so?—The Inspectors, since my connexion with the Board as secretary, have never been called on to answer any question with reference to the former clause in the lease now read, but they are required to answer the question relating to the arrangements made in the national schools for religious instruction, whether vested or not vested.

488. That is, the Board retain the rule, but it is a dead letter?—With regard to the provision in the lease as to particular religious books, the clause has not been complied with.

525. EARL OF HARROWBY.—Will you explain what is the objection on the part of the Roman Catholic clergy to putting the schools under their patronage into corporate connexion with the Commission?—Some time after the rule was adopted by the Commissioners, which was introduced solely for the purpose of securing that the school-houses should be kept in proper repair, and not with any reference whatsoever to the general rules of the Board, a misapprehension, as I conceive, arose among the Roman Catholic clergy upon this particular point. It was their opinion, that there would be some danger in vesting the school-houses in the Board under such a rule, and on this ground, that if at any future period a new Board of Education should be appointed, or the fundamental principles of the national system should be materially altered, they would thus be bound by or become parties to a system of which they conscientiously disapproved, and that, too, after they had contributed, with great difficulty, to provide the necessary local funds for erecting those schools. It seemed, in the opinion of such Roman Catholic clergymen, to lessen the authority that they ought to have over the schools which had been partly built by the money of their own congregations.

526. CHAIRMAN.—I presume that that apprehension is unfounded, and that in fact, by this deed, they only bind themselves to observe the existing rules?—The apprehension is quite unfounded; and in order to lessen it, if possible, or to remove it altogether, the Commissioners, some time after this new rule was adopted, sent a circular to the managers of the vested schools, explaining the nature of the rule, and the object of it, and that all their rights as patrons and managers were fully secured; still the misapprehension has not been entirely removed.

527. EARL OF HARROWBY.—The aversion arises from an apprehension of some change in the existing system, and not from an opposition to any thing in the existing system of the National Board?—Certainly not from any opposition to the principles of the system as at present constituted and embodied in the rules.

619. CHAIRMAN.—The next paragraph of Lord Stanley's letter is, "They will at various times, either by themselves or by their Inspectors, visit and examine into the state of each school, and report their observations to the Board." I presume there has been no alteration with respect to this rule?—No.

620. LORD BISHOP OF OSSORY.—Of course the Inspectors are very important agents of the Board?—Most important.

621. It is through them, in point of fact, the Commissioners know every thing they do know of the schools which are under them, except with respect to a few individual schools?—Yes.

622. What means have the Inspectors themselves of knowing the state of the schools?—By their periodical visits to those schools.

623. Upon those periodical visits they report to the Board the average attendance, the observance of the rules, and also the state of education in the schools?—Yes.

624. On the last day you said, that though the rule appears to be that they should visit the schools three times a year, yet, in point of fact, from the number of the Inspectors being too small for

the work they have to do, they are only able to visit twice ?—Many of them only twice.

625. With respect to one of those visits, there is a rule which obliges them to give notice of it ?—That rule refers particularly to one period of the year.

626. So that of one visit the parties always have notice ?—Yes.

627. And with respect to the other visit, I suppose there is no possibility of keeping it secret, except in the case of a very few of the schools. When their tour of inspection begins, it may be unknown ; but after it has begun, I suppose all the other schools are in a state of preparation for them ?—I do not know whether such is the fact, but I think it very likely that in many of the districts it is known, though the intention of the Commissioners is, that there should be no previous notification or knowledge of the Inspector's visit, with the exception stated.

628. In point of fact, they visit the schools twice a year ; once with a direct preparation for their visit, and on the other occasion with a probability that they are expected ?—They may be expected ; I am unable to state positively that it is so.

629. You think it is probable ?—I think it is probable that circumstances may occur when the teachers will know of their coming ; but the Inspectors understand thoroughly the meaning of the rule, that they are not themselves to give any intimation of the time of their visit. The teachers have it in their power, no doubt, to communicate the fact, knowing the geographical description of the district, and the position of every school.

657. CHAIRMAN.—The next paragraph of Lord Stanley's letter to which I wish to call your attention is this: "They will allow to the individuals or bodies applying for aid the appointment of their own teacher, subject to the following restrictions and regulations: 1st. He (or she) shall be liable to be fined, suspended, or removed altogether, by the authority of the Commissioners, who shall, however, record their reasons. 2nd. He shall have received previous instruction in a model school in Dublin, to be sanctioned by the Board. N.B.—It is not intended that this regulation should apply to prevent the admission of masters or mistresses of schools already established, who may be approved of by the Commissioners. 3rd. He shall have received testimonials of good conduct and of general fitness for the situation from the Board." Is that regulation still complied with ?—That regulation continues to be generally complied with. It does not follow, however, from the rule which your Lordship has read, that teachers may not be appointed to vested or non-vested schools who have not been previously trained, though they are admissible afterwards if recommended by the Inspectors. I wish the Committee to understand, that in many schools of both descriptions, there are teachers who are sufficiently qualified who have not been trained at a model school.

852. VISCOUNT HUTCHINSON.—You were understood to state that since the alteration of the Board with respect to religious instruction, some of the Roman Catholic clergy have come forward and have requested that their schools might be vested in the Commissioners, and that the unwillingness of the Catholic clergy to vest their

schools in the Commissioners has decreased since that alteration of the rule?—What I intended to state was this: that many of the Roman Catholic clergy strongly disapprove of the rule which now requires the schools to be vested in the Commissioners, and that the effect of it has been to diminish the number of applications for aid to erect schools of that class.

853. Is it not the fact that latterly some of the Roman Catholic clergy have applied?—Yes; I did not mean to state that there were none. Several of them have applied both to assign their schools to the Commissioners and to build new schools; but the number of such has not been so great during the last three or four years.

854. Do you remember the date of the last application?—No, I do not.

855. EARL OF DESART.—Have not many of the Roman Catholic clergy applied since the year 1851 to place their schools under the Board?—Many of them have; but the number of applications of that kind (I mean, for grants towards the erection of schools) is not so great as it was previously to the adoption of the rule in 1845.

856. VISCOUNT HUTCHINSON.—Are you aware that such an application is in direct contravention of the statutes of Thurles?—I am aware that long before the publication of the statutes of Thurles (the perusal of which has caused me much pain), the Pope had interfered to prevent the clergy of the Roman Catholic Church in Ireland from putting schools under the Board in their corporate capacity; but now there is a positive and authoritative announcement to that effect in the statutes to which the last question alludes.

857. LORD BEAUMONT.—But in spite both of the interference of the Pope and of the statutes of Thurles, clergymen of the Church of Rome have applied to the Board?—Some have, but not any considerable number.

858. EARL OF DESART.—Have fewer applied since 1851 than applied before that?—I cannot answer that question without having documentary evidence before me; but your Lordships can have a return of the number of Roman Catholic clergymen who have applied to the Board both before and since the adoption of the new rule, if such a return is required.

May 19, 1854.

Sir Thomas N. Redington, K.C.B.

5393. CHAIRMAN.—Have you any observations which you wish to make upon the subject which has been referred to the Committee, which have been omitted in your previous examination?—The only point upon which I wish to say a few words is with regard to schools vested in the Board. The Committee are aware that some years ago it was decided that no grant for buildings should be given to schools which were not vested in the Commissioners, and that this decision has met with much opposition on the part of Roman Catholics, and I believe others. I think, myself, there is no doubt that up to the time that the measure was taken, a considerable

amount of public money had been granted for the erection of schools, which money was in a fair way of being entirely lost ; that is, the only security which the Commissioners had for the maintenance of the building was the covenants of the trustees in the lease to do so ; but in order to enforce these covenants, it would often have been necessary to go through the process of a Chancery suit. It has so happened in some of those cases, that after a lapse of years, where the school was not used (I speak now of a case in the West of Ireland, where opposition to the system existed), other parties actually went and took possession of the school-house, dilapidated as it was—persons belonging to the Irish missions, or some other Education Societies, I believe. Complaint was made that the Commissioners allowed a school-house, erected in part with public money, to be so applied. We tried to compel the trustees under the old system to carry out their trusts, and put the parties out ; but we found that one person had died, and that another had gone to America, and that it was a hopeless task. The Commissioners, therefore, had a just ground for requiring some security that the public money so expended should not be thrown away. On the other hand, the question was taken up, I think somewhat erroneously, by the persons of my persuasion. There is no doubt that the subject was not much mentioned, perhaps not at all known by the public, till the rule was adopted by the Commissioners, and that it took parties by surprise, without their having received sufficient information as to what the object of it was, and they attributed to it motives which certainly were most unfounded. One was, that it was designed in that way to get into the hands of the Government the sites of those schools which had been built on chapel yards, for instance, or built upon land which the Roman Catholics, at one time or other, had obtained. The Court of Rome expressed a strong opinion against the vesting on that view. It has often struck me that there is something in the opposition to the vesting, to this extent, that those gentlemen may say, “I do not know that this system will always be one that I approve of ;” and they may say, “It is not right that a site which originally belonged to the parish should, by the temporary pastor, or the temporary trustee, be given away altogether to the Government ;” and it has struck me, that as the only object really was to secure those schools being kept in proper order, and properly repaired, if some means were taken of charging the repairs and maintenance of those buildings, either upon the grant or upon the country, as long as they were used for school-houses and so on, the objection would be obviated. It is a subject on which there is a very strong feeling. They do not wish to part with the sites, and, of course, they object to the Board refusing a grant of money. Some cases have arisen where an enlargement of a school was sought for, and the Board were obliged to refuse.

June 23, 1854.

The Right Rev. Cornelius Denvir, D.D., Roman Catholic Bishop, Belfast.

8726. EARL OF HARROWBY.—What is the ground of objection that is entertained to vesting schools in the Commissioners?—The objection is this: Suppose that a Catholic patron builds a school with money collected or supplied by himself, and that he vests the school in the Commissioners. In times past many changes of governments have taken place in Ireland; some of them adverse to national education, and some of them favourable to it. If the Catholic patron, above supposed, has vested his school in the Commissioners; and if a government adverse to the present national system abolished it, or forced a system of religious instruction into the school of which he disapproved, he would be obliged to withdraw his children from the school on which he expended his own money or that collected by him; then, on withdrawing the children from this school, where was he to place them? The Commissioners had possession of the school, and it being theirs by law, they would retain it; so that the Catholic patron would be obliged to take the children to be taught into the chapel, if there were one, or to have them taught under a hedge, as they were taught in old times.

8727. The objection felt is, that there would be, under the system of transfer to the Commissioners, less security that within the walls of the school a system should be pursued which would be acceptable to the feelings and consciences of the Roman Catholics, the original contributors to the building?—Certainly.

8728. Does any objection arise from the circumstance, that in vested schools there is the necessity of making provision that the pastors of all religious persuasions should have the use of the school for the purpose of religious instruction?—In vested schools I conceive that the pastors have the right to give religious instruction to the children of their own flocks, apart from the others.

8729. Does the objection arise partly from the circumstance that in vested schools access for such purposes would be secured?—No, that was not the ground of objection.

8730. LORD BEAUMONT.—It arose entirely from the fear of a change of the system?—A fear of a change of the system, and of losing the schools at some time or other.

8731. LORD FINGALL.—Has not the disinclination to vest schools increased considerably of late years?—It has.

8732. Is that disinclination confined to one religious denomination or another?—With reference to other religious denominations than my own, I am not, on oath, able to give your Lordship an answer.

8735. EARL OF HARROWBY.—Should you yourself have any objection to allowing access to a non-vested school belonging to yourself, for the purpose of religious instruction, of the pastor of a different faith?—Not if he had children there of his own communion, provided he asked permission to instruct those children, and he took them to a place apart from the others, or instructed them at a different time.

8736. LORD ARDROSSAN.—Would not the difficulty of obtaining land, which the noble Lord has just now referred to, for the purpose of building vested schools, be done away with, if the system obtained the approbation of the Protestant clergy and proprietors?—Your Lordship supposes that all the Protestant clergy and all the Protestant proprietors could be rendered unanimous on the subject.

8737. I am supposing them to approve of the system generally?—If the Government will guarantee that Protestant proprietors and landowners must give sites for schools, I think that would do away with some of the objection.

8738. If they approved generally of the system, in all probability they would not require any compulsion to induce them to give or to let land?—I will not answer for that.

8739. LORD BISHOP OF DOWN.—You were understood to state, in answer to the Earl of Harrowby, that the objection to vesting schools on the part of the Roman Catholic church arose considerably from the fluctuating character which the system is likely to have under various administrations?—Precisely so.

8740. Presuming that Parliament, as the result of the labours of this Committee, so far confirmed the present national system, as to render it little likely to be afterwards changed, and the rules of the system were so far stereotyped, that no advantage could be taken of them to interfere with the religious opinions of any class of the community, would not the objection against vested schools be in a great measure removed?—It would go a certain length to remove them.

PART III.

CHANGES IN THE RULES OF THE BOARD.

1. Distinction between Vested and Non-vested Schools.
2. The Clergy of the Established Church, and of the General Assembly of the Presbyterian Church in Ireland generally opposed to the principle of Vested Schools.
3. Introduction of the Tablet entitled "Religious Instruction."
4. Schools in connexion with places of Public Worship.
5. Celebration of Public Worship in National School Houses.
6. Objection of the Protestant Clergy to the Rule for Religious Instruction in those localities where the members of their Church constitute a Majority.
7. Practical Inconvenience from giving Religious Instruction at an intermediate time during the ordinary School Hours.
8. Religious Instruction given to the children attending National Schools, accompanied by their parents and connexions, on Sundays, and before or after the School Hours on other days of the week.
9. Alleged Exclusion of the Bible.
10. Patrons, Managers, and Teachers not required to exclude any children from Religious Instruction willing to attend it.
11. Practical working of the Rule as to Vested and Non-vested Schools.

It has been justly observed that "the attempt to establish the present system of National Education in Ireland was an experiment of a doubtful character, and attended by difficulties of no ordinary magnitude. Considering the state of parties at the time of its introduction, the instruments which had to be employed for carrying it out, and the discordant materials on which it was brought to act, it was impossible to foresee either the difficulties or the results. The machinery had to be adapted to the circumstances existing at the time, and altered as defects were discovered in its practical working." It would have been impolitic and absurd had the Commissioners commenced their arduous labours by prescribing a code of regulations which was never to vary even in expression. The Commissioners have, therefore, never ventured to deny that some of their rules have been materially changed, that others have been made more intelligible, and rendered less liable to misconstruction. The charge which they would deny is, that they ever framed or issued a rule violating the fundamental principle of their institution,—namely, a scrupulous regard for the rights of conscience. Upon this vital question the Commissioners have not been silent. In their Eleventh Report, published in 1844, they express themselves in the most decisive terms:—

"In respect of the fundamental principle—that of *avoiding all interference, positive or negative, with conscientious scruples*—the Commissioners have no

discretion. Their discretionary power extends only to the framing or altering, from time to time, regulations as to details, so as best to promote the general efficiency of the system, and secure the above fundamental principle; and to the granting or refusing of aid to each particular applicant. We have been careful never to impose either *greater* or *less* restrictions than were necessary for the great objects to be obtained; and the discretion with which we are intrusted as to the means towards these objects is, we are convinced, essential to the efficiency of the system. If any complete and detailed code of regulations were to be laid down by the authority of Government or of Parliament, precluding all exercise of discretion on the part of the Commissioners, and should we be required, absolutely, to make and to continue grants in every case where no infringement of such rules could be proved, we are convinced that the entire failure of the institution would be the result. It would be found impossible to lay down in detail any set of rules so accommodated to all the varying circumstances of every locality, and so guarded against all possible mistakes and misrepresentations, as to be secure from being violated in spirit, without any tangible infringement of the letter of them."

Acting on this declaration, made we have no doubt in perfect good faith, some of the most important regulations of the Board, having special reference to the use of the Holy Scriptures, and to several other critical points connected with religious instruction, have been altered from time to time, at least in phraseology, without encroaching on the original principle of the system. This admission is not intended to imply that some modifications have been made in the rules open to serious objections, and calculated to produce a wide difference of opinion. The facts ~~brought~~ forward in the Evidence we have selected, will enable us to show how far this statement is founded on fact.

We shall finish our comments on the remaining stipulations contained in Lord Stanley's letter before entering into any explanations of the subjoined extracts from the Evidence. The first relates to the number of hours which should be devoted to the moral, literary, and religious instruction of the children:

"They will require that the schools be kept open for a certain number of hours, on four or five days of the week, at the discretion of the Commissioners, for moral and literary education only; and that the remaining *one or two* days in the week be set apart for giving, separately, such religious education to the children as may be approved of by the *clergy* of their respective persuasions."

In the Regulations of the Commissioners, as finally settled and published in their First Report for 1834, the latter part of the foregoing condition was modified. It is thus expressed:—

"*One* day in each week (independently of Sunday) is to be set apart for religious instruction of the children, on which day such pastors or other persons as are approved of by the *parents or guardians* of the children, shall have access to them for that purpose whether those pastors have signed the original application or not."

At a subsequent period the rule was again altered, by putting a further limitation on the time for religious instruction, and stipulating that one day, *or part of a day*, would be sufficient for the purpose. According to the original instructions of Lord Stanley, as will be seen by the above extract from his letter, it was required that four hours on five days in the week should be allotted, at the discretion of the Commissioners, *for moral and literary education only*. This regulation underwent an important change immediately after the Parliamentary Inquiry of 1837, which was announced in their Fourth Report, published on the 12th of October in that year. The reasons assigned for the modification to which we refer, and the consequences resulting from it, we shall explain in a subsequent part of our introductory observations. It has been the subject of repeated animadversion, that in the latter part of the rule, as defined by the Commissioners, they use the words "*parents or guardians of the children*" instead of the "*Clergy of their respective persuasions*," the phraseology employed by Lord Stanley in his celebrated letter. That this was a mere inadvertence appears probable from the fact that, in a very clear and able explanatory paper, addressed by his Lordship to a Deputation from the Synod of Ulster, soon after the Board was constituted, he expresses himself, on the important point in question, in language which cannot be mistaken.

"His Majesty's Government fully recognises the right of all who choose it to read the Sacred Scriptures; but the exercise of this right, in the case of infants, must be subject to the control of their *parents and natural guardians*."

This distinct and unequivocal recognition of parental authority has been uniformly set forth in the rules, and other official documents published by the Board. Whether the parents act according to their own unbiassed judgment in all matters regarding the religious education of their children, or choose to delegate the right which is secured to them under the rules to their Clergy, Protestant or Roman Catholic, is a matter with which the Commissioners have nothing whatsoever to do, and with which they are not required to interfere. To uphold firmly and consistently the principle of parental authority is the one paramount duty they have to perform.

The next instruction given to the Commissioners was, that—

“They will also permit and encourage the clergy to give religious instruction to the children of their respective persuasions, either before or after the ordinary school hours, on the other days of the week.”

Soon after Lord Stanley's amended letter was maturely considered by the Commissioners, they drew up an explanation of their views regarding some of its conditions, which was submitted to His Majesty's Ministers, and received their sanction and approval. In this document the Commissioners advert particularly to the above rule, and observe:—

“By encouraging the pastors of different denominations to give religious instruction to the children of their respective flocks, out of school hours, the Board understand, merely affording to such *pastors facility of access to the pupils* at the time specified, and not *employing or remunerating* them. And they understand that the *parents and guardians* of the children are to determine to what denomination they respectively belong—the Board taking no cognizance of the matter.”

The purport and intention of this rule have been misunderstood. In consequence of the distinction afterwards made between *vested* and *non-vested schools*, the regulation in question now applies only to the former class of schools, of which the number does not exceed sixteen hundred out of nearly five thousand in operation in 1853. The Commissioners do not insist upon the *patrons or managers* requiring the Clergy or other persons to give religious instruction in vested schools; but it is *obligatory* upon the Patrons to permit such pastors or other persons, as shall be approved of by the *parents or guardians* of the children respectively, to have access to them in the school-room, for that purpose, at convenient periods. This amounts to nothing more, on the part of the Commissioners, than affording suitable opportunities to children of every persuasion for obtaining instruction in the doctrines of their respective Churches. There are no Returns to show whether the Clergy of various denominations avail themselves of the use of the school-rooms for the exercise of this privilege, nor are the Inspectors of the Board authorized to make any inquiry on the subject. They merely state in their reports whether a day, or part of a day is set aside for religious instruction. Mr. Cross was closely examined with regard to the operation of this regulation. The conclusion to be drawn from his evidence is, that religious instruction is given, either during the

school-hours, or before and after, in nearly all the vested and non-vested schools, not, however, by the Clergy generally, but by the teachers, under the direction of their respective patrons and managers. The following explanatory note, bearing on the point, in the examination of this gentleman, is important:—

“The witness obtains permission from the Committee to embody, in a foot-note, an explanation of his answers to several questions put to him respecting the steps taken by the Commissioners to secure the observance of their rule, which requires that, in the vested schools, whether vested in trustees or in the Board, one day, or part of a day, shall be set apart in each week for the purpose of separate religious instruction. In stating generally, in his replies, that the Commissioners do not interfere with regard to the practical observance of that rule, what he meant to convey to the Committee was this, that the Commissioners do not insist upon the Inspectors furnishing them with actual proof that the rule in question is strictly complied with. If the Commissioners imposed such a duty upon their Inspectors, it would be necessary that they should visit the schools during the periods allotted for separate religious instruction, whether on Saturdays or any other day; a proceeding which might be highly objectionable to many of the patrons. The only security which the Commissioners have for the observance of the rule (in addition to the clause in the lease which is binding upon the trustees and patrons) is, that the arrangements for religious instruction, whether during school-hours or on a separate day in the week, must be specified in the reports of the Inspectors after each visit, and inserted in ‘the Time Table;’ and further, that when the patrons or managers of the schools make their returns quarterly to the Board, previous to the salaries of the teachers being made, they are required to answer the following question: ‘Have the rules of the school (in which, of course, those for religious instruction are included), as approved of by the Commissioners, been complied with, as far as you have been able to observe; and if not, state in what particular?’ The Inspectors are also called upon to state if the arrangements notified in the Time Table (including, of course, those for religious instruction) have been departed from; and if the rules of the school, generally, have been adhered to. In the opinion of the witness, religious instruction is given, both in the vested and non-vested schools, in almost all of them, at least one day, or part of a day, in each week, and very frequently every day.”

The rule in which Lord Stanley defines the control given to individual members of the Board over the books used at the time of religious instruction, was modified to remove the objections of the Established Church and Presbyterian clergy. In its original form it stood thus:—

“They,” the Commissioners, “will exercise *the most entire control* over all books to be used in the schools, whether in the combined moral and literary, or separate religious instruction; none to be employed in the first, except under the sanction of the Board, nor in the latter, but with the approbation of those members of the Board who are of the same religious persuasion with those for whose use they are intended.”

The Commissioners give the meaning they affix to this condition as follows:—

“In giving a control to individual members of the Board over books to be used in the particular religious instruction of different denominations of pupils, the Board do not understand that it was the intention of His Majesty’s Government either to claim for themselves, or to vest in the Commissioners,

any control over the use of the Sacred Scriptures, or over the *Standards* of the Established churches of Ireland, or of Scotland, or of the Roman Catholic church, but only over books composed by private authors; and that the control over these is required merely for the purpose of checking the introduction of books of injurious tendency.

The Rev. Dr. Henry, President of the Queen's College, Belfast, and a member of the present Board, explains an important modification of this rule, sanctioned by a minute of the Commissioners in April, 1832, and approved of by the Government, only a few months after they commenced to discharge the important duties confided to them. It was to this effect:—

“That the following document, signed by the Commissioners, be transmitted, through the Duke of Leinster, to the Right Hon. E. G. Stanley, for the approbation of His Majesty's Government: ‘It having been found that an objection involving religious principles has been made, particularly by Presbyterians against vesting any individual with a control over books to be used in religious instruction by ministers of that communion, and that difficulties are likely to arise with respect to ministers of other denominations who are not represented on the Board as now constituted.’ Resolved, ‘That it be recommended to His Majesty's Government to permit the Board to alter Regulation IV. so as to stand as follows: They will require to have the right of veto upon all books used in the schools for the combined moral and literary instruction. They will further require that all books used for religious instruction shall be used under the sanction of the minister recognised by the parents of the children for whose instruction they are employed, and that such minister shall obtain the consent either of any one member of the Board to whom he may choose to apply, or of the particular church to which he belongs, according to the rules of that church, namely, that an Episcopalian minister who does not choose to apply to any member of the Board, shall obtain and submit for the inspection of the Board the consent of his own diocesan; a Presbyterian minister that of his own Presbytery; and a minister of any other denomination the consent of whatever person or body the denomination to which he belongs regards as possessing ecclesiastical authority. No such sanction is required for the use in religious instruction of the Sacred Scriptures, or of the public standards of any Church.”

The rule, as it at present stands, is as follows: “If any other books than the Holy Scriptures, or the standard books of the Church to which the children using them belong, are employed in communicating religious instruction, the title of each is to be made known to the Commissioners.”

Notwithstanding the alteration in this regulation, Mr. Cross stated that, during the fifteen years he had held his present office, it had not been acted upon in a single instance. There are, however, weighty considerations which render it expedient to retain the rule, in the event of a case arising when it might be advisable to prohibit a book of a highly objectionable character.

It was originally proposed by Lord Stanley that a “Register

should be kept in the schools, in which should be entered the attendance or non-attendance of each child on Divine Worship on Sundays." This rule was no sooner announced than it was abandoned. Mr. Blake explains the reason in his evidence in 1837. He says—

"A Protestant member of the Board felt that that rule might be considered as implying that the Board would enforce the attendance, and thus the persons of one communion might be compelled to enforce attendance at the place of worship of another communion, and upon a service of which they disapproved; he objected, therefore, to the proposal, and it was given up."

We have thus detailed the leading provisions in Lord Stanley's letter, particularly those having reference to the conditions on which the Commissioners were empowered to grant aid to schools, and to the principle on which combined literary and moral, and separate religious instruction, were to be given. The views entertained by the Board of the instructions laid down for its guidance, and to what extent they have been altogether dispensed with, or only partially adopted, we have also explained. We shall now proceed to the consideration of several important changes in the rules of the Commissioners, and of the explanations given with regard to them, which have led to much misconception and angry discussion.

The exclusion of the Bible from the National Schools, during the ordinary school hours, was the first and primary objection of the Protestant clergy against the plan. We have no intention to review the controversy on this question, in which many of the opponents of the National System manifested more zeal than discretion, more acrimony than Christian charity. The question about the reading of the Scriptures in the schools admits of easy solution. It is known to all who have read the Rules of the Board, and are anxious to understand them, that the Bible was never excluded by any regulation of the Commissioners from the National Schools. In order that this point may not be misunderstood, we must explain what the original rule of the Board was respecting the reading of the Scriptures. The term "School hours" led, in the first instance, to much confusion and misrepresentation. We transcribe a passage from the examination of the Rev. Dr. Carlile, at the Parliamentary Inquiry of 1837, which bears directly upon the matter at

issue, and which has special reference to the alteration made in the rule immediately after the termination of that investigation:—

“Is there any thing in the rules of the Board which prevents or prohibits reading the whole of the Scriptures in school hours?—I conceive nothing whatever. There has been a good deal of discussion respecting what is meant by school hours. Conductors of schools may call the hours for Scripture reading school hours or not, as they think fit. I remember an important letter of Lord Stanley explaining what he meant by school hours. But the hour for Scripture reading must be the *first or the last* hour, not an *intermediate* hour, as that would oblige the children who object to the exercise to go out of the school while the Scriptures are read, and return again when the reading was over. We considered it not right that Roman Catholic children should be subjected to such annoyance, and we required that the Scripture reading should be either the first or the last hour. A case requiring such a precaution happened with respect to a few Protestant children in the south. It was found that some form of Roman Catholic instruction was given at twelve o'clock, and that the Protestant children were allowed to remain or go out as they thought fit. We directed that such instruction must be in the first or the last hour; that the Protestant children should not be subjected to that annoyance of being obliged to go out and wait while that instruction was given. Our rule, therefore, is, that conductors of schools may call the hour for religious instruction school hour or not, as they think fit, but it must be the first or the last hour of the attendance in the school.”—*Lords*, p. 13.

An explanatory paper was addressed by Lord Stanley to a deputation from the Synod of Ulster in 1833, which defines so clearly the meaning of what the term “School hours” was intended to convey, and recognizes so explicitly the authority of the parents and guardians of the children to decide what religious instruction they should receive, that it seems utterly inexplicable how any doubt could ever afterwards exist on the subject. This important document is referred to in the foregoing extract from the Rev. Dr. Carlile’s evidence. It was republished in the Eighth Report of the Commissioners for 1841, page 173. We insert it here without abridgment:

“His Majesty’s Government fully recognises the right of all who choose it to read the Sacred Scriptures; but the exercise of this right in the case of infants must be subject to the control of their parents and natural guardians; and, in point of time, in the National, as in all other schools, it must be limited by the appropriation of certain hours to certain other branches of study. The proposition that any child at any hour, and in the midst of any other allotted employment, should be permitted to read the Bible, is a proposal so perfectly novel and unheard of, and so totally impossible, as it appears to me, to be reduced into practice, that I should not have noticed it, but that such appears to be the express sense of the words of the proposition No. 2, and seemed to be sanctioned by some, at least, of the Deputation from the Synod. The National Schools are not so much the Schools of the Government as of Local Patrons and Managers, who submit voluntarily to certain regulations in order to entitle them to receive aid from the Government. They are, therefore, at liberty to lay down their intended course of study; they are free to appoint certain hours during which certain studies are to be carried on, in some of which Roman Catholics and Protestants may, in

others of which they cannot, object to join. There appears to have been a considerable ambiguity in the use of the expression 'School hours,' which has given rise probably to some misconceptions. The phrase might (and perhaps in strictness ought to) apply to all hours in which instruction is given to the children. In this sense, the portion of time set aside for religious instruction may be called School hours. These hours are (as I have already observed, and as may be seen by the printed regulations) not exempted from the control of the Commissioners; and the Scriptures, as well as the authorized catechisms, &c., of any Church, are expressly permitted to be used at these times. But the expression 'ordinary School hours,' has been generally employed to denote those portions of time which are devoted to the combined instruction of children of various persuasions, and at which all the children belonging to the School are expected and required to attend. Those hours, be they more, or be they fewer, will be allotted to other studies, and in them, of course, neither the Bible nor any other book could be employed to which the parents or guardians of any of the children could object on the grounds of religious scruples. To introduce the reading or hearing of any such book during the ordinary School hours, viz., those during which all the children of all denominations are expected to attend, would be a palpable violation of religious liberty of conscience. But there is not (nor ever was) any objection to the reading of the Scriptures, or the giving of any other religious instruction on days and hours to be specified by the local patrons to those children whose parents choose that they should attend. Those days and hours, however, must be specified, in order to remove from the mind of the Roman Catholic parent the possibility of a suspicion that his children may be influenced to join in studies of which he does not approve. Nor is there any objection to the application of the term 'School hours' to these portions of time, provided they are distinguished from the hours of universal and necessary attendance."

The Archbishop of Dublin, always ready to expose the calumnies and misrepresentations of the enemies of the National System, annexed several valuable notes to his Charge, delivered to the Clergy of his diocese in 1849, showing the extraordinary amount of ignorance then prevalent of the rules of the Board with regard to the reading of the Holy Scriptures. We reprint a passage from this able and convincing document, because, after all that has been written, the same unfounded charges, which have been a thousand times refuted, continue to be made in the pulpit and at public meetings.

"Such phrases as 'exclusion of the Scriptures,' and 'schools from which the Scriptures are excluded,' &c., have, I doubt not, led many persons in England, and some even in Ireland, to believe that a child educated at one of the National Schools is altogether prohibited, by the rules of the Education Board, from any perusal of the Scriptures at all. Certainly, the natural and obvious sense of this language is not that which is the real meaning of it, viz., that in the National Schools no child is to be *compelled* to receive any religious instruction of which his parents disapprove.

"I have even seen lately stated in a newspaper (professing to be an extract from a speech at a public meeting), that the Commissioners have made 'a rule, that wherever the Bible was read in the schools, no Government aid was to be given;' and, again, that 'the authorized translation of the Bible is reviled, and the translators charged with wilful perversion of the text in books sanctioned by the Commissioners;' and that books are permitted by the Commissioners to be used in which Protestantism, or heresy, is spoken of as Romish writers ever will speak of our faith.' These audacious calumnies (for which there is not the least

shadow of foundation), imply an almost incredible amount of ignorance and misapprehension prevailing in the public mind. For, whoever first invented them must have calculated on their being unsuspectingly received by many, at least, of his readers or hearers. No one, however unscrupulous, would put forth statements which would be at once universally known to be gross fabrications. And yet those who judge from abstract probabilities alone would naturally deem it incredible that such statements should have been received for truth, considering that the Reports of the Commissioners are published every year, and that all the books published by them have been long before the public; which thus has, and has had for seventeen years, the most ample opportunity of ascertaining the utter falsity of the above statements.

“ Sometimes, however, the phrase of ‘exclusion of the sacred Scriptures’ is slightly modified, the National Schools being described as ‘excluding the Scriptures *during the ordinary school hours*.’ This language is likely to perplex some persons in England, who naturally understand by it, that certain specified portions of time are set apart (as is the case in *every* well-regulated school, for whatever description of children) for lessons in reading, in writing, in arithmetic, and in each of the other branches of study; so that the words ‘ordinary school-hours’ would seem to imply, simply, that these lessons are not subjected to irregular interruptions of Scripture reading, or confusedly intermixed therewith. But, on inquiry, it comes out that by ‘ordinary school-hours’ is meant the hours during which *every* child frequenting the school shall be *required* to attend; so that, in plain language, the thing objected to is, the principle of *non-compulsion*. And I cannot but think it would not only be more convenient, but also would remove the appearance of disingenuousness, to avoid all these ambiguous circumlocutions, and to state briefly and plainly what it is that is really meant.”

The objections of the Clergy of the Established Church and of the Presbyterian body to the National plan, on the grounds we have stated, were not removed by the explanatory paper of Lord Stanley. The Synod of Ulster presented their four propositions in 1833, to which we alluded in the preceding chapter, which were approved of by the Board, as being *consistent* with Lord Stanley’s letter.

“ 1stly. That the ministers and people of this Church, *without the necessary concurrence of the ministers or members of any other Church*, shall enjoy the right of applying to the Board of Education for aid to schools, by a statement of the constitution and regulations of the schools, accompanied with an engagement to adhere to them; but in this proposition recognising the right of the Board to consider the regulations, and to decide accordingly.

“ 2ndly. That it shall be the right of all parents to require of patrons and managers of schools, to set apart for reading the Holy Scriptures a convenient and sufficient portion of the stated school hours, and to direct the master, or some other whom the parents may appoint and provide, to superintend the reading.

“ 3rdly. That all children whose parents and guardians shall so direct, shall daily read the Holy Scriptures during the period appointed, but that no compulsion whatever be employed to induce others to read, or remain during the reading.

“ 4thly. That *every use* of school-rooms be vested in the Local Patrons or Committees, subject in case of abuse to the cognizance of the Board.”

These resolutions rendered it necessary, not only that the language of the old rule of 1832, as to the time for giving religious instruction, should be altered, but that the forms of application for aid should also be changed.

It appears from the evidence of the Rev. John Brown and the Rev. Dr. Carlile before the Committee of the House of Lords in 1837, that a difference of opinion arose between the Synod and the Commissioners respecting the new queries which the Board required to be answered by members of the Presbyterian Body, and by all other persons. A majority of the members considered that they were bound solely by the constitution and regulations of their own schools, as set forth in their application for aid, and not by the printed rules of the Board, which appeared to them to be incompatible with the spirit and meaning of the four resolutions which had received the sanction both of the Government and the Commissioners. The Synod strongly objected to some of the queries in the new forms of application for aid towards building and fitting up schools, issued by the Commissioners, especially those which required the managers of schools to admit the Clergy or such other persons as may be approved of by the parents or guardians to give religious instruction in the school-room, on one day, or part of a day, in each week, and which imposed upon the patrons, as they conceived, the further obligation of taking care that "*no child should be present* at any religious instruction or exercise except those whose parents *consent* to their being present." These are the words in the query sheet printed in 1833, after the four propositions had been accepted.

The negotiations between the Synod and Board, on these great points of difference, were brought to an abrupt termination by a letter from the Secretary to the Commissioners, dated the 21st of February, 1834, in answer to a communication from the Committee of the Synod of the 18th of the same month. In the reply of the Commissioners they refer to their previous letter of the 28th of August, 1833, as containing their views on the questions in dispute; they decline any further correspondence on the subject; and intimate, in distinct terms, that they "must decide upon the applications from the members of the Presbyterian body as they do upon those of all others, according to the merits of each case, and the principles of the regulations upon which they act."*

* See Evidence of the Rev. J. Carlile and the Rev. John Brown before the Lords' Committee, in 1837, 1st vol., pages 15, 179 to 193.

Notwithstanding the unsatisfactory conclusion of this correspondence, several clergymen and laymen of the General Synod retained their schools under the Board. This gave rise to a long and disagreeable correspondence. At a meeting of the Synod, held in Derry, on the 27th of June, 1834, a resolution was passed to the following effect:—

“That this Synod did, in the year 1832, '33, most explicitly declare their disapprobation of the system of National Education, and did earnestly seek to have it reformed; but that, from the correspondence of our Committee with the Commissioners, and from their report to the Government, it appears that the original system remains unchanged, and consequently the reform sought by the Synod unattained; that this Synod, therefore, now renews its exhortations to the Ministers and Elders of this body to refrain from connecting themselves with the Board, and resolves to continue to employ every means to obtain from His Majesty's Government such a *bona fide* recognition of our propositions as will enable our people, without a surrender of principle, to obtain for their schools a portion of the public funds.”

From this date, until the end of 1836, the controversy against the National Board increased in violence. The most unscrupulous means were adopted to excite and inflame the feelings of the people. A graphic account of this disgraceful agitation is given by several of the witnesses examined before the Parliamentary Committees in 1837. To such an extent was it carried, that the Synod of Ulster felt it necessary to pronounce a censure on some of its members, and one Clergyman was suspended from the performance of his sacred functions.

In 1836 the discussion of the Education question was resumed at an adjourned meeting of the Synod, held at Belfast, when the subjoined resolution was passed:—

“That inasmuch as this Synod has unanimously agreed to establish a system of education upon Presbyterian principles; and inasmuch as it has repeatedly lifted up a testimony against the new system of National Education, which testimony it has now reiterated in the statement that its mind on the subject remains unchanged, it shall be most earnestly recommended to the Ministers, Elders, and people of this body that, for the purpose of advancing the interests of religion, and securing the peace of this body, none of them shall in future remain patron or correspondent of any school under the new Board, or be in any way connected with the system.”

The meaning attached by Lord Stanley to the construction of the Rule we have explained is made clear in his letter to the Presbyterian Clergy. A slight change in the language of the regulation, in reference to the term “ordinary school-hours,” was made, with the object of removing further misconception, which, however, it failed to effect. The opposition to the National System continued, and matters

remained in the same unsettled state until the close of the Parliamentary Inquiry in the autumn of 1837, when the Commissioners announced in their Fourth Report, for that year, the following important modification of one of their fundamental regulations:—

“ Having received your Excellency’s permission to revise our existing rule as to religious instruction, we have anxiously considered whether we could effect such an alteration in the letter of it, without violating the principle, as might satisfy any of those who have been hitherto conscientiously opposed to us.

“ The principle of the system, and which we consider fundamental and unalterable, is, that the National Schools shall be open alike to Christians of all denominations; therefore, that no child shall be required to be present at any religious instruction or exercise of which his parents or guardians may disapprove, and that opportunities shall be afforded to all children to receive separately, at particular periods, such religious instruction as their parents or guardians may provide for them. The letter of the rule is, that religious instruction shall be given out of the hours during which all the children attending a school are assembled for common instruction.

“ It has been considered by some, that to limit the time for religious instruction in this way, tends to discourage it altogether, and therefore that an opportunity should be afforded for giving it *at whatever hour* may be deemed most convenient.

“ The rule as to time was framed with a view to convenience, and to convenience only, and it never has been considered by us that we should violate principle if we allowed religious instruction to be given during the ordinary school hours, provided that such an arrangement were made as that children, whose parents did not approve of it, should not be required to attend or be present at it.

“ We, therefore, propose modifying the letter of the rule, so as to allow religious instruction to be given, and of course the Scriptures to be read, or the Catechism learned, during any of the school hours, provided such an arrangement be made as that no children shall *take part in, or listen to*, any religious reading or instruction to which their parents or guardians object.”

When the letter of the rule was so far modified, that “ religious instruction could be given, the Scriptures read, and Catechisms learned, during the ordinary school hours,” under proper restrictions, it is perfectly clear that this important change was intended to embrace all schools, whether under Protestant or Roman Catholic patronage; but a statement was made by Mr. Cross and other witnesses from which we conclude, that the advantage of this concession was peculiarly acceptable to, and enjoyed to a much greater extent by the Clergy of the Established Church and of the Synod of Ulster, than by the Roman Catholic Priests. In fact it was adopted, principally, for the purpose of conciliating the Protestant opponents of the Board, and it had the effect of weakening, though it failed in removing altogether, their disapproval of a clause in the original rules, which excluded, in

their judgment, religious instruction of any kind from being given in the common school hours. Those persons who are conversant with the Education controversy in Ireland, and have read the numerous pamphlets written on the subject, must be aware that the Roman Catholics, whether as supporters or as enemies of the National system, never complained of the regulation of the Board which confined the reading of the Scriptures and the use of Catechisms to the hour immediately before or after the school business. Individuals of the Roman Catholic Church may have sympathized with Protestants in their scruples on the point; but, collectively, the Roman Catholic patrons of schools never made any objection; at least we have never read or heard of any public or official remonstrance on the subject. It must, however, be admitted that the modification of the rule, which proved so satisfactory to a large number of Protestants, was also a boon to the Managers of *Convent* schools in which prayers are repeated, and religious exercises take place, in the middle of the day, peculiar to the Roman Catholic Church. Of this class of schools the number was very small in 1837, when the alteration in the rule took place; and in 1854 there were, according to the evidence of Mr. Cross, not more than 204. It is perfectly clear that, in abolishing the limits originally affixed to the period for religious instruction, and affording facilities for giving it at whatever time might be deemed most convenient, the Commissioners were actuated by a laudable desire to remove every reasonable ground of complaint. The justice of the concession met with general assent; but, we fear, the practical effects resulting from it have been far from beneficial. Any person of experience in the management of schools must have foreseen, that it was an alteration without being a practical improvement.

The arguments in favour of the rule, as it was at first framed, are set forth in the reasons assigned for its adoption, in the early period of the system, by the Rev. Dr. Carlile, in a passage from his evidence, in 1837, which we have quoted. The serious inconvenience that has, no doubt, been caused by the working of the rule, in its present form, is pointed out in a passage from the evidence of the Archbishop of Dublin. The privilege granted by the Commissioners in 1837 is, un-

questionably, open to abuse; and they must have entertained a strong conviction that its operation would, in many cases, lead to hardship when they found it necessary to provide additional and stringent precautions, which we shall now explain, to prevent the obstruction it might cause to the efficient working of the school, and the inconvenience to which those children might be subjected whose parents or guardians desired them to withdraw during the time of intermediate religious instruction.

The phraseology of the rule was soon afterwards varied with the intention of bringing it into accordance with the foregoing modification; and, in the year following, 1838, additional words were introduced, defining with greater stringency the limits to which the new arrangement was to be restricted.

“1. The ordinary school business, during which all children, of whatever denomination they may be, are required to attend, is to embrace a *competent number of hours* in each day.

“2. One day in each week, or part of a day (independently of Sunday), is to be set apart for the religious instruction of the children, on which day such pastors or other persons as are approved of by the parents or guardians of the children, shall have access to them for that purpose, whether those pastors have signed the original application or not.

“3. The managers of schools are also expected to afford convenient opportunity and facility for the same purpose on other days of the week. But where any course of religious instruction is pursued in a school *during school hours*, to which the parents of any children attending it object, the managers are to make an arrangement for having it given to those who are to receive it at a stated time or times, *and in a separate place*; so that no children, whose parents or guardians object to their being so, *shall be present* at it.

“4. Any arrangement of this description that may be made is to be publicly notified in the schools, in order that those children, and those only, *may be present* whose parents or guardians approve of their being so.”

The Presbyterian body considered the words, “*and in a separate place*,” introduced for the first time into the rule as to religious instruction, as objectionable. No steps, therefore, were taken by them to unite with the Board until further explanations were obtained. An opportunity soon afterwards presented itself of removing all grounds of misunderstanding.

After the rule of the Board as to religious instruction was revised in 1837, with the sanction of the Lord Lieutenant, the next step taken to conciliate the Protestant opponents of the system was to withdraw the query-sheet which had been heretofore sent to applicants for aid towards building school-houses, or towards the payment of salaries of schools already established. From that time it was resolved to obtain whatever information was required through the District Inspectors.

This alteration in the practice of the Board did not take place till December, 1839, only about a month before the deputation from the Synod waited upon the Lord Lieutenant, with the view of adjusting the differences so long existing between the Presbyterian Clergy and the Commissioners.

The withdrawal of the query-sheet was a measure for which the Presbyterians had consistently and resolutely contended from the commencement of their opposition to the National System, and it was one of the grounds upon which they felt themselves justified in abandoning that opposition, and receiving grants for their schools. A much more satisfactory course, on the part of the Commissioners, would probably have been to have adapted the form of queries to the rules as they were then modified, and to have required *all* applicants to sign them when applying for grants. Had this course been followed, the principles upon which the junction of the Synod with the Board was based, would have been clearly understood, and no cause for dissatisfaction could have arisen.

In the Report of the Commissioners for 1839, which was not presented to Parliament till 1840, an account is given of what occurred when a deputation from the Synod of Ulster had a conference with the Lord Lieutenant, on the 24th of January, in that year, and at which several members of the Board were present. The substance of what transpired at that interview is embodied in the following passage:—

“Your Excellency received a deputation from the School Directory of the Synod on the 24th January last, when such members of the Board as were able to attend were present at your desire. Upon that occasion your Excellency stated in substance:—1st. That the principle of the National System was one of equal right and justice to all classes of Her Majesty's subjects, and therefore that *no advantage, save what was equally open to all*, could be given to the members of any particular communion. 2nd. That the Board having found it difficult to get full and satisfactory answers to the queries which have heretofore been sent to applicants for aid, had lately changed its practice, and had resolved in future to send queries only to its own superintendents, who would communicate with the parties to each application, make the necessary local inquiries, and then report the circumstances to the Board for its consideration. 3rd. That according to the fundamental principles of the System, the National Schools must be open to children of all religious denominations, nevertheless that the patrons of each might have such religious instruction given in it, during school hours, as they thought proper, provided such an arrangement was made as that the instruction so given should not interfere with or impede the literary business of the school, and that no children should be required to attend or *be present* at it whose parents or guardians disapproved of their being so. These explanations were deemed so far satisfactory, and it was arranged that an application should be made to the Board for aid towards some one school, the actual circumstances and rules of which should be stated; that the

Board should come to a decision upon it without waiting in the particular case for any previous reference to their local Superintendent, and that whatever was done by the Board with it, should be done also upon every other similarly circumstanced."

This constituted the basis of the agreement between the Presbyterian body and the Board; and whatever advantages they derived from it were extended to all other parties. Whether any other terms were demanded and acceded to, with reference to the use of school-houses before and after the school hours and on Sundays, does not appear in the 6th Report, from which the above extract is taken. An application, however, was laid before the Commissioners of which they approved, as containing nothing incompatible with the principles of the National System, and a grant of salary and books was accordingly made to the Correen School, situated in the County of Antrim, and under the patronage of the late Dr. Stewart, an eminent Presbyterian clergyman. A copy of this application is given in the evidence of the Rev. Dr. Henry. The rules of the Correen School involved highly important principles—first, parental authority was unequivocally recognized; secondly, the reading of the Holy Scriptures, and the use of catechisms, were not compulsory; thirdly, religious instruction was given at a fixed time, and so arranged as not to interfere with the scientific or secular business of the school; fourthly, no child, whose parents or guardians objected, was *required to be present* at any religious exercise whatever; fifthly, the patron undertook that *no obstruction* should be offered to the children of such parents receiving such religious instruction *elsewhere* as they might think proper. According to these regulations the Patron of the school had the *exclusive* control over the religious instruction given therein. He was not required to admit the Clergy or other persons for the purpose of imparting religious instruction to the children of their persuasion, nor was it obligatory upon him to *exclude* any pupils from the school, at the time set apart for reading the Bible and teaching the catechism. Children, whose parents objected, were *permitted to withdraw*.

In these rules the *difference* between vested and non-vested schools was, for the first time, clearly indicated; although it was not distinctly announced in the Report containing, as was supposed, an accurate statement of the

proceedings of the conference with the Lord Lieutenant. On the contrary, an attempt was made to show (for what reason we cannot possibly imagine) that the rules of the Correen School agreed in substance with the regulations of another non-vested school, called the Temple Meeting-house, to which the Commissioners gave aid in 1833. When notifying their grant to the patron, they entered into the following explanation of the rule as to religious instruction:—

“The rule that the hours from two till three of each day, except Saturday, shall be employed in reading and instruction in the Holy Scriptures is quite compatible with the regulations of the Commissioners, provided *that such children only as are directed by their parents to attend, be then allowed to continue in the school, and that all others do then retire.* And with respect to the exercise on Saturday, it also is compatible with their rules, *provided that those children only shall attend upon that day whose parents direct that they shall join in reading or receiving instruction in the Holy Scriptures, so that an opportunity be thus afforded for all others to receive such religious instruction at that time as their parents or guardians shall provide for them.*”

A comparison between the conditions of this rule, as defined in the above paragraph, and those we have referred to in the Correen application, will show that, so far from being the same, even in substance, they are totally at variance with each other; and, moreover, the explanation given of the rule as to religious instruction in the Temple Meeting-house School is not in harmony with the distinction between vested and non-vested schools, alluded to in the subjoined passages from the same Report:—

“It may be proper to add, that before granting aid towards the building of a school we have, ever since the appointment of our district superintendents in 1838, required them to ascertain whether any arrangement had been made for giving religious instruction *in the school*, should it be established; but we have never required this information from them before granting aid, by way of salary or of books, to schools already in existence. In the former case, we have to act *a priori*, and consequently, to guard against contingencies; in the latter, we have to deal with actual circumstances, and we judge of these as we find them, always taking care to give no aid unless to a school which is *bona fide* open for secular instruction to children of all communions, and which does not debar any from opportunities of receiving such religious instruction as their parents or guardians may provide for them.

“We should add, that where the grant is only of salary and books, the Board acts upon the statement of the parties applying, provided it be satisfactory, without binding them literally to the rules of the Board; because should any thing occur hereafter which might appear contrary to the spirit of the rules, the Board has it in its power to have the evil corrected, or, if it be not, to withdraw the salary; but, in making a grant for building, as the Commissioners make it irrevocably, they require the parties receiving it to bind themselves irrevocably in return, to a strict observance of the rules, as in force at the time the grant is made, and to have the school vested in trustees vested for that purpose.

“We are aware, of course, that schools in which the patrons themselves provide religious instruction for children only of a particular communion,

leaving it to the parents or guardians to provide it for all others, bear in some degree a peculiar religious aspect; but schools of such a description, when connected with Presbyterian meeting houses, appear to us to stand upon the same principle as schools connected with communities of the Roman Catholic persuasion, and to these we have been, from the commencement of our labours, granting aid, having first communicated with His late Majesty's Government upon the subject, and being sanctioned by it in doing so.

"Indeed schools in general, which are under the direction of persons only of one communion, may be considered to bear a distinctive stamp; but although we are required to give a preference to applications signed by persons of different persuasions, we are not required to restrict aid to cases of that description."

There was for a considerable time some uncertainty about the difference between the regulations of these two classes of schools. The original rules and other official documents of the Board, as we have shown, are by no means explicit on the point. They are open to contradictory interpretations. All doubt, however, was removed by the publication of the following Rule in the Ninth Report of the Commissioners for 1842, published in the following year:—

"In schools NOT VESTED, but which receive aid only by way of salary and books, it is for the patrons to determine whether religious instruction shall be given *in the school room* or not; but if they do not allow it in the school-room, the children whose parents or guardians so desire, must be allowed to absent themselves from the school, at reasonable times, for the purpose of receiving such instruction ELSEWHERE."

Whether this rule is to be regarded as an explanation of the practice at first adopted by the Commissioners appointed to administer the National System, or as a modification of a principle involved in its original constitution, the results of the change were of the greatest importance. It is not our intention to discuss at any length the propriety of having adopted a different rule in schools which are the property of individuals, as distinguished from those chiefly built at the expense of the State. We are of opinion that there are many strong reasons upon which the distinction between them can be defended. It cannot, however, be denied that it is liable to serious objections, and that it has produced a marked change in the practical working of the system. The privilege granted to the patrons of non-vested schools was not intended for the exclusive advantage of any one sect. It was offered to all; but can there be a doubt that its main object was to meet the conscientious scruples of the Protestant opponents of the system? We have already stated that the Roman Catholic

Clergy and laity had never, *as a body*, that we are aware of, urged any objection to the rule of the Board which rendered it obligatory on them, in their capacity as Patrons of vested National Schools, to give the use of their school-rooms to persons of a different creed from their own, appointed by the parents to impart religious instruction to their children.

The strongest objections advanced against the principle upon which aid is granted by the Board to non-vested schools are these:—That the rule authoritatively declared in 1842 has placed a formidable barrier in the way of united education; that it has given a denominational character to three-fourths of the schools under the Board; that it has increased the number of those from which Scriptural instruction is excluded, the majority of that class being under Roman Catholic management; and that if any Patrons were so disposed, the system might be entirely changed in its character. Instead of being essentially, though imperfectly, religious, it might, under the existing rule, become purely secular, and religious instruction be altogether excluded.

That there is much force in these objections cannot be disputed. With regard to the last, there is not the slightest ground for apprehension that the National Schools, generally, will ever become mere instruments for communicating literary and scientific instruction only, and that religion, upon which all education ought to be based, will be banished from them by direction of the Managers. This evil, therefore, which might arise in exceptional cases in schools established on the non-vested principle, need not cause any uneasiness. The testimony of Mr. Cross is conclusive on this point; and it is corroborated by that of other witnesses equally well acquainted with the working of the system. The answers of that gentleman to the following questions appear to us perfectly satisfactory:—

“1509. On the whole, is there a large amount of religious instruction given both in the vested and the non-vested schools?—There is. I have no doubt whatever that in nearly the whole of the schools under Protestant patrons, which amount, I think, to between 1,100 and 1,200, the Scriptures are read, if not daily, two or three times during the week. In many Protestant schools the Scripture Lessons and Sacred Poetry are used; and in a great number of the schools, under Roman Catholic patrons, the Scripture Lessons, up to a late period, were also read. In addition to that, I have no doubt of the fact that our Abstracts of Scripture,

contained in the ordinary school books, are read in nearly all the National Schools. So that, in point of fact, there are few National Schools which have not some portion of religious teaching given in them, apart altogether from the periods allotted for separate religious instruction. Then, it should not be forgotten (as I remarked in my former evidence), the Bible may be read, in every one of the fifteen hundred vested schools, by children who are willing, if the clergy or other persons appointed by them think it right, or feel that they can conscientiously visit those schools for the purpose. No stronger proof can be adduced that the rules of the Board afford ample facilities for imparting religious instruction both to Protestants and Roman Catholic children. True, it cannot be enforced; but it is never forbidden by the Commissioners.

“1510. LORD ARDROSSAN.—In the answer you have just given, you have only alluded to the Scripture Lessons; do you not mean to include also the Evidences on the Truth of Christianity?—I should have included that book in my answer up to the time of its being expunged from the list. Previous to July, 1853, it was read in several hundreds of schools, and without any opposition on the part of the children or their parents.”

The advantages secured to the Patrons of non-vested schools are, in our opinion, so important that we cannot discover any other objection Protestants can have to undertaking the management of such schools except one, which is, that they are prohibited, not from *giving* religious instruction to all children who are willing to receive it, but from *enforcing* it against their own wishes, or the direction of their parents or guardians. That the majority of the Protestant party, especially the Clergy and laity of the Presbyterian Church, consider the exclusive control they possess over the non-vested schools as a valuable boon, is proved by the fact, that nearly 1,200 of that class are under their patronage; nor are the Roman Catholic Clergy insensible to the privileges it secures to them of conducting their schools free from the interference of persons belonging to a different religious communion from their own.

One of the ablest and most logical writers on the Education question in Ireland, the Rev. James M'Ivor, is the author of two pamphlets which have never been answered, and in all probability never will, by any opponent of the National System. One was printed anonymously, not published, and is entitled the “Derry and Raphoe Propositions, the Church Education Society, and the National Board Schools Compared.” The other is a letter addressed to Joseph Napier, Esq., M.P., on the “Proposed Modification of the Non-vested System,” and was brought out with the author's name. Without assenting to all the views so powerfully advocated in these productions, it is impossible not to see that the

writer thoroughly understands the rules of the Board, the difficulties which have impeded the progress of the system, and the fallacious arguments of its enemies. His opinions on the question we have been considering with respect to the different regulations applicable to non-vested and vested schools are clearly set forth in the subjoined extracts from the first pamphlet whose title we have given:—

“In both classes of schools the patrons have the ‘right of appointing;’ but in the non-vested schools the patron of each has the *exclusive* right and control over the special religious instruction therein imparted. In the vested he has not. We shall describe them separately, beginning with the non-vested class, to which the questions direct our special attention.

“I. The non-vested school-houses do not belong to the Board, but are the property, generally, of the individual patrons. By these they are built, furnished, and kept in order. The aid of the Board is limited to books, salary, inspection, and training for the masters.

“A competent time must be given to the moral and literary instruction; and in it persons of all denominations must be allowed to participate. The hours for the special religious instruction are appointed in each school by the patron, and over it he has the exclusive authority and control, subject, so long as he confines himself to the Bible and the standards of his Church, to *no restriction* or constraint whatever. He may fashion it to his own mind. Only there must be *no compulsion*. Whatever the religious instruction be, it can only be *required* of those children whose parents express no objection to their receiving it. They whose parents do object must be *permitted to retire*.

“II. The vested school-house may be said to belong to the Board itself, having been *chiefly* built at its expense, and is vested either in it or in trustees for its use. In all such schools the Commissioners require that facilities shall be given to the teachers of the different religious denominations to instruct their own children—meaning by ‘their own’—the children of those parents who desire that their offspring shall be so instructed.

“For example. Let *R* be a vested school, under the patronage of a Roman Catholic, situated in a district in which there are but few Protestants residing. The want of another good school, or of any other school, may induce a Protestant parent to send his children to that provided by the Government. The patron of that school is obliged by the rules of the Board to admit those children to all the advantages of the literary and moral instruction therein imparted; and is not allowed to compel them, either by exclusion, or by any other penalty, direct or indirect, to receive the special religious instruction appointed to proceed in that school. On the contrary, the Protestant clergyman of the district, or some teacher appointed by him, with the sanction of the parents, is at liberty to enter the school-room, with his Bible, and Prayer Book, and Catechisms, at the hours indicated by the Time Table, and directly to instruct those children, to his own mind, in the doctrines of Protestant Christianity. And further, in this Protestant scriptural instruction, all children, of all denominations, may and shall participate, whose parents choose to direct that they shall receive it.

“And, similarly, let *P* be a vested school, under the patronage of a Protestant clergyman, to which, for whatever reason, Roman Catholic children are sent. If their parents desire it, these children will receive the special religious instruction appointed for the school by its Protestant patron; and *no one* will be allowed to interfere with their receiving it. Some parents, however, may desire the contrary; and for these the Roman Catholic clergyman will enter the school-room, if he thinks it judicious, with his Douay Bible, and his other standard books, and instruct all those children, of every denomination, whose parents confide their children to his instruction.

“And similarly with *D*, a vested school, under the patronage of a Dissenter.”

Mr. M'Ivor is of opinion (in which we differ from him) that it is wrong in principle for the Protestant clergy to become *patrons* of vested schools; but he holds that, in refusing to visit them for the purpose of instructing the children in the principles of their religion, the clergy are guilty of a dereliction of an important duty. In the subjoined passages he assigns weighty reasons for taking this view of the question:—

“ II. That the most complete condemnation of this principle in the Government, Board, and patron, is no justification whatever of those who, *when a vested school has once been built*, neglect to secure for themselves and the public the advantages it offers in the name of the Government.

“ While we may address the one point to the Commissioners, it is surely our duty to press the other upon the attention of the clergy. As the Board seem to have overlooked the difference between a Commissioner and a patron, so, on the other hand, the clergy plainly forget the difference between a *patron* receiving Government aid on certain terms, and *those other religious teachers* in the neighbourhood, to whom, whether they have ‘applied’ for the school or not, the Government has secured the right of entering the National School in their proper capacity, as religious teachers, and of instructing to their own mind those children whose parents will intrust them to their care.

“ The vested school *R*, for instance, is built and in operation. There are a few Protestant children in it, and, perhaps, a few of other classes who may wish to receive the ‘Scriptural’ instruction of the Protestant clergyman. The Government has secured, by positive rule, that the Protestant clergyman may, if he choose, enter it at the hours of religious instruction, and teach to those children whatever he thinks judicious.

“ One of the strange facts which this question of Education presents comes now to be told. Will it be believed, at least by those who have no opportunity of actual observation, that the Protestant clergymen, generally, *do not choose*; that there is no Scriptural, or other Protestant instruction imparted, even to the Protestant children, in such schools, at least with their consent or cognizance? They do not go near them at all! Perhaps there is some restriction imposed or some condition required, which, as gentlemen, or as Christian men, they could not well submit to? No such thing; farther than has been mentioned,—that they must go at the hours publicly set apart for religious instruction, and that they have no power to compel any child, except by his parent’s wish, to receive their instruction.—there is no manner of restriction or condition whatsoever, direct or indirect, expressed or implied. They are forbidden by their ‘principles.’ Tell it not in Gath,—whisper it not in the ears of the uncircumcised, all patent, and public, and notorious though it be,—they are forbidden by their principles,—the principles being, as might be expected, those which befit such practice; such as these:—‘*We will not teach Protestantism, because others may and will teach Popery. We will not have a church, because they may have a chapel. We will not give, because we are not furnished with the means to compel. It is essential to the purity and the utility of Scriptural instruction, that its reception should be made compulsory by secular penalty, in spite of conscientious objections; and we, therefore, will not teach even those who are anxious to be taught, because the Government will not make our teaching compulsory upon the rest.*’

“ Upon those of our brethren who are lax enough, or courageous enough, to doubt such principles,—upon those who are anxious to preach the Gospel themselves, whether the secular arm will coerce its reception or not,—upon those who long for opportunities of reaching, in an upright yet earnest and missionary spirit, those whom, in this country, it is difficult to reach,—of directly teaching those who will be taught, and of leavening with what good we may those who refuse our direct ministrations,—upon these we urge the consideration of the vested schools. These men we call upon to repair, if possible, such grievous oversight, and to anticipate its consequences.”

Judging of Lord Stanley's letter according to its plain and obvious meaning, no candid man could confidently assert that it recognises a difference between particular classes of schools. According to the rules he lays down for the guidance of the Commissioners, it seems as if he had intended all parties to be equally bound by the same stipulation. In opposition to this view, we have the testimony of the Rev. Dr. Henry and Mr. Cross, to the effect, that the Archbishop of Dublin, Mr. Blake, and other members of the Board, uniformly declared that there was always a distinction made between vested and non-vested schools.

Other questions of importance became the subject of discussion soon after the rule for the government of non-vested schools was announced in the Ninth Report of the Commissioners. A brief reference to these may not be without use, as they were referred to by several members of the Committee. We have noticed in another place the allegation so frequently brought forward by writers adverse to the National Board, that the original rules did not recognise in explicit terms the important principle, that the patron of a National School was not required to *remove* any child, during the hours of religious instruction, in compliance with the *direction* of its parent or guardian. On the contrary, the language of the Board's regulations, on this essential point, as at first announced to the public, seemed to convey the opposite interpretation. It would serve no useful purpose, in the present position of the Education question, to point out and examine the variations in the phraseology of the rules from 1833 to 1843, when they were revised and published in a form less open to misconstruction. We have already had occasion to refer to the query required to be answered by applicants for building grants, at the time when the four propositions of the Synod of Ulster were assented to by the Commissioners. The case of the Temple Meeting-house School has been also adverted to, in which it was affirmed by the Commissioners in language of which the meaning could not be mistaken, "that it was *of the essence* of their rules that the patrons should *exclude* from religious instruction all who were not actually *directed* by their parents to remain." The evidence of Mr. Blake, in 1837, was decidedly favourable to

this construction of the regulation in question. Lord Stanley may have intended that no child should be *allowed to be present* at any religious instruction, unless with the *express consent* of its parent or guardian. The Commissioners, however, after full consideration, affixed a different meaning to their rule. Their views are clearly explained in their correspondence with the Earl of Clancarty, the Rev. F. F. Trench, in 1844, and the Rev. Edward A. Stopford, in 1847. In an application received from the last-named clergyman to put a school under the Board, of which he was Manager, the rules were specified, and the obligations strictly defined, which he undertook to observe. We copy them without curtailment, because they give a plain exposition of the rule for religious instruction in that particular school, which the Commissioners approved of, as in accordance with their own regulations:—

“1st. The patron consents that children be admitted to secular instruction in the school, whose parents, from scruples of conscience, choose to retain in their own hands their religious instruction.

“2nd. He feels that in consenting thus to admit them, he incurs the highest moral obligation to refrain from any undue interference, direct or indirect, by himself or by any other, with that which is not entrusted to him; and he feels bound to leave to such parents full opportunity of **WITHHOLDING** their children from religious instruction of which they disapprove. The obligation he incurs to such parents is this—that their children **SHALL NOT BE COMPELLED TO RECEIVE, NOR TO BE PRESENT AT ANY religious instruction to which their parents object.** Upon this, as fulfilling the rules of the Board, he seeks for aid to the school.”

The Commissioners, in making a grant of salary and books on these conditions, recognised and approved of an interpretation put upon their rules which had been up to that period misunderstood. The Archdeacon of Meath called the attention of the Commissioners to the ambiguity of the regulation bearing upon the point which we have endeavoured to explain, in his able letter to the Clergy of the diocese, in which he specified the terms and principles on which he had felt himself at liberty to put his schools in connexion with the National Board. His objections to the construction put upon the rule by the public generally, previously to the wording of it being changed in 1843, are stated in clear and forcible language in the subjoined extract:—

“The obligation undertaken by the patron under it might be, ‘that no child *should be compelled to receive, or should be compelled to be present at, any*

religious instruction to which his parent objected; or it might be 'that no child should be *compelled to receive*, or *should be present* at any such instruction.' It is admitted that the rule (Sec. II. 3) was *capable* of either interpretation; the latter was the more grammatical, and the more likely, being full of meaning and expressive; the former being a meaningless repetition, not likely to occur in such a document.

"To us the difference in point of principle was very important. That a parent has power over his child, we acknowledge; that in forbidding him to learn the Word of God he exercises that power unlawfully, we are sure. Yet we hold that *we* have no right, nor has *the State* a right, to take the child out of his parent's hands; nor, on the other hand, are we or the State forbidden to do any good in our power to that child in other ways. We might, therefore, undertake that no child should be compelled to be present at religious instruction, nor, on that account, be refused admission to the other advantages of the school; we may agree that the child shall not be COMPELLED to be present, but to undertake 'that he shall NOT be present,' is to take upon ourselves the carrying into effect of the parent's prohibition. This we cannot do. Believing the act of another to be wrong, we may hold that we have no right to restrain him; but we cannot undertake to perform it for him. To undertake to do an act for another, is, in questions of conscience, the strongest testimony we can give to its lawfulness: having undertaken to do an act, we could not bear an effective testimony that it ought not to be done: having undertaken to enforce upon every child the parent's prohibition against reading the Word of God, we could never again maintain that the obligation to hear the Word of God, and to learn it, is superior to any earthly authority. Here, then, was a point at which we could not but stop. We feel bound to leave a child's religious instruction in the hands of his parent, although he abuse it; we cannot make the abuse our own act."

The questions of conscience so logically argued in the foregoing passages, were not confined to Archdeacon Stopford, a Clergyman of high position in the Established Church, and of distinguished talents and attainments; there were few of his clerical brethren who did not concur in his views. They were adopted and maintained by a majority of the Presbyterian body. From the introduction of the National System into Ireland up to the present time, individual members of the Roman Catholic Church have expressed the same opinion; although a large class of persons of all religious denominations, who stand firmly by the principle of religious liberty, and are prepared to protect to the fullest extent the rights of conscience, do not feel themselves constrained, by any objection of a religious nature, from making themselves active instruments in giving effect to the wishes of the Parents on a matter of such vital importance as the religious education of their children.

The Commissioners, however, anxious to show becoming deference to the conscientious objections of a large and influential section of the Protestant community, and seeing that the object sought was not to subvert the principles of the system, published an explanation of their rule as to religious

instruction, in the report for 1847; and, in 1850, they make the following observations in reference to it:—

“ In our Report for the year 1847, we stated that our Secretaries having informed us that they had been frequently consulted, both personally and by letter, as to the true meaning of the following portion of section 2, paragraph 3, of the rules of the Board with reference to religious instruction—‘That due regard be had to parental right and authority; that, accordingly, no child be compelled to receive, or be present at, any religious instruction to which his parents or guardians object:’ and that they deemed it desirable that we should supply them with an authoritative answer to such questions, we directed them, by a minute, bearing date 18th November, 1847, to give the following explanation in reply to all such inquiries in future:—

“ ‘First—That the true interpretation of the words in question clearly is, that no child be COMPELLED TO RECEIVE, OR TO BE PRESENT at, any religious instruction to which his parents or guardians object, and that this rule (in conjunction with the notification in the school-room of the arrangement for giving religious instruction as required by rule 9 section 2) has hitherto been found amply sufficient for the full enforcement of parental authority.

“ ‘Secondly—That though all that is required by this rule (section 2, paragraph 3) is, that the patron should engage not to COMPEL ANY CHILD TO BE PRESENT at such religious instruction; yet, should the patron use any means, either directly or indirectly, to induce any child to attend such religious instruction, contrary to the desire of his parents or guardians, the Commissioners would consider such conduct inconsistent with the whole spirit of their system.’ ”

It is impossible to read these passages carefully without perceiving, that the Commissioners felt that the above construction of the rule was not free from danger, and that it did not afford *complete security* against interference with the religious tenets of the pupils. Three years before, the foregoing exposition of the rule was promulgated, viz., in their Eleventh Report for 1844, the Commissioners were anxious to guard against the possibility of any unscrupulous manager or teacher attempting to tamper with the faith of the children. With this view they deemed it necessary to make the following emphatic declaration:—

“ It would be found impossible to lay down in detail any set of rules so accommodated to all the varying circumstances of every locality, and so guarded against all possible mistakes and misrepresentations, as to be secure from being violated in spirit, without any tangible infringement of the letter of them. For example, under our present rules, the patron of a National School may give religious instruction during even the fixed school-hours. A patron, Protestant or Roman Catholic, might possibly, availing himself of the letter of this rule, make so unjust a use of this privilege as to drive from the school all children of a persuasion different from his own, or INDUCE THEM, IF THEY REMAINED, TO SHARE IN THE RELIGIOUS INSTRUCTION to which they and their parents were conscientiously opposed. In such a case we should immediately interpose, and cause the patron to abandon a course so inconsistent with the whole spirit of our system; or, in case of his refusal, we should strike the school off our roll.”

The Commissioners have given a distinct assurance in their

Report for 1850, that no case of actual proselytism has ever been proved, either on the part of Roman Catholics or Protestants, in a National School. It would appear from this declaration, that the existing rules had been found sufficient to enforce parental authority. We fear, however, that cases must have occurred calculated to awaken suspicion, or the Commissioners would not have deemed it expedient to adopt a further precaution, and to issue the following order:—

“ That the following arrangement be adopted for carrying out more effectually the rule as to the notification of the time for giving religious instructions, as set forth in the 9th paragraph of section 2 of the rules and regulations of the Commissioners:—

“ ‘ First—That the public notification of the time for religious instruction shall be inserted in large letters in the “ Time Table ” supplied by the Commissioners to all National Schools; and the Commissioners strongly recommend that, as far as may be practicable, the general nature of such religious instruction shall be also stated on the “ Time Table.”

“ ‘ Secondly—That the “ Time Table ” shall be kept constantly hung up in a conspicuous place in the school-room.

“ ‘ Thirdly—That, in order “ that no child be compelled to receive, or to be present at, any religious instruction to which his parents or guardians object,” the teacher shall, immediately before the commencement of religious instruction, announce distinctly to the pupils, that the hour for religious instruction has arrived, and shall, at the same time, put and keep up, during the period allotted to such religious instruction, and within the view of all the pupils, a notification thereof, containing the words “ Religious Instruction,” printed in large characters, on a form to be also supplied by the Commissioners.

“ ‘ Fourthly—That, when the secular instruction shall precede the religious instruction, in any National School, there shall be a sufficient interval between the announcement and the commencement of the religious instruction, and, whether the religious or the secular instruction shall have priority in any National School, the books used for the instruction first in order, shall be carefully laid aside at its termination, in the press or other place appropriated for keeping the school-books ”

Some persons have questioned the propriety of this regulation, though, in our judgment, upon insufficient grounds. The fact should be kept in view, that *non-compulsion* in religious teaching of any kind whatsoever is *the* fundamental principle of the system of National Education, and that it cannot be carried out in perfect good faith unless a fixed time be allotted for religious instruction, and specified in the Time Table of the school. If that safeguard has not been found in all cases effective in affording perfect security, then the Commissioners were warranted in making their rule more stringent.

Lord Stanley, in his explanatory memorandum, addressed to a Deputation from the Synod of Ulster, in 1833, to which

we have adverted, lays down the principle of *notification* as an indispensable condition. He observes:—

“There is not, nor ever was, any objection to the reading of the Scriptures, or the giving of any other religious instruction, on days and hours to be *specified* by the local patrons, to those children whose parents choose that they should attend. Those days and hours, however, must be specified, in order to remove from the mind of the Roman Catholic parent the *possibility* of a *suspicion* that his children may be influenced to join in studies of which he does not approve.”

Without a restriction of this nature the primary object of the founder of the system, that even “the *suspicion of proselytism* should be banished from it” could not have been successfully accomplished.

In conformity with the express instructions of Lord Stanley, the Commissioners have always made it obligatory on the Patrons of their schools to notify the time for religious instruction in the Time Table. No statement was brought forward in the Evidence to prove that this regulation was ever objected to by any religious body. The principle of notification is involved, although not specified, in the “Correen” application. We are, therefore, surprised that any individual should cavil at the use of the “Religious Tablet.”* What is it, after all, but an additional and a necessary check upon Managers or teachers of schools who might not scruple to violate a principle of the system which they have pledged themselves to maintain.

The editor of the *Banner of Ulster*,† in discussing this order of the Commissioners, observes that—

“The display of a specific sign-board is little else than a technical form for the prevention of captious objections, since the essence of the Tablet announcement is contained in the rules; and its proclamation in any other given mode must in itself be a matter of no moment, so far as *principle* is concerned.”

Under ordinary circumstances the restrictions already provided by the Commissioners, would be considered sufficient to prevent an infringement of their rules. It ought not, nevertheless, to be a matter of surprise, if, in a divided country like Ireland, and particularly at such a time as the present, when proselytism seems to be an object more highly prized than the education of the people on non-sectarian principles,

* See the Evidence of the Rev. Dr. Cooke.

† This journal is published in Belfast, and is reputed to be the organ of the General Assembly of the Presbyterians of Ulster.

that some bold and honest advocates of the National System should think *additional* security necessary for the protection of religious liberty.

In the existing crisis of the all-important question of Education, not only in Ireland, but in England and Scotland, it is of importance to remember the comprehensive principles laid down in several plans for a general system of instruction in the sister kingdom, and the effective arrangements proposed for precluding the possibility of any attempt to disturb or interfere with the creed of the pupils. We select, as an example, the scheme introduced into Parliament by Sir James Graham, during Sir Robert Peel's administration. The object of that Bill was to provide for the better education of children in the Factory districts of England. It was a system of combined education, based on the principle of toleration. The right of the parent to decide what religious instruction his child should receive was not only recognised, but the strictest regulations were prescribed by which it could be enforced.

We regard it as a matter of great interest to give the enactments of the Bill bearing on this vital point:—

“64. And be it enacted, That the master of every school to be provided for the education of children, under any of the powers of this Act, shall be required to teach the Holy Scriptures, in the version appointed by law to be used in churches, to such scholars as shall be of proper age to learn the same, and shall teach from no other book of religion whatever (except as hereinafter provided), and such teaching of the Holy Scriptures shall be conducted by and under the immediate direction of the said master; and at the opening and the close of school, daily, the master and scholars shall join in Divine Worship, using no other prayer than the Lord's Prayer, and the master shall read some passage of the Holy Scriptures: Provided, That if the parent of any child being a Roman Catholic shall *notify* to the trustees that, on the ground of religious objection, he *desires* that such child may not be present at such teaching or reading of the Holy Scriptures, nor at such Divine Worship as aforesaid, he shall not be required to be present at such times, but shall be employed in any matter of instruction not religious in a room apart.

“65. And be it enacted, That religious instruction shall be given by the master to the scholars of every such school, save as hereinafter excepted, in the catechism and such other portions of the liturgy of the Church of England as by law established as the clerical trustee may appoint, at such periods not exceeding one hour in the same day, nor three hours in each week for each scholar, as the trustees may select: Provided always, That the building of every school established and regulated according to the provisions of this Act, shall be so constructed as to contain at least one class-room, separate from the general school-rooms, and that such scholars as aforesaid shall be so instructed in a *room apart* from those scholars whose parents *desire* they shall not be present at such religious instruction; and that the time selected for such religious instruction shall be the hour IMMEDIATELY AFTER THE OPENING OR IMMEDIATELY BEFORE THE CLOSE of school in the morning or in the afternoon.

“66. And be it enacted, That if the parent of any scholar shall notify to the master or trustees that he *DESIRES* that such scholar may not be present

at the periods when such catechism or portions of the liturgy are taught as aforesaid, it shall not be lawful for any person to COMPEL such child to be present at such periods, nor to punish or otherwise molest such child for not being present; and it shall not be lawful for the trustees or master of the said school, or any other person, to give or permit to be given in the said school any religious instruction to such scholar, except the reading and teaching of the Holy Scriptures as hereinbefore appointed; and such child shall at the periods when such catechism or portions of the liturgy are taught as aforesaid be instructed in SOME OTHER BRANCH OF KNOWLEDGE taught in the school.

“67. And be it enacted, That the trustees of the school shall appoint a day in each week, to be approved by the Committee of Council on Education, in which any scholar whose parent DESIRES he may not be present when such catechism and liturgy are taught as aforesaid, may, during three of the usual school-hours, receive religious instruction from the licensed minister of the chapel in which such parent attends divine worship, or from any person whom such licensed minister may appoint; and any such scholar may be permitted to attend such instruction whenever his parent shall NOTIFY to the trustees that such licensed minister, or the person appointed by him, will be present at the time so appointed in each week as aforesaid, at some CONVENIENT PLACE OTHER THAN THE SCHOOL-HOUSE, in order to give such religious instruction to such child.”

The Educational clauses in Sir James Graham's Bill are essentially different from the rules of the Commissioners with regard to the protection of conscience, although both are founded upon the principle of religious equality. The measure proposed by him, as will be seen by the foregoing enactments, contained three very important provisions. First, Every child attending the schools which it was proposed to constitute, was to receive the benefits of secular instruction without being compelled to attend the religious teaching. Secondly, Any parent objecting to the Scriptural and Catechetical instruction given in the school was required to NOTIFY his objection to the trustees, and the master or they were bound to take the necessary steps for giving effect to the wishes of the parent. Thirdly, The time selected for religious instruction was the hour immediately after the opening, or immediately before the close of the school; and any pupils declining to attend at the time the Bible was read, or when prayer and other religious exercises took place, were instructed in a *room apart* in other branches of study.

This excellent scheme of united education, conceived in the most tolerant spirit, and providing effective guarantees for civil and religious liberty, was withdrawn by the Government in consequence of the general opposition it met with, not from the Established Church, but from the various dissenting communions of England and Wales. Our object in noticing some of its leading provisions is to show the nature

and extent of the protection it would have afforded, had it been passed into a law, to the parents and children of all persuasions. In this respect it was more complete, and better adapted to secure its object than the present rules of the National Board. We feel deeply sensible that any attempt to change them at this critical juncture would excite suspicion and alarm. The terms on which the Clergy of the General Assembly of Presbyterians, and a minority of the Established Church, have consented to avail themselves of the advantages offered by the system, without fully concurring in many of its details, render it a dangerous and questionable experiment to propose any measure of additional protection. But if proof were adduced that it is really necessary, and that it would strengthen the confidence of any considerable section of the community in the administration of the National System, the Commissioners, we conceive, would be then bound to consider how far it was practicable and expedient to accomplish so desirable an object, consistently with the principle, that the right given to the parents must be exercised by themselves, and not imposed upon the patrons of the schools.

The Rev. Dr. Henry and Mr. Cross made special reference in their evidence to a question of importance with regard to the use of the school-rooms on Sundays, and before and after the ordinary hours of business on other days of the week. The rules of the Commissioners on this point were never sufficiently clear to prevent misconception, nor were the public generally aware, until the late inquiry took place, that a privilege had been granted to the patrons of non-vested schools so much open to abuse as that which is explained in the following extract. Alluding to the various objections which had kept the Presbyterians for so long a period in an attitude of opposition to the Board, the Rev. Dr. Henry makes the following remarks:—

“The seventh restriction was as to the use of the school-room on Sundays, and after hours on other days. I wish to refer your Lordships to an extract from a letter from the Rev. Dr. Stewart, of Broughshane, dated the 17th of October, 1840. It embodies a letter which had been addressed to Dr. Hincks, of Killileagh, who raised the point in 1837. ‘We are desirous to inform you that the rule of the Board, prohibiting national school-houses from being converted into places of public worship, was the subject of a correspondence with a clergyman in 1837, who had signed an application for aid to a school in which he was interested. The objections of that gentleman to the rule

in question were maturely considered, and an explanation was given of the construction put upon it by the Commissioners, which was in substance as follows:—First. That any lectures or addresses, whether accompanied with prayer and singing or not, connected with the religious instruction of the children attending the national school, would not be regarded as a violation of the rule. Second. That the attendance of the parents of the CHILDREN OR OF THEIR CONNEXIONS, during such lecture or address, would not render it a violation of the rule. Third. That in the opinion of the Board such lecture or address being given by a clergyman of any denomination, or by a layman, makes no difference. Fourth. That the erection of a pulpit or of an altar in the school-house, and any assembly of the public generally for religious worship and instruction, whether such service be conducted by a clergyman or layman, would be regarded as a violation of the National System. It is perhaps unnecessary for us to observe with reference to condition No. 1, that no children, whose parents or guardians object, should be required to attend such lecture or address. We are further instructed to remind you that if any use be made of the school-rooms tending to contention, and well-founded complaints between adverse parties, it is competent for the Board to interfere for the purpose of remedying the evil.' After the union of the Synod of Ulster with the Board, Dr. Stewart and some others continued to have public worship in their school-houses. The abuse, as we thought it was, was reported to the Commissioners, and a copy of that letter was, at my suggestion, sent to Dr. Stewart. I received from him an answer in return, stating that it was perfectly satisfactory to him. He afterwards, himself, gave up the practice of preaching in the school-houses. That practice, however, still continues in some instances; the Board have put one construction upon public worship, and some Presbyterian ministers have put another. I shall be anxious before my examination closes, to draw the attention of the Committee more fully to this subject. We had a difficulty to deal with on two sides; one arising from the public worship, which is observed in some cases in Presbyterian schools, and the other regarding conventual schools; I think, if both those matters can be rectified, a good opportunity now presents itself.

“9147. LORD MONTEAGLE of Brandon.—Is the Committee to understand that Dr. Stewart's application on the 17th of October was practically replied to, not by the annunciation of any new rule, but by the communication to him of the decision of the Board, made in the year 1837, and was that communication acceptable to Dr. Stewart?—Quite so; Dr. Stewart looked upon it as our deliverance at the time. We had not changed the rule.

“9148. This decision was in general terms, not specifically applicable to Presbyterians, but to all denominations, Episcopalians and others?—To all denominations.

“9149. Dr. Hincks is a clergyman of the Established Church, is he not?—He is.”

In relation to the arrangements of the Board with the Presbyterians, it has been alleged that the privilege given to use the school-houses for the purposes stated by Dr. Henry was granted for their *special* accommodation; and that the patrons of schools of all other denominations were excluded from the enjoyment of a similar privilege. The testimony of the witnesses examined on this point proves that no concessions have been made to the Presbyterian Clergy which have not been offered to those of all other religious communions. The editor of a Belfast journal, from whose excellent articles on the education question we have already quoted, observes:—
“The arrangements in question are ‘peculiar’ to Presby-

terians so far as this, that Presbyterians are the only religious denomination in the state who have availed themselves of the circumstantial latitude sanctioned by the Board inside its general principles, but there is not in the kingdom an Episcopalian minister who may not participate in every concession that has been made to Presbyterians, if he only chooses to accept the offered benefit."

In allowing the Clergy to have religious instruction given, and lectures delivered, before or after the ordinary school hours, to the children, *attended by their parents and connexions*, the Commissioners appear not to have foreseen, that a latitude of this kind would naturally lead to the violation of a rule which they laid down in 1835, prohibiting the performance of *public worship* in National School-houses. The Presbyterian patrons of schools have not felt themselves called upon to make any inquiry whether the persons attending their religious addresses were the parents, connexions, or friends of the pupils or not. The result has been that in numerous schools under their management, public worship, according to their form, has been celebrated on many occasions, and that the Commissioners have failed in their efforts to prevent it.

The Rev. Dr. Henry admits the difficulty of the position in which the Board has been for some years placed in the subjoined answers to questions put to him by Lord Montague, the Earl of Harrowby, and Viscount Clancarty:—

"9158. Will you explain how that question now stands?—I am greatly afraid that some of the Presbyterian clergymen take a different view of what public worship means from the one taken by the Board. It is allowed to them, that they may have lectures, that the children may attend, and their connexions and friends; but I fear in some cases they announce the intended service from the pulpit as if it were public worship. At the same time it is right to observe, that I never knew a case where on Sunday, for instance, worship was held in a school-house at the ordinary hour for public worship. On the contrary, I am aware of an instance in which the Rev. Mr. Parke, of Ballymoney, the Clerk of the Synod, wrote to the Board withdrawing his school from connexion with them for a time; because he was obliged to use his school-house for public service on the Lord's Day, his Church being under repair.

"9159. EARL OF HARROWBY.—I presume there is more difficulty in drawing the line with regard to Presbyterian worship than others, inasmuch as it is less ritual in its character?—There is. Supposing we should allow Presbyterians to have the sacrament of baptism administered in their school-house, that would involve an equal concession of the right of observing all sacraments to others. I would very much rejoice if something more definite should be adopted in this case. I think we should give every body the perfect control of the school-houses in after hours, subject to two things, that is, that in case of abuse, the Board should interpose, and also subject to the condition that no public worship shall be observed in it.

"9160. VISCOUNT CLANCARTY.—What is the great practical inconvenience in public worship being held in the school house?—Suppose it is carried to its utmost limit, we might have baptisms in the school-houses; the Roman Catholics would have an altar. The Episcopalians would have some of their peculiar services, and it would make the schools so thoroughly denominational, that the parents of other denominations would undoubtedly feel an objection to them."

The rules of the Board on the point in question have varied from time to time in expression; and we fear that this circumstance has led the Presbyterian Clergy to magnify the *extent* of the privilege conceded, not to *them*, in the first instance, but to a distinguished and esteemed clergyman of the Established Church. It may conduce to a right understanding of the views and intentions of the Commissioners, if we transcribe from their Reports, and other official documents, the statements they have published on various occasions in reference to the use of the school-rooms. The first exposition of the rule was given in the "Official Explanation of Lord Stanley's Letter," published in their First Report.

"The Board understand that they are not, in ORDINARY CASES, to exercise control over the use of the school-rooms on Sundays, that control being left to the Local Conductors of the school; but that if any use be made of them, TENDING TO CONTENTION AND WELL-FOUNDED COMPLAINTS between adverse parties, it is competent for the Board to interfere for the purpose of remedying the evil."

When the Presbyterians submitted to the Government, in 1833, their four propositions, the last of them was couched in these words:—

"That EVERY use of the school-rooms be vested in the local patrons or Committees, subject, in case of abuse, to the cognizance of the Board."

We have stated in another place that although these Resolutions received the assent of the Commissioners, the Synod continued for several years afterwards to withhold their support from the system. In the Second Report of the Commissioners, published in June 1835, the rule in question was given with greater fulness, and with additional restrictions. The following are the words:—

"The Commissioners understand they are not, in ordinary cases, to exercise control over school-houses on Sundays, or beyond the hours of instruction on other days; that control being left to the local conductors of the school. But they expect that no use shall be made of the school-rooms tending to contention, SUCH AS THE HOLDING OF POLITICAL MEETINGS IN THEM; and that they shall not be converted into PLACES OF PUBLIC WORSHIP. Such use made of a school-house, built by aid from the Commissioners, will be held to be a violation of the principles of the National Education system; such a use made of a school-house received, after its establishment into connexion with the Board, they will regard as a sufficient reason for WITHHOLDING FURTHER AID, AND DISSOLVING THE CONNEXION."

The General Rules of the Board were not printed in the Reports for 1836 and 1837. In the former year we observe that amongst the queries to be answered by applicants for aid towards the building of school-houses, there is the following:—

“If the Commissioners object to any particular use of the school-house on Sundays, or out of the school-hours on week-days, as an abuse, or as tending to contention, WILL SUCH USE OF THE SCHOOL-HOUSE BE GIVEN UP.”

The Fifth Report for 1838 contains, in substance, the same Rule that was published in 1835, with a slight change in the phraseology. In the Reports for the three following years, 1839, 1840, and 1841, the rules were not given; but in the last-mentioned year the document published by the Commissioners in 1833, explanatory of the sense in which they understood and acted upon the instructions given in Lord Stanley's letter, was again inserted; and it contained the rule relative to the use of school-houses expressed in the terms of its original announcement.

In the Ninth Report, for 1842, the rule was embodied in its more detailed form, but with additional words, which had not been previously introduced. The Commissioners, for the first time, required that the school-rooms should be used *exclusively for the purposes of education*. This condition was thus framed:—

“The Commissioners require that no use shall be made of the school-rooms for any purpose tending to contention, such as the **HOLDING OF POLITICAL MEETINGS IN THEM**, or bringing into them political petitions or documents of any kind for signature; and that they shall not be converted into places of **PUBLIC WORSHIP**. The Commissioners require the school-rooms to be used **EXCLUSIVELY FOR THE PURPOSES OF EDUCATION**; and any breach of this rule will be held to be a violation of the principles of the National Education System.”

The requirements of this rule are set forth, with equal explicitness, in the form of the lease then in use, and a copy of which is given in the same Report. The covenant to which we allude is as follows:—

“No meetings of any kind whatever be summoned, held, or convened, or permitted so to be, in any such school-house, or in any part or room thereof, or on the premises hereby conveyed or intended so to be, save such as may relate exclusively to the business thereof, and that no petition or document of any kind whatsoever save such as may relate exclusively to the business of the said school, be brought or carried into any such school-house or premises, or any part thereof, for signature or otherwise; and that such school-house and premises, or any part thereof, shall not be **CONVERTED INTO A PLACE OF PUBLIC WORSHIP, OR USED FOR ANY PURPOSE, save that of such school.**”

The views of the Commissioners regarding this rule do not appear to have undergone any alteration since 1842. In their subsequent Reports their regulations, bearing on this question, are substantially the same. A dispassionate consideration of the various statements we have quoted from the Board's Reports, lead us to conclude that it was never contemplated that the school-rooms should be converted into places of *public worship*; but that it was intended to permit them to be used, under proper restrictions, for religious teaching, and for other useful purposes.

No one doubts that the Commissioners were actuated by the purest intentions in making this important concession; but, in our humble judgment, nothing could be more impolitic and objectionable than the terms defining the extent to which it might be carried. To impose upon the Patrons of the schools the invidious and difficult task of ascertaining the ties of relationship between the adult persons and the children whom they might join in attending the morning or evening lectures, was an unwise and useless proceeding. It was easy to perceive how easily the letter and spirit of the rule might be infringed, and that it would be impossible to prevent the school-houses from becoming *virtually* places of public worship; and this, too, in violation of a regulation of the Board which was considered fundamental. The concurrent testimony of the Rev. Dr. Henry and Mr. Cross establishes the fact that many of the school-houses have been so used. The difficulty in providing an effective remedy for this acknowledged abuse is increased by the extreme views now taken by several influential members of the General Assembly of the privilege so indulgently granted. They hold that the fourth proposition, submitted to Government in 1833, and approved of, is still binding upon the Commissioners, apparently forgetting the significant fact, that the Synod of Ulster allowed seven years to elapse from the date of the four resolutions, before they consented to accept from the Board endowment for their schools, and on terms, in many respects, essentially different. Under the last of these propositions, as we have already stated, "*every* use of the school-rooms was vested in the Patrons or Committees, subject, in cases of *abuse*, to the cognizance of the Board." It is alleged that when the condi-

tions of the agreement between the Synod of Ulster, and the National Board were definitively settled in 1840, the fourth proposition was recognized as one of them. The authorized documents, published in the Reports of the Commissioners, do not verify that statement. It is to be lamented that, at a critical period like the present, when the National System of Education is threatened with danger, this disputed subject should be again revived. We observe that it has been recently discussed at a meeting of the Belfast Presbytery. The Rev. Mr. Johnston, a leading member of that body, and the Manager of several National Schools, is reported to have expressed himself as follows:—"Every patron had a perfect right, on any evening he pleased, to give additional religious instruction to the pupils, their parents, or connexions. But he would not stop there. He insisted there should be no discussion of the meaning of the term *connexions*; but that the school-room should be open to *all* who choose to come—*no compulsion keeping them in, and no compulsion keeping them out.*" Without discussing the abstract question whether the non-vested schools, being the property of private individuals, ought ever to have been used, at the discretion of the Patrons, for any purpose whatsoever, except the instruction of the children attending them, it is perfectly clear that, amidst the conflicting views entertained with regard to the question at issue, there are now only two courses left for the adoption of the Commissioners. The liberty they have given must be abridged or extended. They must either insist upon a rigid observance of their rule, which prohibits *public worship* in every National School, or they must put the Presbyterian, Episcopalian, and Roman Catholic clergy and laity upon an equal footing, and permit all non-vested schools to be used out of school-hours, not solely for the purpose of education, but for the religious teaching of the pupils and such adults as choose to attend it, subject to an express stipulation that the administration of the sacraments and the celebration of sacred rights are strictly prohibited. It is for those who have thought it expedient to revive the agitation of this difficult question relating to the Rules of the Board to weigh maturely the probable results of the controversy they have provoked, and to consider what

effect it may have on the religious interests of their own body, and the practical working of the schools under their patronage.

Before concluding our comments upon this part of the evidence, it remains to notice only one more topic connected with the distribution of grants for the establishment and maintenance of schools. We have had occasion to remark that the Board have no power to *compel* patrons of different creeds to join in the management of the same school. If they had been armed with such an authority, it would have been an act of gross indiscretion to have ventured upon the exercise of it. The very few cases in which the experiment of joint managership has been tried, have led to differences of opinion injurious to the welfare of the schools. This state of things has unavoidably fostered the establishment of schools under individual patrons of different religious denominations, which have thereby assumed the character of sectarian institutions. Let us see how this operates. In many localities where the great majority of the population is composed of Roman Catholics, a vested or non-vested National School has been aided under Roman Catholic patronage. The members of the Established Church decline sending their children to either. A rule has been laid down by the Board not to make a grant to any parties unless a daily average attendance of at least thirty children be shown. As a general principle no reasonable objection can be made to this regulation; but under particular circumstances, a Protestant or a Roman Catholic Patron of a school may consider it a practical hardship, and have just ground for complaint. He may not be able, with all his exertions and influence, to secure the attendance required by the Board's regulation. Is the minority, under such circumstances, to be left without any assistance from the State to educate its children? With a sincere desire to adapt the system to existing difficulties, as they arose, the Commissioners have relaxed their rule, and are satisfied with a smaller attendance, especially in cases where they have established a large school for the majority of the population in which united education has been found impracticable. Mr. Cross explains, in the subjoined extract from his evidence, how this difficulty, by no means of rare occurrence, has been met:—

“ 373. What is the minimum number of children in attendance upon a

school that the Commissioners would consider to justify them in continuing to pay the salary of the master?—The Commissioners have laid down no fixed rule upon that subject, but the practice is this—that, in the first place, they will receive a non-vested school into connexion in which the daily average attendance is only thirty. That rule has been for some time past relaxed, for the sole purpose of meeting a difficulty in which the Clergy of the Established Church, or lay Protestant patrons, have to contend with in particular localities, where the great majority of the poor inhabitants being Roman Catholics, the number of Protestants was not sufficient to constitute a school with an average of thirty. The Commissioners have relaxed that rule to this extent, that they will take a school into connexion where there is an average, say of only twenty-five, but upon the condition that the salary of the master shall be the minimum salary; that is, the amount paid to those designated probationary teachers. But as soon as the average number of children attending the school rises to thirty or above it, and proof is shown that it has so increased, the Commissioners then give the full rate of salary, according to the class of the teacher. I may here mention a case of another description, where the attendance from some cause or another falls away either gradually or suddenly; take, for example, the case of a school which had an attendance of fifty, and which falls down to twenty in consequence of local opposition, whether that opposition comes from Protestants or Roman Catholics; the practice of the Commissioners, in such a case, is to give ample time to ascertain whether the attendance is likely to rise again to the required standard; if they find, after a considerable period that there is no probability of that number being attained, they withdraw the grant.”

In the prefatory remarks we have considered it necessary to offer on the evidence respecting some of the principal rules of the Board, our object has been to give an accurate account of the modifications and concessions which have, at various times, been made to satisfy the conscientious objections of adverse parties. In the administration of a system which has been impeded in its progress by so many difficulties, it was absolutely necessary to mould its details according to circumstances. Some of the variations in the phraseology of the rules are no doubt open to misconstruction, and others liable to objection on the ground of policy; but the real vindication of the Commissioners against the charges of their opponents is, that they have never swerved from the great principle of educating the poor of Ireland of all persuasions on principles strictly impartial, and compatible with religious liberty. The power of the Board is properly limited to the framing of such regulations as seem to them best fitted for carrying out those principles with undeviating firmness and strict uniformity.

EVIDENCE.

March 2, 1854.

Maurice Cross, Esq.

268. LORD BISHOP OF OSSORY.—In the non-vested schools it is for the patron and the patron alone to determine what religious instruction shall be given in those schools, or whether there shall be any?—Or whether there shall be any. The patron of a non-vested school, if he is a Protestant clergyman, may exclude the priest from teaching the Roman Catholic Catechism to the children of that school, or from going to that school for that purpose; he may exclude all religious teaching from that school, except that which he himself approves of. The Roman Catholic patron of a school has a similar power under the rules with reference to non-vested schools: he may exclude the Protestant clergyman, except as a visitor, and not permit him to interfere in the business of the school.

296. EARL OF WICKLOW.—You stated that in the non-vested schools the Protestant patron may exclude Roman Catholic clergymen from any interference in the school?—Except as a visitor; not to take part in the business, or to interrupt the school.

297. Supposing the school to be composed of Roman Catholics and members of the Church of England, do you conceive that the patron, being of the Church of England himself, might prevent the Roman Catholic priest from giving religious instruction in that school on the day set apart for religious instruction?—He has full right to do so in a non-vested school; that is the important distinction, according to the rules of the Board, between vested and non-vested schools.

298. Then it in fact follows that in non-vested schools all religious instruction to Roman Catholics, or *vice versa*, might be prohibited altogether by the patron?—That is the case. Perhaps if your Lordships will allow me, I should state the distinction between those two classes of schools, for there is much confusion upon that subject amongst many persons who profess to know a great deal of the national system of education.

299. CHAIRMAN.—Will you state the distinction between vested and non-vested schools?—I will state it as explained in the rules. Rule 4, section 2, in page 6 of Appendix A of the 19th Report, paragraph 4: "In schools, towards the building of which the Commissioners have contributed, and which are therefore vested in trustees for the purposes of national education, or which are vested in the Commissioners in their corporate capacity, such pastors or other persons as shall be approved of by the parents or guardians

of the children respectively shall have access to them in the school-room for the purpose of giving them religious instruction there at convenient times, to be appointed for that purpose, whether those pastors or persons shall have signed the original application or otherwise. 5. In schools not vested, but which receive aid only by way of salary and books, it is for the patrons to determine whether religious instruction shall be given in the school-room or not; but if they do not allow it in the school-room, the children whose parents or guardians so desire, must be allowed to absent themselves from the school at reasonable times for the purpose of receiving such instruction elsewhere."

300. VISCOUNT HUTCHINSON.—I believe that at the foundation of the system originally, all the schools were intended to be conducted according to the first paragraph, and that it was not until some time afterwards that a distinction was made in favour of the non-vested schools, by which the patrons of those schools were empowered to prohibit in the school-room any religious instruction, except what they themselves chose to have given?—In reply to that question, I have to state that the original members of the Board have always maintained, and do maintain, at the present time, that the distinction which is made between vested and non-vested schools always existed, though the phraseology in which that distinction is said to be implied in the early regulations alluded to in the question, I candidly admit would lead many persons to come to a different conclusion; but I state now what is the fact, that the original members of the Board consider that the distinction always existed, although it was not clearly defined until a particular period.

301. CHAIRMAN.—Will you read the passage in Lord Stanley's letter, referring to this subject?—I think the passage is as follows: "They will also permit and encourage the clergy to give religious instruction to the children of their respective persuasions, either before or after the ordinary school hours, on the other days of the week."

302. EARL OF HARROWBY.—The original members of the Board have held, that in that passage lurks a provision which is more fully developed in those two rules?—That is the view which they have always maintained upon the subject. I admit that many persons, from the wording of the original rule, have considered that it was of universal application, and that the clergy have the right of going into national schools of all descriptions, for the purpose of giving separate religious instruction at convenient times.

328. Can you state the comparative number of schools vested and non-vested, and the comparative number of children in all of them?—I think in the 17th or 18th Report, there is a return of the number of vested and non-vested schools, with the children in attendance in them. There are only about 1,600 vested schools out of nearly 5,000. Of course the vast majority are in non-vested schools.

329. EARL OF WICKLOW.—May it not be presumed that the vested schools contain the greatest number in proportion?—That does not necessarily follow. But many of the school-houses originally built were certainly of larger dimensions than the non-vested schools.

330. VISCOUNT HUTCHINSON.—Can you state whether, generally

speaking, the patrons of non-vested schools take advantage of the latitude given to them by the paragraph which you have read, by restricting the religious instruction conveyed to the children to that of their own faith, whatever that may happen to be?—There can be no doubt that they do, with very few exceptions.

331. So that, in looking over the list, if we observe, for example, that a non-vested school is under the patronage of a Protestant clergyman, we may fairly conclude that no religious instruction is communicated in that school except Protestant instruction?—I think you may, in the vast majority of instances.

332. If we observe a non-vested school which is under the patronage of a Roman Catholic clergyman, we may conclude that the only religious instruction communicated in that school is Roman Catholic instruction?—You may form that conclusion. This is, perhaps, a suitable opportunity for stating, for the information of the Committee, that when the Presbyterian body gave in their adhesion to the national system of education, it was upon an express stipulation being given to the effect that I have stated, namely, as to the distinction between vested and non-vested schools. The Presbyterian body and some members of the Church of England joined upon that express understanding. I am persuaded that very few clergymen, either of the Established Church or belonging to the Presbyterian body, would accept aid from the Board unless upon the condition that they shall not be required to permit any religious instruction to be given in the school of which they disapprove. The great body of the clergy of the Established Church who have schools under the Board, and of the Presbyterian clergy, would not have accepted grants from the Commissioners if they had been required to observe the rules laid down for the government of vested schools. They would have refused permission to the Roman Catholic clergy to enter those schools for the purpose of giving religious instruction to the children of their communion in accordance with the tenets of their own Church.

333. Not even on the days specially set apart for religious instruction?—No. In the non-vested schools, there are days or hours set apart for special religious instruction, but it is for religious instruction to those children only who are either Protestants or Presbyterians, or others who may be willing to attend it. Except in a few instances, if the schools are under Protestant management, no religious instruction is given in those schools by the Roman Catholic priest, or by any person whom he might appoint for the purpose.

334. LORD BISHOP OF LEIGHLIN.—And *vice versa*?—And *vice versa*.

335. EARL OF DERBY.—Then, as far as religious instruction is concerned, the teaching in all schools which are non-vested is absolutely exclusive, and confined to one persuasion?—Practically it is so, except in a very limited number of cases.

336. And, practically, any child of a different persuasion from the majority of the children in the schools is debarred from receiving any religious instruction whatever in the school?—The rule is quite clear, that if any child attending a school under the management of a Protestant layman or clergyman, or a Presbyterian or a Roman Catholic, objects to the religious instruction given in that

school, that child is at liberty to withdraw and to receive religious instruction elsewhere. The patrons are bound to the observance of this regulation.

337. But you wish it to be understood, that in the case of non-vested schools no religious instruction is given in the school, except to the children of the religious persuasion of the majority?—If any children who remain for religious instruction make no objection, the patrons ask no questions on the subject of their religious persuasion.

338. But that is not the case in the vested schools?—No; the vested schools are entirely upon a distinct footing. There the patron of the school must admit a clergyman of a different persuasion from himself, if he wishes to come and give religious instruction to the children of his communion on one particular day or time set apart for the purpose, in the spirit of the rule laid down in Lord Stanley's letter.

339. Have you had any applications from the clergy of either persuasion for vested schools?—There are very few applications from the clergy of the Established Church or from Presbyterian clergymen for grants to vested schools. The vested schools are principally under the patronage of the Roman Catholic clergy. They have not, generally, the objection which the clergy of other persuasions conscientiously entertain. They have no objection to Protestant or Presbyterian clergymen visiting their vested school at convenient times, for the purpose of giving religious instruction to the children of their communion. That religious scruple is held very strongly by the clergy of the Established Church, and by Presbyterians; and the rule of the Board meets that difficulty by the distinction made between the two classes of schools.

340. Then the distinction, practically, between vested and non-vested schools in that respect is, that in the vested schools provision is made for the children of all persuasions receiving religious instruction; and in the non-vested schools, not only is no provision made for it, but practically no such instruction is given?—In the non-vested schools, religious instruction is almost universally given, but it is given only to children who belong to the same communion as the patron, unless children of other denominations choose to attend.

341. EARL OF HARROWBY.—Are they not in fact mostly separate schools?—No, not in all cases; for example, there are many schools in the North of Ireland, where, as I stated in my former examination, children of different persuasions attend, even in schools where religious instruction is given only to one class. If no child objects Protestants and Roman Catholics may be educated together. The fact which I am now stating has caused, on the part of the Roman Catholic clergy, considerable uneasiness and alarm, in reference to the rules in non-vested schools for religious instruction.

342. Is a board always affixed in the non-vested schools to indicate the separation between the two classes of instruction about to be given?—The rule applies to a school where religious instruction is given; a tablet must be put up, and if the Roman Catholic children wish to withdraw when religious instruction is about to be given in a Protestant school, they are permitted to do so.

351. VISCOUNT CLANCARTY.—With respect to the clergy of the

Presbyterian denomination, have you reason to believe that they generally avail themselves of this advantage?—Not generally.

352. Then, in point of fact, neither the Presbyterian clergymen, nor the clergymen of the Established Church, avail themselves of this provision of the Commissioners?—Not generally.

353. Then, practically, the education given in the vested schools affords as little religious instruction to children of different denominations from that of the patron as it does in the non-vested schools?—In consequence of the religious scruples I have alluded to, such is the fact. There are about 1,600 vested schools open to clergymen of the Established Church, as well as to the Presbyterian body, who do not avail themselves of this privilege; and therefore, as a matter of course, they leave the children belonging to their Church without religious instruction in the school-house, and exposed to an interference with their religious tenets, if the Roman Catholic clergyman, or the Roman Catholic teachers, should feel disposed to tamper with their faith.

354. Then, practically, the provision made by the Commissioners does not answer the end of having children of different denominations religiously educated in the same house?—As regards the vested schools, such is unfortunately the case.

364. EARL OF HARROWBY.—Are there any instances in which vested schools are in connexion with places of religious worship?—I believe there is a limited number of cases. The number is stated in a Return lately furnished to the House. I am not now adverting to any particular case; but I may state, as a general explanation, that for a considerable time after the introduction of the national system into Ireland, it was found almost impossible to get land from the Protestant landlords or gentry for the purpose of a national school; and though by the rules of the Board the Commissioners were bound to prefer sites on neutral ground (if I may so express it), they felt themselves constrained, in many instances, to make grants to build schools on chapel ground, or in proximity to chapel ground. And there is a Return lately furnished (which I have not brought with me), giving a list of school-houses of that description. The Commissioners require by their rules to be satisfied, that no other ground could be obtained. In many cases of that kind they were satisfied, from the opposition to which I have adverted, that ground could not be obtained, and they felt that if they refused applications of that description, they would be depriving a vast number of children of education in the localities so circumstanced. For many years past, there has been scarcely a case of the Commissioners making grants to build on ground belonging to any religious body, and I attribute that fact to the gratifying circumstance, that the opposition to the national system is gradually subsiding on the part of the Protestant landlords and gentry in Ireland. With reference to non-vested schools, a very large number of those are on ground attached to chapels, to meeting-houses, and perhaps, in a few instances, on glebe land, where we have Protestant clergymen's schools under the Board. If the same rule were applied to non-vested as to vested schools, in reference to this particular point, it would be impossible for the Commissioners to make grants to most

of the schools of Presbyterian clergymen or clergymen of the Established Church, if a time should ever arrive when they can conscientiously receive aid from the Board.

365. CHAIRMAN.—Has the Board made a regulation, that in the exceptional cases in which you grant assistance to vested schools when built upon ground attached to a chapel, there should be a party-wall between the chapel or church and the school, and that there should be a separate entrance?—The Commissioners invariably require that there should be no internal communication between the chapel and the school.

388. EARL OF CARNARVON.—You were understood to say, that schools adjoining churches have no communication with them generally; but that that is specially guarded against. Has it ever happened that religious service has been performed in the school-houses?—It has, on many occasions.

389. By one particular denomination?—Not by one particular denomination only; for some of the most flagrant violations of this rule have been committed by clergymen of different persuasions.

390. You mean, that one particular school-house has been used exclusively for members of one denomination for their religious service?—That has happened in several instances; but it has not been in all cases applicable to one particular religious denomination.

391. Is it ever objected to?—It is contrary to a fundamental rule of the Board; and the moment the Commissioners hear of such a violation of the rule, they instantly institute an inquiry into the facts by the Inspector, and they judge according to the nature of each case what steps ought to be taken to prevent a similar infringement of the rule.

392. That has occurred several times?—It has.

394. LORD BISHOP OF DOWN.—Do you allude to religious service taking place on week-day or on Sunday?—If a school be opened for public worship, whether on the Sunday or on one of the ordinary days of the week, it is a clear violation of the rules of the Board.

395. Is it equally a violation if it takes place on Sunday?—Yes.

396. LORD ARDROSSAN.—Are not some of the largest schools in Dublin within the precincts of a chapel?—Yes.

397. And in direct communication with the chapel?—I cannot answer that question; our Inspectors are the best authorities upon all points of that kind.

398. If it be so, it is a direct violation of the orders of the Board?—If there be any direct communication with the chapel, or any other place of religious worship, it is a violation of the rules of the Board, either in a vested or a non-vested school.

399. VISCOUNT CLANCARTY.—You say that there is a prohibition against religious service in a school-house?—Yes; a public religious service.

400. Then, according to the principles of the Board, no school can be opened daily with prayer?—Unless the hour when that prayer is said or repeated is devoted to religious instruction.

401. Then, supposing it were announced that such an hour a religious service will be performed by opening the school with prayer, would that be inconsistent with the regulations of the Com-

missioners?—It would, unless it were notified on the time table that that was the hour for religious instruction.

402. The question refers not to religious instruction, but to prayer?—Prayer comes under the rules of the Board as to religious instruction.

403. Supposing a clergyman chose to have a religious service in the school-room, if he gave notice of it to the Commissioners, would that be regarded as "religious instruction?"—If a patron of a national school wrote to the Board to say, I wish to have public religious service performed in my school on any particular day, or on Sundays, the Board's reply would be, that privilege cannot be granted to you in accordance with the principles of the national system; it is expressly laid down in their rules, that national school-rooms shall not be converted into places of public worship.

414. EARL OF DESART.—Do you consider the rules which you have read, with reference to every case of religious instruction, would authorize any ceremonial observance of any description peculiar to any sect; for instance, the administration of confession by a Roman Catholic priest?—Yes, or the sign of the cross, at the time set apart for religious instruction. The Commissioners, however, even in the case of convent schools, watch with particular attention what passes in those schools during the hours of secular instruction, with reference to religious ceremonials. Their rule upon that subject is this, that when a particular prayer, which the Roman Catholic children repeat every day at 12 o'clock, is used, the Commissioners require that it shall be specified in the time table as separate religious instruction.

415. Would the rule authorize so much as bringing in images of saints, or the invocation of saints?—If they were publicly exhibited in the school, according to the rules of the Commissioners, they could not be permitted during the hours of common instruction. I cannot answer what view the Commissioners would take of the case, as regards confession or other sacred rites. I have merely given my own opinion. I wish to say nothing that would commit the Board. I have explained distinctly the general rule for the information of the Committee, which is, that observances or ceremonials peculiar to any one Church, are opposed in the letter and spirit to the rules of the national system of education, unless during the hours of religious instruction, when the Commissioners do not interfere.

416. EARL OF HARROWBY.—During the hours of religious instruction, would the use of the Liturgy of the Established Church be permitted?—You may use any books, any forms, any ceremonials you like, during the hours of religious instruction; the Commissioners never interfere in that; they exercise no control over the patrons during the hours of separate religious instruction.

417. Then, in fact, a complete religious service might be gone through in the school-room during the hours of religious instruction?—All the prayers in our Common Prayer Book, exhortations, reading of the Bible, and exposition of texts and catechisms of every kind, would come under the rule, provided they are confined to the children attending the school, and that the public are not admitted.

418. VISCOUNT HUTCHINSON.—In some of the large parishes in Ireland, it is the habit of the Protestant ministers to perform the morning service at the parish church, and frequently, for the convenience of a distant part of the parish, to perform the evening service at a school-house some distance off. Now, supposing a clergyman situated in that way were to place his school under the patronage of the Board, do you consider that he would be precluded from using the school-house, as he had been accustomed, on Sunday afternoon, for the purpose of celebrating divine worship?—The Board could not suffer that to take place, as that would be public worship.

419. And, *vice versa*, a Roman Catholic clergyman could not use a school-house for the purpose of celebrating any of the public services of his church?—Certainly not.

423. EARL OF DERBY.—Supposing a clergyman of the Church of England to be the patron of a non-vested school, and that he applied to you to say that he intended to open a school every morning with prayer or a religious exercise, from nine o'clock to ten; and that he intended, from ten o'clock to two, to use the Commissioners' books, excluding the Scripture Lessons, the Evidences of Christianity, and the Sacred Poetry; and that he intended, from two o'clock to three, again to give religious instruction to all the children of his own flock; would those conditions, offered by a Protestant clergyman, entitle him to receive assistance from the Board?—I do not see any objection to such an arrangement. There are many schools in which two hours are devoted to religious instruction—the opening and closing hours—which must be always notified in the time table.

424. The only condition upon which you would insist would be, that from nine o'clock to ten, and from two to three, children of other persuasions than his own should not be compelled to attend; and that a board should be put up, during those hours, notifying that those were the times of religious instruction?—Yes.

425. Subject to that condition, he would be fully entitled to give four hours of secular instruction to the children of all persuasions, and two hours every day of religious instruction to the children of his own persuasion?—Yes.

426. And the children of any other persuasion that choose to remain?—Yes.

427. EARL OF HARROWBY.—Supposing the case of a parish where there is now a non-vested school completely in the hands of one persuasion, and that a person of another persuasion wished to open a national school in the same parish, feeling that he had not the facility of giving religious instruction to the children of his own persuasion in the vested school which he ought to have, would the National Board give assistance to such a school?—Yes; if proof were laid before the Board that the educational wants of the population required another school.

428. Supposing there were ten Protestant children in one of the more Roman Catholic parts of Ireland, who practically had, at present, no option but to attend a non-vested school of a very exclusive character, and that the clergyman of the Established Church, or a lay patron, was desirous of giving to those Protestant children the advantage of a national school, what remedy would be

have for the case of those ten children?—That is a practical hardship for which no remedy has yet been devised.

429. Supposing there were a general feeling all over Ireland that it was desirable to make some terms with the National Board, and that many parties, who have hitherto stood aloof, were inclined to join it; in those cases where there are those non-vested schools of a peculiar and exclusive character, and where the number of children of a different persuasion is small, what remedy could be adopted to meet the case of those parties who were so inclined to come in and join the Board?—That is a question, so difficult, that I could not give a very definite answer to it. I should be rejoiced, indeed, as an ardent friend to the national system of education, if any safe and practicable arrangement could be devised to meet a hardship of that character: for I have always felt that, under peculiar circumstances, such as those now stated, a Protestant clergyman or layman, or a Presbyterian clergyman, is placed in great difficulty, and that the Board's rules do not provide the means of removing it.

430. In fact, where that system is once established in the case of a non-vested school of a very peculiar and exclusive character, has not a mixed system become impossible?—According to the circumstances which exist at present, it is impracticable, in such cases as stated in the question. The Protestant clergy are placed in this position. There are, as I have already stated, 1,600 vested schools. They have the privilege of attending those schools for the purpose of giving religious instruction, but they cannot conscientiously avail themselves of it. This is to be regretted. But then there another difficulty arises; in poor localities where they cannot get thirty Protestant children to attend a national school, the few Protestant children that there are must either go to the vested schools where the Protestant clergyman will not attend, or they must be left without instruction, unless schools can be established by private means.

431. VISCOUNT HUTCHINSON.—Or they may go to non-vested schools, where their minister cannot follow them?—Yes.

432. EARL OF HARROWBY.—And the school may possibly be in immediate connexion with a place of worship of a different faith from their own?—Yes.

433. CHAIRMAN.—Does it amount to more than this, that the minority in this instance are only able to avail themselves of four hours of joint literary education in the school, and they are obliged to seek religious instruction from their minister in a place apart from the school?—It amounts to that. They could attend at the hour of literary instruction in a non-vested school, even though the patron of that non-vested school was a person of different religious persuasion; and they are secured by the rules of the Board from any interference with their religious principles; but they can receive no religious instruction in the school-room peculiar to their own Church, unless the patron choose to afford them the opportunity.

434. EARL OF WICKLOW.—Has a clergyman of the Church of England, under those circumstances, a right to require, in a non-vested school, that there should be a portion of the day set apart for

the religious instruction of his children, and that they should be removed under his direction to some other place than the school, for the purpose of his giving them instruction?—He has no right to make any such demand. All that he can do is to see that the children of his persuasion, who object to be present during the time of religious instruction in the school, are provided with religious instruction elsewhere, rather than leave them without it.

435. CHAIRMAN.—But he has a right to see that the rule of the Board is enforced, which compels the patron of a non-vested school to give an opportunity to those children of obtaining religious instruction elsewhere?—He can insist upon the patron permitting the children to leave the school if they should desire it at reasonable times, and he can report to the Board if the patron refuses to do so, and the Board would then require that their rule in that respect should be strictly observed.

436. VISCOUNT HUTCHINSON.—You were asked with respect to a non-vested school under the patronage of a Protestant clergyman, in which two hours a day should be devoted to the religious instruction of members of his own flock, and four hours a day to the general secular instruction of all the children of whatever denomination who might attend the school; do you think, from your experience, that such a school, if the master were a Protestant, and the patron were a Protestant clergyman, would be acceptable to the Roman Catholic clergy of Ireland generally, and that they would permit the youth of their flock to attend such a school?—I regret to have to admit that the Roman Catholic clergy generally do not like their children to attend national schools, of which the patrons or masters are not of their faith.

437. LORD BISHOP OF DOWN.—You speak of non-vested schools?—Yes.

438. EARL GRAHAM.—Does the same thing apply to vested schools also?—I think equally so. The clergy of the Roman Catholic Church are all anxious to have teachers of their own denomination.

439. EARL OF DERBY.—Do they make any objection to a Protestant patron, if the teacher is of their own faith?—There are cases of that kind; but the principal objection is to the teacher not being of their own faith.

440. LORD BISHOP OF DOWN.—Would their objection be more frequently to the patron or to the teacher being a Protestant?—More frequently to the teacher; the other is an exception to the general rule.

March 10, 1854,

The Most Reverend Richard Whately, D.D., the Lord Archbishop of Dublin.

1125. EARL OF DERBY.—Is not the management of all the details of the school, subject to the general rules of the Board, left to the discretion of each individual patron?—Certainly; provided he gives us such distinct information of what his regulations are, that there shall be no danger of any children being either unfairly entrapped or excluded from the secular instruction. For example, I will illustrate it by a case which is of common occurrence. We never laid it down expressly that the separate religious instruction of different denominations was to take place at this or that particular hour, nor the reading of the Scripture Lessons, or the Sacred Poetry; but we found that in some instances the patron of the school, being desirous of putting every obstacle that he could in the way of withdrawing any of the children at such a time, would insert this branch of instruction in the midst of the ordinary school hours of the day when the children would have nowhere to go, and they would have nothing to do but to go into the street or to go home, perhaps a mile, and to return. We have always insisted that this was not to be allowed; but we were far from laying it down as a general rule that this instruction was not to come in the middle of the day; for in many instances where there were two schools, male and female, adjoining, it has often happened, to suit the arrangements of the patrons and those whom they employed, that the separate religious instruction of the different denominations should take place in the middle of the day, and then the Protestants have all gone, I suppose, into the girls' school, and the Roman Catholics into the boys' school, and no inconvenience has ensued. But whenever it was found that there was such inconvenience as would interfere with the secular instruction, or lay a trap for the consciences of the children, we always insisted upon adherence to the general principle, and never departed from it.

1350. LORD MONTEAGLE of Brandon.—Have you, during the whole number of years you have been connected with the Board, had before you any recorded case which satisfied you that proselytism had been introduced into any of the national schools?—I have never known any instance of it; there have been complaints occasionally brought before the Board of some such attempts; but I have reason to believe that they have always been very promptly checked, and have been ineffectual.

1351. Could you have anticipated such a result so completely fulfilling in that respect the original objects of the establishment of the national system at the time when it was first introduced?—I certainly should not have given my adhesion to the system if I had expected that it would be attended with any unfair interference with the religious persuasions of any of the children; but certainly the success of the system has been in many respects far beyond what I could have anticipated in every place where it has been fairly tried. When I speak about proselytism and unfair interference, I should mention I have never, before the Commissioners or before

anybody, expressed the smallest objection to the attempt to proselyte on either side, provided it be done fairly and openly ; what I object to is the introduction of proselytism under the garb and semblance of giving impartial religious instruction : but if a person chooses to open a class, and to invite all persons to receive religious instruction, I think he is commendable, according to his own persuasion, for doing so, provided he professes openly what it is that he is doing.

1352. Would you include in that opinion the introduction of a class avowedly for purposes of proselytism in a national school, viz., a class by a person of any particular religious persuasion avowedly and declaredly for the purpose of influencing the religious opinions of others ; should you approve of the introduction of such a class in a national school, or consider it consistent with your principles ?—The separate religious instruction which is allowed to be given has never been recognised by the Board as religious instruction to be given to this or that denomination, but to *all* whose parents approve of it ; if, therefore, a person, having made due arrangements with the Board, or whatever other patron there may be, says, “I will, on such a day, and at such an hour, give instruction in the Church Catechism,” or “I will read the Scriptures in the authorized version, and all the children, whose parents approve of it, shall attend,” we never interfere with that, or consider that it is any departure from our rules ; we should not say, for instance, that a child is to be turned back on the ground you are a Roman Catholic, or you are a Protestant, and you must not attend. If the children, with the consent of their parents, choose to attend, whether the parents are Protestants or Roman Catholics, the religious catechist has no business at all to inquire ; he may give his instruction to all who choose to receive it.

1353. Your Grace is aware of the declaration made in the Fourteenth Report, that no system of education in Ireland can be approved of, or can be successful, unless it shall be declared and carried into effect that there shall be no attempt made whatever to disturb the peculiar faith of any class of Christians ; do you approve of that declaration ?—I approve of it in the sense in which the Commissioners have always understood it, viz., that there should not be any mode used of entrapping children into instruction which their parents disapprove of, under the pretence of giving them neutral instruction ; but it has never been required by the Commissioners, nor ever contemplated, that a person shall be bound to inquire, before he receives any child into his class for religious instruction, what his persuasion is ; he is allowed to give religious instruction according to his own principles to all the children whose parents choose that they should attend ; and he is not bound to ask any questions, are you a Protestant, or are you a Roman Catholic ?

March 17, 1854.

Maurice Cross, Esq.

1502. CHAIRMAN.—You adverted the other day, in your evidence, to the change of the letter in the rule, which took place in 1837,

respecting the time for the separate religious instruction. You are understood to have stated, that from that date, the period for the reading of the Scripture and the communication of other religious instruction was no longer confined to any period out of the ordinary school-hours, but that such instruction might be given at the first or the last hour, or in the middle of the day. You did not mean, did you, that under the present rule religious instruction could not be given either before ten or after three o'clock on Sunday?—I did not intend to convey by my former answer, that religious instruction might not be now given before the school-hours, or after the ordinary business is over, or both, as well as on Sundays, in the school-room, if the patrons so desired, not only to the children attending, but to adults. I beg to state the circumstances under which this permission was given. The privilege to which I refer is given to the patrons of all religious denominations. So far back as the year 1837 a correspondence took place between the Rev. Dr. Hincks, rector of Killyleagh, county Down, and the Commissioners, upon the subject to which the last question referred, having, however, special reference to the rule as to the prohibition of public worship in national school-houses. The Commissioners had no rule to prevent the patrons of national schools from giving religious instruction to the children before and after, as well as during the ordinary school-hours, if they wished it, and even on Sundays. But at the time I have mentioned they also gave this farther privilege, that the *parents* or *connexions* of the children might go with them when such religious instruction was given, and which might be accompanied, under certain restrictions, with prayer and singing. This liberty was granted by the Commissioners, with an earnest desire to meet, as far as possible, the wishes of the Presbyterian clergy, and those of the Established Church or others, who might wish to avail themselves of it. The Presbyterian clergy, generally, have availed themselves of the advantages secured to them by that rule, and they give religious instruction very frequently after school-hours, on one or two evenings in the week, and sometimes on Sundays, the parents and connexions of the children accompanying them upon such occasions. I feel, however, bound to state, as my opinion, that the latitude thus given to the interpretation of the Board's Rule, though perfectly in accordance with the spirit of the national system, is in some degree objectionable, and of questionable policy; as, under the privilege of the parents and connexions accompanying the children, others, not relatives, might, and I believe do, attend the schools when such instruction is given; and by these means school-houses might be converted substantially into places of public worship. The Commissioners have found it necessary to correspond with several Protestant managers of national schools, who have been accused of departing from this fundamental regulation, and to threaten that the grants would be withdrawn, unless the rule on this important point were strictly observed, viz., that "*public worship cannot, under the sanction of the Board, be celebrated in the school-houses.*"

1506. You are speaking of the time set apart for separate religious instruction?—Yes; the patrons of the schools who avail themselves of this privilege, call it religious instruction, and, of

course, it comes under the rule as to religious instruction ; but I apprehend that in those schools, generally, the books now referred to are not used ; it is the Bible, which is read and explained to the children in the presence of such of their parents and connexions as may choose to attend.

1507. Has any practical inconvenience arisen from that hour being selected sometimes in the middle of school-hours ?—Expressing my individual opinion, I have no hesitation in stating, that I should much prefer if religious instruction were confined to the opening or the closing hour ; it would effectually prevent the practical inconvenience which might arise, and which has in a few instances arisen, from some of the children finding it necessary to leave school at an inconvenient hour, until the religious instruction was over, perhaps during inclement weather ; in which case, they might not come back to receive the remaining portion of the literary instruction. The Commissioners reserve to themselves the right, when such inconvenience arises, and in the event of a well-founded complaint being made, to require that another hour more convenient shall be substituted.

1508. And they have exercised that right, have they ?—They have in some instances ; and in one or two cases they have had occasion to strike the schools off the roll, when the patrons refused to alter the regulation ; but, on the whole, the rule as to an intermediate hour, has worked more satisfactorily than I could have anticipated.

1509. On the whole, is there a large amount of religious instruction given both in the vested and non-vested schools ?—There is. I have no doubt whatever that in nearly the whole of the schools under Protestant patrons, which amount, I think, to between 1,100 and 1,200, the Scriptures are read, if not daily, two or three times during the week. In many Protestant schools the Scripture Lessons and Sacred Poetry are used ; and in a great number of the schools, under Roman Catholic patrons, the Scripture Lessons, up to a late period, were also read. In addition to that, I have no doubt of the fact that our Abstracts of Scripture, contained in the ordinary school-books, are read in nearly all the national schools. So that, in point of fact, there are few national schools which have not some portion of religious teaching given in them, apart altogether from the periods allotted for separate religious instruction. Then, it should not be forgotten (as I remarked in my former evidence), the Bible may be read in every one of the vested schools, by children who are willing, if the clergy or other persons appointed by them think it right, or feel that they can conscientiously visit those schools for the purpose. No stronger proof can be adduced that the rules of the Board afford ample facilities for imparting religious instruction both to Protestants and Roman Catholic children. True, it cannot be enforced ; but it is never forbidden by the Commissioners.

1515. Have you had an opportunity of refreshing your memory as to whether any cases have been brought under the notice of the Commissioners of either religious worship being celebrated in Protestant schools, or mass being celebrated in Roman Catholic schools ?—Yes ; I thought it necessary, in consequence of some

answers which I gave to questions put to me, I believe, by the Earl of Desart, to refer to the Board's minutes, with the view of ascertaining whether any particular cases have been laid before the Commissioners in regard to religious worship having been celebrated in school-houses, whether under Roman Catholic or Protestant managers, or of any complaints having reference to the hearing of confession, or the celebration of other sacred rites. The only minute of the Board which I have been able to trace, referring to confession, is one in the year 1848, from which it appears, that a letter had been received from the Rev. Dr. West, stating, that information had reached the Archbishop of Dublin, that an apartment adjoining the national school had been used for the purpose of confession. The order of the Board upon that letter was this : the manager, the Rev. Mr. Stafford, was informed, that it would be necessary to close up the communication between the private apartments, which the Commissioners understood had been used for the purpose of confession, and the school-room. It would appear from that minute, I conceive, that the Commissioners would not sanction in the school-room itself confession being heard, or other sacred rites being performed. I expressed in a previous examination my individual opinion, that during the hours of separate religious instruction, confession might be heard. The minute now read shows that the Commissioners would interfere, if the confession were heard in the school-room, to prevent it.

1516. EARL OF DESART.—Confession, or other ceremonial observances?—There is a marked distinction between ceremonial observances and the rites of the Church. There may, for example, be the sign of the cross in a Roman Catholic school during the hours of separate religious instruction. I do not suppose the Commissioners would in that case prohibit it, though they might if it occurred during the time of combined instruction.

1517. LORD MONTEAGLE of Brandon.—In case of the administration of any of the Sacraments of the Church, the Commissioners would interfere, I presume?—I have brought forward proofs that they have interfered. There is nothing distinct in the printed Rules on the point now before you ; therefore it is only as to particular cases which have arisen that I am able to state what the views of the Commissioners were regarding them.

1518. Have you any doubt, from those particular instances, that the practice of the Commissioners would be to discountenance the administration of the Sacraments of the Church in the school-room?—I think there is no doubt of it, from the minutes which are now before me. Nothing like crucifixes or images, or religious symbols of any description, must appear in the school-room which would be visible during the hours when all the children are required to attend for combined instruction. I find, by further reference to the minutes, that soon after the adhesion of the Presbyterian body to the Board, baptism was, on two or three occasions, administered in the school-room, perhaps from ignorance of the Rules ; and upon those cases being reported, the Commissioners in one instance, at least such is my impression, struck off the school from the rolls, and in the others remonstrated very strongly with the managers, that such a proceed-

ing was a flagrant violation of the rules of the Board : a repetition of it has not since taken place, that I am aware of.

1519. LORD ARDROSSAN.—Is that the only instance you are aware of a school having been struck off the list on such an account ?—Yes ; There have, however, been several cases in which schools have been struck off, in which the managers have suffered public worship to take place. I have facts before me to show that the Commissioners have withdrawn their aid from schools where mass has been celebrated ; and they have adopted a similar course in reference to schools under Protestant managers, in whose schools public worship has been held.

1520. Have there been many instances of the kind ?—Not many.

1521. CHAIRMAN.—Are there any instances of political meetings being held in school-houses ?—Several instances of that kind have occurred, and the Commissioners have, in some cases, struck off the schools, or dismissed the teachers, and in others have stated, that if a repetition of such a violation of the rule took place, the grant would be withdrawn.

1522. LORD MONTEAGLE of Brandon.—Your general principle is, I believe, to confine the use of the school-houses to the purposes of instruction, and no other ?—That is a fundamental rule : it has been so strictly applied in some cases as really to be a hardship. In some instances application has been made, that book societies, charitable institutions, or evening meetings of the teachers for literary study, should be permitted. Temperance associations were at one time allowed to hold their meetings in the school-houses, but the Commissioners found it necessary to withhold that privilege ; in consequence of abuses which occurred. They now apply the rule very strictly, and insist upon its observance.

1523. LORD BISHOP OF OSSORY.—That restriction only applies to week-days, does it ?—It would be equally a violation of the rule if political meetings took place, or public worship were held on Sundays.

March 31, 1854.

James William Kavanagh, Esq., Head Inspector of National Schools.

2586. LORD MONTEAGLE of Brandon.—Do you not consider, however unfounded the imputation may be, that the imputation of the exclusion of the Scriptures is even now, in many instances, received, believed, and acted on ?—Persons act as if they believed it ; I must think that they believe it when they state they do ; we in vain endeavour to show them the contrary ; but somehow or other it takes possession of the minds of clergymen and they cannot be disabused of it.

2587. EARL OF HARROWBY.—Are you sure, when persons speak of the exclusion of the Scriptures, that they mean in every case to state that the Scripture is not admissible within the walls of the building ; do not they mean that no child is compelled to read the Scriptures ; that they are excluded from the necessary course of education ; and that there is no security for any one child within the building being taught them ?—From the speeches made on the sub-

ject, and the intercourse I have had with objectors, I should divide them into three classes: First, all those who see that they are prevented from forcing, directly or indirectly, the Scriptures or any book on those not of their own communion; Secondly, those who complain that restrictions are placed upon the reading of God's Word by its being obliged to be read as it is according to the national system, under restraint as to particular times, which patrons and parents agree to for the sake of order; Thirdly, those who believe that the Scriptures are totally excluded in any form from the national schools. I think you might range under some one or other of those categories the great mass of objectors.

2588. From a non-vested school under a particular patron the Bible may be effectually excluded, may not it?—It may in this way, that he may refuse the use of the room for religious instruction if he disapproved of the Bible for such purpose, but he must permit the children to absent themselves from the school to read it elsewhere, if their parents desire it. In this way it comes under the same restrictions as all the other books of religious instruction.

2589. With regard to 3,000 and upwards of the national schools, the Bible may be effectually excluded from the use of the children, or from forming a part of their instruction at any time?—As a speculative question it might, as already described; but it so happens that in proportion to their number the most Bible reading schools under the Board are those of the non-vested class.

2590. Is the Bible more read in the non-vested schools than in any other schools?—Yes, as of 3,068 non-vested schools (Lord Clancarty's return) which give the patrons' creed, 1,015 are under Protestant, 35 under mixed, and 2,018 under Roman Catholic management; whilst of the patrons of vested schools, 257 are Protestant, 1,145 Roman Catholic, and 94 joint or mixed.

2591. What is the proportion of non-vested schools in the charge of the Roman Catholic priesthood?—On 31st December, 1851, there were 3,196 non-vested schools, of which 2,018 were under Roman Catholic patrons, and the vast majority of these are clergymen. With respect to the non-vested schools generally, the Presbyterians in the North of Ireland declined to solicit building grants, because a clause in the trust deed would oblige them to permit the use of the vested for the purpose of religious instruction for children not of their own communion; and this principle mainly kept the Protestants of the Church of England, as well as the Presbyterians, from applying for aid to build vested schools; and thus the non-vested schools are in a higher proportion under Presbyterian and Church of England management.

2592. What is the proportion in the non-vested schools?—Of schools under the management of single or individual patrons, there were, 31st December, 1852, vested, 1,402, of which 18 per cent. of the patrons were Protestant; whilst at the same date there were 3,133 non-vested schools under single patrons, of whom 32 per cent. were Protestants.

2593. Is there, practically, any considerable number of non-vested schools in which the Bible is excluded at any time?—I think in all those under Roman Catholic management it is.

2294. VISCOUNT CLANCARTY.—How many are there?—I cannot say; I have already stated the number as to the patrons' creed; but there is no recent return giving the number in which the Bible is or is not read.

2595. EARL OF HARROWBY.—And the Scripture Extracts?—With respect to the Scripture Extracts, I find from returns furnished by the patrons of 2,880 non-vested schools, that the Extracts are read habitually in 304; occasionally in 853; and are not read in 1,723; whilst in 1,400 vested schools, from which returns were obtained, the Extracts are said to be read habitually in 154; occasionally in 493; and not read in 753.

2596. Still, with regard to the non-vested schools, it is true, speculatively speaking, that throughout the whole number there is no security that the Bible may not be entirely excluded from them; and in regard to a considerable proportion of them, the Bible is practically excluded?—In some of them it is, *ipso facto*, by the religious principles of the managers; but one-third of the class of schools to which your Lordship refers are under Protestant management, and, therefore, they have, and use, the Bible if they think fit. This rule, giving the patron the right to exclude from the school such religious instruction as he disapproves of, was mainly adopted to remove the conscientious scruples, not of the Roman Catholics, but of the Protestants.

2597. Is there not a feeling which operates a good deal against connexion with the national system, that there are many persons who will not consent to give to their children an education which they consider to be so incomplete as an education in which there is no scriptural instruction?—But they may have it; there is nothing to prevent their having it. In the vested schools they can have it given to their children in the school-room as a right; in the non-vested schools they can obtain scriptural instruction in the room if the patron is a Protestant; and if any patron objects, they can obtain it elsewhere; so that all objection is thus at once met.

2598. Where other parties have already become managers, how can he now exclude them and take their place?—Of course this could not be done; but, as already stated, they can obtain the scriptural instruction elsewhere, or if there is a considerable Protestant population, a school under their own management could be got up and aided. If the Protestant clergy and the Protestant landlords who yet stand aloof would but come forward in good faith and join the national system, there is such confidence in the protection which it affords to all classes, that not only Protestants but Roman Catholics would attend their schools; and I feel confident that there is scarcely a district in Ireland so supplied with national schools that could yet be able to furnish 30 children of both creeds for the purpose of getting up a new national school.

2599. In districts where a national school is already established, and it is in the hands of persons who are not Protestants, would there be any opportunity of securing the use of the school-room for religious instruction and for reading the Scriptures?—I am not aware that I ever met with an instance of religious instruction being given of a different kind from that of the manager and the majority

of the children in a non-vested school, whether with respect to Protestants or Roman Catholics; if the manager, the teacher, and the majority of the children be Protestants, the Roman Catholics get no religious instruction at the school, and *vice versa*. In the case of vested schools, all have a right to the use of the room for the purpose, and I know that many Protestant clergymen avail themselves of that right; though the schools may be under Roman Catholics, and have in them only a few Protestant children, yet the clergy attend and give religious instruction to those of their own flock.

2600. They are not afraid of the sympathy of numbers, of which you have spoken?—No.

2601. LORD MONTEAGLE of Brandon.—Supposing the rule of the National Board were varied, and the following rule were adopted, to require that not only should the Bible be read daily in all the schools, but that all the children in attendance who are able to read should be instructed daily in the Bible; what result do you think that variation of the rule would produce upon the national system?—From the time of the promulgation of such a rule, I should think three months would not have elapsed until the entire of the Roman Catholic body in Ireland would have ceased connexion with it.

April 28, 1854.

William M'Creedy, Esq.

3224. LORD ARDROSSAN.—Have you often found difficulty in interpreting the rules of the Board?—With regard to that rule, there is considerable difficulty in saying when it is observed, and when it is not; it is a rule about which there has arisen a good deal of discussion; it formerly stood thus: "The patrons of the several schools have the right of appointing such religious instruction as they may think proper to be given therein, provided each school be open to the children of all communions; that due regard be had to parental right and authority; that accordingly no child be compelled to receive or be present at any religious instruction to which his parents or guardians object; and that the time for giving it be so fixed that no child shall be thereby, in fact, excluded directly or indirectly from the other advantages which the school affords." I may say that this rule has been changed; I have taken it, as I have no other later here, from the Report of 1844. In the Report for 1852 it will be seen that it stands in a different form; instead of being "No child shall be compelled to receive or be present at," which was thought to be open to ambiguity, inasmuch as it might be construed to mean that "*No child should be compelled to receive such instruction, or shall be present at such instruction*" as the parent objects to or does not approve of; and then, if this latter were adopted as the proper construction, it was contended by Protestant clergymen that there was thereby thrown upon the patron of the school or the teacher the obligation—an obligation against which, it was said, their conscience might rebel—of putting out the children at the time of

religious instruction, provided the parents objected, and even though the children were willing to remain.

3225. EARL OF DESART.—Was it understood to mean that it was obligatory upon the patron to put out the children?—That rule was said to be liable to be construed in the way I have stated; and it was then contended by some, that if such was the construction to be put upon it, an obligation was thereby thrown upon the teacher or patron to put out the children.

3226. What was the practical construction; was it left practically to the teacher to put them out, or was it left to the parental authority to enforce itself?—My opinion is, that for a long period it was understood that the obligation lay upon the patron and upon the teacher of the school to put out the children.

3227. How does the practice at present stand?—On an application for aid from, I believe, the Rev. Mr. Stopford, Archdeacon of Meath, coming before the Board, the rule in question, about whose meaning the Archdeacon and some others seemed to have difficulties, was explained by the Commissioners in a minute drawn up by them on the 18th November, 1847, wherein it is stated that the true interpretation of the rule is, "That no child be compelled to receive, or to be present at, any religious instruction to which his parents or guardians object;" and by this construction it is contended, that if the patron or teacher refrain to compel the child to be present at the instruction, it is not the duty of either to put him out, and the obligation lies upon the parent, if he objects to the instruction given, to come himself and take the child away, or by some other means to secure the child's absence from the forbidden instruction.

3228. EARL OF WICKLOW.—Would not the child going out by himself, and saying that it was by the authority of his parent, be considered sufficient?—Yes; there never was any question of that; the difficulty was in case the child should *not* himself withdraw. But the Board have also added, that while the construction to be put upon the rule is, that the teacher or the patron is not obliged to put out the child, still they would consider the spirit of the rules of the Board violated if any influence, direct or indirect, were exercised over the child, to induce it to remain during the time of religious instruction; and this brings me to the point as to which I was speaking, for it is here exactly there is a difficulty in saying when the rule is violated, and when it is not. We have to consider what is meant by indirect influence and direct influence. A Roman Catholic clergyman may, perhaps, say, that the presence of the child there at all, after the expiration of the hour for the impartation of ordinary instruction, is proof sufficient to him that there has been some undue influence, direct or indirect, exercised on the child to cause him to remain.

3238. Do you believe that this modification or this explanation of the meaning of that ambiguous rule, with reference to the attendance of the children, has met with universal satisfaction?—It has very generally satisfied the Protestants, and it was, I may say, at their instance that it was so explained, but I do not think that it is perfectly satisfactory to some Roman Catholics. If they were consulted, I believe they would recur to the old interpretation put by

some upon the rule, and that is, that the children whose parents do not personally approve of their being present, shall not be *allowed* to remain during the time of religious instruction.

3239. Have you reason to believe, that any considerable number of Roman Catholic children have been withdrawn from the national schools in consequence of that explanation of the rule to which you have referred?—Not from the national schools altogether; but I believe that there is a disposition on the part of some of the Roman Catholic clergy, and has been for some time, to withdraw the children from schools which are not under Roman Catholic management, and to induce them to attend those exclusively which are solely under such management.

3240. You think that that has been in consequence of the interpretation now affixed by the Board upon that particular rule?—It may not be owing to that. It may be owing to that among other things. It is, however, a very legitimate conclusion to form, seeing that they have expressed dissatisfaction with it, as not giving them sufficient security against their children being tampered with.

3241. VISCOUNT CLANCARTY.—When you speak of Roman Catholics having an opinion with respect to the interpretation of that rule, do you mean the Roman Catholic peasantry or the Roman Catholic priesthood?—I refer to the authorities of the Roman Catholic Church, and not to the people at all.

3242. You do not conceive that it had any direct influence upon the minds of the parents?—No, I do not think it had.

3243. The feeling of the Roman Catholic priest is considered, therefore, as an index of what ought to be the feeling of the Roman Catholic body?—Not of what *ought* to be, at least by me; that is, I would not take the opinion of a Roman Catholic clergyman as the alone guide of my conduct, or as freeing me in any degree from the duty of ascertaining fully the views and wishes of the people.

3244. As a matter of fact, is it so taken?—It is generally so taken in the country, because generally it is the fact.

May 12, 1854.

The Ven. Edward Adderley Stopford, Archdeacon of Meath.

4536. VISCOUNT HUTCHINSON.—Are the Committee to understand that it was in the year 1846 that you were first connected with the national system?—Yes.

4537. Previously to that period, you did not think yourself justified in joining the Board?—I did not.

4538. Will you have the goodness to state what were the grounds of your objection, and how they were removed previously to your joining the Board?—The objection, in point of principle, which I had was to the rule, which appeared to me to require that the patron of a school should be made the instrument of a parent, in removing children from religious instruction. I was ready to assent to the principle that I would not compel a child to remain, but I would leave it to the parent to withdraw his own child; but I

could not bind myself in every case to remove the child as the parent might direct me ; I could not be the instrument of the parent for carrying out his will, where I thought it was wrong. It appeared to me, that the rule of the Board did involve such an obligation ; it was capable of either construction, and the Board declined to say which construction was the right one ; and, until they should do so, I could not put my school into connexion with them ; that was the main objection which I had in point of principle. Then there was another in point of expediency : it appeared to me that the non-vested system, with which alone I was willing to connect myself, was not intended to be permanent, and without some security for its permanence, I was not willing to connect myself with it. Those were the two chief points which prevented me for some time connecting my schools with the Board.

4539. Previously to putting your schools under the Board, did you receive from them any satisfactory explanations ?—I did ; after the lapse of about a year and a-half : at first they declined to give me any explanation ; but after the lapse of a year and a-half, they gave me satisfactory explanations on both those points.

4540. LORD BEAUMONT.—That is to say, in the first case they stated that it was not obligatory upon you to turn a child out, merely because you knew that its parent objected to its remaining during the time of religious instruction ?—Yes.

4541. So that it does devolve upon the parent himself to withdraw his child, and he could not claim from you the right of your telling the child to leave the school for him ?—Yes ; that was the explanation that was given.

4542. You felt that to be perfectly satisfactory upon the first point ?—Yes.

4543. With regard to the second point, had you an assurance that the non-vested system was to continue ?—I had.

4544. EARL OF DESART.—Do not you think that some of the clergy of the Established Church are labouring under a similar apprehension to that which you yourself laboured under previously to your giving your adhesion to the Board ?—I do not conceive that I laboured under any misapprehension.

4545. You put a different interpretation upon the rule to that which was given by the Board ?—No ; the rule was altered to meet my views.

4546. Do not you think that some members of the Established Church still conceive that the rule does compel the compulsory exclusion of a child whose parent objects, and that they are partly prevented by that consideration from giving their adhesion to the system ?—I have heard of some who still think that that is the effect of the rule ; but I think there are very few who now suppose it to be so.

4547. Do not you think that it would be very desirable that their minds should be brought to a right conception upon the subject ?—I do ; and I have done every thing in my power to convince them upon the subject.

4548. VISCOUNT HUTCHINSON.—Has it had the effect, in any instances which have come to your knowledge, of causing any clergy-

man to give up his objections to the system ?—Yes ; I have known of several cases in which clergymen have been reconciled in consequence of the change then made.

4549. Can you state any number of clergymen who have been so ?—I cannot state many, because I have not succeeded in prevailing upon many clergymen to connect their schools with the Board.

4550. You do not think it is a matter of very great importance, as far as the controversy on the “educational war,” as you have called it, goes ; you do not think that the alteration of the rule which was made at your request has to any extent put an end to that educational war in Ireland, or removed the objections of the clergy of the Established Church ?—It has removed the objections of a good many individual clergymen, but it has not done any thing towards satisfying the body at large.

4551. CHAIRMAN.—Since your connexion with the Board, have you had reason to be satisfied not only with the Board, but with the officers acting under it ?—I have found every reason to be satisfied both with the Board in their conduct to me as patron, and also with all the officers of the Board with whom I have come into communication, or of whom I have had an opportunity of judging. The Board, I conceive, are prepared to act with perfect integrity and fairness towards every person who applies to them, or has any dealings with them.

4552. Have you found any thing in their rules which has prevented you from giving the amount of religious instruction which you think necessary to all those who are willing to receive it ?—I do not think there is any thing in their rules to prevent my giving any amount of religious instruction I wish to all who are willing to receive it.

4586. VISCOUNT HUTCHINSON.—You are aware that the system, as originally contemplated, comprised only vested schools ?—I am.

4587. You are aware that subsequently the non-vested system was introduced, and added to the other ?—Yes.

4588. Are not you of opinion that while the principle of the vested schools was one of united education, the principle of the non-vested schools was as clearly one of separate education ?—I think it was ; and I think it was tacitly admitted by the Board themselves in their 6th Report ; for they said that such schools must be looked upon as bearing a peculiar religious aspect.

4589. So that from the moment the Board consented to give aid to non-invested schools, they departed from the great principle of their system, which was united education ?—Practically they did establish a system of separate schools, under the name of a system of united education.

May 26, 1854.

The Rev. David Wilson.

6093. CHAIRMAN.—Did you consider, when you put your schools under the National Board, that you had any peculiar privileges

which either a clergyman of the Established Church or a lay patron did not enjoy?—Not a particle.

6094. LORD BISHOP OF OSSORY.—Did you think you had the command of your school-house for any other purpose than that of education?—In no other purpose whatever; in some of those schools we had a Sabbath school.

6095. Did you consider you had the power of holding prayer meetings or giving lectures, if you wished to do so?—I had no idea that I could hold public worship there.

6096. CHAIRMAN.—You conceived that under the rules of the Board you were not entitled to provide the means of worship for the public at large in the schools?—Certainly.

6097. But you were allowed to have prayer as connected with the engagements of the school?—Invariably at our Sabbath school, and at separate religious instruction, if we pleased.

6098. LORD BISHOP OF OSSORY.—Did you consider that a Christian minister might preach during the hours of separate instruction to the children in your schools?—I should say he might do any thing he thought right in communicating religious instruction to the children attending the schools at that hour.

6099. You are aware, probably, of the difference between vested and non-vested schools?—I am.

6100. Does the distinction, with regard to them, operate to a great extent in this way, that neither the Presbyterian ministers, speaking generally, nor the clergy of the Established Church connected with the Board, will vest their schools?—None of my own schools are vested schools.

6101. Could you, as a Presbyterian minister, subscribe to the rule of the Board with regard to a vested school which should give admission for the purposes of religious instruction to the ministers or other persons chosen by the parents of the children of different denominations in the school?—Certainly; holding, as I do, that the Government has undertaken the education of the country, and believing also that the Government is bound to do so, and knowing that the funds are contributed by all denominations, I should say that all denominations of professing Christians have a perfect right in such vested schools to have the religious instruction which they desire communicated to their children.

6102. The question is, whether—they having that right—you would vest your school?—That would be no impediment to my doing so.

6113. CHAIRMAN.—Should you consider it a violation of the rules of the Board if religious instruction were given at an hour not specified in the table, and at a time when no tablet was hung up?—I should consider it a violation of the principles of the Board.

6114. Have you known many cases in which that has taken place in Presbyterian schools?—I have not known one case.

6115. VISCOUNT CLANCARTY.—You stated that you would not object to having your schools vested?—My schools are non-vested schools. What I wish to convey to your Lordships was this: if in a district, owing to any one of a great variety of circumstances, no school but a vested school could be obtained, and children of different

denominations attended that vested school, I should consider that they had a perfect right to religious instruction in that school from the ministers of their respective denominations.

6116. Would you constitute yourself the patron of a vested school?—I will give your Lordships an example. For instance, there is a model school being established in the city of Limerick; it will, of course, be a vested school. I would have no objection, but, on the contrary, I would think it right that the priest should have perfect liberty to give religious instruction to the children of his own communion.

6117. Would you consider it consistent with your duty as a minister of the Gospel to become the patron of a vested school?—I certainly would in many localities. I think it essential in many districts of the country.

6118. You have no objection in principle to becoming the patron of a vested school?—No.

June 16, 1854.

The Rev. Arthur Rowan, D.D.

7877. EARL OF HARROWBY.—Do you conceive you are bound to turn a Roman Catholic child out of the school at the time of the separate religious instruction?—I do; I conceive the moment you put up the announcement that the time is come for religious instruction, the children of different denominations may leave the school.

7878. Must they leave?—They are to leave.

7879. EARL OF WICKLOW.—Are you aware that it has been ruled by the Board, that it is not expected of the master of a school, that he shall take any part in the turning out of any child, but that it is to be left to the discretion of the parents of the children themselves?—I know that that rule exists upon the letter of the Board's regulations, but I conceive, practically, it is not obeyed; the parent is but nominally brought into it; the priest is the person who regulates the matter.

7880. Do you conceive that you would be obliged to turn the child out?—I still hold to the principle, that the Scriptures ought to be the basis of all instruction in the schools, as separate from the distinct religious instruction I might choose to give my children as a member of the Church of England.

7881. LORD BISHOP OF DOWNS.—Do you understand that you are obliged to be the instrument by which the child shall be prevented, when in the school, from remaining to receive the religious instruction?—I should say so. I thought the principle was, that what is called the general instruction of the school is to be peculiarly secular; but the moment the notice is put up for religious instruction, all who are of an opposite religious denomination are to leave the school.

7882. Are you aware that the putting up of the board is to make it known to the children in the school, that that is the time when, if they wish to be absent from the religious instruction, they must

retire?—That is the way in which it stands according to your Lordships' impression. I know how it works practically in Ireland.

7883. EARL OF WICKLOW.—You do not believe that the strict rules of the Board are adhered to?—Indeed I do not.

7884. Neither by the clergy of the Established Church in connexion with the Board, nor by the priests in connexion with it?—I do not say that.

7885. EARL OF HARROWBY.—Are you aware that in the North of Ireland, in the Presbyterian shools, the practice is for a number of Roman Catholic children to remain behind and receive the religious instruction which is given; the Presbyterian body having ascertained that it was not their duty to take any part in enforcing the retirement of the children?—I have no knowledge of the North of Ireland except from report; but I believe there, as everywhere else, the schools fall into the distinction of Roman Catholic and Presbyterian schools.

7886. You are aware that in a good many schools in the North of Ireland there is a considerable admixture of children of different persuasions?—From the way the question is put, I must presume it is so.

7887. Are you aware that application was distinctly made to the Board upon the point, and that it was decided by the Board that the manager of a school was not bound to take any part in enforcing the retirement of any child from the religious instruction; and that, consequently, a considerable number of Roman Catholic children do stay in the Presbyterian schools, and receive the religious instruction, which is there given?—Yes; it may be so.

7888. Is there any thing which prevents the same system being applied in the South?—There is the difference of the comparative numbers. Putting the question of principle aside, the circumstances of the North may enable the Protestants to work the system in a way in which we could not work it in the South, under the conditions of the Board.

7889. If there is a difficulty, it is one which does not arise from the rules of the Board, but from the circumstances of the population?—I can easily conceive that a person, if he could get over the principle of the discredit which is put upon the Scriptures, may work the system practically to his satisfaction. But it appears to me to be exceedingly unfair to argue from any particular case in which a man has been able by local influences or local circumstances to overcome the objections, to the case of others in his position who may be in different circumstances; every case must be judged by its own circumstances.

7890. At any rate, as far as the rule of the Board goes, there is not that burden upon the conscience of the manager that he is to turn a child out, and prevent his receiving the religious instruction which is offered?—No; but if I were not required to turn him out; if I had a school and saw that, the moment the Scripture class was called up, the great body of children departed from my school, I should feel a difficulty in continuing to manage the school.

7891. VISCOUNT CLANCARTY.—Would not the putting up of the tablet convey to the minds of the Protestant children that instruc-

tion in the Scriptures was not an essential part of education?—I should be afraid so.

7892. EARL OF WICKLOW.—If you believe that Roman Catholics generally have no objection to the reading of the Scriptures, and if you find that in the Church Education Society's schools the children do read the Scriptures, what reason have you to suppose that in a school under the National system, during the hour at which the Scriptures were to be read, those children would withdraw, if the rule did not require the patron to order them to withdraw?—I presume that the priest would exercise his influence on them, and compel them to withdraw.

7893. Have not you ascertained that in the Church Education schools the priest does not exercise that power?—He tries to exercise it, but he does not do so successfully; we do not allow them to interfere with us.

7894. Upon what ground is it that his interference would be so much stronger in the one case than in the other, the children themselves being equally disposed to read the Scriptures?—I do not think there is that ardent desire for the Scriptures which some people attribute to the people of Ireland; but at the same time I think there is no objection to reading them; therefore, I think if people understood that the rule of the school was that they might not read them, they would be very apt to avail themselves of it; whereas, if they know that the rule of the school is, that in order to avail themselves of the benefits of the general education they must read the Scriptures, they will be willing to do it.

7895. EARL OF HARROWBY.—In fact, they would yield to an influence of that kind so far as to retire from the school when they had an opportunity of doing so at a given time, but they would not yield to it so far as to abstain from the school altogether in consequence of it?—Certainly; that is my opinion.

June 20, 1854.

The Very Rev. R. M. Kennedy, M.A., Dean of Clonfert.

8061. EARL OF DERBY.—You stated that there were five schools in your parish which were under Protestant patronage, four of which are under Roman Catholic masters?—I state that there were five schools under Protestant patronage, two of which are under Roman Catholic masters.

8062. You stated, with regard to the schools under your patronage, that you had experienced no difficulty on the part of the Roman Catholic priests?—I did.

8063. Does your experience show you that that is a usual occurrence in Ireland, or that it is rather an exception to the general rule?—As far as my experience goes, I have no reason to say that the priests generally are opposed to the schools managed by Protestant patrons; I know many instances in which they co-operate with Protestant clergymen; if there be such a rule, there are very many exceptions to it.

8064. Do you think that those are the majority of cases, or that

in the majority of cases the priests object to the management of a Protestant patron?—When the system is fairly and honestly carried out, and each party feels that he can place confidence in the other, and there is no undue advantage taken of the children when in the power of the manager in the school-room, the system can be cordially worked, and both parties can, and do in many instances, co-operate in carrying it out.

8065. All those schools of which you have spoken are non-vested schools?—They are.

8066. In the non-vested schools under Protestant superintendence, where the Roman Catholic priest does not interfere, you have a full opportunity of working out the principles of the system?—Yes.

8067. What is the case in the non-vested schools under Roman Catholic patronage: you have the full power, where the school is under Protestant patronage, of reading the Scriptures. When such non-vested schools are under Roman Catholic patronage, have not the patrons a corresponding power of excluding the reading of the Scriptures?—They have.

8068. Consequently, what is the condition of a small minority of Protestant children in a parish where there is no school established except a non-vested school, under the management of a Roman Catholic patron?—The amount of religious instruction which they receive in those schools is just what they can derive from the Reading Books and the Scripture Lessons, if the Scripture Lessons be used.

8069. Does not that state of things in the non-vested schools contrast disadvantageously with the state of things in the vested schools, in which the full system of the Board is carried out, or ought to be carried out?—The system can, in principle, be carried out in a non-vested school. A priest may, it is true, refuse to admit me into the school-room to give instruction, but he cannot refuse to allow me to assemble the children out of the school for the purpose of doing so, so that the principle is precisely the same, the right of property is respected in each case. The vested school is the property of the country, and the Legislature can give me the right of entry; but the non-vested school is private property, into which I cannot intrude; but this I can require, that if I fix a time and place for giving religious instruction to Protestant children, the patron must afford me facility to do so.

8070. As regards the vested schools there are certain hours set apart in which religious instruction may be given; that is not the case in the non-vested schools. The whole of the hours of instruction may therefore be taken up, if it be the will of the Protestant patron or the manager, by secular education merely?—I can hardly conceive of a merely secular education in connexion with the National Board. The view that I take of the national system is very different. I think that the Reading Books are based upon religion, and that you have revealed truth through them from beginning to end.

8071. When I speak of secular education, I mean, exclusive of all books of an exclusively religious character, such as the Scripture Extracts or the Book of Sacred Poetry. It is in the power of the

Roman Catholic patron, in a non-vested school, absolutely to exclude those books ; and with the exception of the ordinary Reading Books, in that case no provision whatever is made for the religious instruction of the Protestant children ?—But the system enables the Protestant clergyman to make that provision himself. It is in the power of every Protestant clergyman or Protestant parent to make what arrangement he pleases for the religious instruction of the children attending the school, of which a priest is patron, and the patron is bound by the system to facilitate that arrangement.

8072. Not at the school ?—Not at the school, that is private property, and the rights of property must be respected ; but the patron of the school is bound to make such arrangements as will afford every facility for giving to the children whatever religious instruction the parents may please to appoint ; upon that principle I act myself. I have, when I am resident, a day in the week in which I visit the schools which are under the patronage of the priest, and at some place in the neighbourhood of the school I collect the Protestant children for the purpose of giving to them religious instruction. I do not think it would be desirable to give it to them in the school-room, even if the patron approved of it. So far as the school itself is concerned, there is, from the school and from the management of the school in those cases, a compulsory exclusion of religious instruction, except such as is contained in the ordinary school books. No child is permitted to receive any religious instruction in the school, except such as he derives from the ordinary school books. It altogether depends upon the patron whether there shall be any further religious instruction in the school or not.

8073. The Protestant children who are in a minority are in that case deprived of any religious instruction given in the school ?—They are in the school, but not during school hours ; and we have this advantage in the national system, that even in schools so circumstanced a wholesome influence is felt. I would prefer the schools as they are, to schools where the Roman Catholic priest or Protestant clergyman had uncontrolled power to give what religious instruction he pleased. If I cannot oblige the patron to give such religious instruction as I would wish the children to receive, I have the power to prevent his giving that religious instruction which he might wish to impart. I conceive there is that restraining and wholesome influence felt in every national school in Ireland.

8074. Practically, in the non-vested schools under Roman Catholic patronage, do you conceive that the clergyman can exercise that control over a school ?—I conceive he can. If the priest gives religious instruction against the rules of the Board, it is not the fault of the system ; there is ample security provided against it, and, if done, it is owing to a want of vigilance on the part of the clergyman. A school has been recently established in my parish under the patronage of the Roman Catholic priest, with a Roman Catholic master ; one or two Protestant children remained after school-hours, during the time of separate religious instruction, in order to have the company of other children home. On inquiry, I found that on two occasions the master taught those children the Roman Catholic

Catechism ; that was a violation of the system against which I protested, and for which I shall report the master to the Inspector, and have him removed.

8075. CHAIRMAN.—What power has a clergyman of the Established Church of ascertaining, in a school conducted by a Roman Catholic patron, whether the rules of the Board are observed ?—The same power which he has of ascertaining in a school conducted by himself whether the rules which he lays down for its management are observed : he has the power of visiting the school himself, or appointing a committee to visit it at all hours, for the purpose of seeing that the rules are carried out ; and he has the power, if he detects the slightest deviation from those rules, of reporting the master to the Commissioners, and the Commissioners are bound to censure or dismiss him.

8076. LORD BISHOP OF DOWN.—Cannot he go further, and call for the Report Book ; and, if he pleases, enter the circumstance in it ?—He can. He can stay in the school-room himself as long as he pleases, or appoint a committee to see that the whole system is carried out in exact accordance with the rules of the Board.

8077. VISCOUNT CLANCARTY.—There would, of course, be full security while he was in the room that the rules would not be deviated from ; but what security would there be that the rules would not be deviated from when he was not there ?—As much security as there can be for the fulfilment of any contract of the kind : ~~societies cannot go on unless we place some confidence in each~~ other. We cannot suppose a master appointed to a school on certain conditions who would take advantage of every opportunity to violate his contract.

8078. CHAIRMAN.—From your experience, practically, are such unfair advantages taken ?—I never knew an instance of it, except the one to which I have alluded. In all my experience, and I have had a good deal, I never knew an instance of it before.

8079. LORD MONTEAGLE of Brandon.—You never heard of any case of proselytism arising out of the mixed system of education in the national schools ?—Never.

8080. LORD BISHOP OF DOWN.—If you had your option, would you prefer that every national school in your parish should be a vested or a non-vested school ?—It would be to me quite immaterial. The rules of a vested school would deprive me of no power of which I would not willingly divest myself. The only restraint the system in either case puts me under is that I have not the power of compelling any child to receive religious instruction against his conscientious convictions ; and that holds in the one case as well as in the other.

June 27, 1854.

The Rev. P. Shuldham Henry, D.D.

9102. VISCOUNT CLANCARTY.—What is the great practical inconvenience in public worship being held in the school-house ?—Suppose it is carried to its utmost limit, we might have baptisms in the school-houses ; the Roman Catholics would have an altar. The Episcopa-

lians would have some of their peculiar services, and it would make the schools so thoroughly denominational, that the parents of other denominations would undoubtedly feel an objection to them.

9103. Are not you aware that in many parts of Ireland, school-houses, not national, are licensed as places of public worship by the diocesan, in consequence of the absence of a church?—I am; that such is the case in regard to schools in connexion with the Church Education Society.

9104. Do not you conceive that it is a hardship that in those places the people should be debarred from the possibility of having access to the assistance of the Board on account of that rule?—The difficulty would arise exactly as it has done in the case of some Presbyterian schools. I should myself prefer, to the present undefined and loose system, the plan of allowing religious instruction to be observed in accordance with the desire of the patron.

9105. LORD MONTEAGLE of Brandon.—How would you propose to apply that rule among different religious persuasions. If such a permission were given to a school of a mixed character, would it be practicable to allow the same privilege to Roman Catholics, to Presbyterians, and to Episcopalians?—I must admit the probability of difficulty; the non-vested school-houses are the peculiar property of individuals. If united instruction has not succeeded to the full extent that many of us desire, it might not be promoted or improved by the concession; but indubitably our present system is loose, and leads to abuse.

9106. VISCOUNT CLANCARTY.—In the case of united patronage it would be impossible to allow an exclusive religious service in the school-house; but in the case of a school belonging to a clergyman of the Established Church, do you consider it a sound rule that he should be debarred from having religious service in that school-house?—Viewing it as a general principle, I think the evil on the whole would be considerable, though there might be special cases where there would be very little cause of objection.

9107. LORD MONTEAGLE of Brandon.—Do not you enforce the existing rule in all cases, supposing the case of a national school under the superintendence of a Roman Catholic priest, which, it was reported to you had been used for the purpose of Roman Catholic worship, should not you feel it essential to interpose?—Clearly, we do so, in all cases; and we have adopted no principle which we do not make a general one.

9108. Have not cases arisen in which complaints have been made to the Commissioners that altars have been erected in some of the school-houses?—I believe there have been one or two cases in the South of Ireland where altars were erected, which were desired to be removed, and were accordingly taken down.

9109. VISCOUNT CLANCARTY.—Should you hold it to be a violation of your rule if a Roman Catholic priest held a confession in the school-house?—I would regard it as a direct violation.

9110. Have you had no complaints of stations being held at school-houses?—Yes; but it proves the uniformity of our practice upon the subject, that we at once interposed, and put an end to the violation of our regulations.

9111. EARL OF HARROWBY.—Do you conceive that the existence of national schools, either in convents or in chapel yards, in any degree militates against the impression, that such schools are completely common to all denominations?—I would much prefer that every school should be established and conducted upon common ground, but in the circumstances in which the Board was placed, it was found impossible at first to carry out such a desire. The query is always put to the Inspector, "Can ground be obtained in any other quarter?" From the feeling which exists in Ireland on the part of many landlords, sites have been refused. I know that in the North of Ireland sites have been refused to ministers of different denominations, and the Board have no alternative, desiring as they do to extend the blessings of education to those who seek for and require it, but to erect schools sometimes on grounds attached to chapels, kept as separate and distinct as possible.

9112. In all cases where a school has been erected in a chapel yard or in connexion with a convent, it has been where the Commissioners found that they had no other alternative?—What I have said has respect, not to conventual schools, but to those of the other different kinds.

PART IV.

UNITED EDUCATION.

1. Returns showing the extent of United Education in the National Schools, generally. 2. Ditto in the District Model Schools, and the Central Model Schools, in Marlborough-street. 3. Success of the Church Education Society in promoting mixed education. 4. Grants to schools in immediate proximity to schools under the Church Education Society. 5. Beneficial influence of the National School Books, and the training system, under the Board, in encouraging united instruction. 6. Statistical facts relating to the progress of United Education. Religious denominations of the children attending the Workhouse Schools under the management of the Board. 7. Failure of United Education in the provinces of Leinster, Munster, and Connaught. 8. The effect of mixed education on the feelings and habits of the pupils. 9. Successful working of the National System in Ulster. The parents of the children not generally opposed to their reading the Scriptures, or the books provided by the Commissioners for combined instruction. 10. Alleged evils resulting from mixed education. 11. Influence exercised by the Roman Catholic Clergy to prevent the children of their church from attending Protestant Schools. 12. Misapprehension with regard to the amount of mixed education in the National Schools. 13. Doubts as to extent of it in the schools of the Church Education Society.

THAT the National System has failed to a great extent in effecting United Education is an admitted fact. Before commenting on the Evidence by which it has been proved, or advertg to the causes which have produced a result so deeply to be lamented, we shall bring under the notice of our readers the facts in some recent Parliamentary Returns showing how far the desirable object of instructing children of different persuasions in the same schools has been accomplished. Early in the year 1851, when Earl Eglinton was Lord Lieutenant of Ireland, the Commissioners were requested by His Excellency to procure a Return of the number of children attending each of the National Schools, and of the religious denominations to which they belonged. The information required was furnished by the Managers of the respective schools, the Board not having, we regret to say, any official documents from which such a Return could be prepared. The great majority of the Patrons willingly complied with the request of the Commissioners. There were only a few schools from which no Returns were received. The Eighteenth

Report of the Board, for 1851, contains the following abstracts and observations thereon. The return is for the half year ending the 31st of March, 1852:—

“ The returns furnished by the Managers stated the religious denominations of 491,927 children; of those there were members of the Established Church, 24,684; Presbyterians, 40,618; other Protestant Dissenters, 1,908; total number of Protestants of all denominations, 67,210; Roman Catholics, 424,717.

“ According to returns, prepared at our request by the Managers of the National Schools, we have ascertained that of 5,822 Male and Female Teachers, Assistants, Monitors, &c., in the service of our Board on 31st of March, 1852, there were—Members of the Established Church, 360; Presbyterians, 760; other Protestant Dissenters, 49; total Protestants of all denominations, 1,169; Roman Catholics, 4,653.

“ The following table shows that the number of schools in operation, on the 1st of November, 1852, was 4,795. Of these, 4,434 were under 1,853 separate Managers, and 175 under joint management. There were 141 connected with workhouses or gaols, and 45 of which the Commissioners are the Patrons, making in the whole 4,795 schools. Of 4,434 schools, 1,247 were under the superintendence of 710 Managers of the Protestant, and 3,187 under 1,143 Managers of the Roman Catholic communion. The number of Managers members of the Established Church was 296; clerical, 67, lay, 229; of schools, 554. Presbyterians, 398; clerical, 247, lay, 151; schools, 670. Protestant Dissenters, 16; clerical, 4, lay, 12; schools, 23. Total, Protestant Managers of all persuasions, 710, and of schools under them, 1,247. Roman Catholics, 1,143; clerical, 957, lay, 186; schools, 3,187. Amongst the Patrons of 175 schools under the joint management of persons of different religious persuasions, 56 were members of the Established Church, of whom 14 were clergymen, and 42 laymen; thus making a total of 81 clergymen, and 271 laymen, who were Managers of National Schools on the 1st of November of the present year.

“ We have made an analysis of the returns referred to, from which it appears, that of the Managers of the National Schools considerably more than one-third are Protestants; of the schools considerably more than one-fourth part are under Protestant management; of the children on the rolls, on the 31st of March, 1852, nearly one-seventh part were Protestants; of the Teachers trained in our central establishment, one-fifth, and of the applicants for grants to new schools during the year 1851, one-fourth were Protestants.

“ We beg to assure your Excellency, that we have no other object in bringing under your notice these statements, than to prove that the benefits derived from the system of National Education have not been confined almost entirely to the Roman Catholic population (as has been incorrectly stated in various publications), but that it has been found acceptable to a large proportion of the Protestant community.

“ Twenty years have elapsed since the introduction of the system of National Education into Ireland. After a careful review of its progress, and of the difficulties which it has had to encounter, we are convinced that it has taken a deep root in the affections of the people, and that no other plan for the instruction of the poor could have been devised, in the peculiar circumstances of this country, which would have conferred such inestimable blessings on the great majority of the population. Every passing year strengthens our conviction, that the intellectual and moral elevation of the humbler classes in Ireland will be effectually promoted by a firm adherence to the fundamental principles of the system, and by liberal grants from Parliament towards its support.”

According to the Returns from which we have taken these statements, it is clearly proved, as might have been expected, that Ulster is the only province in which there is any considerable amount of mixed education. Of 146,635 children on the rolls the 31st of March, 1852, 17,773 were members

of the Established Church, 40,305 were Presbyterians, 1,755 were Protestant Dissenters of other persuasions, and 86,253 were Roman Catholics. There were 549 children whose religious denominations were not stated. Considering the various causes which have obstructed the progress of United Education, there is a larger number of pupils of different religious denominations in attendance at the National Schools than the opponents of the system are willing to admit.

A similar Return to that which the Commissioners furnished to Earl Eglinton was called for by Lord Clancarty for the half year ending the 31st of March, 1853, a year later than the former, and the number of pupils of different creeds was substantially the same. An important Return was prepared by the direction of the Committee, during the progress of the Inquiry, which throws additional light on the question of combined education in the National Schools. An abstract of it will be found in the Appendix.* The Workhouse Schools and the District Model Schools present the most successful specimens of mixed instruction. With regard to the former, the evidence of Mr. Kavanagh, one of the Head Inspectors under the Board, is valuable and interesting. The testimony of Mr. Macdonnell and Sir Thomas Redington is not less striking. We have transcribed largely from both in our digest. In reference to the District Model Schools, the following tabular statement exhibits the total number of children on the rolls in nine of these useful institutions, for the year 1852:—

County.	School.	Number of Children in each Religious Denomination.				
		Estab- lished Church.	Roman Catholics.	Presby- terians.	Other Protestant Dissenters.	Total.
Antrim, .	Ballymena, .	36	50	101	3	190
Armagh, .	Newry, .	81	127	83	11	302
Londonderry, .	Coleraine, .	37	40	129	—	206
Tipperary, .	Clonmel, .	68	212	20	10	310
Cork, .	Dunmanway, .	19	107	—	—	126
Cavan, .	Bailieboro', .	50	94	28	—	172
Kildare, .	Athy, .	28	176	—	3	207
Meath, .	Trim, .	21	260	—	—	281
Galway, .	Galway, .	28	284	7	—	319
	Total, .	368	1,350	368	27	2,113

* See Appendix G., p. 626.

The Return shows that the whole number of Protestants in attendance at the period we have specified was 763, and the entire number of Roman Catholics 1,350. Why is it that those important schools have not failed in effecting United Education? The reason is obvious. The Clergy of the Protestant and Roman Catholic Church have only, in one or two instances, evinced active hostility towards them. At the majority they attend personally, or by deputy, to impart separate religious instruction to the children of their respective communions. The result is, that combined instruction is carried out to its fullest extent; and it would have prevailed generally in the ordinary National Schools, where circumstances rendered it practicable, had it not been for various disturbing causes. The systematic opposition of the Clergy of the Established Church and the Protestant landlords,—the number of schools under their management, supported by their wealth, and established previously to the foundation of the National System,—the attempts constantly made to mislead the poorer section of the Protestant population by making them believe that the Holy Scriptures are excluded, by the rules of the Commissioners, from the National Schools, and that a mutilation of the Word of God is *forced* upon the children as a *substitute* for the sacred volume,—all these circumstances combined will sufficiently account for the comparatively limited amount of United Education. Another cause that has tended to prevent a considerable admixture of children of different creeds in the same schools, is the division of them into two classes, and the large number of those on the non-vested principle being under the superintendence either of the Protestant or the Roman Catholic Clergy. United *patronage* is indispensable in producing United Education. The jealousies, fears, and disunion of the Clergy have rendered that object unattainable except in a few cases. But, as Dean Hoare justly remarks in one of his numerous and able pamphlets on the Irish Education question, “it is surely unreasonable that those who wilfully hinder the good working of a system should adduce the result of their own opposition as an evidence of the evil of that system.”

Mr. Cross has proved in his evidence, that the Commissioners have been always desirous of promoting education on the united principle, and that they are not to blame for its partial

failure. In their annual Reports this charge, so frequently and confidently made the ground of complaint against them, has been very properly noticed. In one of their early Reports they observed:—

“The success which has attended our labours, as appears by the progress we have made, abundantly proves that the system of Education committed to our charge has been gratefully received and approved by the public in general; we trust it will continue to spread and prosper.

“It shall be, as it ever has been, our constant object so to administer it as to make it acceptable, and beneficial to the whole of His Majesty's subjects; to train up and unite through it the youth of the country together, whatever their religious differences may be, in feelings and habits of attachment and friendship towards each other, and thus to render it the means of promoting charity and good-will amongst all classes of the people.”

They return to the subject in 1837 and 1846, and submit to Parliament the following judicious remarks:—

“We do not consider it our province to make any observations upon the evidence given during the inquiries to which we have already adverted; but we trust we have shown a sincere desire, in what we have now proposed, to do every thing in our power to conciliate and draw into common agreement all who desire to promote education in Ireland on the basis of religion, but free from every condition that might practically tend to exclude any denomination of Christian children from its benefits. And we are persuaded, that it is only by diffusing such an education as widely as possible, and through it not only a general information, but a disposition to peaceful pursuits, and habits of industry and order,—that a thorough improvement can be wrought in the state of the country, and the poorer classes of the people raised from the misery in which they are now so generally sunk.

“With reference to the fundamental principles of the National System of Education in Ireland, we have so often adverted to them in our previous Reports, that we do not now deem it necessary to enter fully upon the subject.

“It may be necessary, however, to repeat what we have stated in our Eleventh Report, that, ‘by a strict adherence to those fundamental principles, the National Schools are, in a great number of instances, attended by children of various denominations. But in some districts, where the poorer portion of the population is almost exclusively of one denomination; or again, where well-conducted schools, confined to those of one denomination, have been previously established, such intermixture does, of course, not take place. And this has been held out as a proof of the failure, in those instances at least, of the system of united education. But the system never was designed to be one of united education *in that sense*; else, in numerous districts in Ireland, in which schools are much needed, it would be wholly inapplicable. The system of united education which it was really designed to establish, and which has, in fact, been established, is a system which does not *exclude* children of any denomination—which will *admit*, without doing violence to conscience, those, of whatever religious creed, who may wish for education.’”

The question of United Education is of such vast importance, and its limited success in the practical working of the National Schools, is so frequently made a matter of exultation by its opponents, that we cannot dismiss the subject without further consideration. It is frequently asserted, without sufficient examination as to facts, that mixed education was the *primary*

design of the comprehensive plan which Lord Stanley established. We have examined with care all the eloquent and able speeches he made on the question in the House of Commons soon after the introduction of the system, and we cannot find the slightest proof to substantiate the allegation so frequently put forth. He expressly announces, in his first speech, its leading principle to be, that "even the suspicion of proselytism should be banished from it, and that while the interests of religion are not overlooked, the most scrupulous care should be taken not to interfere with the peculiar tenets of any description of Christian pupils." It is true that, in his letter to the Duke of Leinster, he states "*one of the main objects was that of uniting, in one system, children of different creeds;*" and he adds, that "as much must depend upon the co-operation of the resident Clergy, the Board will, probably, look with *peculiar favour*" upon applications proceeding from the Clergy and laity of different religious persuasions. He did not even make this condition absolutely *imperative*, as we have elsewhere observed, but left it to the discretion of the Commissioners to act according to circumstances. That the noble founder of the National System was earnestly desirous it should not assume a sectarian character, and that the children of all communions should assemble in the same schools for moral and literary instruction, is proved by the fact that he wished the utmost encouragement should be given to *joint applications*. On the 6th of March, 1832, Lord Stanley stated more fully than he had done in his previous speeches the wishes and intentions of Ministers on the subject of National Education. He observed on that occasion:—

"That the attempt which the Government was now making to introduce into Ireland a system of educating together children of the different religious denominations had been approved and recommended, at various times, by Commissioners of Inquiry, approved by the Legislature. He was far from saying that the system now about to be carried into effect was perfect; but he believed that it was the most likely to *unite* the people of all religious persuasions in the education of their children, and produce those results which the Scripture said were the fruits of the Christian religion, *peace, meekness, gentleness, and love.*" *

In the same tolerant and conciliatory spirit the late Right Reverend Dr. Doyle, one of the most distinguished ornaments

* See Hansard's Parliamentary Debates for 1832, vol. x., p. 1170.

of the Roman Catholic Church, thus expressed himself before a Parliamentary Committee, in 1830, in condemnation of a *separate* system of education in Ireland:—

“I do not see how any man, wishing well to the public peace, and who looks to Ireland as his country, can think that that peace can ever be permanently established, or the prosperity of the country ever well secured, if children are separated at the commencement of life on account of their religious opinions. I do not know any measure which would prepare the way for a better feeling in Ireland than uniting children at an early age, and bringing them up in the same school, leading them to commune with one another, and to form those little intimacies and friendships which often subsist through life. Children thus united know and love each other, as children brought up together always will; and to separate them is, I think, to destroy some of the finest feelings in the breasts of men.”

There is abundant evidence to show on whom the serious responsibility rests of having defeated, in a great degree, this secondary, though highly desirable object, which must yield only to one of still greater importance,—the education of the poor of Ireland on the basis of perfect religious freedom. Upon this point several witnesses were closely examined. Amongst others, Mr. Holmes, one of the original Commissioners, Mr. Macdonnell, and Mr. Cross. The subjoined extracts are worthy of particular attention:—

“Perhaps I may be permitted by the Committee to state, as a conclusion to my examination, that I have frankly admitted in the course of it that the National System of Education, as a united system, has failed to a considerable extent.—(*Maurice Cross, Esq.*) I do not think the National system has attained any great degree of success with regard to united education, as understood in the *literal* sense of Protestant and Roman Catholic children being educated within the same walls.—(*Right Hon. Alexander Macdonnell.*)

“CHAIRMAN.—In common with the other Commissioners, I presume you thought it desirable to introduce a system by which children of different religious persuasions in Ireland might be educated under the same roof. Was that the only aim, or was it the great object to introduce a system by which assistance might be given on impartial principles, by the Government, to the education of all classes in Ireland?—It was certainly the desire and the object of the Government, as I believe, to educate all classes of every description, and so far to have rules made as to remove any prejudices that the different sects might have upon the subject; *that was the object* from the first in my opinion.—(*R. Holmes, Esq.*) I cannot forget, however, and I wish the committee to remember it, that the great and primary object, as I conceive, of the National System of Education, as laid down in the letter of the noble lord, Lord Stanley, was to educate the children of the poor of Ireland, of all religious persuasions, upon a plan free from the suspicion of proselytism, which would preserve inviolate, under all circumstances and in the midst of all difficulties, the sacred rights of conscience. The National System of Education, I boldly assert, has not failed in effecting *that noble purpose*.—(*Maurice Cross, Esq.*)”

Again, Mr. Macdonnell, the Resident Commissioner, states:—

“I think that the *first and greatest object* of the National System was the sound education of the poor of Ireland of all denominations, free from all suspicion of proselytism, affording, at the same time, every facility that

could reasonably be given for the separate religious education of the children attending the schools. Then, the second great object was the united education of Protestants and Roman Catholics in the same schools; a very important object, of course, but quite *subordinate to the great object of all*, which was a sound education for the poor of Ireland, free from the suspicion of proselytism.

“CHAIRMAN.—Do you consider that there is any advantage in the fact that the same books are used, even where united education is not given, by the Protestant and the Roman Catholic children?—Our books are used throughout all the National schools; I believe that every one of the 5,000 National schools, without exception, employs our books.

“EARL OF DONOUGHMORE.—All of them?—Not all of the books, but they employ no others; and that, *of itself*, forms, I conceive, a *united education of the very best kind!* I conceive that there is going on in *all* parts of Ireland a *united* system of education, even where Protestants are *exclusively* educated in one set of National schools, and Roman Catholics are educated *exclusively* in *other* National schools! I believe that the fact that the schools are all governed by the same body of Commissioners, and that all the trained teachers, Roman Catholic and Protestant, are trained together in the same training schools; that there is one system of government applicable to all the schools, and that the same books are read in every one of the 5,000 National schools; I believe that all this creates in *itself* a *truly united education!!* I think that *really united* education is carried on in *every school* under the Board, inasmuch as the children of the one faith or the other *may* attend any one of our 5,000 schools, with perfect good conscience and security. Whether they actually attend the school or not, the school must be carried on in such a way as to render it perfectly safe for either Protestants or Roman Catholics to attend it!!!”

The views held by the Resident Commissioner of the Board regarding the primary object contemplated by the establishment of Lord Stanley's plan are supported at greater length, and on similar grounds, by an eminent Clergyman of the Established Church, to whom the friends of the National System of Education are under great and lasting obligations, for his courageous, eloquent, and logical defence of its fundamental principles, in three able pamphlets from his pen. We allude to the Reverend Daniel Bagot, B.D., Vicar of Newry. In reply to the objection that the present system has not succeeded in accomplishing one of its chief objects, he describes, in the following passages, what he conceives to have been its original design:—

“But it is invariably *assumed* by those who urge this objection, that it is the first, or an *essential* aim of the National System to effect united education. I deny, however, the correctness of this assumption altogether. The National Board do not profess it to be *the first and essential* aim—the inalienable fundamental principle of their system—to effect *united education*. They have but *one* inalienable characteristic, and distinguishing principle of their system, and that is—that it must, under all circumstances, be a *system protective of the religious liberty of all classes and denominations of her Majesty's subjects*. The Commissioners of National Education, I repeat it, preside over a system which is based upon *one grand* principle which they can never alter, modify, surrender, or concede; namely, THAT PERFECT FREEDOM OF CONSCIENCE MUST BE SECURED FOR ALL PERSONS RECEIVING, IN THE WAY OF EDUCATION, THE BENEFITS OF THAT SYSTEM WHICH THEY ARE APPOINTED TO ADMINISTER—THAT THERE MUST BE NO INTERFERENCE WITH

THE PECULIAR RELIGIOUS OPINIONS OF ANY CLASS, SO AS TO EXCLUDE THEM FROM THE EDUCATIONAL ADVANTAGES WHICH THE NATIONAL SYSTEM AFFORDS.

“The effecting of a united education has, therefore, nothing to do with the *fundamental principle* of the National System—it is only an *object* which the Commissioners have earnestly in view—which they are most anxious, by every means in their power, to bring about—but which, though a most desirable object, is not the first and most important one. It is not, in fact—to speak logically—to be identified with *the essential difference*, but only with a *property* of the system. This is clear from referring to Lord Stanley’s original letter and also to the Ninth Report of the Board, in which, on page 17, they speak of the National System as ‘a system *tending to union*.’ And so it is a system *tending to union*, and will actually effect union, in the fullest sense, in proportion as clergy of different denominations will agree to carry out the wishes of the Board in patronising and countenancing schools, established upon the fundamental principle of the system, as before stated; and, in the mean time, the Board are not, on any ground whatever, to be blamed for not effecting united education, without the necessary material of united patronage.

“Yet even, without the advantage of joint patronage, the National System is effecting united education to a great degree, and in multitudes of instances. There are evidently *two* reasons for this:—1. This system supplies the best possible general education for the children of the lower classes in this country; and, 2. It pays proper respect to LIBERTY OF CONSCIENCE, and does not *compel* persons of *any* one religious denomination to impart religious education to their children on the principles of another denomination from which they dissent. Give the National System the *third* element to which I have referred—namely, combined patronage and countenance on the part of the clergy—and it will then establish a system of united education coextensive with the length and breadth of the country. Whether, in the mean time, it is altogether fair or candid, that those who are withholding that influence and co-operation which are necessary to enable the National System to effect a perfectly united education, should advance the charge, that it has failed in producing that result, it cannot be very difficult to determine.”

The selections we have made from that portion of the evidence bearing upon the question of mixed education prove, that the causes of its partial failure have been traced to their true origin; that they are such as the Commissioners cannot possibly control, and as cannot be removed by any means within their power to devise. It must, however, be to them a source of pride and congratulation, that where a united system has not been found impracticable in consequence of the majority of the population, in various parts of the country, being either Episcopalians, Presbyterians, or Roman Catholics, or where it has not been impeded by the combined influence of a large proportion of the Protestant Clergy, landlords, and gentry, the experiment has been much more successful than could have been anticipated. It has been observed, with great truth, “that nothing would have tended so powerfully to soften the asperities of party, and to heal the wounds of Ireland, as the adoption by Protestants generally of the principles on which the Protestant members of the Board

have acted; uniting with the Roman Catholic Clergy in the management of their schools, and trying how far they could proceed with them in the literary, moral, and religious education of youth, without compromise of principle." Mr. Cross expressed his strong conviction, in reply to a question put to him by the Earl of Desart, that so far as the *parents* were concerned, there had been no difficulty in the harmonious union of children of different religious persuasions in the same schools, and that the reason why the system had not, in this respect, been more generally successful was mainly attributable to clerical influence and opposition. The inestimable blessings of combined education cannot be doubted by any person conversant with the state of Ireland. In many instances they have developed themselves in the most striking manner. Upon this point the testimony of Mr. J. W. Kavanagh, an officer of the Board of great experience, ability, and zeal, is exceedingly interesting.* He states his opinions respecting the results of united education on the feelings and habits of the population, and denies the allegation sometimes made, that its tendency is to weaken the religious opinions of the children, and to lead either to proselytism, or latitudinarian indifference. He describes the salutary effects of the sound and liberal instruction given in the National Schools upon the *parents* of the children. According to this gentleman's statement, the civilizing and softening influence of the system extends to the humble abodes of the fathers and mothers of the pupils. "I have no doubt," he observes, "that from a good school a child goes home, in fact, a missionary to its parent: thus, to some degree, reversing the order of nature. With a population such as the Irish, if, during the period of plastic childhood, from seven to fourteen years of age, you train a young person, as he is trained in our schools, to habits of truth, kindness, gentleness, obedience, respect for superiors and those in lawful authority, fostering in him a sense of the value of order, cleanliness, and decency, it is quite impossible, when that child goes home, he will not feel a sense of disgust if the house is not clean, and if things are not in order. There is no doubt that the instincts

* See questions 2748, 2751, 2756, 2757.

developed in childhood will remain, and are sure to be noticed by, and will influence the parent: and thus gradually influence the family and the house."

Is it not lamentable to reflect, that the precious fruits of a scheme of education for the poor of every religious communion, so comprehensive, and so peculiarly adapted to the circumstances of Ireland, should be obstructed in their growth by the mistaken, though, no doubt, honest scruples of the great bulk of the Protestant Clergy. The evidence taken before the Committee demonstrates the important fact, as we have shown in another part of this work, that the rules of the Board expressly provide ample opportunities for religious instruction being given, at convenient times, to *all* the children frequenting the National Schools. It has been clearly explained that, "in the vested schools the religious teachers have access, if they require it, to the school-house for that purpose. In the non-vested schools this depends on the pleasure of the patron of each; but in every case the Commissioners require that no impediment shall be placed in the way of any child's receiving, either in the school-house or elsewhere, such religious instruction as his parents or guardians may approve." The *former* class of schools, at least, would have presented examples of a really united system in all those counties in Ireland where the population is mixed, had not the Protestant Clergy felt themselves constrained, as they affirm, by a sense of duty, to decline availing themselves of the privilege granted to them by the State of superintending, without any opposition from other parties, the religious education of the pupils belonging to their own communion. "It is the plain duty," says the Archbishop of Dublin, "of every pastor of our Church, *whatever* may be his opinion as to any of those points just noticed, to avail himself of all the actually existing opportunities he possesses (though it may not be *all* he would have wished), for affording religious instruction to the young persons of his own flock. If they receive their secular instruction from a master of a different creed, and intermingled with pupils who are members of different churches or sects, that makes it only the *more* needful that they should be carefully looked after by their own pastor; and if he has not all the opportunities of instructing them which he thinks might have been secured under some different

system, this is a reason why he should be *doubly* sedulous to avail himself of the opportunities he does possess. No one makes himself responsible for any particular system by simply endeavouring to do all the good he can, and imparting to all those entrusted to his pastoral care, as much religious instruction as each is *able* and *willing* to receive; and I cannot understand how any one can fairly hold himself bound in conscience to abstain from this; or, indeed, how any one can reasonably stand acquitted by his all-seeing Judge, who neglects so plain a duty.*

* See Charge delivered by his Grace to his Clergy in 1849, page 24.

EVIDENCE.

February 28, 1854.

Maurice Cross, Esq.

119. EARL OF DERBY.—Can you give the Committee an epitome of the returns which have been made, showing the extent to which the combined education goes in the different provinces?—I have some returns to that effect. The following is a summary of the four provinces, showing the number of National Schools in Ireland under the patronage of the clergy and laity of the Established Church, of the Presbyterian body, and of Roman Catholics:—

IN PROVINCES OF	Established Church.		Presbyte- riana.		Disenters.	Roman Catholics.			Workhouse Schools.	Commissioners of National Education.	Religion not stated.	Total.
	Clergy.	Laity.	Clergy.	Laity.		Jointly with Protestants.	Clergy.	Laity.				
Connaught,	15	79	6	—	1	12	373	80	21	—	1	588
Leinster, .	33	73	3	2	2	8	900	87	31	11	1	1151
Munster, .	12	75	2	2	—	16	791	39	45	5	1	988
Ulster, .	94	225	483	189	30	12	736	71	21	12	2	1,875
Total, .	154	452	494	193	33	48	2,800	277	118	28	5	4,602

122. VISCOUNT CLANCARTY.—You have not stated the number of schools under the joint patronage of Roman Catholic clergymen, and clergymen of the Established Church. Will you have the goodness to refer to the Report of 1850, and state what the number appears to be?—In this return I have now before me, which is published in the 17th Report, page 480, I observe that there are only eleven schools under clergymen of different denominations conjointly: “Of these, eight are under the united management of Established Church and Roman Catholic clergymen; one under that of Established Church and Presbyterian; and two under that of Roman Catholic and Presbyterian.”

124. EARL OF DERBY.—Can you inform the Committee what proportion of the schools are schools which contain children exclu-

sively of one religious denomination, or in which there are not above two or three children not belonging to the prevailing denomination?—There is no return which will give that information. We have a return showing the number of children of the different denominations in each school. One of the headings in the return moved for by Lord Clancarty is, the number of children on the rolls for the half year ending 31st March, 1853, in the schools enumerated in the Commissioners' 18th Report. This refers to 1851, and was moved for by Lord Clancarty. The total number in the four provinces is 490,027 children. Of the Established Church there are 23,629; Roman Catholics, 390,840; Presbyterians, 39,751; other Protestant Dissenters, 2,083. The total number whose religious denominations were ascertained, is 456,303 children; but there is a large number whose religious denominations were not ascertained, by which I mean, that on sending to the managers of schools (for it is only through them that the Commissioners can obtain such information), there were 33,724 children whose religious denominations were not given.

128. CHAIRMAN.—You have read an analysis of the number of children of different denominations attending schools under the control of the Board. Can you give a similar analysis with regard to the religious denominations to which the teachers belong?—I have it here. This is a return of 4,704 schools, for the half year ending the 31st of March, 1853; this is the most recent return we have prepared. In 4,704 schools there were 4,859 principal teachers, 278 assistant teachers, 277 work-mistresses, and 540 monitors: total, 5,954. Now, of that total, there were 341 members of the Established Church, 4,696 Roman Catholics, 756 Presbyterians, 35 other Protestant Dissenters, making a total of 5,828; and there were 126 in this return whose religious denomination was not stated, or not known, making a total of 5,954.

377. From the experience you have had of the working of the system latterly, are you of opinion that the fundamental principle of the original system, which was that of united education of children of various creeds, has been a failure, generally speaking?—United education has not succeeded to the extent which the framers of the national system of education intended, and which the Commissioners could desire: permit me to add, that is not the fault of the system, or of any of its rules; its rules encourage, and afford facilities for united education, if parties would avail themselves of the aid offered by the system; it is the result of a variety of circumstances—the conflict of sects and of parties, and conscientious scruples on the part of persons of various religious persuasions.

379. LORD BISHOP OF DOWN.—I understood you to state on the former day, that when the Commissioners got their reports from the nineteen Inspectors, who were desired to give the information, they found that the amount of combined education was much larger than they had anticipated?—Certainly; I repeat that. On this very important question I beg to express my decided opinion, that wherever the national system has been fairly tried as a united system, it has succeeded. I wish particularly to direct the attention of your Lordships to the state of the District Model Schools, which

are not under local patrons, but under the Commissioners, who are themselves the patrons. The reports are before you, and the Committee will see to what extent united education exists in those schools, notwithstanding a serious apprehension on the part of a portion of the Roman Catholic hierarchy and clergy with respect to them. The last report contains the number of children of each religious denomination in those schools. Perhaps your Lordships will allow me to read an extract from the 19th Report, Volume I., page 20 ; it is as follows : " We have prepared the following tabular statement, which exhibits the total number of children on the rolls of the nine district model schools at present in operation, for the latest periods in 1852, as furnished by the Head Inspectors in the foregoing Returns." This refers to nine of those schools, and with your Lordships' permission, I will read it.

The same is read, as follows :

COUNTY.	SCHOOL.	Number of Children in each Religious Denomination.				
		Established Church.	Roman Catholics.	Presbyterians.	Other Protestant Dissenters.	Total.
Antrim, . . .	Ballymena, . . .	36	50	101	3	190
Armagh, . . .	Newry, . . .	81	127	83	11	302
Londonderry, . . .	Coleraine, . . .	37	40	129	-	206
Tipperary, . . .	Clonmel, . . .	68	212	20	10	310
Cork, . . .	Dunmanway, . . .	19	107	-	-	126
Cavan, . . .	Bailieboro', . . .	50	94	28	-	172
Kildare, . . .	Athy, . . .	28	176	-	3	207
Meath, . . .	Trim, . . .	21	260	-	-	281
Galway, . . .	Galway, . . .	28	284	7	-	319
	Total, . . .	368	1,350	368	27	2,113

380. EARL OF DERBY.—Can you add to that, the attendance in the Central Model School in Marlborough-street?—In the model schools in Dublin there were 1,479 children of different religious denominations on the rolls at the end of the year 1852, as specified in the following return : Established Church, 145 ; Roman Catholics, 1,311 ; Presbyterians, 21 ; Jews, 2 : Total, 1,479.

381. EARL OF HARROWBY.—Is the full system of the National Board carried out in all the model schools?—The system is carried out to the full extent, and with great success.

382. LORD BISHOP OF OSSORY.—In reading those numbers as a proof of the success of the system in this particular class of schools, the model schools, you proceed, of course, upon the assumption, that there is in those schools a mixture of different denominations, somewhat in the proportions of the general population of the district. Now is it the fact, that 145 members of the Established Church bears any thing like the same proportion to the 1,311 Roman Catho-

lies that the Protestant population of Dublin bears to the Roman Catholic?—The question had reference to the model schools of Dublin. It appears to me, that considering all the circumstances of the case, the number is sufficient to show, that the education in those schools is considerably mixed, if not all that could be desired, especially bearing in mind that in every part of Dublin the clergy of the Established Church have their parochial schools, and that very few of the patrons of such schools are favourable to the national system, and therefore they would very properly, according to the views they entertain, prevent their children from attending the model schools.

March 2, 1854.

Robert Holmes, Esq., one of the original Members of the Board.

206. CHAIRMAN.—In common with the other Commissioners, I presume you thought it desirable to introduce a system by which children of different religious persuasions in Ireland might be educated under the same roof. Was that the only aim, or was it the great object to introduce a system by which assistance might be given on impartial principles, by the Government, to the education of all classes in Ireland?—It certainly was the desire and the object of the Government, as I believe, to educate all classes of every description, and so far to have rules made as to remove any prejudices that the different sects might have upon the subject; that was the object from the first, in my opinion.

211. VISCOUNT HUTCHINSON.—How far do you think that object has succeeded in your experience?—The system of combined education under the National Board, afforded to children of all religious denominations, has succeeded far beyond my expectations. Taking into account the different sects in Ireland, and the unfortunate asperity that sometimes exists between the different sects, I think the success has been very extraordinary.

March 16, 1854.

The Most Reverend Richard Whately, Archbishop of Dublin.

1358. LORD MONTEAGLE of Brandon.—With respect to the causes of the mixed system of education not having been more general than it is, were there any circumstances, at the first foundation of the National Board, to which you would attribute the failure of the system as a mixed system of education, so far as it may be said to have failed in that respect?—It has succeeded beyond my expectations in every instance where it has had a fair trial; but there was a very strong prejudice against it, arising from a great variety and combination of circumstances.

1359. From what quarter did the prejudice and the difficulty to which your Grace adverts mainly arise?—The Protestants, both

Presbyterian and of the Established Church, were among the most active opponents of the system at first, with a certain portion, however, of the Roman Catholics; and latterly the case has rather been reversed; the number of Roman Catholics who are hearty adherents to it has certainly been diminished of late.

1360. You mean diminished comparatively to the others?—Yes.

March 23, 1854.

The Right Honourable Alexander Macdonnell, Resident Commissioner.

1930. LORD BISHOP OF OSSORY.—Are you in the habit of looking at the Reports of the Church Education Society?—I am, occasionally; I do not pretend to know them well. I know there is a very large attendance at their schools.

1931. Do you know that the Church Education Society has attained, notwithstanding its compulsory rule with respect to reading the Scriptures, a vastly greater measure of mixed and united education than the national system has, with all its freedom?—I believe that is so.

1932. To what extent do you think the national system has attained that great object (as it has been considered) of united education?—I do not think the national system has attained any great degree of success with regard to united education; that is, united education as understood in the literal sense of Protestant and Roman Catholic children being educated within the same walls.

1933. LORD BEAUMONT.—Has that success diminished since the year 1850?—No; I think it is increasing. I think that the amount of united education, though not great, is always upon the increase; but unquestionably the success of our system with regard to united education, in the literal sense, has not been great.

1934. LORD MONTEAGLE of Brandon.—To what circumstance would you attribute the want of success of united education, as originally contemplated, in the national system?—The chief cause is, that in a very large portion of Ireland, the poor are almost exclusively Roman Catholics, and the schools in those districts must, therefore, necessarily consist almost exclusively of Roman Catholics. The next reason is, that even in those parts of the North where there is a *bona fide* mixed population, you constantly find the Roman Catholic population in the mountain, and the Protestants in the plain. The population is large enough to support two schools; and of course if there be two schools, and one part of the population is in the mountain and the other in the valley, one of the two national schools will be almost entirely attended by Protestants, and the other almost entirely attended by Roman Catholics; and in addition to these circumstances, I need not mention that there are still very strong conscientious objections entertained by the Established clergy, and even by the majority of the landowners of Ireland on the subject; and that they have naturally used means to prevent their followers from availing themselves of the national schools.

1935. LORD BISHOP OF OSSORY.—Do you think that those natural causes which you have described, as accounting for the failure of the national system in producing united education, amount to a physical impossibility, or something like it?—I should say, that, upon the whole, those are the chief, and certainly the most permanent causes of the absence of united education in our national schools.

1936. But one of those causes cannot be the chief cause why the Church Education Society has attained a much larger measure of united education than the National Board; because the relative proportions of Protestants and Roman Catholics among the poor population would apply equally to both classes of schools?—But the Church Education schools have this very great advantage, that wherever the Church Education schools are very well conducted, they are of course attended largely by any Protestant children in the neighbourhood, and then the Roman Catholics, who form the great bulk of the poor in almost every part of Ireland, if there is no national school near at hand, will naturally go to those schools, in order to get education of this sort, rather than get none at all, more especially as a Roman Catholic child is not called upon, and cannot be called upon, to read the Bible till it is able to do so intelligently; and a great number receive education, at the Church Education schools, up to the time that they can read the Bible, and then leave the school; so, at least, I have been told.

1939. Do you know what is the average of the children in attendance at the school?—No, I do not; but I have always understood that a very large proportion of the Roman Catholics who attend the Church Education schools, can do so with a perfectly safe conscience up to the time at which they are qualified to read the Bible, and that many of them then leave the school.

1940. CHAIRMAN.—Do you know whether it is the fact, that when they come to the age you have mentioned, they frequently walk a distance of three, four, or five miles to attend a national school, instead of remaining at a Church Education school?—I have no knowledge of that; I think it is very likely.

1941. LORD BISHOP OF DOWN.—Are not you aware, that in the North of Ireland, where the population will admit of united education more than in any other district, the national system has been more successful in that respect than in any other part of the country?—Certainly.

1955. Do not you think that the Roman Catholics also infinitely prefer separate unmixed education wherever they can obtain it?—I do not think there is the same desire on the part of the Roman Catholics to avail themselves of separate Roman Catholic education as distinguished from national education.

1956. EARL OF WICKLOW.—Do you not think that that difference of opinion between the Protestant and Roman Catholic children, or their parents, may in a great measure arise from this, that the exclusively Protestant schools are of a much higher order, and give a much better description of education than the exclusively Roman Catholic schools generally in the country?—That is the case, certainly.

1957. And that, consequently, Roman Catholic parents are much

more disposed to prefer the mixed system established by the Board to the exclusive system in the Roman Catholic schools, than Protestant parents are to prefer the system of the Board to that of Protestant schools?—I believe that is the reason.

1965. Has a fact of this nature ever come to your knowledge; has it ever occurred that a Roman Catholic clergyman who had previously never made any application to the Board for aid, and who had no school under his patronage in his parish, has applied to the Board as soon as a Church Education school has been established?—I should imagine that that is a case which has often occurred.

1966. When such a case has occurred, has it uniformly been the practice of the Board to make inquiries into the circumstances of the case, and to see whether the Church Education school which had been established, practically afforded education to the district, or a portion of the district; and has it been the rule to make inquiries of the patron of that Church Education school to know what his views were with respect to the establishment of a school on the national system in the neighbourhood?—No; we do not consider that the existence of a Church Education school is any reason whatever for our not giving a grant to an applicant for a national school. We consider that it is not merely education that the people of Ireland require, and that we are bound to extend to them, but education free from the suspicion of proselytism; and if the poor of a particular neighbourhood are not satisfied with having a Church Education school under a patron and teacher of a different religion from their own, but wish, at considerable expense to themselves, to establish a national school in the neighbourhood, we consider ourselves not only warranted, but bound, if we have the means, to establish a national school there for the purpose of giving education, and giving it free from the danger of proselytism.

1968. Are the Committee to understand from your answer, that you consider that the public department, of which you are the manager, supported by public funds, is directly hostile to the Church Education Society, which is a private establishment, and supported by private funds?—I do not consider it directly hostile; but if the people of the neighbourhood do not avail themselves of the Church Education school, and make a demand upon us, and exhibit a school properly built and properly furnished, and have incurred all the expense that is necessarily incurred for the purpose of establishing a school, I consider it a proof that there is a strong desire on their part to get a national school in which their consciences will be perfectly secure.

1975. EARL OF HARROWBY.—With regard to vested schools, should you make a grant for building a vested school where the application came from a single individual?—Certainly; but we should make inquiries before making the grant, which would satisfy us that the population was sufficient to support a school, and that there was full likelihood that if we made the grant it would be a well attended school.

1977. LORD MONTEAGLE of Brandon.—Supposing there was a large Christian Brothers' school in a place of mixed population, and that from the known management of that school, and from ecclesi-

astical character, there were any considerable number of Protestants who declined attending it, and that those Protestants applied to you for the establishment of a national school at which, consistently with their own freedom of faith, they could attend ; would you feel yourself bound to concede that national school to that Protestant application, as freely and as fully as you would in the case that you have described of a Roman Catholic school ?—At least as fully ; I should consider that I was acting quite contrary to my duty, if I did not most readily make that grant, because I should know perfectly well that if those Protestants had no place of education supplied by us, they would, in all probability, be forced either to go without education altogether, or to receive it at a place where I should be quite certain that their consciences would not be satisfied.

1978. VISCOUNT CLANCARTY.—Would you consider the case suggested in the last question as at all analogous to that of a Roman Catholic priest applying in a case in which you are aware that the children of Roman Catholic parents and the children of Protestant parents are already assembled in the same school to receive education under a different system ?—I can see no substantial difference between the two cases ; I think in both cases the poor people, the Protestants in the one case and the Roman Catholics in the other, would feel a natural disinclination to receive education, the one at the Christian Brothers' school, and the other at the Church Education school.

1994. CHAIRMAN.—In what respect do you consider that the present national system is different from a purely secular system ?—It is altogether different from what I understand a purely secular system of education to be. The books (upon which more turns than upon any thing else)—the series of books, as your Lordship is aware, are penetrated throughout with a religious spirit, and are full of scriptural information ; and, in addition to that, we are bound in all our schools to furnish every reasonable facility to the clergy of different denominations giving religious instruction to their children. In the vested schools this right is absolute ; in the non-vested schools we do all we can to encourage the practice, although we think that it would be contrary to true policy, and even justice, to compel a patron, Protestant or Roman Catholic, who has built the school with his own money exclusively, to admit into that school religious teaching to which he is conscientiously opposed ; that feeling was so strong on the part of many of the best and most zealous of the Protestants at the commencement of our system, and, I fear, is still so strong, that had we attempted to carry out what many people thought ought to be the principle of the National Board, namely, the compelling patrons, whether of vested or non-vested schools, to admit the clergy of all denominations to give religious instruction in the schools, I believe we should have utterly failed in enforcing such a principle.

1995. Do you consider that there is any advantage in the fact, that the same books are used, even where united education is not given, by the Protestant and the Roman Catholic children ?—Our books are used throughout all the national schools ; I believe that every one of the 5,000 national schools, without exception, employs our books.

1996. VISCOUNT HUTCHINSON.—All of them?—Not all of the books; but they employ no others; and that of itself forms, I conceive, a united education of the very best kind. I conceive that there is going on in all parts of Ireland a united system of education, even where Protestants are exclusively educated in national schools, and Roman Catholics are educated exclusively in other national schools. I believe that the fact, that the schools are all governed by the same body of Commissioners, and that all the trained teachers, Roman Catholic and Protestant, are trained together in the same training schools; that there is one system of government applicable to all the schools, and that the same books are read in every one of the 5,000 national schools; I believe that all this creates in itself a truly united education. Just as at Oxford, though persons belonging to different colleges may never see each other, yet living constantly in the same place, governed by the same rules, reading from morning to night the same books, they imbibe the same ideas, and are to all intents and purposes educated together. So I conceive it is with regard to national education in Ireland; I think that really united education is carried on in every school under the Board, inasmuch as the children of the one faith or the other may attend any one of our 5,000 schools with perfect good conscience and security. Whether they actually attend the school or not, the school must be carried on in such a way as to render it perfectly safe for either Protestants or Roman Catholics to attend it.

1997. CHAIRMAN.—You mentioned that all the trained teachers are brought up together; what is your experience of their general character?—I think it is very remarkable, when you consider the vast number of teachers that have passed through our hands, how exemplary their conduct has been; and above all, I think it is very remarkable how successful the united education has proved in that very portion of it where men would naturally have expected that it would have met with its greatest difficulties, I mean in the training of the teachers themselves. When you consider that the teachers arrive generally at the age of from eighteen to twenty-three, at the very period of life when men's passions and prejudices are the strongest; and when it is considered that, during the fourteen years I have been resident Commissioner, I can say that I hardly remember ever to have heard of a religious quarrel amongst those persons, I think it marvellous how successful the united education of the teachers has proved to be.

1998. EARL OF HARROWBY.—Yet have those teachers been zealous and earnest in their own faith?—I have every reason to think that they have almost uniformly returned, whether Protestants or Roman Catholics, to their own schools better Roman Catholics and better Protestants than they arrived among us; that is the general impression. Many people have been afraid of bringing young persons up to a great establishment like ours in a great city, fearing lest their religious opinions might be injuriously affected; but that has not been the result; I have every reason to believe that they have returned at least as religious Catholics and Protestants as they arrived from their homes.

1999. You think the harmony which has subsisted has not arisen

in any degree from indifference to religion?—Not at all; I think the teachers, both Protestant and Roman Catholic, as a body, are very sincere in their own respective creeds.

March 31, 1854.

James William Kavanagh, Esq., Head Inspector.

2465. CHAIRMAN.—One of the objects mentioned in Lord Stanley's letter was the giving united instruction, as far as was practicable, to the children of the labouring poor in Ireland. How far, in your opinion, has that object been carried out?—To a very great extent. I beg to call your Lordships' attention to a short summary of the question, statistically considered. If I am permitted, I will consider, first, the increase in the relative amount of the entire population attending the national schools, and for this purpose comparing the number of pupils in all our national schools with the three or four Census Returns of the whole population, as taken since the Board was founded; next, I will assume, as a basis, if I am permitted, that the proportions of the different religious denominations are nearly what they were in 1834, when the last Religious Returns of the Population were taken; and from these and other data I hope to be able to prove, that all you can reasonably expect, under the circumstances which have affected the spread of national education, has been realized, and that the proportions of the religious denominations are very fairly represented in the schools.

2466. Will you state to what documents you are about to refer?—Chiefly to the Census Returns, and to the 19th Report of the Commissioners. I will first refer to page 10 of the 19th Report of the Commissioners, volume 1st. There is tabulated at that page, under the 5th paragraph, the number of children in the national schools for each year from 1832 to 1853. The Census of Ireland was taken in the year 1831. Towards the close of that year the national system was founded. Assuming that no material increase took place in the population till the 1st Report of the Board for 1833, we find there was 1 in $72\frac{1}{2}$ of the absolute population in the national schools. From the Census of 1834, and the 2nd Report, the proportion increased to 1 in $54\frac{1}{2}$. In the 8th Report there was 1 in 29 of the absolute population, as given in the Census of 1841, in the national schools. The Census of 1851 and the 18th Report show that there was 1 in $21\frac{1}{2}$ of the absolute population in the national schools; and I have here a summary of the School Returns for 1853, showing an aggregate of 565,770 pupils; and assuming that the population has not altered since 1851, though I fear it has rather diminished, there is 1 in $11\frac{1}{2}$ of the entire in our schools. I prove, from this, that the relative amount of the school population, compared with the entire population, has steadily increased over six-fold in the 20 years, from 1833 to 1853.

2467. LORD MONTEAGLE of Brandon.—Do you refer to children upon the roll, or to children in attendance?—They are both in attendance, each in its own sense. I refer, however, to the children

on the roll ; but a comparison founded on the other would exhibit the same increase.

2468. Comparing the children on the roll with the children in attendance, what is the proportion of the latter to the former, generally speaking ?—The average attendance is about one-half the number on the roll. I have shown that in 20 years the proportion of the school population compared with the actual population has increased over six-fold. Now, with your Lordships' permission, I will address myself to the question, what should be the religious elements of this eleventh or twelfth of the population now in the national schools, so far as united education is concerned. From the Report of the Commissioners of Public Instruction, in 1834, we find the proportions of the members of the Established Church, Presbyterians, Dissenters, and Roman Catholics to a basis of 1,000 in the general population. This being the only Government Return of the proportions of the several religious denominations, and assuming them to yet remain unaltered, I adopt them as a basis. The Returns of the Board of Education for March, 1852, show the religious denominations of 491,927 pupils. Those are, of every 1,000 pupils in the whole attendance, 50 are members of the Established Church, 83 are Presbyterians, 4 are Dissenters, and 863 are Roman Catholics. Comparing these with the proportions of the different creeds as given by the Government Inquiry of 1834, the Protestants of the Established Church, instead of being 50 pupils in the 1,000, ought to be 197; as they are in the general population ; the Presbyterians, which are 83, ought to be only 81 ; the Dissenters, which ought to be 3, are 3 ; and the Roman Catholics, which ought to be 809 in the 1,000, are 863. We find, then, a slightly increased proportion of Roman Catholics and Presbyterians ; but those of the Established Church appear to have but half their due proportion, and I shall now endeavour to account for it. I may mention to your Lordships, at this stage of my answer, that I was engaged last year, by direction of the Commissioners of Education, on a special mission extending all over Ireland. My own province was put in commission among my colleagues, while I was occupied in an inquiry into the condition of the children in all the workhouse national schools through Ireland. The whole of the local inspection staff was placed in connexion with me, and every assistance was given to me in order to carry out the inquiry with uniformity and efficiency. I have here a most important Return derived from this inquiry, which I only roughly made out this morning and last night, with a view to place it before your Lordships. I shall take care to have it made complete that it may be put in in evidence. These are official Returns from the clerks of the unions, and abstracted from the workhouse books in Ireland, giving the religious persuasions of 39,941 children under 15 years of age in 135 of the 163 workhouses in Ireland. Of those I find of the Established Church, 1,187 children ; Presbyterians, 506 ; Protestant Dissenters, 2 ; Roman Catholics, 38,219. These Returns will, I trust, afford some clue to the question of the number of Protestants among the humbler classes, and in what proportion they should be in national schools. Here is the extent of juvenile destitution in 135 out of the 163 unions in Ireland, taken from the different counties and provinces indiscriminately. I have here those very

Returns as received by me, and any nobleman who chooses to look at them, can do so ; they are just as they came to me from the clerks of the unions. We find then, roughly speaking, that nineteen-twentieths of the juvenile inmates of the 135 unions are Roman Catholics. This will throw light upon the fact that there is only in the national schools, one-half the proportion of members of the Established Church, which would be due to their aggregate population ; but this return of the destitute juveniles, is eminently a school-going population, and with it as a guide to the proportion of Protestants and Presbyterians in the humblest classes in Ireland, it is a matter of congratulation, all circumstances considered, that even half the proportion of members of the Established Church, which the whole population contains, is to be found in the national schools. I beg to add, with regard to those 135 union workhouses, that 22 have not a single Protestant child, of any form of Protestantism in them ; 16 have only one Protestant child in each workhouse ; 19 have only 2 in each ; 9 have only 3 in each ; 5 have only 4 Protestants in each ; 9 have only 5 in each ; 15 have from 5 to 10 Protestants in each ; 16 from 10 to 20 in each ; 7 have from 20 to 30 in each ; 9 have from 30 to 50 ; 6 have from 50 to 100 ; and 1 has from 100 to 200 ; and, above 200 Protestant children. If, therefore, destitution is at all an ingredient, and I should presume it is, from which we may infer the proportion of Protestants of the next class above the destitute, the next above that, and the next above that, widening the wave, till you come to people of property and station in the country, who are mainly Protestants, it is unreasonable to charge the national system with not securing *united* education, where the elements to unite do not exist, and in several localities could be had only by importing Protestants, and paying them for going to the national schools.

2469. EARL OF WICKLOW.—Does that statement comprise the whole of the unions of Ireland ?—There are 163 unions ; several of them were brought into operation only last year ; and I was connected only with 142 unions, all of which have national schools. Here are Returns upon 135 of these 142 unions.

2470. VISCOUNT HUTCHINSON.—Are there some unions which have refused to put their schools under the Board ?—Very few ; we have 142 out of the 163. When your Lordships consider who the members of those boards of guardians are—that they include, besides the elected guardians, the noblemen, magistracy, and persons of property ; and that, in seven-eighths of the whole extent of Ireland, these boards of guardians have placed their schools under the national system, it affords a striking proof of the public confidence in it on the part of the laity of all classes.

2498. EARL OF DESART.—You have spoken of the great advantages of a system of united education. Must not a well-founded confidence in the administration of such a system be the best means of further promoting that object ?—I cannot conceive that any system can be carried on to advantage if there is not confidence in the system itself, and in those who carry it out.

2499. Do you think now that such entire confidence is felt by the members of different persuasions in Ireland, as to the education given to their children in the national schools, under the existing

regulations of the Board?—I am quite aware that a large and considerable class of persons, I am sorry to say, do not appear, from their acts, to have confidence in the principle of the national system. Those are chiefly a section of the clergy of the Established Church.

2500. Also the clergy of the Roman Catholic Church?—I am not so sure of that. I think the Roman Catholics, *as a body*, let them be four-fifths of the population, or whatever proportion you assign to them, have confidence in the national system.

2501. MARQUESS OF LANSDOWNE.—Including the priests do you mean?—Yes; I have had ample means of knowing that. I would not be understood to commit myself to saying, that if it were left to the priests to devise a system of education, the existing system is such as they would devise, but they are perfectly content with it in the present circumstances of the country; I am quite sure of that.

2545. Will you turn to page 277 in the 19th Report, to which you have referred, and will you state the number of members of the Established Church and the number of Roman Catholics in the national schools in the province of Munster?—One thousand five hundred and twenty-three of the Established Church, and 148,849 Roman Catholics.

2546. That is about ninety-seven to one, is not it?—About that proportion.

2547. Is the county of Cork in your district?—It was from 1846 up to the early part of 1853.

2548. Will you refer to that county and state the number of the two denominations there?—Four hundred and seventy-one of the Established Church, and 53,941 Roman Catholics.

2549. That is, the Roman Catholics in the national schools in the county of Cork are to the members of the Established Church in the same county, in about the ratio of 114 to 1?—Rather nearer to 115 to 1.

2550. Do those represent any thing approaching to the actual proportions of the two denominations?—I should say not.

2551. What should you say were the relative proportions of the two denominations?—In the absence of the returns by the Commissioners of 1834, I have no correct data from which to estimate it, but I should certainly say the Roman Catholics would be in the proportion of fully eight or nine to one on the whole county, and in some parts of the county not so much; Cork is a very Catholic county.

2552. Suppose we take it at the highest rate which you have stated, that is, nine to one, do you think the causes which you have mentioned would account for the extraordinary difference between that proportion and the proportion which actually obtains in the schools?—Certainly not in the particular case of Cork.

2553. With respect to Munster generally, the numbers are about ninety-seven Roman Catholics to one Protestant in the national schools. What should you suppose was the proportion of the Roman Catholics to the Protestants in Munster generally?—I would rather I had by me the proportion given in 1834 by the Commissioners; I set no importance upon any estimate which I am now able to give. There may be seven or eight to one, or I dare say more, perhaps.

2554. The actual proportion in those schools is as ninety-seven to one, you think that the causes which you have alleged account for this great disparity?—Your Lordship must remember that I before explained how I would expect the proportion of Protestants to be maintained in the schools for the poor in those parts of the country where Protestants of the poorer classes form only a fraction of the members of that Church.

2555. Supposing the reasons you gave for it to be valid, do you think that they account for the extraordinary diversity between the proportion of eight or nine to one and of ninety-seven to one?—I do not think they are sufficient to fully explain the disparity.

2556. Do you think they nearly do so?—No; they are nearly sufficient to explain it for Munster; but there are other causes outlying those which contribute to retard united education in the county of Cork.

2557. Will you state what number of children belonging to the Established Church there were under education in the three provinces of Munster, Leinster, and Connaught?—Six thousand nine hundred and eleven.

2558. You know something of the state of the Church Education schools in Cork, do you not?—I have visited some of them.

2559. Are you aware that in that year there were above 7,000 members of the Established Church receiving education in those schools?—I should say there must have been a good many; I do not know any part of the South or West of Ireland where the Church Education schools are so well organized as in the county of Cork, and I stated so in some of my reports.

2560. That is to say, in the county of Cork there were more Protestant children under education in the Church Education schools than there were in the whole of the three provinces in the national schools?—Assuming the returns to be quite correct. It does not surprise me very much. I presume the statement to be taken from the reports of the Church Education Society.

2562. Will you look at the proportion of members of the Established Church and of Roman Catholics in the province of Leinster?—The members of the Established Church are 3,337, and the Roman Catholics, 125,029.

2563. That is about thirty-seven to one?—Yes.

2564. Does that approach at all to the proportion between the Protestant population and the Roman Catholic population?—I do not think it does. I cannot conceive that there is such a disparity. The Protestants are not represented in the school in proportion to their numbers in the whole population, and if they were, it would be quite unfair.

2565. What should you say would represent them?—I must take a great many disturbing circumstances into account; first, the amount of Protestant wealth, and the absence of destitution, as proved from the Poor Law Returns; next, the number of Protestant schools which existed under clergymen and landlords previous to the formation of the National Board; so that to form a fair estimate of what proportion of Protestants should attend the national schools is a very complicated question.

2566. Will you refer to Connaught, and see what the proportion is there?—It is about one to thirty-two in round numbers.

2567. In the same way, I suppose, that is a very different proportion from the real proportion of the population?—Yes, I think there is a disproportion.

2568. Do you think that one to fifteen would represent the proportion of the population?—There are localities in which one to fifteen would be too high; I visited one parish in which there was but one Protestant; I should say that one to fifteen would be generally a fair proportion.

2569. LORD MONTEAGLE of Brandon.—In those provinces to which your attention has been specially called, take Munster for example, is not it the fact that the Protestants are, for the most part, resident in the cities and great towns, except those classes of Protestants who are of the higher and more wealthy order?—It is.

2570. Would it be possible under that state of society that any establishment for education which extended its operations over the whole face of the country, through the rural districts as well as the cities and towns, could, even if the two proportions were in other respects homogeneous, represent a number of scholars proportionate to the number of members of the respective persuasions?—When they are not uniformly scattered, but compact and numerous, they commonly get up their own school; where few, they are wealthy, and do not need a poor school.

2571. You have spoken of the number of Church Education schools; are there not causes connected not only with the Church Education schools, but connected with the social position of the two Christian denominations, which would render the mere statement of the proportions of the population no adequate test whatever of the class of pupils likely to attend the national schools?—I have already, and more than once, alluded to these social causes; but another is, the many schools which existed before the national system was founded, and several of which were connected with the Kildare-street society. They have been continued; and such of the Protestant clergy as are yet unfavourable to the Board, and many of the landlords, have made strenuous efforts to sustain those schools, hoping that the time would come when they might have a share of the Parliamentary grant.

2572. Independently of that circumstance, is not the wealth of the class of persons who generally form the Protestant population in Munster such as to abstract from the demands upon the national schools a great proportion of such Protestant population?—Quite so.

2573. Independently of other causes, in those parts of Ireland where, for one reason or another, the management of the national schools has fallen into the hands of the Roman Catholic priesthood, is it or not your opinion, that that simple fact repels the Protestants from attending those schools?—I am sure that the Protestants, particularly when they are few in number, are more or less diffident in attending schools the managers of which are Roman Catholic clergymen, and the teachers and vast majority of scholars of that persuasion. If the schools were under joint management, or under a layman, they would have less objection. And I should think Roman Catholics would have similar diffidence on the other side. I visited

several national schools on the estates of Lord Monteagle, the Duke of Devonshire, Lord Bessborough, Lord Clifden, Lord Headfort, Mr. Tighe, and several other proprietors favourable to the Board, in which I found the happiest instances of united education.

2574. Are you acquainted with the county of Kerry?—Very well.

2575. Is not the Protestant population in Kerry almost exclusively to be found in the towns of Tralee, Killarney, some few in Kenmare, Listowel, and Dingle?—Yes.

2576. In passing through Kerry, and making your inspections, can you inform the Committee whether you found any large scattered population of Protestants in the rural districts?—Very few; the missionary stations of Ventry and at the Feale Bridge are almost the only other places.

2577. The schools being scattered over the whole face of the county of Kerry, how is it possible that, under any conceivable system of management, all the schools in the rural districts of Kerry can represent a proportionate number of Protestants?—They could not do so. There are, however, a few schools, as Castle Island, Castlemaine, and Castlegregory, which are fair specimens of united education.

2578. In the towns where the Protestants are chiefly found, you have already stated, as I have understood you, that they were not of the class requiring national school aid?—The majority are not; there are some, however, that are, as in Tralee.

2579. In those towns, I presume, it is the case that Protestant schools, or schools more acceptable to Protestants, are chiefly to be found?—Almost entirely so.

2580. Combining all those causes, are they sufficient, according to your judgment, to account for whatever disparity may be shown to exist upon the face of the returns to which your attention has been called?—They are very strong contributing causes, I have no doubt.

2581. Can you state any cause which has been more efficient in disposing Protestants to enter into the national schools, than the impression sought to be conveyed by attributing to those schools a systematic exclusion of the Scriptures, and the introduction of a mutilated Bible?—I have no doubt that misapprehension, and, I am afraid, misrepresentation, have done more than any other single cause. There are numbers yet in Ireland, notwithstanding the nineteen Reports which have been submitted to Parliament, and published by authority, and the Parliamentary Inquiry, which took place in 1837, who reiterate the assertion that we exclude the Bible; whilst others state that we admit a portion of the Scriptures mutilated; but even the use of these is not, as they complain, compulsory.

2748. LORD MONTEAGLE of Brandon.—You stated that you had seen a good many schools where the mixed education had been pursued for a considerable time. Have you had an opportunity in any way of forming an opinion as to the result of mixed education upon the feelings and habits of the population of such a district?—I think it has worked beneficially, and that there has been a decided improvement in the country through its impartial working. As children of different creeds become acquainted with one another, they learn to entertain more kindly feelings towards one another. The

associations formed in childhood and youth, we know, whether among the upper or the humbler classes, frequently continue, and are the source of the greatest pleasure and social advantage in after-life.

2749. You do not speak of that as an *a priori* expectation, but you have reason to know that such has been the result?—Yes, I speak from my actual observation and experience.

2750. What opportunities have you had of observing that result?—In the first place, I was for four years over, I believe, the largest school in Europe, the central model school in Dublin, where children of every Christian denomination, and even Jews, attended. Some of the teachers under me were Protestants; the teachers who came up from the country to be trained were of every religious denomination, and they assisted as teachers in the school, and I have no recollection that either the boys in the school with each other, or that the teachers among themselves, ever had any difference on the ground of religion, and I think that is a remarkable instance.

2751. Have you ever found that there was any complaint on the part of the parents, that the result of that fusion in the school was either religious indifference or proselytism?—Quite the contrary. To bring examples under your Lordships' notice, I believe if Roman Catholics were wholly to object to the mixed system, it could be shown that in no exclusively Roman Catholic school is the attendance of the Roman Catholic children at the sacraments better than that of those in the Marlborough-street schools. The Protestant and Presbyterian clergymen attend regularly to give religious instruction; and so far as I have seen and heard from others, in proportion to their number, there is no higher or more efficient religious instruction than they obtain there. I see precisely the same in Clonmel and in Dunmanway, Trim, Newry, and in every other place where mixed education is going on, provided the clergy do their own duty to their flocks.

2752. EARL OF HARROWBY.—Have you heard, in the course of your inspection, any complaint that proselytism has been the result of mixed education?—I have never heard of an instance in which it arose from or could be traced to that cause alone.

2753. You have never heard of the sympathy of numbers which has been spoken of as having carried along the minority?—No; I am not aware of any such instance. I do not know of any instance of a change of religion happening to any of the children in a mixed school where it could be traced to the influence of the schools.

2754. Or in which the clergymen of either religious persuasion have come to you with the complaint that the children have been drawn away through the influence of the school?—No; I never heard of a single instance.

2755. LORD MONTEAGLE of Brandon.—Among your duties as Inspector, of course you have to visit large portions of Ireland; in your last tour especially, you visited, you told the Committee, a large portion of all the unions in Ireland; have you ever remarked, either as regards the demeanour or the conduct of the children in those towns and parts of Ireland where national schools prevail, that there is anything distinctive and different from what you have observed in those parts of Ireland in which no adequate system of religious instruc-

tion prevails?—There is one class I can speak of with confidence; I am perfectly satisfied, looking to the circumstances of the Roman Catholics, that from the insufficient number of their priesthood, and the backward state of education among the masses, that if the national schools, or some such impartial schools did not exist, the children could not learn the elements of their own religion. A weekly appeal from any clergyman, no matter how gifted or how zealous, could never be equal to grounding them in the fundamental principles of their religion. The teachers of the schools perform that duty. In the case of Protestants, I believe it is precisely the same. The Protestant national schoolmasters, or the Presbyterian national schoolmasters, besides teaching the children to read, teach the general outlines of their religion, and impart to them a general knowledge of the Scriptures. With regard to the demeanour of the children and their minor morals, I beg to refer your Lordships to my report on Dunmanway model school, from which sets forth the state and habits of the children before and after the school was opened; their personal cleanliness, tidiness of dress, punctuality of attendance, and their conduct in going to and returning from school; there has been a great change for the better, and a change noticed and acknowledged by all classes. I would know, in going along a road, whether there was a good and well-managed national school in the neighbourhood, if I met a group of children.

2756. Have you reason to believe that the results of that sound education, such as you have described, are appreciated by and re-act upon the parents of the children themselves?—I have no doubt of it. I have no doubt that from a good school a child goes home, in fact, as a missionary to its parent; thus, to some degree, reversing the order of nature. With a population such as the Irish, if, during the period of plastic childhood, from seven to fourteen years of age, you train a young person, as he is trained in our schools, to habits of truth, kindness, gentleness, obedience, and respect for superiors and those in lawful authority, fostering in him a sense of the value of order, cleanliness, and decency, it is quite impossible that when that child goes home, he will not feel a sense of disgust if the house is untidy, if the room is not clean, and if things are not in order. There is no doubt that the instincts which are so developed in childhood will remain, and are sure to be noticed by, and will influence the parent; thus gradually influence the family and the home. The child, in fact, will yearn in the cabin after that decency and comfort which it witnessed and took part in promoting in the school during the day.

2757. Have you found the instances to be common in which the more advanced books used in the school, such as the Third, Fourth, and Fifth Books, are taken home by the children, with the object of reading them to their parents?—Yes; and they often read them to their neighbours. There is no person who has been much through the country but must have frequently seen in the fields, and at the cross-roads, children reading to their neighbours or companions stories or lessons of interest, from the books which they use in the school.

April 27, 1854.

Robert Sullivan, Esq., LL.D.

2888. CHAIRMAN.—Is the principle to which you allude, that the schools to which Government grants are made should be conducted on principles which leave it open to parents of different religious denominations to send their children to those schools, if they think fit?—Yes; it is only a united system in that sense; practically, it could not be so in many cases, from the nature of the population.

2889. LORD BISHOP OF OSSORY.—The object is to have a united system of education?—Yes, and such has been its tendency to a certain extent.

2890. To what extent do you think that object has been attained?—I think that wherever it has had a fair trial, it has succeeded.

2891. What do you call a “fair trial?”—Where it has not been opposed by persons of influence.

2892. Do you think that it is essential to giving the national system a fair trial that the children in the locality should have no other school to go to?—I do not see how that would be the case. I know, during my inspection in Ulster, in the years 1832, 1833, 1834, and 1835, that even parents who had been most opposed to the system, sent their children to the national schools when they saw that there was nothing to prevent them from reading the Scriptures in them, at least practically.

2893. But, as a matter of fact, do they prefer sending their children generally to the national schools?—I cannot speak of this from my own knowledge; I can only speak from my recollections of Ulster, and from looking at the returns. Your Lordship knows more of these points than I do: I think that they have no reasonable excuse for not sending their children to a national school, properly conducted.

2894. VISCOUNT HUTCHINSON.—Supposing a district which is inhabited by Roman Catholic and Protestant persons, and supposing that in that district there exist three schools, one of them a national school, carried on upon the system of mixed education, which you state to be the leading principle of your system; another a Roman Catholic school, conducted under the Roman Catholic priest; and another a Protestant school, conducted under the Protestant clergyman: for argument's sake, we will suppose that the secular instruction in the three schools is equally good, and that the masters are equally good; do not you believe that the Roman Catholic children would be sent to the Roman Catholic school, and the Protestant children to the Protestant school, and that your school would remain with empty benches?—I am afraid that it would; and that this is the effect, generally speaking, in the case of congregational schools which are placed under the Board, and of schools which are attached to particular places of worship.

2895. So that, in fact, the effect of your system is this, that the funds of the State are used for the purpose of asserting a principle which is hateful to the feelings of both religious denominations?—I do not think that at all; to the extremes of both parties it may, perhaps, be hateful, but I think that to a great many it is acceptable.

2896. LORD BEAUMONT.—Do you think that the laity would prefer to send their children to a school carried on upon the principle of mixed education, rather than to one of a purely sectarian character, if the clergymen of both denominations did not interfere?—Decidedly they would; all my experience goes to that.

2897. Do you think that such a system of united education would tend to do a great deal of good in a national point of view in the country, by putting down those violent and bigoted feelings which so often arise?—I do, decidedly; and I find that, practically, though our teachers in training are of different religious denominations, and of course the prevailing denomination is Roman Catholic, we have found excellent effects from the mixed training system. I have never known any difference whatever to arise on religious grounds from 1838 to the present time; on the contrary, we have observed that those who are of different religions often form friendships with each other, which they keep up afterwards.

April 28, 1854.

James Heald, Esq.

3011. CHAIRMAN.—The Committee understand that you travelled through Ireland some short time ago, and that during your journey you made it your business to investigate the national schools to a great extent?—In the autumn of 1851 I paid a visit to Ireland for various purposes; among the rest, when I had an opportunity, I availed myself of it to visit national schools when I was in a locality in which they existed.

3012. Will you state to the Committee what your opinion is of the system generally?—In the first instance I wish to say, that my object in visiting the schools was, as the subject had been so frequently discussed in the House of Commons, and my attention had been particularly drawn to it, to ascertain by personal observation whether the impressions that I and others had received of its working and general character were correct or not. It was a duty that I felt I owed to myself, as far as I had the means of doing it, to endeavour to confirm my impression if it was a right one, or correct it if it was erroneous; I went there, therefore, I think, with a disposition not to prejudge the question, but to keep myself open to all the evidence that I could collect. Pursuing that object, I paid particular attention to what has from the first appeared to me to be considered of primary importance in the construction of the system, I may say the *beau ideal* of it, and that is, the combination of children of all classes to enjoy together the advantages of a united education. I came away much as I went. I think my impression was rather confirmed than diminished, that as far as that feature of the system was concerned, if it had not altogether failed, it had not, to the extent that its best friends had desired, been realized.

3013. The result of your inquiries has led you to the conclusion, that as a system of united education it has, to a great extent, failed?—Yes, throughout Ireland generally, with the exception of the North of Ireland. The province of Ulster I found was an exception to

the other parts of Ireland which I visited. I found more of combined education in that province than I found elsewhere ; in fact, I can scarcely say that I did find it to exist at all in any school that I visited in any other part of Ireland. I visited, more or less, for this purpose, schools existing in the counties of Galway, Roscommon, Cork, Antrim, Down, Dublin and Armagh.

3014. You thought that in the North of Ireland the system had to a great extent succeeded, having regard to the different classes of the population ?—In some of the schools in Belfast and its vicinity I found a mixed education to prevail to a considerable extent. In the town of Belfast, for instance, where the schools were under Protestant patronage, there was a very considerable attendance of Roman Catholic children as well as children of other Christian bodies. In some of those schools under Protestant patronage I found a fair proportion, according to the number of the population, of Roman Catholic children receiving education with children belonging to the Established Church, to the Presbyterian body, and other non-conformist bodies ; but as regards the schools under Roman Catholic patronage, I found, I think with not an exception, that the children attending those schools were Roman Catholic children. I have with me some notes that I made at the time, but I believe those are the facts of the case pretty nearly.

3032. You made an observation in reference to your visit to schools in the North of Ireland, that you had observed that, to a great extent, the mixed system prevailed in the schools under Protestant patronage, but not in schools under Roman Catholic patronage. Did you inquire into the reason of that, or can you state to the Committee any reason which occurred to your own mind as accounting for it ?—My observations were principally directed to the peculiar circumstances of the population of Belfast, a large Protestant population being resident there ; and I found in most parts of Ireland there is a far greater disposition on the part of Roman Catholic parents to send their children to Protestant schools, than there is on the part of Protestant parents to send their children to Roman Catholic schools.

3033. Do you conceive that to arise from a greater confidence being felt by the parents in the faithfulness with which the system would be administered, and in the general efficiency of the system under Protestant management ?—As far as I have had an opportunity of judging, I have not found that the parents of Roman Catholic children have any very strong objection, if they are left to themselves, to send their children to Protestant schools, or to their receiving religious instruction in them. As far as my experience goes, rather the contrary is the fact ; but in the working of the national system I have found that whereas, at certain periods during the last twenty years, there has been an attendance of Protestant children in the schools under Roman Catholic patronage, there is now a very considerable diminution in that attendance.

3034. Does it appear to you that there is any greater efficiency in the secular training to be obtained in the schools under Protestant patronage, than in those which are under Roman Catholic patronage ?—As a rule, I would give that as my impression ; but I have already

said that there are some very honourable exceptions on the other side.

3051. LORD ARDROSSAN.—Have you found very strong objections entertained by the priests generally to the secular portion of the national system?—Not to the secular portion.

3052. But you have to the combined religious portion of the instruction?—To the combined religious portion of the instruction.

3058. LORD BISHOP OF OSSORY.—Did you find in other parts of Ireland, as well as in Belfast, any united education in schools under Protestant patronage?—I did, in one or two schools in the neighbourhood of Armagh; and in a few other places, also, I observed it. I think they were exceptions.

3059. Was it the fact in other parts of Ireland, as in Belfast, that no instance fell under your observation of united education under a Roman Catholic patron?—Yes; unless the presence of one or two Protestant children could justify such an appellation.

3060.—Had you any opportunity of learning whether, in those schools under Protestant patrons in Belfast, in which there was united education, the Bible was read?—Yes; I think I met with one or more cases in the neighbourhood of Belfast, in which the Bible was read and used under Protestant patronage.

3061. Do you recollect what the denomination of those Protestants was?—Presbyterians.

3062. You do not know with certainty to what extent it was read?—No.

May 9, 1854.

The Rev. Charles King Irwin.

3938. EARL OF WICKLOW.—Have you many Roman Catholic children attending your school?—I have three schools in the parish; I was very much vexed to find this morning that I could not lay my hand upon the return of one of them; it is, however, a very small school, and is of less importance. In my male parochial school there are forty Church children, thirteen Roman Catholics, and six Protestant Dissenters. In my female school, thirty-one Church children, fourteen Roman Catholics, and eleven Protestant Dissenters.

3939. How far from that school is the nearest national school?—From 300 to 400 yards.

3940. EARL OF HARROWBY.—Have you had reason to apprehend proselytism in the case of Protestant children within your own parish frequenting the national schools?—No; the locality is almost a sufficient protection from that.

4109. LORD BISHOP OF OSSORY.—Have you examined what are called the Eglinton Returns, contained in the 19th Report?—I have; I have gone over them all.

4110. Have you any information that you would think it desirable to communicate to the Committee with reference to them?—I was anxious to ascertain how far they really did exhibit united education at all, and if they did, how far that could be accounted for by local circumstances, or how far it was clearly attributable to

the system itself ; and I was a good deal struck by the results at which I arrived from analysing those reports ; it is a matter of figures, and perhaps your Lordships would prefer to have it on paper. I have formed three tables ; I have formed, in the first place, a tablet for the province of Ulster, showing the number of schools in each county ; also how many of them have no united education, distinguishing Protestant and Roman Catholic patronage, and how many of them have not more than six of a different creed from the patron's own. For my own satisfaction I adopted ten as a fair standard of what might be called reasonable intermixture, and I ascertained how many had more than six and less than ten ; and I threw the result into a table, which I can hand in. It is to be observed, that in forming that table I omitted all union workhouse schools, and all schools under the immediate superintendence of the Commissioners themselves, and all schools under the joint patronage of Protestants and Roman Catholics ; I omitted them for this reason, because I considered that united education was sufficiently accounted for in such schools. This I will hand in.

4111. Will you state the general results of those papers ?—In the county of Antrim, I find that there were sixty-six schools with no united education whatever, being nine Protestant and fifty-seven Roman Catholic.

4112. How many schools are there in the county of Antrim ?—Three hundred and thirty-nine. I should have mentioned, that inasmuch as in forming this table I was contemplating merely the question of Scripture or no Scripture, I classed all the Protestants together. I did not see that it was important to make a denominational distinction between Protestants for the purpose which I had then in view. In the county of Armagh I find 112 schools, fourteen of them with no united education, and all those Roman Catholic schools.

4113. VISCOUNT HUTCHINSON.—Are the schools under Roman Catholic patrons ?—Yes.

4114. EARL OF WICKLOW.—Are the Roman Catholic patrons almost universally priests ?—I think so, or a very low class of laymen.

4115. Without going through the whole, will you give two examples of each province ?—I will take them as they come : in the county of Clare there are 130 schools, eighty-two of them with no united education, all Roman Catholic ; and in the remaining schools, the largest number of Protestants in any one is eight, and only one school with that number, namely, the union workhouse school. In the county of Cork I find 421 schools, and 307 of them had no united education, all of them under Roman Catholic patronage. Of the rest, only eleven exceeded ten in the mixture, and six of those are either workhouse or model schools.

4116. I understood you to state that you had left out of your calculation all the workhouse or model schools ?—That was in an extended table which I made of Ulster. I did not apply the same calculations in the other provinces, because, literally, there is no united education in the other provinces. In Leinster, Dublin is a striking example. There are 149 schools in the county and city of

Dublin, and seventy-seven of them are Roman Catholic schools, without any mixture of Protestants.

4117. LORD ARDROSSAN.—Do you reckon the Marlborough-street school in this number?—The Marlborough-street school would not be amongst the seventy-seven; it is amongst the 149. Kilkenny seems to have a large number. There are 137 schools in Kilkenny, and eighty-six of them are purely Roman Catholic, without any Protestants. Then I will take, next, Connought: Galway has 137 schools, and eighty of them are unmixed Roman Catholics. Leitrim has 109 schools; twenty-nine of them are unmixed Roman Catholics, and one unmixed Church of England.

May 11, 1854.

The Ven. Edward Adderley Stopford, Archdeacon of Meath.

4135. LORD BISHOP OF OSSORY.—Whatever be the causes of its success or failure, to what extent do you think the national system has failed, and in what particulars mainly?—I think the national system has had great effect, on the whole, in raising the character and the tendency of education in Ireland, and the qualifications of the teachers.

4136. In those respects, you think it has succeeded to a great extent?—To a very great extent it has succeeded; although it certainly would have succeeded to a much greater extent but for the deficiencies of many patrons.

4137. To what extent in those particulars do you think it has failed, as a national system?—I think it has failed in not bringing the schools of all classes and parties into connexion with itself.

4138. Do you think it has succeeded in what was professed to be a very great object of the national system, and which was for a long time boasted of as accomplished by it, namely, in establishing united education in Ireland?—I think it has not succeeded in establishing a united education of children of different persuasions in the same schools; it has not accomplished it to such an extent as I would call success in that object.

4139. Have you examined into the details with respect to the amount of united education in the different provinces?—I have.

4140. Do you remember what is the proportion of Roman Catholics and Protestants that are educated in the national schools altogether in the province of Munster?—I know the proportion of Protestants is an exceedingly small one. I have the report for 1852, which gives it, but I do not remember what the precise numbers are.

4141. Whatever the proportion be in that sense, is it also the fact, that the success of the system, with regard to effecting united education in the other sense, that is, of educating in the same schools children of different denominations, is even considerably less?—Very much less, because some of those schools are wholly of one persuasion.

4142. With respect to the success which you are disposed to ascribe to the national system, how far do you think that is to be

ascribed to the establishment and maintenance of what is called its fundamental principle or rule, that is to say, the rule respecting religious instruction?—I do not think that that rule has tended much to its success.

4143. Do you think it has promoted united education in the sense in which you have spoken of united education?—I do not think it has; I think it has rather prevented the possibility of united education.

4144. Will you explain the grounds of that opinion?—In this way: that that rule has been the foundation of the education war in Ireland; it has produced this effect, that all parties are now banded against each other, and all individuals more or less bound up in parties, taking a party view of the question, and not exercising their own individual judgments; and, by those party engagements, I conceive that all individuals are more or less disqualified from conducting a system of united education.

4145. VISCOUNT HUTCHINSON.—That opinion of yours extends to all parties, to Roman Catholics and Protestants equally?—To all parties.

4146. EARL OF WICKLOW.—Do you think that the system would have worked better had it not had that ingredient in it?—I think if it had avoided giving a handle to the awakening of party spirit, united education might have been accomplished to a much larger extent.

4147. Do you mean by making no distinction between secular and religious education?—No, I am not prepared to say that.

4148. If you would have had any rule making a distinction between secular and religious instruction in the schools, to what extent would you have carried the rule?—I would not have bound the same rule universally upon the patrons of all schools, without considering particular circumstances.

4149. LORD BEAUMONT.—You would have it binding upon some and not upon others?—I would have left the Board more discretion.

4150. EARL OF WICKLOW.—Would you have held that the Board should inquire, before it applied the rule, into the circumstances of each particular school?—I think something of that kind would have been necessary; but I have always endeavoured to take a practical view of the case. I have not directed my attention to what system it would have been best to establish twenty years ago; but merely to what could best be done now.

4151. Then your objection to that rule having worked ill, is not so much to its establishment in the first instance, as to the evil that you consider arises from its now being continued?—My objection has arisen, not from any theoretical or *a priori* objection to the rule, but from what I have observed of the consequences that have actually followed from it.

4152. But when the State established a system of united education, do you not think it was necessary to have established some rule of that kind?—Yes; I think some rule was necessary.

4302. VISCOUNT HUTCHINSON.—Do you think there is any large body of persons in Ireland who are really friends of united education?

—I think there are ; I think there are very many of the laity, especially of the proprietors, who are anxious to promote united education.

4303. Of the Protestant proprietors ?—Yes.

4304. Do you think that the Roman Catholic priesthood are friendly to united education ?—No, certainly, I think they cannot be.

4305. CHAIRMAN.—Do you limit it to the Protestant proprietors ?—No ; I do not mean to limit it to them.

4306. EARL OF HARROWBY.—When you say that the proprietors are anxious for united education, with what view are they anxious for it ?—In general they are anxious to promote harmony and good will among their tenants ; they wish to produce a cordial co-operation among their tenants, and that the different religious denominations should live in harmony and not in party strife with each other.

4307. They look upon association in the same school as an important element for that purpose ?—They do.

4308. Has it come within your own knowledge, that that effect has been produced where the national system has prevailed ?—I have no doubt it has to a considerable extent.

4309. Have you observed that result ?—In the North of Ireland I have seen united schools to a very large extent for some years, but I must say that the Roman Catholics and the Orangemen did not seem to improve upon it very much.

4310. LORD BISHOP OF OSSORY.—In the North of Ireland, is not it the fact that the division hardly exists in the schools, and that at a certain hour in the day, when the religious education comes on, usually none of the children withdraw ?—Certainly.

4311. EARL OF HARROWBY.—Does the separation at the hours of religious instruction interfere with their playing together, with their association in games ?—I have never myself had much personal opportunity of observing that separation. I have not been connected with any school in which that separation was made ; but in the model schools in Dublin I have no reason to suppose that it has had any such effect as to prevent their uniting in games.

4313. Have you seen instances where the united education in the national schools has had a mollifying influence upon the general tone of the community ?—I can hardly speak as to the general tone of the community, but upon the children themselves I have no doubt it has such an influence, which I should hope would be permanent.

4314. Have you observed any instances where the effect of mollifying the divisions of party has shown itself among the children by reason of their frequenting the same school ?—I think decidedly, as respects the children.

4315. VISCOUNT HUTCHINSON.—You state that you believe that the Roman Catholic clergy, as a body, are not favourable to the system of united education ; what is your opinion of the feelings of the Protestant clergy upon that point ; do you think they would wish to see united education ?—They are much more disposed to united education than the Roman Catholics ; some difference exists upon that subject among the Protestant clergy ; there are some who are not favourable to it ; but I think the majority are favourable to it

4318. So that the result of your observation upon this question is this; that a system of education, which in its establishment was intended to be a system of united education, has been largely adopted by the clergy of a Church who, as a body, are anxious for separate education; and that it has been repudiated by the clergy of another Church, who, as a body, are anxious for united education?—That certainly is the case.

4342. EARL OF DESART.—Have you known any practical evil to result from the attendance of a small number of Protestant children among a large number of Roman Catholic children?—I have known cases in my diocese, in which, I have no doubt, it is producing unfortunate results upon the children so attending; I could not bring forward any instances of actual conversion arising out of it, but I have no doubt it is producing most injurious effects upon the children in some parishes so circumstanced.

4343. Of what nature is the injurious effect?—Making them careless and indifferent about their own religious persuasion.

4344. From your own observation you believe that that effect has arisen?—I do think that effect is now taking place to some extent.

4355. You do not think that the present rule of the Board, with respect to religious instruction, would afford any practical security for the faith of those children?—I think no practical security.

May 12, 1854.

Charles Buxton, Esq.

4364. LORD BISHOP OF OSSORY.—There were a very large number under education in both the years of your visit in the national schools?—Yes; I think they return between 20,000 and 30,000 Roman Catholic children as being in their schools.

4380. Whatever might be expected, in point of theory, from the operation of such a rule as this, in point of fact, the system which is carried on upon this principle, has not succeeded in attaining united education; but the system which is carried on upon the opposite principle has done so?—So it appeared to me.

4381. VISCOUNT CLANCARTY.—Have you come to this conclusion from a reference to the published reports, or from your own observation in visiting the schools?—More from my own observation in visiting the schools.

4382. Have you any list of the schools which you visited in the county of Galway?—No, I am sorry to say I kept no list of the schools which I visited.

4383. In the national schools which you visited in the county of Galway, what means had you of ascertaining who were Protestants and who were Roman Catholics among the scholars?—I went with a friend, and we almost always inquired in a national school what number of Protestant children they had, but we scarcely ever found a single Protestant child.

4384. Were those schools which you visited in the county of Galway under Protestant or Roman Catholic patrons?—When I

inquired, I generally found that the priest, or a Roman Catholic landlord, was the patron.

4385. CHAIRMAN.—To what creed does the population of Galway generally belong?—The bulk of them are Roman Catholics, I should say.

4390. I suppose it was at the time of secular and united education that you visited the schools?—Yes it was.

4391. Did you visit any Church Education schools in the county of Galway?—I visited a good many of the Protestant schools under the clergy; I think several of them must have been Church Education schools; but I do not think I ever put the question whether they were so or not.

4392. They were schools conducted under the patronage of the Protestant clergy?—Yes.

4393. What was the state of those schools in regard to any mixture of creeds in them?—I found a decided mixture in most of the schools where I inquired. I found that a large number of the children were Roman Catholics, though the schools were under Protestant teaching, and under Protestant clergymen.

4394. Were those Roman Catholic children receiving the Scripture education which was provided in the schools?—Yes, just the same as the others.

4395. You say you had some scruple about examining into the subject of the religious teaching of the children in the national schools; did you feel any similar scruple in examining the children in the schools under the patronage of Protestants?—No; none whatever.

4396. Did you, in fact, examine any classes in the Scriptures, or in religious subjects?—Yes; almost always.

4397. Were there Roman Catholic children among those whom you examined?—Yes.

4398. Did you find that those children appeared to be well grounded in the Scriptures?—Yes, quite as much as the others.

4399. Still they were professing to be Roman Catholics?—Yes; I could only take the word of the teacher, or of the clergyman, as to their being Roman Catholics.

4407. Have you any reason to believe that the union of Roman Catholics and Protestants in those schools was the result of any coercion exercised upon Roman Catholic parents?—Not the slightest, I should say, in any case.

4408. Have you any reason to believe, from your observations, that any undue influence was used to keep Roman Catholics from the Scriptural schools?—I heard stories continually of the priests making a violent opposition to children going, and horsewhipping them on the way, and so on.

4409. You never heard of any coercion used on the part of landlords to enforce a system of education towards Roman Catholic children different from that which was given by their own clergy?—Never.

4410. Did you make it your business to inquire whether there was any such coercion used?—No; it was never suggested to me in Ireland.

4411. In your intercourse with any of the children, or the parents, did you see any reason to believe that such undue influence was used?—No, not the slightest reason.

4413. You have just stated, that you are not aware of any coercion having been used, on the part of Protestant landlords, or Protestant clergymen, to force Roman Catholic children into Protestant schools?—I am not.

4414. You state that you understood that the Roman Catholic priesthood exercised great influence in preventing the Roman Catholic children coming to those schools?—So I have heard, in many cases.

4415. Are you aware of any similar influence having been exercised by Protestant clergymen to prevent children attending schools under the patronage of Roman Catholics?—No; I never heard of their using any influence, except by trying to improve their own schools, so as to attract them there; and also I found that they gave meal to the children in their mission schools occasionally: I always expressed my disapproval of that; but they answered me, that in many Roman Catholic schools the same thing was done, and it was to keep the children from starving.

4416. What led you to believe that the Roman Catholic priesthood exercised any influence to prevent Roman Catholic children coming to Protestant schools?—I heard of such cases from the clergy with whom I came in contact: the only thing I ever saw myself, was in the case of a school which a friend of mine had set on foot, near Ballynahinch; we found when we went into it the master in considerable distress; he had had 60 children before; but the priest one day came into the school-house, when the master was ill, and was not able to come down, and drove the children out; that had happened a short time before we were there, and there were then only eight children in the school in consequence: we happened to pass the priest as we were going back to Ballynahinch, and my friend, who was very much mortified, got out of the car, and said to the priest, "I wish to speak to you in a friendly way; but I must remonstrate with you for having told the children to leave my school;" and he wished to talk it over in a friendly way: the priest spoke to him with great rudeness, and, after a minute, turned on his heel, and walked down the road, but did not deny having used his influence, or having tried to withdraw the scholars.

4417. Except in that one instance, you gathered your information from conversations which you had with clergy of the Established Church?—Yes.

4418. Had you any conversations upon the same subject with any Roman Catholic priests?—No.

May 26, 1854.

The Rev. John Hugh Johnston Powell.

5729. VISCOUNT HUTCHINSON.—Have you latterly visited a number of national schools in the diocese of Ardagh?—I have.

5730. How many?—Forty seven.

5731. Will you state, with respect to patronage, how those forty-

seven schools were situated?—There were forty-two under the patronage of the Roman Catholic clergy; there were three of them under the patronage of Mr. La Touche: I believe he is a churchman. There was one of them under the patronage of the late Solicitor-General, Mr. Hughes; and another was under the patronage of a Presbyterian layman, as I was informed.

5732. Mr. Hughes is a Roman Catholic?—He is.

5734. Have you taken any notice as to the amount of united education in those schools?—I have.

5735. Will you state the result of your examination upon that subject?—I have a document with respect to that. In twenty-six schools out of the number that I visited, there were none but Roman Catholics. In eighteen schools there were 1,559 Roman Catholics, and fifty of the Established Church, and four Presbyterians. In two schools there were 230 Roman Catholics, and fifty of the Established Church; and in the school under the Presbyterian patron, there were seventeen of the Established Church, nine Presbyterians, and twenty-four Roman Catholics.

5736. So that in that one school alone was there any thing that might be called united education?—Unless you take the two schools, in which there were 230 Roman Catholics and fifty of the Established Church.

5741. With respect to religious instruction, taking the forty-two schools under the patronage of the Roman Catholic clergy, what information did you obtain as to the religious instruction given in those schools generally?—It was confined to the catechism called Dr. O'Reilly's Catechism.

5742. Are the Scripture Extracts read in any of those schools under the patronage of Roman Catholic priests?—They were read in four schools out of the forty-seven.

5743. Are you aware whether they were read in any of the forty-two schools under the Roman Catholic priests?—I could not tell how many of the four schools in which they were read were under Roman Catholic priests.

5752. With respect to the school which is under the management of a Presbyterian layman, and which presents a fair sample of united education, do you know whether that school is supported by the Roman Catholic priest of the district or otherwise?—It was denounced by the Roman Catholic priest. Some of the Roman Catholics have been withdrawn from it in consequence.

5753. LORD BEAUMONT.—In what way was it denounced?—There was a visit of the Roman Catholic clergyman of the neighbourhood. I am not sure whether it was a marriage or a funeral; but he met with some of the parents who had children in that school, and he commanded them not to send them there, but to send them to another school, which is about a mile and a-half distant.

5754. VISCOUNT HUTCHINSON.—With respect to the three schools under the patronage of Mr. La Touche, a layman of the church of England, did you find any Protestant children attending those schools?—Four.

5755. Were there any special circumstances that came to your knowledge to account for those children attending those schools?—

Two of the children, I was told, were in one of the schools in consequence of a difference between the master of the Church school and the parents of those children.

5760. LORD BEAUMONT.—Were the masters and mistresses in the forty-two schools under Roman Catholic patronage invariably Roman Catholics?—Yes.

5761. In the remaining schools, of what denomination were they?—In Mr. La Touche's schools they were Roman Catholics also. In the Presbyterian school the mistress was a member of the United Church of England and Ireland.

June 13, 1854.

The Rev. Ogle William Moore.

7290. CHAIRMAN.—How many national schools are there in your parish?—At present there are four.

7291. With how many of those are you connected?—With all of them.

7292. Are they vested or non-vested?—Non-vested schools.

7293. Can you give the names of them, and the dates of their being put under the National Board?—Baltyboys was put under the Board in the year 1833 or 1834; Kilbride, in 1843; Blesinton male school in the year 1850; and Blesinton female school, also, in 1850.

7296. How many children are in attendance at your parish schools?—About 300 at present.

7297. Have there been more?—There have been more in former years.

7298. To what extent has the diminution taken place?—I think there have been fifty more at times.

7299. To what cause do you attribute that diminution?—To the decrease of the population, which has been considerable. The general reduction in the population of the parish has been, from 7,594 in 1841, to 6,066 in 1851.

7300. Has the school attendance diminished in the same proportion?—No; especially in Blesinton.

7301. What is the proportion of Roman Catholic and Protestant children who attend the schools?—In the Baltyboys school they are almost exclusively Roman Catholics; in the Kilbride schools it is nearly the same; there a few Protestants attend occasionally. It is a mountain district, with a rather changing population. In Blesinton, the first half-year of 1851, the male school of Blesinton had seventy on the roll, of which twenty-six were Protestants, and forty-four were Roman Catholics. In the female schools there were sixty-seven on the roll, of which twenty-one were Protestants, and forty-six Roman Catholics. In the second half year of 1851, the males were seventy-five, of which the Protestants were thirty-one, and the Roman Catholics were forty-four. The females were seventy-eight; Protestants twenty-two, Roman Catholics fifty-six. In 1852, in the first half-year, the males were eighty-four; Protestants twenty-six, Roman Catholics fifty-eight. The females were seventy-

three; Protestants fifteen, Roman Catholics fifty-eight. In the second half-year of 1852, the males were ninety-eight; of whom the Protestants were thirty-five, Roman Catholics sixty-three. The females were seventy; Protestants fifteen, Roman Catholics fifty-five. In 1853, the first half-year, the males were ninety-one; out of which the Protestants were thirty-six, and the Roman Catholics fifty-five. The females were sixty-seven; out of which the Protestants were fourteen, and the Roman Catholics fifty-three. In the second half-year of 1853, the males were eighty-five; of which the Protestants were nineteen, and the Roman Catholics sixty-six. The females were sixty-five; of which the Protestants were twelve, and the Roman Catholics fifty-three. In 1854, the current half-year, the males are ninety-six; out of which the Protestants are twenty-nine, and the Roman Catholics sixty-seven. The females are sixty-six; out of which the Protestants are seventeen, and the Roman Catholics forty-nine.

7302. Of what religious profession are the teachers of those schools?—In the Baltyboys school, which is not entirely under my control, there have been occasionally Roman Catholic teachers; in the other three schools they have been invariably Protestants.

7303. What religious instruction is given in those schools?—In the Blesinton school the Bible is read daily; and part of Thursday in each week, and the whole of Saturday, is set apart for religious instruction by the respective clergy, there and in the Kilbride schools.

7370. EARL OF HARROWBY.—Have you had an opportunity of seeing the effect of mixed schools?—I have, during the last four years.

7371. Have you perceived any effect in the way of a change of religious opinion produced by those schools?—There has not been the slightest approach to laxity of religious feeling on either side.

7372. You have not perceived any effect produced by the atmosphere of opinion in which the minority find themselves?—None whatever.

June 15, 1854.

The Rev. James Frew.

7455. LORD ARDROSSAN.—Have you any observations to make in reference to the reports or statistical statements issued by the Board?—Yes; I have here a worn and tattered book, which I have read very carefully. It is the last report published by the Board. I made a small synopsis of it; in doing so, I found some mistakes.

7456. Will you state the general result?—By this synopsis it will be seen, that although the report states there were 4,875 schools in December 1852, yet there are returns from only 4,700, leaving 175 unaccounted for. Of these 4,700, 2,854 are under the management of Roman Catholic priests, and only 141 under that of the clergy of the Established Church, or twenty and a quarter to one. Under Presbyterian clerical management there are 484 schools, and it is remarkable, that in Ulster, where there are 473 Presbyterian clerical patrons, there are 89 schools under clergy of the Established Church, or nearly two-thirds of the entire number, 141. This is the

more extraordinary, as the Primate is opposed to the system, and the North is considered so much more Protestant than the South of Ireland. This is, I consider, an argument in favour of the working of the system up to the period of the returns. The County Tyrone has, under Established Church clergy, as many schools as there are in all Leinster under the same kind of management, namely, twenty-nine; and in seven counties there is not one school patronized by clergy of the Established Church, namely, Limerick, Waterford, Carlow, King's County, Longford, Louth, and Wexford. The number of schools under mixed management, that is, which have two patrons, one of whom is a Protestant, is sixty. All these statements are exclusive of the schools of which the Commissioners themselves are patrons, namely, the model schools.

June 20, 1854.

The Very Rev. R. M. Kennedy, M.A., Dean of Clonfert.

7992. LORD ARDROSSAN.—Can you state how many Roman Catholics and how many Protestants now attend the schools in your parish?—I do not think that I can state the precise number in attendance at present. I have a return which I obtained from the master last year. I do not call for such returns frequently. If I institute frequent inquiries relative to the religious denomination of those who are attending the school, injurious inferences may be drawn; but this is a return obtained for a special purpose last year. In the schools under Protestant patrons, there were 160 children of the Established Church, and 204 Roman Catholics, including those in attendance at Kilbricken female school.

7993. EARL OF DERBY.—Of what denomination are the masters of those schools?—The masters and mistresses of all, except two, are members of the Church of England. The master and mistress of the Mountrath school are Protestants. The mistress of the Upper Ballyfin school is a Protestant. Kilbricken male and female schools are also under my management, and the master and mistress are Roman Catholics. Under Roman Catholic patrons there are three schools; in those schools there are fifty-four children of the Established Church, and 264 Roman Catholics; the masters and mistresses of those schools are Roman Catholics.

7994. EARL OF WICKLOW.—Are there any schools under the Church Education Society in your parish?—One.

7995. Is that a large school, and well attended?—It is not.

7996. Are there any Roman Catholics attending that school?—A few.

7997. In fact, you have altogether nine schools in that parish?—Yes; in addition to those schools returned to me by the masters last year, Kilbricken female school has been since established, with a Roman Catholic mistress, which adds forty to the number of Roman Catholics in the schools under my patronage; this makes the number, as I stated, 204. The return which I have before me, showing first the number in attendance for six months, viz., at the Mountrath male school, the number in attendance for six months was seventy-two; fifty-two children of the Established Church, and

twenty Roman Catholics. In the female school, there were eighty-two in attendance for six months, sixty-seven members of the Established Church, and fifteen Roman Catholics. In the Upper Ballyfin schools, fifty-two boys and sixty-eight girls in attendance for six months; of the Established Church, twenty-two boys and nineteen girls; of Roman Catholics, thirty boys and forty-nine girls. In the Kilbricken male school fifty-four in attendance; four Protestants and fifty Roman Catholics. As I have already stated, Kilbricken female school has been established since this return was made out; forty in attendance, and they are all Roman Catholics. This district is Roman Catholic; there is not a Protestant family in the neighbourhood. The Kilbricken schools have been recently founded by the old Board of Education, of which the Primate is the head, and several bishops are members. This Board has an estate in the parish, and since I became the rector, they have expended £500 in the erection of school-buildings; they pay the master and mistress very liberally, and have placed the school in connexion with the National Board.

8097. LORD BISHOP OF OSSORY.—Will you read to the Committee the list of post-towns in district twenty-nine, which is where your school is?—A list of the post-towns in district twenty-nine, with the number of Roman Catholics and Protestants on the rolls of the thirty-four national schools which are in those towns. In this district there are eighteen towns. In Mountmellick there are 144 Roman Catholics, and no Protestants. In Athy, 257 Roman Catholics, and no Protestants. In Kildare, 491 Roman Catholics, and no Protestants. In Portarlinton, 328 Roman Catholics, and no Protestants. In Maryborough, 490 Roman Catholics, and no Protestants. In Abbeyleix, 332 Roman Catholics, and no Protestants. In Rathangan, 203 Roman Catholics, and no Protestants. In Stradbally, 155 Roman Catholics, and no Protestants. In Clonaslee, 151 Roman Catholics, and no Protestants. In Ballyroan, 182 Roman Catholics, and no Protestants. In Monasterevan, 305 Roman Catholics, and three Protestants. In Newbridge, 282 Roman Catholics, and nine Protestants. In Castledermot, 217 Roman Catholics, and one Protestant. In Robertstown, 149 Roman Catholics, and two Protestants. In Ballitore, 145 Roman Catholics, and 10 Protestants. In Ballyninan, 185 Roman Catholics, and three Protestants. In Ballynakill, 213 Roman Catholics, and five Protestants. In Mountrath, or Coote-street, 421 Roman Catholics, and thirty-four Protestants. The gross numbers are 4,650 Roman Catholics, and sixty-seven Protestants.

8103. How do you account for the fact, if the national system is gaining ground among the laity, that there is in all those towns a total absence of Protestants from the national schools?—Just in the way that I account for the fact that there was a total absence of all Protestants from the national schools in the parish of Clonenagh before I became the rector of it, and for that fact I think I have sufficiently accounted.

8104. By the prejudices of the people?—Yes.

8105. How many Protestants are there in Mountrath?—I think, according to the last Census, there were somewhat less than 1,300.

8106. From this list there appears to be in the national schools,

how many Protestants?—Thirty-four. That is in one school only. There are several others in the parish.

8107. Do you think that that is about the proper proportion of Protestants; does it represent a fair attendance of Protestant children, of an age and from a class to attend a national school?—I think it does. I think in some of those schools under my patronage there is not a Protestant child in the locality who does not attend; nor is there a single objection raised. The rural dean lately visited the schools in my parish, and seemed anxious to collect information respecting them. He questioned the masters and mistresses, and one of the questions he put was, "Are there any Protestant children in this locality who do not attend this school; do any of the people object to it?" The answer he received was, "That every Protestant child in the neighbourhood attended the school, and that there was no objection."

8112. LORD MONTEAGLE of Brandon.—Has there been a considerable emigration of the Protestants?—There has been a very considerable emigration of the population generally.

8113. Taking the number of Protestant inhabitants of a town in Ireland, and the number of Roman Catholic inhabitants, are not the pecuniary circumstances of the Protestants such as to make the number of inhabitants an unfair test of the relative number of scholars, Protestant and Roman Catholic, which should be found attending the schools?—Yes; the circumstances of the Protestants are such that many of them would not send their children to that class of schools. They have other means of education.

May 18, 1854.

Sir Thomas N. Redington, K.C.B.

5133. CHAIRMAN.—It has been stated by some of the witnesses before this Committee, that one of the objects of the system mentioned in Lord Stanley's letter, namely, the united education of children of different creeds, has entirely failed; are you of that opinion?—No; that is a very large question. I should consider that the system had, in a very material degree failed, if I were satisfied of that point; but I have taken a good deal of trouble to look into the subject, and I think that there is a great deal of misapprehension existing as to what was to be expected. I have conversed with gentlemen of different religious persuasions at different times, and I have very often found that they have proceeded with an exact knowledge of what the condition of Ireland is without regard to the mixture of religions. Now, if you require a system of education which is spread over all the four provinces to be throughout a mixed system of education, you are requiring an impossibility in some cases. I will take the case of the diocese of Kilfenora, in the county of Clare. I find in the "Public Instruction" Report of 1834, that it contained 99 per cent. and some fraction of Roman Catholics, and that only the remaining fraction were Protestants, some of whom were in the upper classes. Now, of course, to expect a mixed system of education in that diocese would be next to impossible. I will then take a diocese in another county of Ireland; I take it in

dioceses, because the religious census of 1834 is given in dioceses. I will take the diocese of Connor, which I believe is nearly coextensive with the county of Antrim. I find that the county of Antrim has, perhaps, the most mixed population in Ireland. In the county of Antrim, there are $53\frac{44}{100}$ per cent. of Presbyterians; there are $26\frac{52}{100}$ per cent. of Roman Catholics; there are $18\frac{49}{100}$ of the Established Church, and $1\frac{54}{100}$ of Protestant Dissenters. That is about the most mixed population in Ireland. I have looked to see what mixed education there was there, and I found out of 339 schools under the Board in the county of Antrim, there are only 29 that are not mixed; there are actually 310 schools out of 339 that are mixed. Again, it is to be observed, that even in the county of Antrim, and all through the North, although the whole of the population of the North of Ireland is mixed, there are some districts which are quite Roman Catholic; and there are other districts which are quite Protestant or quite Presbyterian. I am able to state, from information which I obtained upon the Land Commission, that many proprietors in the North considered that it was wise, for the sake of preventing strife, to keep a Protestant village free from a stray Roman Catholic; and, on the other hand, to keep a Roman Catholic village free from a stray Protestant; so that many localities, even in such a county as Antrim, would become purely Roman Catholic, or purely Protestant, or purely Presbyterian. Now, going back to Clare, considering that the diocese of Kilfenora is entirely in Clare, and that the rest of the county is in the diocese of Killaloe, which, however, extends into other counties, and considering that the population in the one diocese, namely, Kilfenora, is $99\frac{55}{100}$ of Roman Catholics, and $\frac{65}{100}$ only of the Established Church, with no Presbyterians and no Dissenters, and that in the diocese of Killaloe, there are $94\frac{86}{100}$ of Catholics, and only $5\frac{5}{100}$ of the Established Church, and no Presbyterians, and only $\frac{2}{100}$ of Dissenters, it would not have surprised me to find that 90 per cent. of the schools in Clare were unmixed; but I find that only 62 per cent. are so. I have endeavoured to look into it carefully, with the help of the Returns which Lord Eglinton obtained, and it appears to me surprising that there is so much mixed education as there is in the national schools, considering how the population is spread over the country, in the way I have described, and considering too, that the Board have had competition on the one hand of a Society actively supported by members of the Established Church, and on the other by a widespread Institution belonging to the Roman Catholic Church, called the Christian Brothers.

5136. When your examination was interrupted yesterday, you were stating the reasons on which you grounded your belief, that, so far as the circumstances of the country would admit, the system of united education under the National Board had succeeded more than might reasonably have been expected?—In addition to the observations which I made to your Lordships yesterday, I would wish to state, in the first instance, that I think it would be well always to bear in mind the statement which the Commissioners of Public Instruction themselves make, as to the way in which the various religious persuasions are scattered over Ireland;

and if I might be allowed to read one passage from their report, it is this: after stating that the members of the Established Church amount to little more than ten per cent., Roman Catholics to eighty per cent., Presbyterians to eight per cent., and other Dissenters not one per cent., of the population of the country, they say, "And in reference to the proportions of the several religious persuasions, it is further observable, that whilst it does not appear to us that there is any unusual inequality in the distribution of the general population, it will be seen, upon a review of our reports, that the members of the Established Church are very unequally dispersed over the country. It will accordingly be found, that there are some benefices (more particularly in the southern and western parts of Ireland) in which there are no members of the Established Church; that there are others in which there are but few; whilst in others, more especially in the large towns, their number is considerable. The Roman Catholics are generally diffused over all parts of the country, but exhibit the largest numbers, as compared with the rest of the population, in the provinces of Dublin, Cashel, and Tuam. The Presbyterians reside chiefly in the province of Armagh; whilst the other Protestant Dissenters do not prevail in any peculiar district, but are for the most part inhabitants of towns." That was the statement then given; and the detailed returns by the Commissioners enable any person to see what is the population in each diocese. Of course, in expecting that any system of education should be mixed, we must always bear in mind the question, whether the elements exist for this mixture. In a diocese, or in a county, where the population, as in one diocese, is more than ninety-nine per cent. of one creed, and in whole counties upwards of ninety per cent., you must not be surprised that a large proportion of the schools in that county or that diocese are not mixed schools. I might here add, that I am aware that some exception has been taken to the perfect accuracy of these returns obtained by the Commissioners of Public Instruction: but in order that the Committee may see that the children of the poor in Ireland, with whom we, as Commissioners, have to deal, are, as regards religion, unequally distributed, I should like to refer to the returns of the workhouse schools in two counties. I find in the county of Antrim, which is the most mixed county in Ireland, as regards religion, every workhouse in the county, except Lisburn, has its school under the National Board; and we have returns of the number of the children in those workhouses. I find that in all the workhouses of the county of Antrim, except Lisburn, the children are thus divided: there are 328 children of the Established Church; 383 children of the Presbyterian persuasion; and 471 children of the Roman Catholic persuasion. Turning to another part of Ireland, the county of Clare, where all the unions have their schools in connexion with the Board, I find that there are 4,620 children of the Roman Catholic persuasion; sixteen of the Established Church; and none of any other persuasion in the workhouses. So, that, admitting that the addition of the children who are not in the workhouse might show a larger number of Protestants than sixteen, yet, at the same time, it is impossible to suppose that this could correct the immense difference between sixteen and 4,620. I should now

wish, if the Committee would allow me, to state in what manner, bearing this in mind, I have traced from the returns laid before Parliament, the position of the system, as regards its mixed character. I find in four counties, namely, Antrim, Fermanagh, Derry, and Tyrone, the number of exclusive schools, including schools exclusively Presbyterian, and schools exclusively Catholic, or exclusively of any other religion, is under ten per cent. ; and I believe those four counties are the most mixed counties in Ireland. I can state exactly the proportions of the various religions. I have taken for those four counties the following dioceses : the dioceses of Connor, Clogher, Derry, and the arch-diocese of Armagh. I find in the diocese of Clogher there are $26\frac{1}{3}\%$ per cent. of the Established Church ; $65\frac{1}{3}\%$ per cent. of the Roman Catholic Church ; $8\frac{1}{3}\%$ per cent. of the Presbyterian denomination ; and $1\frac{1}{3}\%$ of other Dissenters. That in the diocese of Connor, there are $18\frac{1}{3}\%$ per cent. of the Established Church ; $26\frac{2}{3}\%$ per cent. of the Roman Catholic Church ; $53\frac{1}{3}\%$ per cent. of the Presbyterian Church ; and $1\frac{1}{3}\%$ per cent. of other Dissenters. In the diocese of Derry there are $13\frac{1}{3}\%$ per cent. of the Established Church ; $53\frac{1}{3}\%$ per cent. of the Roman Catholic Church ; $32\frac{1}{3}\%$ per cent. of the Presbyterian Church ; and $1\frac{1}{3}\%$ of other Dissenters. In the arch-diocese of Armagh, which extends into a Catholic county, as well as Tyrone, I find that the number of the Established Church is $20\frac{1}{3}\%$ per cent. ; Roman Catholics, $61\frac{1}{3}\%$ per cent. ; Presbyterians, $16\frac{1}{3}\%$ per cent. ; and $1\frac{1}{3}\%$ per cent. of other Dissenters. Undoubtedly, for the four counties I have referred to, the Established Church ought to bear a larger proportion to the other creeds than in any other counties, excepting, as will be seen, the county of Down ; and in those four mixed counties, the number of exclusive schools of all persuasions is the least, being under 10 per cent. ; and in one of the counties, namely, Antrim, the majority of exclusive schools are of the Presbyterian persuasion. I find there are five other counties where the number of exclusive schools is over 10 per cent., but does not exceed 20 per cent. : those counties are Armagh, Cavan, Donegal, Monaghan, and Down. I can pursue the same statement with reference to those counties also. I take, as representing those counties, the dioceses of Armagh, Kilmore, Raphoe, Clogher, Down, and Dromore. I have already given the statistics for the arch-diocese of Armagh, and for the diocese of Clogher. In the diocese of Kilmore the proportions are different. In Kilmore they are : $15\frac{1}{3}\%$ per cent. of the Established Church ; $81\frac{1}{3}\%$ per cent. of the Roman Catholic Church ; $2\frac{1}{3}\%$ per cent. of Presbyterians ; and $1\frac{1}{3}\%$ per cent. of other Dissenters. In the diocese of Raphoe, $16\frac{1}{3}\%$ per cent. of the Established Church ; $69\frac{1}{3}\%$ per cent. of the Roman Catholic Church ; $13\frac{1}{3}\%$ per cent. of the Presbyterian Church ; and no Dissenters. In the diocese of Down, $14\frac{1}{3}\%$ per cent. of the Established Church ; $30\frac{1}{3}\%$ per cent. of the Roman Catholic Church ; $52\frac{1}{3}\%$ per cent. of the Presbyterian Church ; and $1\frac{1}{3}\%$ per cent. of other Dissenters. In the diocese of Dromore there are $22\frac{1}{3}\%$ per cent. of the Established Church ; $40\frac{1}{3}\%$ per cent. of the Roman Catholic Church ; $36\frac{1}{3}\%$ per cent. of Presbyterians ; and $1\frac{1}{3}\%$ per cent. of other Dissenters. So that in the dioceses within the dioceses of Kilmore, Ardagh, Elphin, Achonry, Killala, Meath, and a portion of

the diocese of Leighlin and Ossory. In the diocese of Leighlin, the Established Church is $10\frac{1}{100}$ per cent.; the Roman Catholics, $89\frac{1}{100}$ per cent.; the Presbyterians, a small fraction, $\frac{1}{100}$, and other Dissenters, $\frac{1}{100}$. In the diocese of Ardagh, the number of the Established Church is $8\frac{1}{100}$ per cent.; of Roman Catholics, $91\frac{1}{100}$ per cent.; of Presbyterians, $\frac{1}{100}$ per cent.; and no Dissenters. In Elphin, the members of the Established Church were $5\frac{1}{100}$ per cent.; of the Roman Catholic Church, $94\frac{1}{100}$ per cent.; of the Presbyterian Church, $\frac{1}{100}$; and Dissenters, $\frac{1}{100}$. In the diocese of Achonry, $4\frac{1}{100}$ per cent. of the Established Church; $95\frac{1}{100}$ per cent. of the Roman Catholic Church; $\frac{1}{100}$ of Presbyterians; and $\frac{1}{100}$ of Dissenters. In the diocese of Ossory, $5\frac{1}{100}$ per cent. of the Established Church; $94\frac{1}{100}$ per cent. of the Roman Catholic Church; no Presbyterians; and $\frac{1}{100}$ of Dissenters. In the diocese of Killaloe, the Established Church have $5\frac{1}{100}$ per cent.; the Roman Catholics, $94\frac{1}{100}$ per cent.; the Presbyterians, none; and the Dissenters, $\frac{1}{100}$; and in the diocese of Meath, the Established Church have $6\frac{1}{100}$ per cent.; the Roman Catholics, $93\frac{1}{100}$ per cent.; the Presbyterians, $\frac{1}{100}$, and the Dissenters, $\frac{1}{100}$. So that it appears that, in the dioceses which comprise those six counties, where the exclusive schools are upwards of 20 per cent. of the whole, and less than 50 per cent., there are six in which the members of one religion exceed 20 per cent., and in the other they exceed 80 per cent.; therefore it is not to be wondered at, that, as we rise to those higher per-centages for one religion, the number of exclusive schools should increase. In the next class, where the number of exclusive schools is 50 per cent. and under 60, there are four counties—Carlow, Kildare, Westmeath, and Meath: those may be said to be comprised within the dioceses of Kildare, Meath, and Leighlin. I believe I have already given the statistics for Leighlin and Meath; Kildare is $89\frac{1}{100}$ per cent. Roman Catholics; and $10\frac{1}{100}$ per cent. Established Church.

5137. VISCOUNT CLANCARTY.—Is that abstract taken from the Report of the Commissioners of 1836?—It is.

5138. Do you conceive that that represents a true statement of the proportion now existing between the numbers of the several religious denominations?—I think there may have been changes rather against the Roman Catholic Church, but not to the extent which is generally supposed, from the great amount of emigration and other causes.

5139. Was that the census of 1841?—This was the census taken by the Commissioners of Public Instruction appointed in 1834: in the general census, religion is not allowed to be distinguished. In the next class, there are ten counties where the number of exclusive schools is between 60 and 70 per cent.: those counties are comprised in dioceses, in each of which, with the exception of two, the number of persons of one religious persuasion was upwards of 94 per cent.; in one it rose as high as 99 per cent. In the next two counties where the number of exclusive schools is above 70 and under 80 per cent., Louth and Cork, they are comprised within four dioceses—Armagh, Cloyne, Cork, and Ross: in two of those dioceses the proportion was above 94 per cent. of one religious persuasion; in another, above 89; and in the fourth, above 60 per cent. There is one county where the number of exclusive schools is above 80 per

cent., that is the county of Waterford, where the population is more than 88 per cent. of one religious persuasion. The following table will give a concise view of the facts which I desire to bring to the notice of the Committee.* I have entered into these statements to show, that if in the province of Ulster, for instance, there are 1,609 mixed schools out of 1,875, and in the province of Connaught there are nearly half the number of schools exclusive, that is not to be wondered at, when we consider that the population is distributed in a totally different manner in the two provinces. And in looking into the returns of attendants at the national schools, also, it appeared to me rather singular that whereas the number of dioceses in Ireland, according to the report of the Commissioners of Public Instruction, in which the number of Roman Catholics was more than 80 per cent., was twenty-three out of thirty-one; the number of counties now in which the Roman Catholics attending the schools exceeds 80 per cent. is just twenty-four out of thirty-two. On these grounds, on an examination of these returns, considering, moreover, the competition which the system has to encounter, I am so far from considering it to have failed as a system of mixed education, that I think it has been singularly successful.

5140. EARL OF WICKLOW.—In the calculation to which you have referred are included, of course, all orders of society, the upper ranks as well as the lower?—Yes.

5141. Consequently, the greater proportion of the upper ranks being of the Established Church, the relative proportion attending the schools is thereby diminished?—Decidedly; and in that way the returns might be considered as likely to exhibit a still greater disproportion.

5142. LORD BISHOP OF OSSORY.—Will you have the goodness to turn to the 277th page of the 19th Report. I presume that the statements which you have made with respect to the distribution of the population are intended rather to account for the apparent failure of united education in particular schools than upon the whole?—They are intended to explain that, as I observed yesterday, the impression that we should find throughout Ireland mixed schools is not a just impression, because it could not be expected where the materials for mixture do not exist.

5143. That would not apply as a reason why the gross numbers in the whole country should not bear some proportion to the numbers of Roman Catholics and Protestants who are of the class to require eleemosynary education?—The aggregate number educated throughout the kingdom might actually turn out to be distributed altogether in exclusive schools.

5144. I have understood you to be giving the reasons for the apparent failure, or what might be supposed to be a failure, derived from finding a number of schools which are not mixed?—Yes.

5145. Those reasons which you have so given, however they might account for the absence of united education in particular schools, would not, on your supposition that the system has succeeded in accomplishing united education in the country, account for any failure as applied to the gross number under education?—No.

* See Appendix.

5146. If you will refer to the number in the whole country of Roman Catholics and the number of the Established Church, you will find that the one is 424,717, and the other 24,684; that is about the ratio of seventeen to one; do you think that is a fair representation, or any thing like a fair representation, of the proportion of the two denominations of that class which might be expected to attend the national schools?—There is no doubt that it does not bear the same proportion as 10 per cent. and 80 per cent. in the extract I have read from the Report of the Commissioners of Public Instruction.

5147. Does it bear any thing like the true proportion of the numbers of the two denominations who might be expected to attend the national schools?—I should wish to state, in the first instance, that this return, taken by itself—though we all know that these children are not all educated in exclusive schools—is no distinct evidence that there is a mixed school at all in Ireland; for though it is not likely, it is possible, that all those children might have been educated in exclusive schools. Your lordship has directed my attention to the proportion of children of the Established Church not being in a corresponding ratio to those of the Roman Catholic Church. I would wish here to point out, in the first instance, that the ratio of the whole population is not a fair criterion of the ratio of the children of the poor, because the extract which I have read shows that among the poorer classes the Roman Catholics prevail. In addition to that, there is, as the Committee are aware, a very extensive society actively engaged in educating the children of the Established Church; while there is no such society actively engaged, though there are monks, and so on, in some measure engaged, in educating the Catholic children; and that materially draws away from the number of the children of the Established Church who might be expected, otherwise, to come under the national system. If the clergy of all persuasions in Ireland had acquiesced in the national system, I have no reason to think that we should not have been educating a fair proportion of the Established Church in the national schools.

5148. You are giving the cause of the fact about which I am inquiring, but you have not answered the question with respect to the fact itself; do you think that the proportion of Roman Catholics and the members of the Established Church, who are of the class which might be expected to attend the national schools, is seventeen to one, or any thing like seventeen to one?—Of course, as a large number of the children of the Established Church are educated under another system, it does not bear the same proportion.

5149. Is it the fact that you think the ratio of seventeen to one represents any thing like the respective numbers of Roman Catholics and of Protestants of that class in the country who might be expected to attend the national schools?—Not who might be expected to attend, if there was no opposition.

5150. Who might be expected from their rank in life to attend the national schools?—It does not, if there were no opposition.

5151. In ascertaining what the true proportion is, do you not think that this would probably lead to a nearer approximation to it than we could make in any other way: taking the number of Roman Catholics who are educated in the national schools as being 424,717, and adding to those the Roman Catholics educated in the

Church Education schools, should not we have something like the number of children who ought to be expected to attend the national schools of the Roman Catholic persuasion?—No, I do not think so; I think you must add all the children educated at the Christian Brothers' schools, and all the other schools, particularly in the West of Ireland, where they have not admitted the national system to any great extent.

5152. With those exceptions, you think they ought to represent the true number?—If so large an exception as I have mentioned be allowed for, they might.

5153. Probably, in seeking to arrive at the numbers of Protestant children of the same class, the same objection would not apply to them: if we took the number which are educated in the national schools, and added to them the number in the Church Education schools, we should have something like the true number of those who might be expected to attend schools which gave a free education?—Together with any other schools that there may be. I believe there ought to be in every parish in Ireland a school independent of the Church Education Society and of the national school; I believe every clergyman in Ireland ought to keep a school.

5154. The ratio of the numbers which would be arrived at in that way would be nearer five to one than six to one; do you think therefore that seventeen to one at all approaches to what ought to be the proportionate numbers educated in the national schools, supposing them to be successful in establishing united education?—The calculation of five to one I have no doubt your Lordship has made, and made correctly, but they are not my figures; I have no hesitation, of course, in saying that five to one is not seventeen to one.

5169. VISCOUNT HUTCHINSON.—You have stated that you attribute the absence of a due proportion of children of the Established Church in some measure to the influence of the Protestant clergy?—Yes, to the competition of the Church Education Society, and of many of the Protestant clergy who are conscientiously opposed to the system, and who naturally desire to support their own views and to carry them out. I may add that the same opposition prevailed in this county of Mayo on the part of the dignitaries of my Church to a very considerable extent.

5173. LORD BEAUMONT.—Do the same causes which prevent the children of the Established Church attending the national schools exist with respect to the Presbyterians and other Protestant denominations?—They did for a considerable period, till the Presbyterians gave in their adhesion, as it was called, to our system. I believe some Presbyterians still object.

5174. But not to the same extent as the members of the Established Church?—I should say not, now.

5175. Is the proportion given in page 278 of 40,000 Presbyterians to 424,000 Roman Catholics more in accordance with the proportions to the population of those religious denominations?—I think that gives the Presbyterians rather a larger proportion. I would say here, from my knowledge of the Presbyterians, that I think they are a body who are particularly careful and desirous to see their children educated well.

5176. LORD BISHOP OF OSSORY.—In the city of Armagh I find but one national school ; when you visited it there were two, were there not ?—I am not sure.

5177. That, however, is an exclusive school, is it not ?—One school appears to be exclusive, the other is not. There are two members of the Established Church.

5178. I find in these population returns that in Armagh there are 3,586 members of the Established Church, and that there are 1,588 Presbyterians ; and there are but two members of the Established Church, and not one Presbyterian, in the school ?—I might say with respect to this and other cases, that it is very difficult to have a mixed school where the clergy of the different denominations, as is the case in some parts of Ireland, forbid the children to go.

5187. You referred to Castlecomer, in the county of Kilkenny ; will you have the goodness to look back to that ; how many schools do there appear to be in Castlecomer ?—In the parish of Castlecomer there are eight.

5188. How are they distributed ?—There are six exclusively Roman Catholic, and two exclusively Protestant.

5189. The six former being under the Roman Catholic priest, and the two latter being under the Protestant clergyman ?—Yes.

5190. LORD BEAUMONT.—In that case, are you aware of any reasons why there should be this separation, beyond merely the choice and inclination of the parents of the children ?—I am afraid that the choice of the parents is not allowed that weight in our country in this matter which it ought to be allowed. I can answer for one side, and I fear that it is much the same on the other, that parents are induced, not merely by arguments and reasonings, but perhaps by some stronger request, not to send their children to a particular school ; and if the members of the different persuasions have respect for their pastor, it is not at all unnatural that they should yield to such influence.

5254. EARL OF DESART.—Do not you think that the clergy of the Established Church have a right to exercise their influence over their flocks, to deter them from receiving an education in which they cannot place confidence ?—I have no doubt, where a clergyman conscientiously thinks the education to be erroneous and injurious, he is only doing his duty, according to his light, in dissuading the members of his flock from receiving it. I have myself conversed with several members, both lay and clerical, of the Established Church, in regard to those schools, and I should be sorry to say that I have not found them most conscientious opponents of the system, and with very good reasons, according to their own views of the subject, for being so.

5255. Does not that afford them a very good ground for making an appeal to Parliament to give them a separate grant for the education of the children of their flocks, in conformity with the religion which they esteem the true one ?—That may be a ground for an appeal, but when I have to decide how that appeal should be met, I can only state that I am opposed, in a mixed country, to the system of separate education, which would teach a child that he belongs to one religious party, and is opposed to another religious party, thereby handing down through a whole generation, feelings of religious

antipathy and party spirit, which are the cause of so much mischief. And of all the countries on earth in which such a system should not be tried, Ireland is the country into which it ought last to be admitted.

May 23, 1854.

The Rev. John Booker.

5469. *VISCOUNT CLANCARTY.*—You stated that you are secretary to the Diocesan Church Education Society in your diocese; are you, consequently, acquainted with the relative numbers of Roman Catholics and of Protestants attending the Church schools?—Yes, those in my district.

5470. I have already asked some questions with reference to the feelings of the poorer laity with respect to the national system; what is the number of Protestant children that attend the Church Education schools?—In the county with which I am connected, if we look to the year 1852, there were upon the rolls about 2,200 Protestant children, and about 700 Roman Catholics.

5471. You have given some attention also to the national schools?—Yes.

5472. Have you seen children of different religious denominations attending the national schools in the county of Wexford?—I have.

5473. The return states, that there are 181 Church of England Protestants attending the national schools in that district, and of that number sixty-six are children in workhouses; consequently, there is a remnant of 115 Protestant children in attendance upon the national schools. What would you infer, from the number attending the national schools, as compared with the number attending the Church Education schools, with respect to the opinions of the Protestant poor regarding the schools for the education of their children?—I should think it may fairly be inferred, if there is a larger number in proportion of Roman Catholics in the Church Education schools, that the objection to them is not so strong on the part of the Roman Catholics, as the objection on the part of Protestants is with reference to the national schools.

5474. What should you infer from the circumstance of there being only 115 Protestants attending the national schools in that district; should you infer from that, that the Protestant population were favourable to the national system of education or not?—I should say not; but there are other inferences which I could draw from it, particularly this, that the clergy of the county are very much alive to the question of education, and do the best they can in providing education in conformity with their principles, and the principles of their flocks.

5475. And that the Protestant population prefer accepting the education provided for them by their clergy, to accepting education founded upon the principle of the national system?—Of course.

5476. What is the number of Protestants attending the Church Education schools in the county of Wexford?—Upon the rolls of those schools in the year 1852, I think there were 2,200 children.

5477. Were those Protestants?—All.

5478. And 115 Protestants attending the national schools, exclusive of those in the workhouses?—Yes.

5479. From that it may be inferred that the Protestant population prefer a system of education that is founded upon the Bible?—Clearly.

5491. LORD BISHOP OF OSSORY.—It has been stated that one cause of the attendance of the Roman Catholics upon the Church Education schools is, that they obtain food and periodical clothing there; is that the case in your schools?—Certainly not in my schools; there may occasionally be given to the children a something, but it is generally the proceeds of their own industry.

5492. VISCOUNT CLANCARTY.—That is in the needlework schools?—Yes.

5493. CHAIRMAN.—Is it your opinion that the influence of the Protestant landlords has no effect whatever in inducing Roman Catholic children to attend the Church Education schools?—Generally speaking, I should suppose it has a tendency that way; but with reference to my own parish, though its gentry are very good and worthy men, they do not interfere in the matter of education, but leave it in a good measure to myself.

5544. VISCOUNT CLANCARTY.—Do you know yourself of any interference on the part of the Roman Catholic clergy to prevent the Roman Catholic peasantry from using their own discretion in the selection of schools for their children?—I do; I know of instances where children have been withdrawn from schools under Protestant patrons, and those children wandered about the roads afterwards, without going to adjoining national schools.

5545. LORD BISHOP OF DOWN.—If there were any of your flock attending a national school, should you feel it your duty to remonstrate with them if there were a Church Education school within their reach?—I should.

5546. Then the very course of proceeding which is taken by the Roman Catholic clergy is what you would yourself adopt in the case of the children of your own flock?—It is not exactly the same, because I provide a suitable school for them.

5547. But it is the same as far as the remonstrance goes?—Yes, as far as remonstrance goes, but no further.

5548. LORD BISHOP OF OSSORY.—I understand you to say that the anxiety of the priests appeared to be satisfied when the children had withdrawn from your school; and that they did not go on to oblige them to attend any other school?—It is hard for me to speak as to what passed in the mind of any man; but as a matter of fact, I do not hear of any particular exertions being used to induce those children to go to any other school. It is the general impression, whether true or not, that the Roman Catholic clergy, provided their children do not go to scriptural schools, are comparatively indifferent about them. I will not say that that is the fact, but I have heard that opinion stated over and over again.

5549. VISCOUNT CLANCARTY.—Did it fall under your own knowledge, that after that influence was used to withdraw those children from your school, they did not subsequently go to any school?—Yes.

5550. LORD BISHOP OF DOWNS.—Do you think that the Roman Catholic clergy use their influence to prevent the children going to your school, from a fear that they might be proselytised?—I think it is not unlikely that the Roman Catholic clergy, as a matter of duty, do not think it right to permit any of their flocks, except in what they consider safe cases, to read the Scriptures.

5551. VISCOUNT CLANCARTY.—Does the Roman Catholic clergyman use only the same kind of remonstrance with his flock that you do with yours, to influence their selection of a school?—Indeed, I should say, he sometimes goes much further than I should think myself justified in going.

5552. Have you ever tried the threat of excommunication to a parent for sending his child to a Roman Catholic school?—I have not such like power. The Roman Catholic clergy have certain weapons that can be managed with great effect, such as denouncing and cursing from the altar, withholding religious rites, forbidding social intercourse with the obnoxious individuals, and exposing them to the contempt and ridicule of their neighbours, and occasionally using the arm of the flesh.

5553. Do you believe that such influences and means are used at any time by Roman Catholic priests, to interfere with the free choice of the Roman Catholic parent as to what school he shall send his child to?—I do believe it.

5554. If such is the case, how do you account for it, that there are so many Roman Catholic children attending the scriptural schools in the county of Wexford?—In some instances the parents, having a preference for the school in which they think their children will be best taught, resist the interference of their clergy so far as to send their children to well-conducted scriptural schools. There are, too, some Roman Catholic clergy (though not many now) who do not take the same very decided steps against these schools. The clergymen more advanced in years, that were educated abroad, are generally said to be more liberal and less hostile to scriptural schools.

May 26, 1854.

The Rev. David Wilson.

6034. CHAIRMAN.—You reside in Limerick?—I do.

6035. Are you a clergyman of the Presbyterian Church?—I am.

6036. Are you in connexion with the General Assembly?—In connexion with the Presbytery of Munster, and upon terms of communion with the General Assembly, and about to be united in July next.

6037. Are you well acquainted with the principles of the national system of education in Ireland?—I think I am.

6040. Of what national schools are you the manager?—Of schools in Limerick. I was also previously a patron, and interested in several schools in the district of Carnmoney, four miles from Belfast, in the county of Antrim, where I was minister before going to Limerick.

6042. Did you meet with much opposition in placing the schools under the Board?—In one sense there could be no direct opposition, because the patrons were, to a considerable extent, independent of other parties; but still there was opposition. My co-trustee at the time, who was rector of St. Munchin's, was spoken of in such a way as to cause him considerable discomfort. A resolution was passed, withdrawing all Protestant orphan children from our school; and it was supposed by several identified with that society, that we could not teach the Bible to the children belonging to the Protestant Orphan Society in our school.

6043. LORD BISHOP OF OSSORY.—Was that ground specifically stated, that the Protestant orphans could not be taught the Bible in the school?—It was specifically stated; and there was a resolution or order issued by the Protestant Orphan Committee to the effect, that all the Protestant orphan children in the parish should be withdrawn from our schools.

6044. Was it specifically stated that in the national school the Protestant children could not be taught the Bible?—It was specifically stated by some of the clergy, and by several of the Protestant laity. I do not know that it was stated at the Committee, but such was the general impression.

6045. CHAIRMAN.—What was the effect of the opposition to the schools?—In the first place, one or two children who were Protestant orphans were withdrawn; and many persons had their feelings strongly aroused against our schools, and spoke in severe terms of both managers, both the Episcopalian manager and Presbyterian manager.

6048. Do those schools now exhibit united education?—Yes; they exhibit a very considerable amount of united education even now, and have all along, from the time of our placing them in connexion with the Board; indeed, they had previously been schools of united education. I have a return with me for the half-year ending 1st April, 1854, which I can read, in reference to the Villier's Male and Female National Schools of Limerick. The patrons were the Rev. Robert Stavely, rector of St. Munchin's, and the Rev. David Wilson, the Presbyterian minister. The teacher in the male school is a Presbyterian; the monitor is a Roman Catholic; and I may just observe, that the first monitor we had was a Presbyterian; the second monitor we had was an Episcopalian; and now the third monitor we have is a Roman Catholic. In our female school the teacher is a Presbyterian. The religious denomination of the children is as follows:—In the boys' school, of the Established Church, thirty-eight boys; of the Roman Catholic communion, twenty-six; Presbyterians, fifteen. In the girls' school, of the Established Church, thirty-eight; of the Roman Catholic communion, twenty-one; Presbyterians, twelve; exhibiting a sample of united education.

6049. LORD BISHOP OF OSSORY.—It appears that the number of Protestants in the school has doubled since the return was made in 1852?—Yes; I think I can satisfactorily account for that. I stated that our inducing cause of placing the schools under the National Board was twofold. I think both those ingredients are in the case.

In the first place, many of the Protestants were prejudiced against the system ; they thought we had no privilege at all of introducing the Bible at any time in our schools. They have since found that we have the privilege of teaching the Bible in the schools which we have under the Board, as well as in other schools in the city of Limerick which we have not under the Board. Then, again, we thought that the placing the schools under the Board would give us good teachers and a good system of education, and so on ; and I have no doubt it has told well on the Protestants of the city generally. They are sending their children to our schools, and the children of some of the friends of the opponents of the system, formerly, are now attending our schools, and showing their approval of the national system.

6050. In what year did your union with the National Board take place ?—I should say about 1849 or 1850.

6051. Do you know that the clergy of the city of Limerick at that time believed that you had not the power of teaching the Scriptures in the national school ?—So far as I may be allowed to judge from their expressions, I am fully persuaded of it. When I stated that such was the privilege we enjoyed, I recollect that the reply of one was, " Oh, you Presbyterians of the North have it all your own way ; you can teach them in the North, but not here."

6052. What did you state to be the privileges that you enjoyed ?—That we could give religious teaching to the children of the national school at such time as was appointed ; that we could introduce the Bible, and, if we pleased, the catechism.

6053. Did you say that you could employ any length of time during school hours in religious education ?—Provided the time was specified and known, not any length of time ; because I have already stated that we are bound by the rules of the Board to give literary and scientific education, to spend a certain number of hours in that ; but then, by specifying the hour, we can give religious instruction during that hour in the Bible, or in the catechism, if we choose.

6054. LORD BISHOP OF DOWN.—What do you mean by specifying the hour ; do you mean merely notifying it, or putting up any tablet ?—In the first place, notifying it, that is, the teacher intimates to the children that the hour for religious instruction has come, and then the tablet is turned before religious instruction is entered on.

6055. Do you invariably adhere to the rule of putting up a tablet, specifying that the time for religious instruction has come, previously to giving religious instruction in the school ?—Invariably.

6056. CHAIRMAN.—Can you, from your experience, state to the Committee any causes which you think have prevented united education being given in the schools in other parts of Ireland ?—I think, pretty generally, that throughout Ireland there is united education given, except where, perhaps, I might say, Political Protestants (I do not wish to name any church), as distinguished from Evangelical Protestants, have raised an outcry upon the subject, that religious instruction cannot be given in the schools.

6081. Have any particular instances come to your knowledge of persons entertaining prejudices which have prevented their availing themselves of the national system ?—Yes ; sometimes when I have

stated to many, that the patrons of those schools could afford sound religious instruction of a Protestant character to the children, parties have said "No," I have replied, "In the hours we have appointed for the purpose, one hour on Wednesday, and another hour on Saturday, we have the Bible read, and we could have the catechisms of the Established Church and of the Presbyterian Church taught if we pleased." (We do not, however; but we have the Bible read regularly at this hour on Wednesday and Saturday). I have added, "If you will come with me on Wednesday next, I shall be happy to show you that it is so." "Oh, no," the person said, "I shall not go at all." "Well, then," I said, "perhaps you may imagine that I shall have some communication with the teacher, and order religious instruction on Wednesday next. Just call upon me any Wednesday or any Saturday of your own choice, when I shall be happy to go with you, and the teacher will know nothing of the circumstance beforehand." The person declined to go, and would make no personal effort to be assured of the truth in the matter. So much has been said upon the subject, that those national schools are Roman Catholic schools, that persons cannot believe that Bible instruction can be communicated within their walls.

6083. Were you the manager of any national schools in the North of Ireland?—I was.

6084. Will you state what was the system adopted there, and what was the result of it?—I was either as patron, or as minister, resident in the locality, interested in the schools in the district of Carnmoney, in the county of Antrim, viz., Carnmoney, male and female, and Ballycraigey, male and female. In the same district there were two other national schools, viz., Carntall, parish of Ballylinney, and Hightown, parish of Shankhill. The usual system adopted by us in those schools was, that we gave to all the children in attendance the usual literary education, and we had a certain hour set apart for the reading of the Scriptures, and I think, generally speaking, the teaching of the shorter Catechism.

6085. What were the results; were they satisfactory?—They were very satisfactory.

6086. Were the laity satisfied with the system?—Perfectly.

6087. Were the rules of those schools strictly in conformity with the rules of the National Board?—Strictly.

6088. Do you consider that under those rules you had ample opportunity of giving the religious instruction which you wished to the children of your own communion in those schools?—Ample opportunity.

6089. And to all others who were willing to receive it?—Yes; to all others who were willing to receive it.

6090. LORD BISHOP OF OSSORY.—Did those schools exhibit united education?—They did, as far as could be; for instance, by last report on roll,—Carnmoney: male, five Established Church, eighty-three Presbyterian; female, nine Established Church, four Roman Catholic, sixty-eight Presbyterian. Ballycraigey: male, four Established Church, four Roman Catholic, fifty-eight Presbyterian, five Dissenters; female, six Established Church, sixty-four Presbyterian. Carntall: six Established Church, seven Roman Catholic, seventy-

eight Presbyterian. Hightown: eight Established Church, two Roman Catholic, thirty Presbyterian, seven Dissenters. I may state there is a physical obstruction in the North of Ireland, in some localities, to the appearance of united education, just as there is also in the South of Ireland; for instance, within the bounds of the congregation called Carnmoney, the number of families under my care was about 400; and it extended from within a mile and a half of Belfast to near Templepatrick, about nine miles in length, and about seven or eight miles back from the shore; and within all the bounds I have mentioned, strictly speaking, of the Carnmoney Presbyterian congregation, I believe there was not a single Roman Catholic chapel. The minister of the Established Church was a Mr. Smith, and he had a very small congregation, comparatively speaking; perhaps from twelve to eighteen families. He and I were on the very best terms.

May 30, 1854.

The Very Rev. Edward N. Hoare, Dean of Waterford, D.D.

6271. CHAIRMAN.—What is your opinion as to the extent of united education in the national schools in Ireland?—I think it is the greatest subject of regret connected with what I think the best and most valuable institution of the country, the National Board, that there is not united education to the extent that the friends of education and good order and good feeling among the people would desire; at the same time, I find it to exist wherever there is confidence in the patron, that the rules of the Board will be honestly carried out; and I may state, in proof of this, that there were in my own parish in the county of Sligo, when Dean of Achonry, eight schools under the Board; I was patron of two of them. In a school that I had built myself, close to my own residence, I had completely carried out united education; every child, Protestant and Roman Catholic, within three miles, who was fit to come to a school came to that school. I had a Protestant schoolmaster, and I appointed a Roman Catholic monitor, in order to remove all suspicion of unfair dealing; on the other hand, where I had a Roman Catholic schoolmaster, I appointed a Protestant monitor, which removed all suspicion on that side. I have examined very much the schools on the estate of the Earl of Bessborough since I came to Waterford, and I say, that any one going there will see a specimen of united education. I have examined the schools of my Lord Bessborough, which are in the diocese of Ossory, at Piltown, and there I found united education completely established. He has also adopted the plan which I have lately recommended in a pamphlet, of appointing monitors of opposite persuasions to the masters, so as to prevent the possibility of any undue influence; not that I have much fears about it, but his object was to remove the apprehensions and prejudices of any who may fear it. In those schools there is complete united education.

6272. LORD BISHOP OF OSSORY.—Did you make any such inquiries as enabled you to ascertain whether there is a single other school in the parish in which those schools are situated?—I did not.

6273. If such were the fact, that is, if there is no parochial school, and no school conducted on other principles, would you point to it as evidence of united education as the result of the national system, that the children went to those schools, having no other to go to?—I would, decidedly. I should regard it in this light: I should say, if the Protestant clergyman in that parish, supposing him to be, as I believe he is, a conscientious man, found that he could get the Protestants to attend a non-national school, he would not leave them without that resource. I cannot believe that a clergyman of your Lordship's diocese would wilfully allow that the Protestant parishioners should send their children to a school which he condemned, merely because he did not choose to set up an opposition one to it.

6274. Are you aware whether he could set up such a school?—I do not know what difficulty there could be in his way, except the want of pupils.

6275. Could he obtain a site?—I do not think Lord Bessborough would refuse it. At all events he might have the use of his church, or his vestry room, or he might hire a room, or have it in his own house or offices.

6277. CHAIRMAN.—Is it your opinion that united education is carried on more successfully in the Church Education schools than it is in the national schools?—I have no great faith in the statement, or, rather, in the inferences drawn from the number of Protestants and Roman Catholics reported to be in the Church Education schools. In the first place, they say they have 30,000 out of an attendance of 103,000. We all know that it is not only a Roman Catholic country that they are in, but that, being an educational society for the poorer classes, the poorer classes are still more in the greater proportion Roman Catholics, and more needing education from the State, or from societies for educating the poor. I think, on the showing of the Church Education Society itself, by an address sanctioned by them from the National Club in London to the Protestants of the United Kingdom, about a year and a half ago, it will be seen they have not got what may be fairly called united education. They state that they have 30,000 Roman Catholics out of a total attendance of 103,000 children; but, according to their own admission, with reference to the numbers of the different persuasions attending national schools, the relative proportion of Roman Catholics and Protestants ought to be as 424,000 to 67,000. It follows, that with 73,000 Protestant children there ought to be 462,000 Roman Catholics attending their schools. They have 30,000, therefore they have not 1-15th of the number that they admit to be a fair representation of united education. Besides, if there be united education, that is to say, if there is a mixture of Roman Catholics and Protestants, in the Church Education schools, it would be necessary, even with regard to that 30,000, to ascertain whether some children are not returned as converts to the Irish Church Mission Society, swelling the list there, and at the same time to the Church Education Society, as Roman Catholics. They may be children of Roman Catholic parents, but I apprehend in many cases those are reported as converts. I do not assert it; I only say that it is my

apprehension; but this I will assert, which is capable of proof, that though there may be Roman Catholics in the Church Education schools, there are not that number, if any, of Roman Catholics reading the Bible in the Church Education schools, for the simple reason that they are usually left there only till they can intelligently read. I know that as a fact. It was the case in Kildare-street of old, and even when there was the greatest opposition to the Scripture schools, the Roman Catholics were allowed to send their children for gratuitous education till they could read, and then they were removed. In my own parish, in which there are eight national schools, a village within that parish was erected into a perpetual curacy; the clergyman, a very worthy man, whom I had appointed to it, was not a supporter of the National Board, but of the Church Education Society. He had a school of the Church Education Society in this village, and there was a national school also. He often complained to me, that though he had always some Roman Catholic children in his school, he scarcely ever had an instance of a Roman Catholic staying there long enough to learn to read. I believe it to be the rule, that Roman Catholic parents allow their children to go where they can get gratuitous education, and advantages of various kinds, and at the same time please the Protestant landlord or please the clergyman by sending them there, while they do not much displease the priest, because, as soon as the child has acquired a certain proficiency in reading at the school, he is removed from it, and sent to a national school, where he has to pay.

6278. LORD BISHOP OF OSSORY.—The grounds on which you say you believe this to be the case with respect to the Church Education schools are, that it has always been the case in Ireland, and that you know it to be the case in one instance of a Church Education school?—I have heard it in numerous cases; it is the general belief among people in Ireland. I think it would be desirable to have a return of the ages, and the state of proficiency in reading, as well as the religion of the pupils; that would show the fact.

6279. You have just said that what you state as your belief is the general belief in Ireland; upon what grounds do you make that assertion?—I do not mean to say that it is the general belief in Ireland among all persons—I mean among the friends I have spoken to who are supporters of the National Board, and who have made it a subject of inquiry.

6280. CHAIRMAN.—In those cases where united education has failed, to what do you attribute the failure?—I am sorry to say that I think I must attribute the failure of united education to the want of more liberality of views on both sides; when it is the case that there are only Protestants in the national school, it is to be lamented, and I suppose that it is owing to the prejudice of the Roman Catholics; and when it is the other way, it is the prejudice, and still more, the extensive and determined opposition of the Protestant clergymen that prevents a united education being carried out.

6281. Have you any hope of seeing united education still more extensively enjoyed in Ireland?—Indeed I have. My hope for it, as well as, I must say, every hope I have for the good of the country is involved in this, that the present system may not be disturbed.

I think the next generation may have less acrimonious feelings, the one against the other, than those which exist now. I think that even supposing they are not educated in the same identical school, yet Protestants and Roman Catholics, being educated under the same system, when they come to man's estate and to be parents, and have children to send to the schools, will not have the same prejudices that the present generation have; but that, having been educated under the same system, though not in the same identical school, they will entertain less bitter feelings, and will approve more of united education; that is my general hope, and the model schools are carrying it out to a great extent.

PART V.

PRACTICAL WORKING OF THE NATIONAL SYSTEM.

1. Comparison between it and that of the Kildare-street Society. 2. Deficiency in local inspection. 3. Special examination of schools recommended in cases where the managers are negligent in the discharge of their duties. 4. Rules not observed in nunnery schools. 5. Rivalry between schools. Too many in the same locality. 6. Influence of the school books published by the Board in promoting United Instruction. 7. Beneficial results of mixed education. 8. Alleged non-observance of the rules of the Board as to religious instruction in schools under the management of Presbyterians. 9. Rules of the Board as administered in Protestant and Roman Catholic schools. 10. Evils arising from association in school-hours with a great mass of children of a different faith from the minority. 11. Inaccurate returns kept by the teachers of the number of children in attendance. 12. Nature and extent of the opposition of the Protestant clergy to the National System. 13. Religious books used in the schools which are not standard books of the Roman Catholic Church. 14. Religious worship performed in the schools under patrons of the Presbyterian body. 15. Superiority of the National compared with the old Hedge Schools. ? ? ? ?

THE defects in the practical working of the National System occupy a conspicuous place in the Inquiry. The supporters of the Church Education Society in the Committee took especial care to elicit from their witnesses every thing that was unfavourable to the schools under the Board. In the analysis of the evidence we have given under this head a spirit of exaggeration is apparent in a large portion of it. None of the Protestant clergymen and laymen who had been employed in the inspection of National Schools, for the avowed purpose of exposing their imperfections, seem to have taken a large or candid view of the real points at issue between the Board and its adversaries. Admissions were made by some of those gentlemen which materially weaken the force of their testimony. Some of them could not deny that the main object of their mission was of a detective character; others entered upon the performance of the duties assigned to them with strong prejudices against the principles of the system upon which they were to pronounce judgment. One witness, a person of talent and position, exhibited the most deplorable ignorance of the rules laid down by the Commissioners as to religious instruction. Another, professing an anxious desire to arrive at the truth upon all matters affecting the principles

and details of the plan, never thought of obtaining information on the subject, in the course of his tour, from any other parties than clergymen of the Established Church. An eminent Protestant clergyman surprised and amused the Committee by his *novel* interpretation of the meaning that should be attached to Lord Stanley's letter. Without impugning the accuracy of the statements made by the witnesses opposed to the National System, we do not hesitate to express our opinion that the violations of rule discovered in a very small number of the schools—the total on the rolls being upwards of 5,000—afford no proof that it has not been eminently successful.

The Commissioners have never denied that there are many errors in the management of the National Schools which require correction. "Their proceedings," says an able writer,* "are scrutinized with jealous hostility, their exertions are thwarted in every place where opposition can be organized, the aid on which they had for a time relied is withheld, and by a strange perversity they are held responsible for all the evils which this very opposition has produced." There is, perhaps, no public institution receiving aid from the State that has ever gone through so severe an ordeal as the National Board. The schools in connexion with it, although open daily to the inspection of the public, seem to be more frequently visited by persons anxious to detect and magnify faults, than by friends desirous of encouraging the teachers, raising the character of the System, and seeing that its principles are faithfully carried out. Imperfections in details are represented in popular journals, and at public meetings, in the most unfriendly spirit; and yet those individuals who make such matters a ground of attack and reproach carefully abstain from communicating the facts to the Commissioners.

The defects in the practical operation of the National System enumerated in the subjoined abstract of the evidence, might be found in the best governed educational institutions. If the schools for the education of the poor under the National, the British and Foreign, and the Home and Colonial Societies of England, the parochial schools of Scotland, and those under the Church Education Society in Ireland, were in-

* The late W. Cooke Taylor.

spected by the emissaries of some rival association, with the avowed object of publishing to the world, and laying before Parliament a formidable array of abuses, how easy a task it would be to make out an apparently strong case against all the excellent institutions we have named! It is not by this narrow and ungenerous standard that honest and candid judges will appreciate the merits and utility of a great national scheme for the education of the people. They will form their opinion of its scope and tendency, not by occasional irregularities in its practical working, but by an impartial and comprehensive survey of its beneficial results, and by making due allowance for many things that may be faulty in its administration.

The principal defects and abuses in the National Schools brought under the notice of the Committee, may be thus classed:—Violation of the Board's rules as to religious instruction; inaccuracies in the school accounts with respect to the attendance of the children; incompetency of the teachers; improper use of school-houses; inferiority of the secular education given; erection of schools on chapel ground; unnecessary multiplication of schools in proximity to each other; departures from the regulations of the Commissioners, in Convent schools; arbitrary conduct of Managers; inefficiency in the system of periodical inspection; want of active local superintendence. The extracts taken from the evidence bearing upon these charges, will enable the public to judge how far they were fully established or not, and what would be the most effective remedies for those irregularities which were proved to have taken place. It is a fact worthy of notice that the principal officers of the Board examined before the Committee, admitted and lamented the want of efficient local superintendence of the National Schools. This is one of the most serious defects of which they had to complain. It appears that the local Patrons and Managers do not generally pay frequent visits to the schools, nor take much personal interest in their success. The moral effect arising from occasional inspection, by intelligent individuals, cannot be overestimated. Its influence in stimulating the energies of the teachers—in exciting emulation amongst the pupils—in creating an interest in the minds of the parents, and in

securing a strict adherence to the rules of the Board, would be productive of inestimable advantages. What is the remedy for an evil which every friend of sound education must sincerely deplore? It has been suggested that local committees should be formed in various localities by the authority and under the direction of the Board. The obstacles to a union of persons of different religious communions, whether clerical or lay, in the promotion of National Education in Ireland, are so formidable, that we fear the Commissioners would be defeated in any attempt they might make to accomplish so desirable an object. We should be apprehensive that their interference would be fraught with mischief, and calculated to produce jealousy and contention. A *voluntary* association of the Patrons of schools, for the purpose of inspection, if it could be established, would be much more likely to secure all the benefits to be derived from local patronage and superintendence. The Archdeacon of Meath has the credit of having called the attention of the public to this question, in his first pamphlet on National Education. In the hope that the system might be rendered acceptable, by judicious modifications, to its Protestant opponents, he throws out the following important suggestions for consideration:—

“Supposing our object accomplished, and the terms of our adhesion to the System rendered satisfactory to us by the Government, we look upon it merely as a step, and the first step only, towards an end. That end is that the just influence of the landed proprietors, and the intelligence and zeal of the clergy, should be brought to bear upon the education of the country: thus uniting in offices of charity and bonds of affection, the several classes of the community.

“We believe that we have in our hands the true elements of power, by which this might be effected. To bring them into effectual operation, the most necessary means would be an ‘Association of the Patrons of Schools,’ for promoting the efficiency of their several schools. Such an Association would in no respect interfere with the province of the Board, or clash with its operations; it would confine itself to that department of school management which is now properly left to individual patrons. ‘The Commissioners do not take the control or regulation of any school, except their own Model School, directly into their own hands; but leave all schools aided by them under the authority of the local conductors.’ (Section IV. Rule 2-1).

“Next to the object of United Education itself, the National System has chiefly failed in procuring efficient local superintendence. The plan of association would bring forward the proper patrons, and would enable each, through the aid of the united intelligence of all, the better to fulfil his individual duties. It would render local patronage and superintendence a powerful reality, instead of an empty name. It would increase the influence of the gentry, and it would bring home to the minds of the teachers the conviction that their superiors were actuated by the desire, and possessed the power, to elevate their position in society. It would unite both parties in the bonds of a common interest for the general good.”

The constitution of such an association as is here projected

would be a matter of great difficulty. It should consist, principally, if not exclusively, of Patrons of National Schools, and should not be confined to those of any particular religious denomination. In this and other respects, however, the plan would be essentially different from that proposed by the Rev. E. A. Stopford, who is of opinion that the working committee should, as far as possible, be open to managers of schools, under whatever board or society. The practicability of establishing this species of voluntary and unpaid visitation of schools, in a country where the elements of discord enter into every question affecting the well-being of society, is by no means a matter of certainty. It is, however, entitled to serious consideration. But even if the experiment were tried and became general, it should never be permitted to *supersede* the plan of inspection now in operation. We adopt the opinions on this subject of the Very Rev. Dean Dawes, Vicar of King's Somborne, Hants, in his "Observations on the working of the Government scheme in England, and on School Inspection," published in 1849. He discusses, in this useful pamphlet, a proposal made by some of the friends of National Education in England, that a *diocesan* system of inspection should be established in preference to governmental supervision. "If it were likely to lead to good results," he remarks, "as it is to cost nothing, and to be entirely voluntary, no one could fairly object to it; but the duties of inspection, if they are to be effective, are far too arduous, and require too much experience, to be done gratuitously. Such a system would also be greatly wanting in unity of purpose; and as a *substitute* for that kind of inspection under the Committee of the Privy Council on Education, it would be altogether inadequate." In support of these views he quotes the subjoined extract from an able article on National Education in the *Edinburgh Review*, which appeared in one of the numbers of that journal for 1839:—

"Without inspection it is in vain to hope that any system of instruction can be made, or can permanently continue efficient. We beg not to be misunderstood. It is not so much for the purpose of correcting absolute malversation that we ask to enforce inspection, as for the purpose of stimulating improvement and a generous emulation. We believe that an overwhelming majority of the managers, directors, and teachers of those schools are earnestly disposed to execute their benevolent duties; but they do not always know how to set about the work. Let intelligent men be called upon to inspect and to report—let a well-managed school be held up to emulation—let its system of instruction be described—its rules and regulations made

known—there will be found sufficient zeal and charity in this land to induce others to follow the same useful example."

The question of local visitation and examination of schools, in relation to the successful working of the National System in Ireland, is one of deep interest. As an *auxiliary* to official inspection, it would infuse fresh life and vigour into the working of the schools in all parts of Ireland, and would operate as an effectual check upon many glaring abuses which are known to exist. Thoughtful and practical men engaged in the work of popular education would render an acceptable service to the cause by examining calmly this subject in all its bearings. Local influence and intelligence might be made, under judicious direction, a powerful instrument for promoting the efficiency of schools, and calling forth the powers of skilful and able teachers. "Intellectual energy and Christian zeal against all seeming obstacles," says the Archdeacon of Meath, "will assert their power over intellectual beings, and stamp a character on the education of a country."

EVIDENCE.

March 9, 1854.

The Right Honourable Francis Blackburne.

941. LORD MONTEAGLE of Brandon.—Had you observed the working of the schools during the interval between Lord Stanley's letter and the time when you joined the Board?—I cannot say that I can give explicit evidence upon that subject: but my general impression was that there was a large body of dissentients, and I greatly regretted that there was; but, generally speaking, I thought the institution was well conducted, and doing a great deal of good.

942. I presume that it was upon that conviction (not of course involving the supposition that in every one of the schools every thing had been exactly as you approved of), but it was upon the general conviction that the system was working well that you joined the Board?—Undoubtedly.

943. You were acquainted, I believe, with other systems of education which had been introduced into Ireland anteriorly, the Kildare-place and other schools?—Yes; I have been a member of the Kildare-place Society from the very commencement.

944. Will you tell the Committee which of the two systems you approved of most, considering the peculiar circumstances of Ireland?—I should require a little time to consider that; but there can be no doubt that the Kildare-place Society led the way in providing books for instruction of an invaluable character; and there is no doubt that the National Board very greatly improved upon that; and I should say that, with the exception of the exclusion of the Scriptures, the system, as it is now established in the national schools, was, upon the whole, as perfect as it could be for secular education.

945. You have frequently attended at the schools at Marlborough-street?—I have been there, I will not say frequently; but nobody can have seen them without admiring the regulations, and every thing connected with the establishment.

946. In those schools in Marlborough-street, were not the Scripture Extracts read without an objection during the time of combined education for a number of years?—I believe uniformly.

951. You stated, incidentally, in reply to a former question, that you considered it exceedingly unfortunate that a considerable number of the Protestant classes in Ireland should have stood aloof from the National Board?—Yes; entertaining the opinion I do, I very much regret it.

952. Has not the consequence of that been, in many instances, necessarily and inevitably to put the management of the schools from which the Protestants so stood aloof exclusively into the hands of the Roman Catholics?—Necessarily.

953. And in the more remote quarters of Ireland, is it your

opinion, from your knowledge of the absence of a middle class, and the non-residence of proprietors, that if a school of the National Board is thrown into the hands exclusively of the resident Roman Catholics, the strong probability is, that it will fall into the management of the Roman Catholic clergy?—I think so.

954. Do you consider that to be an unfortunate incident, arising out of the circumstances of the case, or any necessary consequence resulting from the system itself, as described in Lord Stanley's letter?—It arises from the fixed opinions of those who dissent from, and object to, the system of national education as established.

955. In those cases, where the schools from those circumstances, or any others, fall into the hands and under the direction of the Roman Catholic priesthood, does not that produce a natural disinclination on the part of the Protestant children to attend?—Undoubtedly.

956. Do you, or do you not, think that the case would be just correlative if they fell exclusively into the hands of the Protestant clergy; that is to say, that it would create a disinclination on the part of the Roman Catholics to attend?—I think it would.

April 27, 1854.

Robert Sullivan, Esq., LL.D.

2913. LORD BISHOP OF OSSORY.—As a matter of theory, from your acquaintance with the working of education and the conduct of schools, do not you think that the efficiency of a master will depend not only upon his qualifications, but also upon the kind of superintendence to which he is subjected as a schoolmaster?—I think almost every thing depends upon it. I think official inspection is not sufficient, unless there is local inspection in aid of it; and that is what our schools require most.

2914. You think that, in its actual working, the national system is deficient in that respect?—I regret very much that it has not the advantage of the inspection of the Protestant clergy generally; but I hope that matters will now be arranged, and that in future our schools will have this advantage.

2915. Generally speaking, do you consider that there is not an efficient local superintendence of the schools?—I know nothing officially of these matters. I can only say that I think that even if the inspection on the part of our officers were more frequent, still we want persons in the locality who would take an interest in the schools, and visit them frequently.

2919. Have you any means of knowing, speaking of the system generally, how far that want is supplied?—No; but, so early as the year 1832, in my first general report, I recommended that that matter should be particularly attended to; I stated, as my experience, that schools under committees were the best managed schools, and that many of them did not require inspection on our part (it was of the schools in Ulster I spoke); but that with regard to schools that were under one patron or manager, who would be found careless or negligent, I recommended that a note should be taken

of it, and that all schools so circumstanced should get extra or special inspection on the part of the Board's officers. In the case of schools that have careless or inefficient managers, I would endeavour to supply that great want by extra and special inspection on the part of our officers; and to facilitate this, inspection should be less frequent with regard to schools under committees or patrons who are known to take an active interest in their management.

2922. Whom did you consider as the best Inspectors of schools, speaking of classes of persons; was it the local gentry or the clergy?—A great deal would depend upon the persons themselves.

2923. Did you see enough of different classes of persons to form an opinion upon that subject?—I should say that the best possible Inspectors would be the local clergyman, where he takes an interest in the school.

2924. You mean that, according to your experience, the best Inspectors of the schools were the local clergymen?—Yes.

2925. That is, of both communions?—That would depend upon the individuals themselves; I have known managers of all denominations most anxious for education; I have known others who were quite the reverse.

2926. Does not your experience enable you to make any distinction amongst the classes of persons you have known as the managers and patrons of schools?—I have frequently heard it said that the Roman Catholic teachers in our country schools are always glad to see the Protestant clergy visiting them, because they examine the children in grammar, geography, and the higher branches, which their own managers, it is said, care less about; I have often heard this, but not from the teachers themselves, for I have never spoken to any one of them on such subjects.

2927. That is even where they are not patrons of the schools?—Yes; where they are even supposed to be hostile to the system.

April 28, 1854.

James Heald, Esq.

3035. VISCOUNT CLANCARTY.—You said you regretted that you had not visited the nunnery school in Cork, because you were not aware that that school was under the national system of education. Do you know where the school is situated in the town of Cork?—I should know it if I were in Cork again. I do not know that I can describe the locality correctly.

3036. Was there no indication over the entrance to the school of its public character?—I passed it, but I did not notice any. If there had been any thing to attract my attention to it as a national school, I certainly should have paid it a visit. I paid a visit to a national school, called Blackrock, which I think is in the same vicinity, if not immediately contiguous.

3037. Is that a school having 131 girls in it?—Yes; I believe it is.

3038. Did you hear of it when you were in Cork?—I heard that there was a school carried on there, though I did not hear of it as a

national school. One of the greatest difficulties I had in visitation and inquiries, was the difficulty of finding out what was a national school. For example, with respect to a school to which I would give all honour, in the city of Cork, St. Patrick's School, when I directed the car driver to take me to the national school, pointing out the locality where I had it described to me, he drove me to a school the designation of which, as I found engraved on the pediment, was St. Patrick's. I said, "This cannot be the school I wish to visit." I could not conceive that I should find the principal school in Cork with such a designation, when I was seeking what was national. The driver said he knew of no other. He said, "It is a Roman Catholic school." I said, "I shall not take it on your *ipse dixit*. Do you know a gentleman I met on the steam packet last night, who keeps a large boarding-school in this locality?"—describing it to him as well as I could—"Drive me to him, and let me make inquiry of him what it means." He did so, and I fortunately found the gentleman. He told me that the car driver was right as to the fact, but he was not surprised at my astonishment at what he had said.

3039. LORD BISHOP OF OSSORY.—It had not the inscription "National School" over it, in addition to St. Patrick's School?—To the best of my recollection it had not.

3040. VISCOUNT CLANCARTY.—Was it a nunnery school, or a monastery school?—Neither; it is one of the schools which afforded me, as far as regards the character and the amount of secular instruction given in it, the most satisfaction. After I had ascertained that, though designated St. Patrick's School, it was a national school, I entered it, and at a very fortunate time of the day. It was the forenoon. I found the master well disposed to receive my visit. I told him generally what my object was, without stating more than an ordinary visitor would have done, and that I should be glad to wait and have the advantage of witnessing the examination of some of the classes. It was a school which impressed me at the moment of entering it for its order and the character of its youth.

3041. EARL OF CARNARVON.—Was that a model school?—It was not; it was an ordinary non-vested school. He proceeded to summon two classes, one after the other, and their progress in geography, for instance, was most gratifying; quite equal, I think, to any, under similar circumstances, which I should have met with in England. While we were engaged, a gentleman, evidently a clergyman, whom I found afterwards to be a Roman Catholic clergyman, entered the school, and, passing us, entered the desk and took part in the examination. I was pleased with the intelligence of the questions which he put, although I thought him a little unceremonious, and that led me to inquire who the gentleman was. After I had left the boys' school, I proceeded to find the girls' school, which was immediately over it. The site of the building being cut out of a projecting rock, and the entrance to the girls' school being on a higher elevation, as well as the way to it being at some distance from the entrance to the boys' school. In turning up to it I met the same gentleman, and we entered into a conversation. I told him he would probably have been surprised to have found me engaged

with the master, and then I informed him of my object ; and, presuming that he might be the patron, I stated that I wished to ascertain particularly whether a system founded on the principle of combined education had practically an existence in their schools, and if so, to what extent. I said I came to Ireland with the impression, that though it did exist, yet that it did not prevail to any great extent, and, as far as it did exist at all, it was declining ; and I said my observations, since I came, had tended to confirm my impression, but I should like to ask him whether, in his opinion, my impressions were correct or not. He said, in substance, if not in so many words, "You are perfectly right in your view of the case ; this school is an example of it ; and that is the operation at the present day, and it will be more so."

3043. VISCOUNT CLANCARTY.—You found that the children were well taught there, did you ?—Yes ; but there was not a Protestant child in the school.

3044. What were the ages of the children generally ?—From recollection, I should think they ranged from sixteen down to five.

3045. In fact, it was a fair sample of what a school should be ?—Yes ; for the purpose of secular education.

3046. EARL OF WICKLOW.—There did not appear to be any considerable proportion of Protestant children in the school ?—I believe there was not one.

3047. Was the examination conducted by the patron, Mr. Browne, of a religious character ?—No ; he fell in with the course of the geographical lesson which the master had entered upon, and pursued it.

April 28, 1854.

William M'Creedy, Esq.

3199. VISCOUNT CLANCARTY.—You have had considerable experience yourself as an inspector ; have you observed that there is any thing like emulation exhibited between one national school and another, where they are at all in proximity ?—I should say there is.

3200. How does it manifest itself ?—By the proficiency of the pupils.

3201. Would not you conceive that the principle of emulation might be further increased if the inspection were extended to other schools, which are not at present in connexion with the Board ; if the Inspectors of the Board had it given them in charge to inspect other schools which might consent to be inspected, and to report upon the whole, would not that increase the amount of emulation, and its beneficial results ?—That would, of course, depend upon the character of the schools which might be added. If they were of a superior kind, their introduction within the circle of the Board's schools might produce a wholesome rivalry on the part of the old schools.

3202. LORD BISHOP OF OSSORY.—Generally speaking, it may be presumed, that as the number of national schools was increased, whatever advantages may be expected from that principle of emulation would increase too ?—That might be the case. Other effects

might result also. All would depend upon the character of the schools added. I look upon it that in *some localities* we have too many schools.

3203. Will you explain what you mean by there being too many schools; do you mean too many schools under the National Board?—No. In *some localities*, as I have said, there are too many schools; the effect of which is, that each and all of them are miserably small in point of attendance, the contributions to the teachers are miserably poor, and, in fact, they are starving one another out, for instead of obtaining the proper receipts from the children for the instruction given, they are rivalling one another to get hold of them to teach them for nothing, that their daily average of pupils may not fall so low as to disqualify them for the continuance of the Board's grant.

3204. Are you now alluding to schools under the National Board?—Chiefly. Of course the evil is increased when, besides the rivalry between our own schools, there is added the rivalry which must exist between them and other schools.

3205. Do you consider that there are too many schools in some localities, even restricting your observation to the schools connected with the National Board?—It is an undoubted fact; nobody who is connected with the system, and knows its working, at all doubts it.

3206. LORD BEAUMONT.—On the other hand, do you ever find that there are too many children in one school for the proper teaching of those children by a limited number of teachers?—That arises in large towns, as in Dublin, where the schools are too large, and the staff of teachers quite insufficient.

3207. Is that the case in any other of the large towns, to your knowledge?—I should say it occurs in all the large towns. I look upon a great school as a great evil; but the competition of poor schools, with each but a small scattering of children, not amounting to more than fifteen or twenty, perhaps, is a great evil too.

3208. What number do you think is about the ordinary number that a teacher is capable of taking charge of?—I should say not more than sixty; and where there are sixty in attendance, the teacher should be entitled to an assistant.

3209. A teacher with an assistant could take charge of a school with not more than sixty children?—Yes, not more; at least with advantage.

3210. LORD BISHOP OF OSSORY.—Did not you say, that it was undoubted by all connected with the national system that in some localities there is a multiplication of national schools to the prejudice of education?—To the prejudice of the schools themselves, and of the teachers above all.

3211. You say that that is a fact undoubted by all connected with the national system?—Yes.

3212. If that be undoubted by the Board, why do they permit this multiplication of schools?—At the time the schools were annexed there may have been evidence given to them by the local applicants of a greater attendance than has actually been realized; that is a thing which frequently occurs. Besides, the schools, and

the country also, have passed through some years of distress; emigration and other causes have operated to thin the schools, as they have thinned the population; and the Commissioners, though sensible of what I have stated, are exercising their leniency in waiting till better times return; and then, should they see that schools of the kind, and in the position alluded to, do not revive with the country, of course they will thin them out. They have passed a rule that there must be a certain daily average attendance to entitle a school to aid; it formerly was fixed at thirty before the years of the famine, but during those years, and in consideration of the distress through which the country was passing, they put the rule in abeyance, to this extent, that they did not act upon it with strictness; and up to the present time they have not been strict in the enforcement of the rule, in striking off a school whose daily average attendance is not equal to thirty, which yet, I hope it will be borne in mind, represents some sixty on the rolls.

3213. Do the Board put that rule in execution at all?—They formerly did so.

3527. EARL OF HARROWBY.—What should you say is the most harmonizing influence connected with the system; is it that which arises from the mixed education which now exists in the system, and the use of a common set of books?—Yes, I should say that the books are the great central point around which all parties unite.

3528. And that they are practically working a valuable element in the mind of Ireland at this moment, producing a harmonizing effect among different classes?—I think the teaching contained in those books is calculated to do so, and that it is doing so; I think that the knowledge of the books possessed by the rising population is a common bond to unite them; but I think they would become utterly worthless for that object, or any object of national interest, if deprived of their Christian element.

3529. You have had occasion to visit particular parts of Ireland over and over again in successive years?—I have.

3530. You have seen them before they had those schools, and during the existence of the schools, and after the schools had been in operation for a considerable period; should you say that, practically, you have seen an effect upon the state of mind of the people in those districts in the course of that period?—I should say a considerable effect in the way of improvement; and more, I know from experience, and from conversation with the laity and clergy of all denominations, that your system of school instruction is highly valued and highly appreciated by them; and if left to themselves, and not interfered with by the clergy, I think there would be no difficulty with regard to the laity; I have never met with any.

3531. Is it producing the effect of harmonizing different religions; is it softening in any way the animosities among them?—With respect to harmonizing the recipients of the instruction, I do believe it has produced that effect; it must, from the nature of things, have that effect.

3532. Have you observed, in the course of your experience of particular districts, that that effect has been produced by the existence of this system?—I have already said that I have had experience

of such an effect, and that I think a very sensible improvement has supervened upon the population generally; I should say very generally, particularly in the district with which I am most familiar, the county of Antrim, the county of Tyrone, and parts of the county of Derry, and the county of Down.

3533. Those are cases of mixed population?—Of mixed population.

3534. Have you seen evidence of a better and more harmonious feeling, or less animosity amongst the different classes of religions in those districts?—Most unquestionably; and if your Lordships will refer to my Report of 1852, you will see, that far from there being no mixture of denominations in our schools, as has been asserted, the mixture of different denominations is very great, even under circumstances where, perhaps, the contrary result would be expected. I have found often a most numerous attendance of Presbyterian children in schools built on chapel ground; and again, a most numerous attendance of Roman Catholics in schools built on meeting-house ground. Here is a district before me, No. 11, whose centre is Dungannon, and whose schools extend through Armagh, Down, and Tyrone. Out of eighty-nine schools of which I obtained returns from the inspectors, there were seventy-two in which the attendance was fairly mixed; that is to say, in whose schools were to be found Presbyterians, Roman Catholics, and members of the Established Church; and among those schools so mixed were seventeen on chapel ground. And like instances run throughout the whole of the returns given in that report.

3535. Are you able to state, that by virtue of there being this mixed education, there is an improvement in the temper of the professors of different religions amongst themselves, and that there is a more harmonious feeling among the population of different religious denominations?—There is a more harmonious feeling; there is a great practical improvement in that respect throughout the whole of Ulster; party displays are less frequent, and sectarian animosities are much less publicly announced; and where exhibited at all, much mitigated in form.

3745. EARL OF WICKLOW.—Do you believe that, generally speaking, the Presbyterian body are as well disposed to avail themselves of the education of the National Board as the Roman Catholics of Ireland are?—Much more so.

3746. EARL OF DESART.—I understand you to say, that you believe that the Presbyterians, generally, prefer the system as at present established, to a system which, being a separate system, would give unlimited power to Roman Catholics, as well as to them?—Just so; that is the opinion I entertain.

3747. CHAIRMAN.—Are you aware whether, in any Presbyterian schools under the superintendence of the Board, rules exist which make attendance during the reading of the Scriptures compulsory upon all the children; that is to say, compulsory so far as that they would not be allowed to attend the school at all, unless they attended the reading of the Scriptures?—No such thing could possibly happen in any school under the Board without a violation of its rules.

3748. EARL OF HARROWBY.—Have you heard of its existence?—I do not believe that there is any such violation of the rules of the Board, and I do not believe that the Presbyterian clergy or laity, having assented to those rules, would be guilty of any such dishonest subterfuge.

3749. VISCOUNT CLANCARTY.—Do you believe that, in point of fact, the Roman Catholic children attending the Presbyterian schools are directed to withdraw, by putting up the board giving notice when the Bible is read?—It is required by the rules of the Board that they should have such notice given them, but not that they should be directed to withdraw.

3750. Do you believe that the Roman Catholic children do withdraw when the Bible is read?—Not universally; in many parts of the north of Ireland the Roman Catholics read the Scriptures with the Protestants and Presbyterians, and if they were left to themselves, I believe they would do so very generally.

3751. Do you believe that the words “religious instruction,” are put up at the time the Bible is read in all those schools?—It is required by the rules of the Board that such should be done; the inspector is instructed to see that it is done; and I add my belief that almost universally it is so done.

3752. You say, “almost universally;” then you believe that there may be exceptions?—Of course, under any system conducted by human beings there will be faults committed, and exceptions to the most strictly guarded rule.

3753. LORD BISHOP OF OSSORY.—Do you believe that this state of things exists with reference to the Presbyterian schools under the Board, in the north of Ireland, to any extent, namely, that it is known that the manager of the school and the master of the school will require all the children who attend to read the Bible, and that, in consequence, none attend except those who are willing to read the Bible?—I do not believe that any Presbyterian patrons, whether lay or clerical, or any teachers under the Board, give it out as a thing understood, that the children of all persuasions will be required to read the Bible, and should any refuse, that they will not be admitted to the school.

3754. Do you mean, that you do not believe that that is done by any Presbyterian patrons?—I never knew of such a case; there is no officer connected with the Board who has had such extensive and intimate acquaintance with the Presbyterian schools in the north as I have had; and neither as District Inspector, or as Head Inspector, has such a case come within my knowledge.

3755. VISCOUNT CLANCARTY.—Have you ever witnessed the business of one day gone through in one of those Presbyterian schools, where there was a mixture of Roman Catholics and Presbyterians?—In many hundreds of them.

3756. Will you state whether, at the time of the religious instruction commencing the Roman Catholics withdrew, or whether it was intimated to them that religious instruction was then going to commence, so that they might withdraw if they thought proper?—I have already stated, that in some cases they do not withdraw, and I have added my belief, that if they were left to themselves, they

would very generally attend such instruction with their Presbyterian and Protestant school-fellows. It is not required by the rules of the Board for the teacher or the patron to do any thing more than put up the tablets, the children being left to themselves to withdraw or not to withdraw, as they think proper.

3757. Have you known them to withdraw when you have witnessed this instruction going forward?—I have known them to withdraw.

3758. In Presbyterian Schools?—In Presbyterian schools.

3759. EARL OF WICKLOW.—Do you believe that in any Presbyterian school such a rule as has been suggested, that no Roman Catholic children should attend the school at all who did not attend the reading of the Scriptures, could exist without such a fact being reported to the Board by the inspector?—I think it is hardly possible.

3760. Do you believe that, if the inspector did report that to the Board, the Board would continue that school in connexion with it?—Most decidedly not; and more than that, I will say, in justice to my Presbyterian brethren, that it is an imputation upon their honesty to suppose they would be guilty of the underhand practice supposed; I do not think that any respectable layman, much less any clergyman of the Presbyterian Church, would be guilty of such a thing.

May 5, 1854.

Augustus Granville Stapleton, Esq.

3583. EARL OF HARROWBY.—Will you be so good as to state what opportunities you have had of becoming acquainted with the working of the national system of education in Ireland?—I was requested by some leading members of the Church Education Society, to take a tour inspection, to examine into the state of the schools in the autumn of 1850. They told me they were desirous of ascertaining, through the medium of an English gentleman, unconnected with Ireland, and uninfluenced by local prejudices, the actual working of the system. They said that they knew it was a system very injurious to those schools of which they were the supporters; but they were desirous of obtaining some impartial testimony as to the real working of the schools themselves. I was repeatedly told by those who asked me to go, that it was not with a view to make an *ex parte* statement, but to ascertain as far as possible the real truth.

3584. Through what parts of Ireland did you pass, and how many national schools did you visit?—I went from Dublin, through Drogheda, to Dundalk; then across the country to Enniskillen, through Castleblayney and Clones; then to Ballina, Sligo, and Ballandine, in Mayo, to Galway; from Galway to Ballinasloe, passing Parsonstown and Roscrea, to Cork and Bandon, and returning back to Dublin. I then went to Armagh and Belfast, visiting in the course of my tour between fifty and sixty of the national schools, besides several of the Church Education schools.

3593. Will you state to the Committee the general impressions left upon your mind by this tour of inspection as to the state of education of the Irish poor?—If your Lordships will allow me, I will first state the impression made upon my mind as to the working

of the national schools; I will state then what strikes me as to the bearings which the national system has upon the Church Education schools; and, lastly, the general effects which the working of the present mode of educating the poor in Ireland has upon the welfare and prosperity of the whole country. It seems to me of the greatest importance not to unite, in the first instance, the question of the merits or defects of the national schools with the merits and the claims of the schools under the Church Education Society. When those two questions have been fairly and separately considered, then, and not till then, I think, can be fairly considered their united effect upon the population, and the general well-being of the community. In the course of my tour, I visited altogether fifty-four national schools. I have already told your Lordships how I derived my information. In twenty-five of the fifty-four national schools which I visited, I found no religious instruction whatever, except that given by Roman Catholic Catechisms, in which the second Commandment is omitted. In fourteen schools the Scripture Extracts were said to be sometimes used, and only sometimes. In those thirty-nine schools I found upon the rolls 6,325 children, of whom there were only fifty-nine Protestants, being less than one in 100. With the exception of four or five, those schools were all under the management of Roman Catholic Priests. In three schools at Clones, and two at Enniskillen, that part of Ireland where the population is the most mixed, the Scripture Extracts were used; and there were upon the rolls 319, out of whom 131 were Protestants; so that there was a mixture, and three of those schools were under Presbyterian managers. At three schools I could learn little; one was at a place called Towney Fortis, near Sligo. On the rolls there were seventy-three: the patron was Father Phillips. The Scripture Extracts were said to be used occasionally; but on Saturday, Butler's Roman Catholic Catechism. This is my memorandum: "I could have no class here; all the children were away. The police were out for the poor-rates, and the vats had been moved for safety into the school-room, which was completely full of them."

3594. VISCOUNT HUTCHINSON.—Do you recollect the name of the parish?—I do not. The following is my memorandum of it: "Taylor's Hill, Galway, National School. At this school I found the mistress absent, as they said she was away with Father Rush. The intelligent child who was left in charge told me that they were all under Father Rush." "At Bandon Female National School, under the Nuns, I knocked at the school-door, and was sent at the convent door; I was kept waiting a quarter of an hour: a servant came, and asked me my name and business: I said I was an English gentleman (and I gave my name), desirous of seeing the national school. In about seven or eight minutes a nun came to the grating, and having told her what I wanted, she replied that she supposed I had never been in a convent school: I told her I had, and that I had never been refused at a national school before: she said, they never admitted any one without an order from, or being accompanied by, the clergyman. I said, 'The Roman Catholic one?' she answered 'Yes.' I again observed that I had never before been denied admission. She then said the nuns were going to choir; would I come again in

three quarters of an hour?" I said, "Very well, perhaps I might;" she said that would do very well. But, on second thoughts, I called again, and said that I would not trouble them: I thought, after an hour's preparation, it was no use going to the school.

3595. LORD BISHOP OF OSSORY.—Was it during school-hours that you called?—It was. I have now disposed of forty-nine national schools out of the fifty-four which I visited; there remain five; I would beg leave to call the particular attention of the Committee to those five; there were three of them at Armagh, and two at Belfast, all under Presbyterian managers. The peculiarity of those schools was, that in them the Scriptures were, as a rule, read to all the scholars, both Romanists and Protestants, and there were in those five national schools 440 Protestants and 284 Romanists. Supposing, then, that those fifty-four schools may be taken as specimens of the whole number of national schools (and the official returns, so far as I can judge of them, I think justify the inference that they are a fair specimen), I conceive the following conclusions may be fairly derived: First, that the schools under the Romanist priests, or religious houses, which together constitute a great majority of the national schools, are in no sense "mixed" schools, and that in them no practicable impediment whatever exists to exclusive instruction in the doctrines and practices of the Roman Catholic Church. As a corroborative proof of that, I refer to one of my notes, and I find that during school-hours, when I first called, all the children of a large school in Sligo, with 242 upon the rolls, were at mass. Secondly, I infer that in the schools under Presbyterians, where the Scriptures are read to all the scholars as a rule, the children of Roman Catholic parents voluntarily attend, and that those schools alone of all the national schools are really mixed schools.

3596. LORD MONTEAGLE of Brandon.—You state that you went to one school, and found all the scholars at mass; was that a Roman Catholic holiday, or an ordinary week day?—I am unable to say whether it was a Roman Catholic holiday; they told me they were coming back to school.

3597. It was not a Nunnery school?—No. In my note I make this observation: "When I first called, all the children were at high mass." I called afterwards, and received some account from the master of the state of the school. The mass was not being celebrated in the school, because the school was empty.

3598. Was it in a rural parish or in the town of Sligo?—It was called the Sligo National School, and was in the town of Sligo.

3599. EARL OF DESART.—Do you know whether the time when the children were away was subtracted from the time usually devoted to combined education?—I was obliged to regulate my hour of calling by the time of the school; it was of no use going before ten o'clock: I never went to any school except during the time which I knew to be school hours.

3600. Then the time was abstracted from the time usually devoted to combined education?—Yes. To show the feeling which exists as to the impossibility of mixed schools, I may mention, that when I was at Balbriggan, I went to the school, and I found the priest there, who told me there were no Protestants. On my asking why

not? he said, "The minister did not like it," meaning, of course, the Protestant minister. I said, "The Government wishes a union of children of both churches." He answered, "Yes, but that never will be."

3601. CHAIRMAN.—What is the feeling which you understand that to exhibit?—Merely the impossibility of a mixture of the Roman Catholic priests and the Protestant clergymen. I think it shows that there exists an incompatibility to their combining together on matters of education.

3602. LORD MONTEAGLE of Brandon.—Does not the logical sequence follow, from the fact you have stated, that as long as the Protestant clergyman was opposed to the mixed system of education so long it would be impossible to carry it on?—That was not the sequence I drew from it.

3603. Were not the premises which you stated, the fact of visiting the school and meeting the priest, asking the priest on the subject of the attendance of the different denominations, and his statements that the Protestant clergyman objected to the attendance of the Protestant children?—Yes.

3604. And you stated he added that the united system would not succeed logically, do not those premises lead to the inference that, as long as the Protestant clergyman objects, you could have no united education?—I said "The Government wishes a union of the children of the two churches;" he answered, "Yes, but that never will be." I have stated that in the Presbyterian schools the Scriptures are read as a rule to all the children, and there is a greater mixture in those schools than in any others under the National Board. I was curious to account for this phenomenon, of which I had previously heard, because I knew it was the one point for which the Church Education Society were contending; and having had an introduction to Dr. Edgar, the systematic Divinity Professor in the General Assembly's College at Belfast, a man of very considerable eminence and influence there, I called upon him, and asked him for any information which he could give me. He was very civil; and I said, "Dr. Edgar, it is of no use your giving me this information without my warning you, in the first instance, that if you give it me not to be made use of, I do not wish to receive it; if you will allow me to make use of it, I will be much obliged to you, and I shall take down what you say." He replied, "I have no objection to telling you any thing as to the real state of things;" and then Dr. Edgar made, in fact he dictated to me, this statement; I took down Dr. Edgar's words.

3605. VISCOUNT HUTCHINSON.—Is Dr. Edgar the patron of a national school?—I do not know whether he is the patron of a national school, but he is one of the principal Presbyterians at Belfast; he has been, I believe, concerned in the arrangements between the Presbyterians and the Board; but whether he is actually the patron or the manager of a national school, I do not know. This is his statement: "The Presbyterian schools are connected with the National Board on their own conditions. They make it a rule to read the Scriptures in all the schools, and Roman Catholic children attend them. The Presbyterian Missionary schools in Connaught

are not placed under the Board; it is a question whether they should be or not; but the difference between those schools and the schools in Belfast is, that the Connaught schools are situated in a country where the Roman Catholic Priests have so much power as to make them (the Presbyterian body) doubt how far the Board would consent to give them their own rules, as they had in Ulster. In their Female Industrial Schools, where they teach knitting, &c., the Scriptures are regularly read, but no denominational teaching is allowed. In the Mission Schools Presbyterianism is taught; the priests have violently opposed the scholars of all ages, from eight to fifty, going to those schools; but the consciousness that by their own honest industry they were earning a livelihood, prevailed against the curses of the priests." These are the words of my note: "The above was taken down by me in Dr. Edgar's presence, I having previously warned him not to say any thing to me which I was not at liberty to quote."

3606. LORD MONTEAGLE of Brandon.—Did you understand from that, or was any thing communicated to you which leads to the inference in your mind that the children of Roman Catholic parents were in Presbyterian Schools compellable to read the Scriptures, though their parents objected?—There was no occasion to compel, their parents did not object.

3607. EARL OF HARROWBY.—You have been asked as to the compulsion imposed upon the children to read the Scriptures, and you say there is no compulsion in those Presbyterian Schools?—There is no objection made: they know they will be read, but the parents make no objection; they send them there notwithstanding.

3608. Is any child allowed to remain in the school who does not read the Scriptures?—This is the answer which I received in one school: "If a parent refuse to allow a child to be taught the Scriptures, the child would be forbidden to come."

3609. LORD MONTEAGLE of Brandon.—By whom would the child be forbidden to come?—I suppose by the master. It was after I had seen those schools that I went to Dr. Edgar, and he gave me the information which I have received.

3610. Did you understand that he confirmed that note which you had made, namely, that if a child refused or declined to read the Scriptures, the master had the power, and exercised it, of compelling him not to come to the school again?—I understood that the Scriptures were read, and that the parents consented to it, and that the case of objection had not arisen. They knew the Scriptures would be read; but whether the power of compelling an objecting child to remain would be exercised or not, I do not know; of that I was informed. The parents of the children knew that the Scriptures were read in the schools, and they sent their children to the schools, knowing that to be the rule. But I do not think the question arose, as no child objected. At a school in Belfast, I received from the mistress this answer: "If the parents refused to allow the children to be taught the Scriptures, the children would be forbidden to come."

3611. EARL OF DESART.—Did she state by whom the child

would be forbidden to come, whether by the parent or by the mistress?—By the mistress, clearly.

3612. You mean the mistress would enforce the wishes of the parents?—I should not put it that the master would enforce the wishes of the parents; the wishes of the children were in conformity with the wishes of their master and their parents.

3613. The master was the person who executed the wishes of the parent?—Yes; he executed the wishes of the manager, and the wishes of the parent were in conformity with the wishes of the manager.

3614. CHAIRMAN.—From your own knowledge, you are not aware whether there is or is not a rule compelling the attendance of Roman Catholic children during the hours when the Scriptures were read?—If Roman Catholic children frequent the schools, they are expected to obey the rules, and consequently to be present when the Scriptures are read; I consider that Dr. Edgar's remarks confirmed that view.

3615. You derive your impression from the words which you have just quoted to the Committee as being used by Dr. Edgar?—Yes.

3616. Have you any rule in your possession describing the course pursued in those schools?—No.

3617. EARL OF CARNARVON.—When you said that in some of the Presbyterian schools the Scriptures were read as a rule, but no denominational teaching was allowed, did you mean that the Scriptures were read without note or comment?—I meant that the Scriptures were read without note or comment.

3618. EARL OF DESART.—You stated that the master or the manager enforced the wishes of the parent, those wishes being in accordance with his own. Suppose the wishes of the parent not to be in accordance with those of the master and manager, would the master and manager then be bound to enforce those wishes, or leave it to the authority of the parents?—I understand that they do enforce them; that was the result of my inquiries, that if the children are sent to school at all, the authorities expect their presence when the Scriptures are read; the parents know it, and the question of leaving does not arise.

3619. Are the Scriptures read with or without comment in the national schools which you are alluding to, under Presbyterian patronage?—Without comment, I understand.

3620. EARL OF HARROWBY.—And read indifferently by all the children attending?—Read indifferently by all the children attending.

3621. EARL OF WICKLOW.—Is the Douay version ever read in those schools?—No, I apprehend not.

3622. LORD MONTEAGLE of Brandon.—Is there any oral questioning in those Presbyterian schools in which the Scriptures are read as to the meaning of the passages of Scripture which are read by the scholars?—I do not know.

3623. EARL OF HARROWBY.—Did you ever question any of them yourself?—I think I must have done so: your Lordships must

remember that three and a-half years have elapsed since I was in Ireland, and, therefore, my recollection of what passed may not be as good as it would have been nearer the time of my being there. In referring to my memorandum book (said the witness, looking at it), I find this note: "The children answered the Scripture questions remarkably well;" I must, therefore, have asked questions.

2624. LORD MONTEAGLE of Brandon.—You are aware that appended to the Scripture Lessons of the National Board there are specified questions upon each lesson, for the guidance of the teachers; when you say that the children answered remarkably well, can you inform the Committee whether it was in reply to those questions, or whether it was in reply to general interrogations?—They were general interrogations of my own.

3625. CHAIRMAN.—Did you make yourself master of the rules of the National Board before beginning this inspection?—I cannot say that I did; I do not mean to say that I had not studied them; but as to making myself master of those rules, I look upon that as an almost impossible task. To go over the rules for twenty-two years, with their various and constant changes, and to understand them, would be no easy task, not when all the sophistry of Ireland has been employed to pervert their meaning, one person giving to them one meaning, and another, another: I found the task impracticable; it was one I never could accomplish, so as really to master them; I understand a few of the most important.

3626. Were you sufficiently acquainted with the general tenor of the rules to be aware that the inference which you draw from the words quoted from Dr. Edgar would be in contradiction of one of the rules of the Board?—Unquestionably; my inference is, that it is a violation of one of the rules.

3630. EARL OF DESART. You do not know as a fact that there is any rule of the Board which would compel the master to enforce the wishes of the parent in excluding a child who objected from a school where the Scriptures are read?—I apprehend there is.

3631. We have heard there is no rule of the Board compelling the execution of the wishes of the parent by the master, but leaving it to the authority of the parent himself?—I understand the rule to be this, that if the child of a Roman Catholic parent, or even the child of a Protestant parent, gets up, and says, "My father has forbidden me to have any Scripture instruction in this school, or any religious instruction," the master is bound to say, "Go away; I have nothing more to say to you while the religious instruction goes on." He would not turn him out exactly, but he would say to him, "Go away." I imagine he cannot by Board rules read the Scriptures while the child stays, if the child objects; therefore, if he wishes to read the Scriptures, and to obey the rules, he must let him go. When one comes to interpret the rules of the National Board, some one always tells you, "You have interpreted them quite wrongly." I know, however, this is the main point for which the clergy of the Church of England contend.

3632. LORD MONTEAGLE of Brandon.—Is not it the natural inference, that if a child objects to the reading of the Scriptures, and has the power of withdrawing, he will withdraw willingly, without any

compulsion on the part of the teacher?—Most probably the child would be too glad to go ; but while the child remains in the school, religious instruction must cease, as I understand the rules.

3633. EARL OF HARROWBY.—If he stay, the master must suspend the religious instruction?—Yes ; so I understand, according to the rules ; but the child will hardly at the same time object, and insist on staying.

3634. EARL OF WICKLOW.—Has it ever come to your knowledge that in a Presbyterian school any child has practically refused to read the Scriptures?—I believe not. It is impossible for me to say what may have happened, but it has never come to my knowledge.

3635. Does not it follow, therefore, that as yet there is no proof that the rules of the Board have ever been violated in the Presbyterian schools?—I cannot furnish your lordships with proof. The rules may not be violated within the schools, because the parents, knowing what they are, voluntarily send their children to be subject to them. I have heard, as I said, of complaints having been made to the Board on this head.

3636. It appeared from your former answer that the rules of the Board had in that instance been violated in the Presbyterian national schools. I wish to ascertain practically whether it has ever taken place, to your knowledge, that they have been so violated?—There are in all those places which I visited other schools, and the parents have their choice of sending their children to either. They know that in the Presbyterian school the Scriptures are read to all the children as a rule, and knowing that, they send their children ; therefore there is probably very rarely a violation of the rules of the Board in that respect. I believe, from information, however, that there have been occasions when they have been violated, and reported to the Board ; but I cannot speak from personal knowledge.

3637. VISCOUNT CLANCARTY.—Were you ever present at one of the Presbyterian schools when the time for religious instruction arrived?—I think I examined the children at the time myself.

3638. Can you state to the Committee whether that religious instruction was given at the time generally appointed for united education, or was it at an hour before the ordinary meeting of the school, or after the ordinary dismissal of the school?—I understood it came on regularly in the ordinary business of the school, and there was no question about it. All those who were in the school were known to be willing to hear the Scriptures ; the question did not arise. When you know that a particular rule prevails at one school, and another at another school, and you choose the school in which such a rule prevails, you do not send your child there to object to the rule.

3639. LORD MONTEAGLE of Brandon.—You are probably aware that Dr. Chalmers, upon the question of Irish Education, recommends as the principle which he would prefer that there should be a Scripture class as a matter of universal practice in every school, but that there should be no compulsory reading of the Scriptures in any of those schools?—I have read a good deal of what Dr. Chalmers has said upon that question. I think he recommends something like what your lordship has now suggested. A great deal in this discus-

sion turns upon the word "compulsion." What is compulsion? If the children go voluntarily to the school where they know there will be such and such teaching, you can hardly call it compulsion when that teaching is carried out.

3640. EARL OF HARROWBY.—The basis of that argument is the establishment of the fact that the rule exists?—Certainly; if the rule does not exist, there is no further difficulty.

3641. Have you any evidence as yet that the rule does exist in Presbyterian schools?—I have given the evidence which I obtained, and the answer I received.

3642. That the Scriptures were taught practically throughout the school?—Yes, as a rule. I certainly did infer from Dr. Edgar's remark, that they made it a rule to read the Scriptures in all their schools, and that Roman Catholic children attend them. He would never have made use of that observation, that they were read in all their schools, and that Roman Catholics attend them, if he meant to say that the Roman Catholic children left the schools at the moment the Scriptures were read.

3643. CHAIRMAN.—Does not the observation rather mean, that in all the schools the Scriptures are read, with the addition of the fact that Roman Catholic children do attend; but does it imply that there is any compulsory rule which would enable a master to prevent a child returning to the school, if he objected to remain during the reading of the Scriptures?—What I have understood from all I have heard about the Presbyterian schools is, that if the children would not listen to the Scriptures, they would not be admitted.

3644. VISCOUNT CLANCARTY.—And that was established by an answer given to you by a master in a particular school?—Yes, which I conceived Dr. Edgar confirmed.

3645. CHAIRMAN.—You derive your impression as to Dr. Edgar's meaning only from the words you have just quoted?—Those are Dr. Edgar's words, which I took down; I understood from Dr. Edgar that the rule was, that the Scriptures were read in those schools to all the children, and all the children who attended them were expected to listen to them.

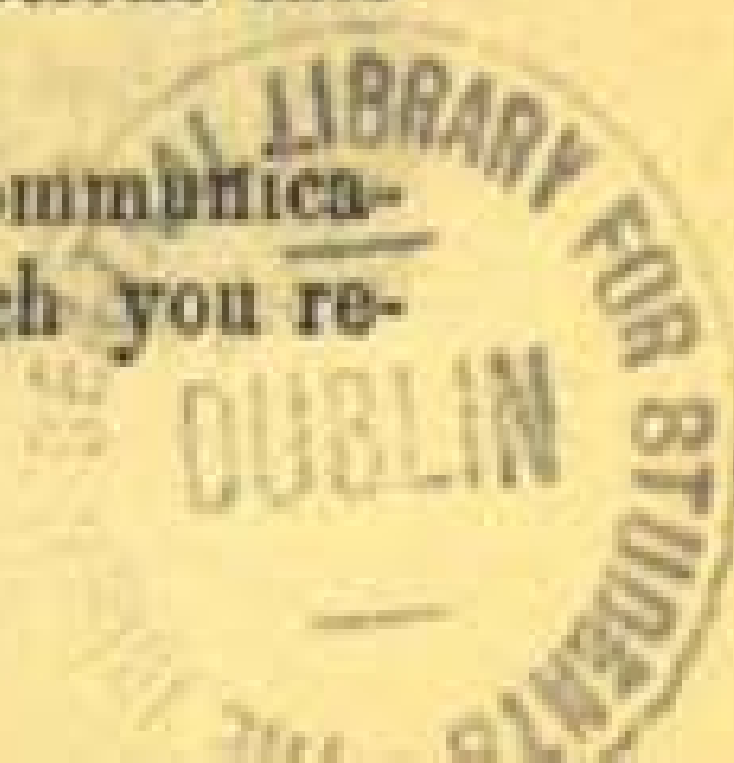
3646. LORD BEAUMONT.—Is not this the case, that the reading of the Scriptures in all those schools is the practice of the schools?—Yes.

3647. But there is no positive rule written and published which says, that a child objecting to listen to the reading of the Scriptures in a school shall be therefore excluded entirely from the school?—Exactly so.

3648. EARL OF WICKLOW.—Did Dr. Edgar notify to you that such a rule or practice, in these schools, had ever been communicated to the National Board?—He said they had obtained their own terms from the Board, and their own conditions; that the Presbyterian schools were connected with the National Board upon their own conditions, and then he went on to state the rule.

3649. You inferred from that, that among those conditions this was one?—I did.

3650. LORD BISHOP OF OSSORY.—You say that this communication with Dr. Edgar was subsequent to the answer which you re-



ceived from the master in this particular school ; do you recollect whether you communicated that answer to Dr. Edgar ?—I went to Dr. Edgar for an explanation of the phenomenon I found in those schools, and he explained it in this way, that they had their own conditions.

3651. With respect to the answer which you received from the master, did you communicate that to Dr. Edgar before he made that statement to you ?—I cannot recollect ; I have a very strong impression that I did, because I went to Dr. Edgar to account for this phenomenon.

May 11, 1854.

The Ven. Edward Adderley Stopford, Archdeacon of Meath.

4118. CHAIRMAN.—Has your attention been turned much to the working of the national system in Ireland ?—Yes, my attention has been turned to it.

4119. What means have you had of making yourself acquainted with it ?—I have been for several years in communication with the clergy of the diocese of Meath on the subject, for the purpose of leading them to some conclusion favourable to a connexion with the Board, and my own schools are also in connexion with the Board.

4122. LORD BISHOP OF OSSORY.—Have you found that connexion with the Board a satisfactory one ?—I have found it quite satisfactory in all the dealings of the Board with me, considering me as the patron of the school.

4123. Are your schools good ones ?—My schools, I think, are very good ones.

4124. What is your general impression with respect to the character of the national schools in the diocese of Meath ?—I have not had much personal opportunity of examining the schools myself, but I have had means of ascertaining from other persons the general character which the schools bear, and some of them, indeed many of them, are very good schools, but there are a good many that I think a very low class of schools.

4125. Is it your impression that they would be a fair representation of the character of the national schools in the country generally ; that is to say, some of them very good and others very low ?—I hesitate to speak further than I have had means of judging. Within the diocese of Meath I certainly have had a good opportunity of judging ; but with respect to the rest of Ireland, I can give but the vaguest hearsay.

4126. With respect to these schools which you say are of various degrees of efficiency, what circumstances do you think chiefly influence their efficiency ?—I think the efficiency of a national school depends mainly upon the character of the patron, and whether he be really in earnest in promoting education.

4127. Is that your opinion derived from theory, or is it confirmed by what you know of the schools in detail, of which you have spoken ?—It is not derived from theory, but from practical observation, as far as I have had an opportunity of forming it.

4128. Then you ascribe the efficiency of good schools and the inefficiency of schools of a different character, very much to the nature of the superintendence exercised by the patron over the schoolmaster?—Not merely to the nature of the superintendence exercised over him, but also to the pains taken in the selection of the teacher; but I think that the character of the patron makes all the difference, whether the school be a good one or not.

4129. Of course individuals will differ in their ability to exercise an efficient superintendence; but is there any difference, as far as you have observed, with respect to classes; would you say that the most efficient superintendence is exercised generally by the laity or the clergy, or by the Roman Catholics or the Protestants, or by Roman Catholic clergymen or Protestant clergymen, as classes?—As classes, I think the Protestant clergy and laity are more anxious to raise the general tone and character of education, and to diffuse it through the country.

4130. Do you think there is any marked inferiority in the Roman Catholic patrons, lay or clerical, in those respects that you have spoken of?—It is very difficult to speak positively of a number of patrons, of whom one can have very little personal or accurate knowledge; but the general impression on my mind is, that they are not very anxious to promote an efficient education, or to raise the character or the tone of education.

4131. Do you think that you have good grounds for that opinion; is it one that you have taken up hastily, or is it an opinion that you have decidedly formed, as you think, on good grounds?—It is an impression which has been produced upon my mind, and one, I think, as well founded as any thing necessarily resting upon somewhat vague inferences, and not upon positive facts, can be.

4132. If that be the case, it must be very unfavourable to the cause of education in Ireland that the national schools are to such an extent absolutely in the hands of the Roman Catholic clergymen; is that your view of it?—I think that fact has proved a hindrance to the success of the national system in promoting a really efficient education.

4133. Do you think to any considerable extent?—Yes, I think to a considerable extent; but I could not take upon me to form an opinion as to what precise extent.

4134. Have you ever found the same opinion entertained by persons who have had larger opportunities of observing the national schools than yourself?—I have had conversations with various persons, but all those conversations were in the confidence of private, and I might almost say domestic, intercourse, and I do not know that I could well make them the subject of evidence; nor do I know that they were distinct enough to justify me in putting them forward as evidence.

4257. CHAIRMAN.—You stated at the beginning of your evidence that, generally speaking, you considered that the national system of education in Ireland had succeeded; will you be good enough to state in what respects?—I conceive that it has succeeded in improving greatly the character and the tendencies of education in Ireland; it has also greatly improved the qualifications of the teachers, and

all the materials ; in fact, every thing used in conducting the schools.

4258. EARL OF HARROWBY.—Do you mean that you ascribe the improvement not to the particular system introduced by the National Board, but to the circumstance of there being public funds devoted to the assistance of education ?—I do not think the improvement has arisen from the particular rule respecting religious education, but I conceive that it has arisen in a great degree from the efficiency, intelligence, and zeal of the persons employed by the Board.

4259. Irrespective of the peculiar features of the plan ?—Yes.

4267. Do you know it to be the fact, and are you aware of actual instances, in which proselytism on the one side or the other has arisen from the force of the general current of opinion, and the influence belonging to an association with masses of a different faith ?—In the workhouse, and in the workhouse schools, I have seen it very strong ; I have seen many instances.

4268. In the workhouse there is a different element introduced which we have not in this case, namely, the circumstance of their living under the same roof, forming naturally a part of one community ; but in the case of the national schools, have you seen instances, or known of instances, where proselytism has been the result of associating together during the time of instruction ?—I am not able to point out particular instances of that in national schools ; I have known very few national schools so circumstanced.

4269. You have known very few instances in which a very small number of children of one faith have frequented a national school mainly belonging to another faith ?—Yes ; in those few I have not know any absolute case of conversion ; but I have no hesitation in saying, that in such instances the security for those children growing up consistent and sincere members of their own faith is very small.

4270. In the course of the various discussions which have taken place in Ireland upon this question which has agitated the public mind so much, have you, from various sources of information, found that such has been practically the result, that the few have followed the current of the many in consequence of this kind of association ?—I do not remember to have heard the statement made.

4271. And then it is only an *a priori* expectation that such will be the result ?—No, it is not merely *a priori* ; but I am prepared to certify to the deteriorated condition of those children who do attend the national schools under those circumstances.

4272. Deteriorated in what respect ?—In my own diocese there are such children who, having no school of their own to go to, have been so educated ; and I think their adherence to their own religion, and their knowledge of it, is very much weaker than in the case of children educated in a school better circumstanced.

4273. In cases such as you state, have the clergy of the different persuasions taken upon themselves to counteract the deficiency by taking special care of that small number of children of their own persuasion who have not that religious instruction in the school which they would desire them to have ?—In some cases, I think, they have ; in other cases, perhaps, I could hardly say so ; but it

is very difficult for a clergyman to deal with each child individually, and to give him proper religious instruction and training.

4274. But have they, in such cases, on the Saturday or at any other given time when the children would be at leisure, taken that half-dozen children, or whatever the number may be, and given them religious instruction under their own roof?—Yes; I have known many cases in which they have done so.

4275. In such cases, have you found that there was a religious deterioration in the character of the children?—I am not prepared to affirm that it must be so in every case.

4276. Are any of the cases in which that deterioration in the religious condition of the children has arisen, cases in which the clergyman took upon himself to supply the deficiency of religious instruction which he lamented by any special action of his own?—Yes; I think I must say that in some cases.

4277. LORD BISHOP OF OSSORY.—You mean that occasional instruction would not counteract the effect of daily association in the school?—I should myself feel that I was placed in a very painful position with respect to such a child—a position in which I could not entertain much hope of counteracting that evil influence which I apprehend.

4278. EARL OF HARROWBY.—You conceive that there is an insensible influence from association in school-hours with a great mass of children of a different faith?—I think a very sensible influence.

4279. EARL OF WICKLOW.—Do you not apprehend that that danger arises to Roman Catholic children that attend in your school when the Scriptures are read by all?—I do not consider those children in danger.

4283. CHAIRMAN.—You were engaged some years ago in a very active correspondence with the Board, during the time in which you declined to put your schools under their superintendence?—I was.

4284. Do you think that either during that time or afterwards, you had reason to complain of any unfavourable feeling towards the Established Church on the part of the Board?—My impression at that time was, that at that period the Board did not wish to take any step that would have the effect of conciliating the clergy; but I have no doubt at all upon my mind, that if any such feeling as that existed during that period, no such feeling has existed since; and I have since had of course a better opportunity of judging, by being in personal and actual communication with them.

4285. EARL OF CARNARVON.—If there be a spirit of conciliation now on the part of the Board towards the Church Education Society, and towards that portion of the Established Church which rather stood aloof from them, do you think that there is a corresponding feeling of late years towards the Board on the part of those who stood aloof from it originally?—I think there is a much greater tendency, and that there is now a great disposition to consider upon what terms they could connect themselves with the Board. But along with that I must say, I do not think there is any progress in the minds of the clergy at present towards connecting themselves with the Board under its existing rules.

4286. The opposition to it has not in any way decreased of late years?—I think there is a much greater desire to come to some arrangement, and to go as far as possible in making such arrangement; but I do not think there has been a great increase in the number of the clergy who are prepared to adopt the existing rules as they stand; at the same time I think that the number of persons among the clergy who were disposed, or who could bring themselves to adopt those existing rules, has always been larger than has been commonly supposed.

4287. EARL OF HARROWBY.—You think it has been larger than has shown itself?—I think so.

4288. From their being unwilling to dissociate themselves from the great majority of their brethren?—Various motives have tended to it; there has been a strong party feeling on the subject, and I believe that if that party feeling could in any way be put an end to, they would show themselves more. Another thing which certainly tended very much to prevent clergymen acting upon their own private opinions in favour of acting with the Board, was a rule which was understood to exist on the part of the Government for some time, of not giving Government patronage to any but those who would pledge themselves to support the Board. I know myself some instances of men of high character who were themselves satisfied to admit the rules of the Board, and to connect their schools with the Board upon those terms, but who refrained from doing so, simply upon this ground, that every one would say that they were seeking for Government patronage.

May 12, 1854.

Charles Buxton, Esq.

4356. LORD BISHOP OF OSSORY.—Have you made the question of the education of the poor in Ireland a subject of consideration?—Yes; I have been interested in the subject.

4357. Have you had any opportunities of seeing practically the working of the system which is adopted there?—I have paid two visits to Ireland in successive years. I was not there for a long time; but I devoted myself very much to looking at the schools of different denominations.

4358. In what years were you in Ireland?—In 1852 and 1853.

4359. What was the impression which your observation of the schools made upon your mind?—I thought that the schools varied to a very great degree; some of them which I visited were exceedingly good schools, and others exceedingly bad; but I think no one can doubt that they have been an extremely useful engine of education.

4360. What number of schools did you visit?—I did not keep any list of those which I visited, and I cannot say how many there were.

4361. In what part of the country were they chiefly?—I went from Cork towards Galway the first year, and the last year I was in Connemara and that district; then I went south into Kerry again, to Killarney and Dingle, &c.

4362. Your impression, from what you observed and what you heard, was, that great benefit has been effected by the national system in Ireland?—I have no doubt of it at all. I think all that the Government has done has been of an extremely useful character. Whether it might have done more good, is a different question; but that it has done an immense deal of good, I have no doubt at all.

4453. EARL OF DESART.—From your late remarks, you seem to be sensible that there is a good deal of difficulty in carrying out a system of united education; from your own observations, should you have gathered that the rules of the Board were strictly administered in Roman Catholic schools and in Protestant schools?—I do not think I saw any distinct breach of the rules.

4454. Should you think, supposing a parent to be satisfied with those rules, that he could with confidence send his children to a school, for example, under Roman Catholic patronage?—I should think he might. If the parent of a child was known to be particular, they might be afraid of his complaining to the Board; at least I saw nothing to lead me to any other conclusion.

4455. You never had any reason to suspect that objectionable books, in his estimation, were read during the hours properly allotted to combined education?—I did not see any thing of that kind.

4456. Would you make any distinction between non-vested schools under the patronage of Roman Catholic laymen, and vested schools under the patronage of priests, or attached to conventual establishments?—I do not see any distinction between them.

4457. Do not you think there was greater suspicion on the part of Protestants as to the discipline pursued in such schools as I have mentioned, than in schools under the patronage of Roman Catholic laymen?—I did not hear of their having any different feeling of the kind; I did not come in the way of it at all.

4458. In fact, you think that in general the Protestant population of Ireland have sufficient confidence in the system, as administered by Roman Catholic patrons generally, to send their children to such schools without fear of proselytism?—All I can say is, that I did not come in contact with any thing which would give me a different impression; I did not observe any breach of the rules in any of the schools that I went into; I did not find them at any time teaching any thing that they ought not to have taught at that period; and I did not hear of the people having any feeling of suspicion or mistrust on the subject.

May 23, 1854.

The Rev. John Booker.

5394. CHAIRMAN.—You are a clergyman of the Established Church?—Yes.

5395. Where is your residence?—Killurin Parsonage, in the county of Wexford.

5396. VISCOUNT CLANCARTY.—Have you given much attention to the subject of the education of the poor in Ireland?—Yes.

5397. Are you acquainted with the national system of education there?—As a clergyman, and also as a secretary to a diocesan Education Society, I have turned my attention to the subject of education, generally, for many years; and since the establishment of the National Board, naturally my attention has been drawn a good deal to the theory and practice of the system recommended by that Board.

5398. What schools under the National Board have you had an opportunity of visiting?—Some few years ago I visited every national school in the county in which I reside.

5399. That is the county of Wexford?—Yes; I visited every national school in existence there at the time; and since that, I have occasionally repeated my visits to some of those, and inspected others besides, not only in the county of Wexford, but in the adjoining counties of Kilkenny and Carlow.

5400. What is your view of the national system, with reference to the principle upon which it is founded?—I think in many points it is very valuable, and very practicable; but with very deep regret I say, that there are some points in the system, of such a nature, that, notwithstanding the great desire I have ever felt fully to co-operate “with the powers that be” in the laudable work of giving education to the children of my poorer brethren, yet I could never bring myself to give my sanction to the system as a whole.

5401. Will you state, in the first instance, in what respects you consider it a valuable system?—I think its books are very good; I think its model and training schools are very good; I think that in practice some of its other schools are very efficient, if I leave out of consideration the great question, (as it appears to me), of religion.

5402. Do you consider that, generally speaking, the machinery is good for carrying out the system?—I think the machinery generally is good, and I think it is not altogether impossible to turn the machinery to practical good account.

May 23, 1854.

The Rev. Henry Cooke, D.D., LL.D.

5624. CHAIRMAN.—What is your opinion of the working of the system under Presbyterian management, since the Presbyterian body joined the national system?—I never have heard a solitary objection, unless occasionally in relation to troublesome inspectors. Sometimes they have been unnecessarily troublesome, principally on account of our holding meetings for prayer, or preaching in the school-houses; their complaints, I think, very often arising from young inspectors not knowing our privileges. Such interference has sometimes, though not often, given cause of annoyance and ground of objection. But something of this kind is the only objection I have ever heard; while on the contrary, as far as I know, our ministers are all greatly satisfied with the advantages their schools enjoy.

5628. LORD MONTEAGLE of Brandon.—I presume that you are acquainted with a considerable number of Presbyterian schools connected with the National Board?—I am.

5629. Are the masters in many of those schools persons who have been trained in the training school in Dublin?—A considerable number have been trained; I think very soon the whole number will have been trained; but there are still several who have not been trained in Dublin.

5630. Should you desire, as one who, on behalf of those Presbyterian schools, feels a deep interest in their prosperity and usefulness, that all the masters should eventually be trained in the training school?—Decidedly; I look upon education as an art of great difficulty, and requiring much attention to mental science, in principle and practice.

5636. VISCOUNT CLANCARTY.—Have you visited other national schools besides the Presbyterian schools?—Not very generally; some others I have visited.

5637. Then it is of the efficiency of the Presbyterian schools that you speak?—I am speaking specially of our own schools, not, however, excluding some others which I have visited and examined.

5638. Do any Presbyterian children attend schools under Roman Catholic patronage?—I dare say they do, occasionally, where there are but few Presbyterians.

5639. VISCOUNT HUTCHINSON.—Is it with the approbation of their ministers?—In one sense, certainly. If the minister could have a school of his own, he would, no doubt, have it; but if he have none, the children must take education where they can find it.

5640. LORD MONTEAGLE of Brandon.—Have you known any instances of proselytism taking place in schools of that character; have any Presbyterians, in consequence, gone over to the Roman Catholic faith?—I have heard of one such case; I think it was near Lisnaskea, or Maguire's Bridge, and there was an angry ill-conditioned newspaper controversy about it; whether it was true or not, I cannot tell; but so far as I could judge from newspapers, it did not appear to be true, that an instance of school proselytism to Romanism had occurred; but that is the only instance of which I ever heard.

5641. LORD BISHOP OF OSSORY.—But the opportunities are few, from there being but few cases in which Presbyterian children attend schools under Roman Catholic patronage?—I think very few indeed.

5642. VISCOUNT CLANCARTY.—In the few cases in which Presbyterian children have attended schools under Roman Catholic patronage, has the Presbyterian minister attended to give religious instruction to the Presbyterian children in the school?—He might do so; but I think it most probable that such a case would very seldom occur. I do not think, unless in very remote districts, in which there are no Presbyterian schools, that there are many instances of Presbyterian children attending schools that are not under Protestant patronage.

5643. Are you aware of any cases in which the Presbyterian minister is in the habit of attending any other national school, but the one in connexion with his own creed?—I am not aware by my own knowledge; but I have heard of such cases.

5644. LORD BISHOP OF DOWNS.—As far as your experience goes, has

there been any improvement, or the contrary, in secular education, among the children of your own body, since the connexion of your schools with the National Board?—Very decided improvement.

5645. Do you attribute that to the use of a superior class of books, or to inspection, or to both; or would you give any other explanation of it?—I attribute it, first, to the masters ordinarily being better instructed; then to the superior class of books used; and then to the introduction of new topics, for instance, geography, which includes a large amount of history and general facts, as well as knowledge of localities.

5651. In those schools are there ever Roman Catholics as well as Protestants?—I know that in several of them there are Roman Catholics.

5652. Do those Roman Catholics generally continue in the school at the time of the prayer?—I think they all do.

5653. And during the time of the reading of the Scriptures in the course of the secular education, do they also attend?—As far as I know, they not only are present, but read the Scriptures as readily as the other children do.

5654. Is there any board put up in the school at the time, to denote that religious instruction is being given?—I believe all our rules are put up.

5655. But there is no order in the school that at the time when religious instruction is given a board shall be put up to denote that fact?—I think not.

May 26, 1854.

The Rev. John Hugh Johnston Powell.

5773. **VISCOUNT HUTCHINSON.**—You are aware that returns have been made to Parliament of the number of children on the roll of each school?—I am.

5774. Had you an opportunity, in visiting those schools, of observing whether the entries in the registers of the schools of the numbers in attendance were correct or otherwise?—I visited a school in the parish of Templemichael, in the county of Longford. There is a male and a female school there. When I visited it first, the female school was closed; I afterwards visited it, and I found that the mistress had entered a number of children in attendance on the day on which I had found it closed, as if it had been opened. In another school, not in the same parish, in the parish of Kilglass, I visited the school at twelve o'clock in the day. The boys and girls are under the same roof, having the same entrance from the outside to the two rooms; I examined the boys' school first, and then I went into the girls' school. I found a much larger number entered in the daily report book than were actually in the school.

5775. Will you give the exact numbers entered in the report book, and the number that you found in the school?—At Ballysloughan the number present was twenty-three; the number marked in attendance was thirty-five.

5776. **LORD BISHOP OF OSSORY.**—Did you make any inquiry to

ascertain the cause of the difference ?—I asked the mistress how she happened to put such a statement on the books, and she said that the children had gone away.

5777. This was at twelve o'clock in the day ?—It was.

5778. CHAIRMAN.—Did you make similar inquiries in all the other schools for the purpose of testing the accuracy of the returns ?—No such circumstance as that came under my observation. I generally asked for the report book to examine the average attendance ; but in this instance, finding that on the day I was in the school the number marked in the report book differed from the number that I had counted in the school, I put the question to the mistress.

5779. EARL OF WICKLOW.—Was it not about the hour at which the children would be disposed to go to their dinner ?—No, it was not ; we do not dine so early in that part of the country.

5780. The children's parents do not dine so early as that ?—No ; two o'clock is the general hour for dinner in that country.

5781. CHAIRMAN.—Did any thing come before you in any other school which led you to believe that the returns were inaccurate ?—The Cloonahard female school was closed when I first visited it ; it was over the boys' school ; I went into the boys' school first, and I found a number of girls in it. I asked why the girls were there, as there was a separate female school-room ; and the master told me that the mistress had met with an accident, and that the school was closed. I called in the following month, and I found the school open ; and I then examined it, and I found in the daily report book that an entry had been made of twenty-five children for the day on which the school had been closed.

5782. What was the number of girls in the boys' school below ?—There were seven girls that day. I found, on referring to the report book, that the master had entered twenty-seven in attendance upon that day in his report book ; there were twenty-seven, but seven of them belonged to the girls' school.

5783. VISCOUNT CLANCARTY.—Did you note your own visit in the book ?—Not in all cases ; when I was asked by the master to do so, I did.

5784. Did you find that those schools were visited frequently by the patrons or the gentry in the neighbourhood ?—Very seldom.

5785. EARL OF WICKLOW.—Did you note your visit in that school to which you have been alluding, where the girls formed a part of the boys' school ?—I did not ; the daily report book was not given to me on that day. I did not make any report of the school unless I was asked by the master or mistress.

5786. VISCOUNT CLANCARTY.—Did you ask the teachers whether the patrons or other parties in the neighbourhood were in the habit of visiting the schools ?—I made that inquiry.

5787. What did they tell you ?—That they were seldom visited by any one.

5788. Were they not frequently visited by the priest ?—No, seldom ; in a few cases they were ; but very seldom.

5789. Would you not attribute that indifference as to visiting the schools very much to the absence of local subscriptions. If the

gentry in the neighbourhood subscribed for the support of the school, do not you think that probably they would more frequently visit it?—The only schools that were contributed to by the gentry were not visited by them. They were not resident in the neighbourhood.

5790. But the schools of which you are particularly speaking, it appears, are neither supported by local subscriptions, nor have the benefit of the inspection of parties in the neighbourhood?—No, they have not.

5791. VISCOUNT HUTCHINSON.—I believe it is also the habit of the masters of national schools to enter in the daily report book the sum which they receive from the children?—It is required by the Board.

5792. Has it ever come to your own observation that those entries are incorrect?—In one case a sum was mentioned: I observed that I thought it was very small, 8s.; and the master said that he was not sure that he received even that sum, but that it was necessary to have something entered, or that the inspector would not be pleased.

5793. VISCOUNT CLANCARTY.—What school was that?—Fariskil.

5794. LORD BISHOP OF DOWN.—What was the name of the master?—I do not know the master's name.

5795. What was the date of your visit to that school?—February the 10th, 1854. The Roman Catholic clergyman followed me into another school that I was examining, and among the questions which I asked in his presence was, "Was there much contributed by the children?" The Roman Catholic clergyman said that they were not particular upon that head, for that they required very frequently to coax the children to attend.

5796. VISCOUNT HUTCHINSON.—With respect to the schools under the management of the Roman Catholic clergy, in what condition of repair did you find the school-houses?—Some of them were in bad repair; others were tolerably good.

5797. How was the rent of the school-houses provided for?—In some cases the masters told me that they were obliged to pay the rent, and also to keep the houses in repair, out of their own means.

5798. EARL OF DESART.—Has it ever occurred to you to draw any inference from the absence of local contributions, as to the popularity or unpopularity of the system?—My own impression is, that the national schools are not popular. With respect to my own school, I am persuaded that it is more popular than the national school in my parish. The superintendence of respectable persons has an influence with the poor.

5799. Are there many schools in your district under private patronage, and not under the National Board?—In my parish there are two parochial schools under my patronage, and there are two national schools under the patronage of Roman Catholic clergymen.

5902. LORD BISHOP OF DOWN.—You stated that you had found various erroneous numbers returned in the schools which you inspected; did you feel it your duty to report that misconduct to the Board?—I did not.

5903. Were not you aware that you could easily have checked

that improper conduct of falsifying the returns by reporting it to the Board?—I dare say I might.

5904. You did not feel it your duty?—I did not.

June 2, 1854.

The Very Rev. Dominick Murphy, P.P.

6513. CHAIRMAN.—What is your position in the Roman Catholic Church?—I am Parish Priest of St. Finbar's, in the diocese of Cork, and Vicar-General.

6514. At what period did you become connected with the system of the National Board?—I became connected with it at a very early period of my ministry, when I was curate; it was the first year I was on the mission, I think, very shortly after the system of national education was introduced; in 1833, I think it was.

6515. Did any prejudices exist against the system at that time among the Roman Catholic priesthood?—Very considerable prejudices existed at that time.

6516. What was the nature of them?—There had been several attempts made to diffuse education by the establishment of schools in the country; and though great professions of fairness and liberality and impartiality were made at that time, it was found that those were afterwards not carried out exactly.

6517. LORD BEAUMONT.—Are you speaking of schools established prior to the establishment of the present National Board?—Yes.

6518. CHAIRMAN.—How were those prejudices removed?—Very slowly, by the system being adopted in some schools, and by those persons who introduced the system finding that it worked favourably and impartially; that there were no attempts made to interfere with the religious education or the principles of the pupils.

6519. What you are now stating refers to schools under the National Board?—Yes.

6520. LORD BEAUMONT.—The question referred in part to the prejudices conceived at the time of the establishment of the National Board, with respect to other systems; did you so understand it?—Yes.

6521. What were the systems to which you alluded?—One was the Kildare-place Society, which was the most prominent of them.

6522. That society was never favourably received generally by the clergy of the Roman Catholic Church?—I believe not; I cannot speak of it positively, because it was introduced before I came on the mission; so that I cannot speak from my own experience.

6535. Have you a general acquaintance with the rules of the Board?—Yes.

6536. Were they generally observed in the schools under your management?—They were.

6537. Did any Protestant children attend any of those schools?—There were a few Protestant children in one of the schools.

6538. Were they obliged to attend the religious instruction at any time?—No. The master told me he had some Protestant children coming to the school, and he asked me how he was to act;

I told him he was to be as attentive to them and to give them as much instruction as he could ; but with respect to the religious instruction, he was not to interfere with them at all.

6539. Is the tablet always put up at the time of giving religious instruction in that school?—Yes ; as far as I could ascertain, invariably, except perhaps there may be some forgetfulness on one or two occasions ; but, as a general rule, it is so.

6543. CHAIRMAN.—What were the principal difficulties which you had to encounter in establishing your schools?—The principal difficulty I experienced was that of getting convenient sites to erect the buildings, and the want of means also ; and also a great difficulty I had to encounter was in getting good teachers ; the old teachers who were in the county before, I found to be quite unfit for my purpose ; they knew but little, and they were so old that it was impossible to teach them any thing afterwards.

6544. How did you supply that deficiency?—I selected the most promising youths I had got in the schools, and gave them advantages, and held out hopes to them, that if they proved themselves competent, they should be put at the head of the schools.

6545. How did that plan answer?—Very well ; when I left Bandon there were as good and clever a set of teachers as I could wish to have.

6550. Are there many other schools in your parish?—At present there are ; there are three schools attached to the convent ; and there is a very large school of the Presentation Brothers, a religious community also.

6551. Is that under the National Board?—It is ; there are two schools also under the Sisters of Mercy.

6555. EARL OF DESART.—Has any opposition been offered on the part of the Protestant clergy?—Not that I am aware of ; there has been no reference made to them ; it has not come in their way to offer opposition.

6556. CHAIRMAN.—If Protestant children attend those schools belonging to religious communities, would they be secure from any tampering with their religious faith?—Perfectly secure ; I would not allow any Protestant child who came to a convent school to be interfered with in any way. I know the principal convent schools in the South of Ireland, and the Kinsale National school under the Sisters of Mercy, which I suppose is one of the finest schools in Ireland.

6557. EARL OF DESART.—Should you consider yourself bound to cause Protestant children to retire during the teaching of the Roman Catholic Catechism?—If they wish to retire ; I should tell them that the instruction was to be given, and they might go either out into the play-ground or into a separate room.

6558. Are those vested or non-vested schools?—Non-vested schools.

6559. You would be certain that the Roman Catholic Catechism could not be read without due notice of its being read to all the children, so that they could not be entrapped into listening to it?—Yes ; I would take care that they should not.

6640. Have you made it your habit to visit the schools with

which you have been connected very constantly?—Yes; in Bandon I made it my practice that one of my curates should visit one of the schools in the parish every day; that for five days took in the whole of the schools in the parish, during the hours appointed for religious instruction, and he gave religious instruction to the pupils.

6641. Have you found, on any occasion, that the rules of the Board have been infringed?—I never heard of such a case.

6642. On the average, how often do you think any of the schools under your patronage have been visited by the Inspectors?—I think twice a year is about the average, sometimes four times. I know in one year my schools were visited nine or ten times; that was the case with some one of the schools; I do not exactly know which of them.

6643. Has the Inspector who has visited your schools generally, or always, been a Roman Catholic?—No; the present Inspector we have is a Protestant; I think he is a Presbyterian.

6645. How often has the Angelus been said in any of the schools you are connected with?—In the nunnery schools it is said once a day.

June 2, 1854.

The Rev. Michael Kieran, D.D.

6679. CHAIRMAN.—What is your position in the Roman Catholic Church?—I am Parish Priest of Dundalk, and Vicar-General of the Archdiocese of Armagh.

6680. How long have you been a friend to the national system of education in Ireland?—I have been acquainted with the working of the system for the last twenty years. About nine years ago I established a national school, and became the manager of it; I was then removed to Dundalk, and I there established another national school, and I remained manager of that till about a year ago; I then left the country a short time, and appointed one of my curates the manager of the school, and he has remained so ever since.

6681. What is the character of the school of which you were manager; is it a convent school?—One is a convent school, under the care of the Sisters of Mercy; the other is a school under the charge of masters appointed by the National Board.

6682. What is the name of the parish?—Dundalk.

6683. Are the rules of the National Board strictly observed in both schools?—As far as I know, they are.

6684. Do any Protestant children attend either of the schools?—Yes, both of them, but the number is very small; three in the male school, and three or four in the female school, under the charge of the nuns.

6685. Are those children protected from any tampering with their religious belief?—I think they are sufficiently so. When Protestant children are sent to those schools, we know they are sent under the express, or at least, the implied condition, that their religious principles are not to be tampered with. If any effort were made in those schools to disturb the faith of the children who were sent there, we should feel that there was a breach of faith committed, and

I am sure the Catholic Church would not approve of such a breach of faith ; we are as anxious as other religious parties can be to make converts, but we should not consider it just to resort to the means which others do in order to make converts to their Church. I think it will be found upon examination, that the only means of conversion we employ will resolve themselves into one, and that is, the presenting of the evidences of our religion to the minds of persons who do not believe in it, as soon as they are capable of understanding them ; if any efforts are made to effect conversions in any other way, I am sure they proceed from zeal not directed by knowledge. The Catholic Church would not approve of such means. Speaking from my experience as a priest, which extends over twenty-two years, I am able to say, I have never heard of any case in which any unfair or underhand means have been resorted to to disturb the faith of Protestants, or to make converts to our Church. In looking over the last report, published by the Commissioners, I find that one hundred and twelve schools have been struck off the roll, from different causes, and there has been only one struck off for interfering with the rule which regards religious instruction ; that is in the county of Antrim, I think ; and I believe that that school was not one placed under the management of a Catholic.

6686. What are the rules observed in the convent school, by which Protestant children have a fair opportunity of withdrawing themselves, during the time of religious instruction ?—At the time the religious instruction commences, the rule prescribed by the Board, is strictly observed : a notice is posted upon the wall, in a conspicuous place, stating that it is the time of “religious instruction,” which is a notice to those who do not wish to be present, to retire. As far as I know, that rule is strictly observed, especially in all the convents.

6690. Do you consider prayer necessary to be reserved to the time of religious instruction ?—I do.

6691. How often is the Angelus said ?—Once, at twelve o'clock ; of course I can only speak upon that point as far as regards the school under my own inspection and care. I am able to say, with respect to that school, the Angelus is only said at twelve o'clock ; that is the hour at which recreation commences ; and the moment the clock strikes twelve, it is a notice to all that there is to be worship and religious instruction.

6692. Do the Protestant children attending the schools, under your direction, practically withdraw, when the religious instruction is being imparted to their fellow-pupils ?—As far as I know.

6693. It has been stated, that there is some difficulty in a stranger visiting the convent schools, and ascertaining what takes place there, from the fact of their being the only schools of which the doors are shut during the time of teaching ?—I am not aware that there is any ground for that observation, as far as the convent school in Dundalk is concerned.

6694. Would any stranger have the means of going in at once ?—Decidedly ; I never heard of the doors being closed.

6697. Do the Protestant children attend in any thing like the proportion which Protestants bear, numerically, to the Roman

Catholics among the population?—Certainly not; but I think a reason can be assigned for that, without imputing any blame to the principles of the national system, or to the manner in which it is conducted. In the first place, the Protestants have schools—at least in my locality they have—which are very well endowed, and capable of giving them all the instruction they can require, and also possessing attractions which we cannot hold out to them. In the next place, all the Protestants are aware that the Protestant clergy are decidedly opposed, as a body, to the national system. In the third place, we are exhibited in such colours, especially our convents, to the Protestant mind, that I wonder at any Protestant at all frequenting them.

6698. Do those who attend the school, attend from preference to the school: is the locality of the other schools which you say are established in the neighbourhood equally favourable?—Equally so.

6699. You suppose they attend your schools simply from preference for the education given in them?—I suppose so.

6700. Are the other schools under the National Board?—No; not the Protestant schools in the parish of Dundalk.

6701. You consider that the secular education in the school which is under the national system, is so much better than at the Protestant schools, that the children of Protestant parents prefer frequenting that school, though under Roman Catholic management?—I have formed no opinion upon the subject; I do not know what the ground of the preference is; I only state the fact that they attend the school, and that there is no attempt made to tamper with their faith.

6703. What, in your opinion, is the feeling of the Catholic laity with respect to the national system?—I think that the fact I have mentioned, and other facts that I can refer to, afford a decisive proof that they are most favourable to it. In my parish, the Catholic laity have expended, in the establishment of national schools, within the last eight years, about £3,000, without receiving any assistance from the National Board, because they are all non-vested schools. I think the connexion of the nuns with the national system, has inspired the Catholics with great confidence in the system, and made them believe that the British Government really means to give them an education without any of the conditions which have rendered the previous systems worthless, or worse than worthless to us.

June 9, 1854.

The Very Rev. William Warburton, D.D., Dean of Elphin.

6904. LORD BISHOP OF DOWN.—Have you had any experience of the working of the system of national education?—Yes; I have had some years' experience.

6905. In what parts of Ireland?—In the county of Kildare first, and latterly in the county of Roscommon, at Elphin.

6906. Had you any difficulty in establishing schools in the county of Kildare, or are there any circumstances which you wish to

mention?—I had a great deal of difficulty at first; the Protestants were very much opposed to the system; it was in the parish of Kilberry.

6907. Will you state to the Committee the grounds of the opposition of the Protestants?—They were under very gross misapprehension as to the nature and results of the system; many of them thought that the Scriptures were excluded, by which they meant that their children would not be allowed to read them; others thought that the children would be obliged to read the Roman Catholic Catechism; and there were other most absurd opinions abroad among them on the subject.

6908. LORD BISHOP OF OSSORY.—Of what date are you speaking?—I think it was about twelve years ago.

6909. LORD BISHOP OF DOWN.—When the schools had been in operation for some time, were their prejudices at all removed?—They were altogether removed.

6910. Will you explain to the Committee how?—They found that their children got on much better than they had before; they examined the books, and approved of them very highly; and, in fact, they could find no fault with the schools, inasmuch as their children improved very much, and very much more than they had done before under the former system.

6911. LORD BISHOP OF OSSORY.—How many schools were there in the parish?—There was at first one school-room, but the males and females were instructed in it together; afterwards I built a second school-room, and had them separate.

6912. LORD BISHOP OF DOWN.—How were those schools viewed by the Roman Catholic clergymen and their parishioners?—They approved of them very much indeed; they never gave me the slightest opposition; I had no difficulty whatever with respect to them; they all expressed their approbation of them.

6913. Are all the schools non-vested schools?—All of them. I should say here, that in the year 1848, there was a petition presented to Parliament in favour of the system of national education; two-thirds of the Protestants of the parish of Kilberry signed that petition, though they had been almost all of them opposed to it, in the first instance. That petition was largely signed; and, in fact, I have in my possession a letter in answer to certain statements of the Church Education Society, the substance of which, and even the greater portion of the language, was embodied in that petition, which letter I would wish to hand into your Lordships. The petition received a great number of signatures, and some signatures, I believe, of members of your Lordships' Committee. I bring this letter before the Committee, as showing that the opinions which I am now giving, are in accordance with my experience at that time.

6914. EARL OF DESART.—On what facts do you found the opinions which you have just expressed to the Committee?—The facts of the beneficial operation of the system. I found my opinions on my own experience, as stated here. The principles of the system, as far as my experience extends, have invariably received the concurrence of the poorer members of the Established Church, in Ireland, when they were thoroughly aware of those principles, that is, the prin-

ciples of non-interference with the religion of others, in education. I have been a great deal among the people, and have conversed a great deal with the poorer members of the Established Church, and I do not recollect a single exception to the fact that they all expressed their opinion that children ought to be educated, and that we have no right to interfere with their religious instruction against the wishes of their parents: that is the chief fact which I wish to state: I do not recollect a single instance to the contrary. Invariably when I explained to these persons the nature of the national system, and the principles of it, they concurred in the propriety of those principles.

6915. What you say is, that both the members of the Established Church and Roman Catholic priests are favourable to the system as it now exists?—They are, when the system is explained to them; a great many were then and still are under misapprehension as to the nature of the system.

6916. LORD BISHOP OF DOWN.—Do you consider that the introduction of the national system into the parish of Kilberry was successful as a system of united education, as far as the proportion of Protestants and Roman Catholics would admit?—Perfectly successful.

6917. LORD BISHOP OF OSSORY.—When you say it was perfectly successful, do you mean that the Protestants and Roman Catholics were united in tolerable proportions?—Yes.

6918. Did the circumstances of the parish allow Protestants any choice in the case?—There was a school under the Church within three miles of my school.

6919. Did Protestants attend your school in any number from such a distance as three miles?—Though I say the school was distant three miles, the great body of the Protestants lived between it and Athy, where the Church school to which I allude is situated. There were only one or two Protestant families living on the opposite side. The greater part of my Protestant parishioners could have gone to the Protestant school at Athy certainly, within two and a-half miles, and some of them within probably a mile and a-half.

6920. Do you mean to say that they had a preference for a school conducted upon your principles to a school under the Church Education Society?—I believe they had a preference for my school, because it was a better school.

6921. It would have been a strong measure for them to leave their own parish and their own minister, would it not?—They were under such strong misapprehension as to the nature of the national education system, that I should not have been surprised if they had done so; I had a good deal of personal influence, or they would probably have done it; and when first I established the school, many of them, notwithstanding that personal influence, did leave it; but afterwards, when they found that their impressions were erroneous, and that the children were getting on extremely well, and in a very satisfactory manner, they all came back, and expressed themselves not only perfectly satisfied with it, but they said that there never was a good school in the parish before.

6922. LORD BISHOP OF DOWN.—Have the schools become to a

greater extent schools of united education within the last few years or not?—It is six years since I was in Kilberry, and the schools then included the whole of the Protestant children. I wish to state here that the school met with the thorough approval of the Roman Catholics also. When I left Kilberry, I had the good fortune to receive complimentary addresses from my own Protestant parishioners and from the Roman Catholics of the town and neighbourhood of Athy, including those of Kilberry, and also from the Protestants and Roman Catholics generally of the surrounding parishes. I allude to it because I think this is very important, inasmuch as it shows that the Roman Catholic clergy are largely committed in approbation of the system, at least in that locality. The address states, “The cause of general education has received from you that full measure of encouragement and support which its importance deserves. The amount of co-operation and confidence which have accompanied you in this, as well as in every undertaking in which you have engaged, must have convinced you that public opinion has properly estimated your motives and your principles. All felt that your anxiety to promote education was inspired by no sectarian zeal, and to this reliance on your character we attribute the successful establishment of a national school under your guardianship, where children of all persuasions receive instruction without any fear of interference with their respective tenets, and without any interruption of that harmony which should prevail amongst persons of all creeds.”

6923. Was that address signed by members of different religious persuasions?—There are three addresses here. The subscribers to the address from which I have read the passage were solely Roman Catholics, clergy and laity.

6924. In that address from the Roman Catholic inhabitants which you have just read, were there the signatures of any Roman Catholic clergymen?—Yes, of ten.

6929. EARL OF DESART.—In the parish of Kilberry did you ever make any arrangements in concert with the Roman Catholic clergy, or any concession to them, in order to obtain their support?—None whatever. What I did was this: I drew up my own rules, the rules which I should have established if there had been no Church Education Society and no National Education Board in existence. I sent these rules to the Commissioners of Education, and said, “I shall be very happy to connect my schools with you upon these terms. These are my rules; if they meet with your sanction, I shall be very glad to have your assistance.”

6930. Of what description were those rules; did they require the reading of the Scripture Lessons, or the Bible?—The rules which I submitted to the National Education Commissioners were these: the first half-hour every day was appropriated to the reading of the Scriptures, in the authorized version; the school assembled at ten o'clock; I did not oblige any Roman Catholic children to attend during that half-hour.

6931. Did they ever come?—No; every Wednesday I had an hour between two and three o'clock, about the time of the breaking up of the school, for the catechetical examination of Protestant

children, and during the school-hours the Roman Catholic children read the Scripture extracts.

6932. That you always continued?—I always continued that regulation.

6933. VISCOUNT CLANCARTY.—Do you continue it to this day in the schools under your management?—I do, in this way: I have in my schools at Elphin now, and have had certain hours appointed for religious instruction, not the religious instruction of the Protestants only, but of the Roman Catholics also, and during these periods I make use of those religious books which have been sanctioned by the Board. There is no compulsion; and, of course, if they choose to decline reading them, I should not desire or endeavour to compel them, but they *do* read them.

6934. EARL OF DESART.—Are there any exceptions?—There has never been an objection.

6935. Neither on the part of the parents nor the priests?—No. I wish it, however, to be distinctly understood that I do not make the reading of them the *sine qua non* of giving them secular instruction, because if they choose to say “We will not read the Scripture Extracts,” they would not be required to do so.

6978. You seem to have found the Roman Catholic clergy with whom you have been yourself connected very tolerant and willing to co-operate with you in promoting united national education; do you think they would continue of the same mind, supposing the national system to be adopted by the clergy of the Established Church generally?—I think they would, provided it was carried out by Protestant patrons and teachers in the spirit in which the system is conceived. I think to do that, you must take the system as one of non-interference, so far as regards education, with the religious opinions of the children, beyond the interference which is involved in the use of the ordinary books which are sanctioned by the Board of National Education. I have never found the Roman Catholic clergy at all disposed to be captious, or to interfere with me; I am quite sure they would, if I were to violate the principles of the system; but if there were no national system, I should not be disposed to act otherwise than I do.

6979. Supposing permission were given to private patrons to require the Scriptures to be read by the children during the hours of combined education, without catechetical teaching, do you suppose that permission would unite the Roman Catholic clergy in opposition to the system?—I am quite sure that the Roman Catholic clergy would not co-operate in such a system, but would give it every opposition.

6980. LORD BISHOP OF OSSORY.—Do you think that the opposition would be availing?—I think it would.

June 13, 1854.

The Rev. Ogle William Moore.

7305. CHAIRMAN.—What is your opinion of the general system?—I think it is the work of the wisest men who ever had to do with our country, and that it was the best system that could be devised,

looking to the disposition and circumstances of our people. To me its strongest recommendation is, that it affords the only spot of neutral ground that exists on which the young of conflicting creeds may meet, and early learn to know and to love one another.

7306. LORD BEAUMONT.—Do you think it has produced very good effects already?—I do ; my own experience leads me to that opinion.

7307. Do you think that it has diminished the animosity which formerly existed between different sects?—I could not go the length of saying that, generally.

7308. EARL OF WICKLOW.—Does party feeling prevail in your district?—Not in my district.

7309. EARL OF HARROWBY.—What is the specific good you have seen in your own parish from the introduction of the system?—The specific good produced in my own parish might be stated, perhaps, thus: that no pupil, I believe, of any one of my schools, and they have been long in operation, has ever been brought before a magistrate on any charge whatever. All have been more or less improved in social and moral habits, and some have been thoroughly well educated ; that is the result of my own experience.

7310. Do you see a social improvement in the parish in consequence of the introduction of the system?—I am sure I am warranted in tracing the improvement which has taken place in a great measure to that cause.

7311. CHAIRMAN.—To what would you attribute the opposition which is generally shown to the national system by clergymen of the Established Church?—I must attribute it to the influence and example of elder men long and deeply pledged to opposite systems ; and further, to the dread of being held up to disrespect and odium by violent periodical publications.

7312. Do you see any change in this feeling among the clergy?—I believe a more just and liberal feeling is gaining ground among the younger clergy.

7313. EARL OF HARROWBY.—What ground have you for that opinion?—Opportunities of conversing with many of them, and of learning the opinions of others, and meeting with a very general feeling that a mistake was made in the beginning by holding aloof from the system.

7314. EARL OF WICKLOW.—On whose part?—On the part of the clergy of the Established Church.

7328. CHAIRMAN.—The reasons which you gave as explaining the opposition of the clergy would hardly apply to the laity, who disapprove of the system of national education, would they?—Certainly not, exactly ; but the laity would be influenced, of course, by the clergy, and, perhaps, by additional motives also.

7329. What additional motives do you refer to?—I have always thought that a remnant of the old ascendancy feeling was at the bottom of their opposition, and I am quite sure that there prevailed an utter ignorance of the merits and bearing of the question.

7330. Do you think there has been any change in the sentiments of the laity?—I am quite sure there is a most extensive change, and that there is now little or no hostility to the system on the part of any layman who understands the question.

7331. EARL OF HARROWBY.—You would deny to any man who still opposes the system the concession that he understands the system?—I would.

7332. CHAIRMAN.—It has undergone very considerable modifications since its first establishment, has it not?—It has, from time to time.

7333. Do not you think that those modifications have had a tendency to reconcile those to it who were originally most opposed to it?—I believe the utmost has been done to bring about that result.

7334. Do not you believe there are many of the clergy still opposed to it from the belief, in their minds, that the system is now the same as it was originally established?—I believe that is the view of the great majority.

7335. LORD BEAUMONT.—Do you think any further concession could be made without endangering the principles of the system?—I think no further concession could be made without uprooting the principle.

June 20, 1854.

The Very Rev. R. M. Kennedy, M.A., Dean of Clonfert.

7982. LORD ARDROSSAN.—How many of the national schools in your parish are under Protestant patronage?—There are five national schools in the parish of Clonenagh under Protestant patrons.

7983. Were any of those schools in connexion with the Board when you became the incumbent?—Not one.

7984. EARL OF DERBY.—Are they vested or non-vested schools?—They are all non-vested schools.

7985. LORD ARDROSSAN.—What was the feeling respecting the Board which, at the time when you became incumbent, prevailed among the Protestant parishioners?—I should say that the feeling, at that time, among the Protestant parishioners, was decidedly hostile to the Board.

7986. On what ground did they object to it?—I found the people were in great ignorance as to the system, and greatly prejudiced against it; their minds had been abused by misrepresentations upon the subject. I shall mention one or two facts which will throw some light upon that state of feeling. When the parish of Clonenagh was offered to me, I went to see it before I decided. I arrived at Mount-rath on a Friday, and called upon one of the curates to say, that I intended to remain till after Sunday, and would be at the church, as I wished to see the congregation. He preached, and gave a very spirit-stirring description of the calamities which had befallen Ireland for the few previous years, this being in the year 1848; after he had done this, he said that a sense of duty compelled him to be faithful, and to assign the cause; he stated distinctly before the congregation, and in my presence, as I sat in the front of the gallery, that the calamities which had befallen Ireland, plague, pestilence, and famine, had been brought down upon the land as a curse for the encouragement given to Popery by the supporters of the National Board and of the Maynooth Grant. This one fact will account, in some measure, for the hostility of the people to the national system.

7987. LORD BISHOP OF OSSORY.—Do you mean to state, that he referred to no other support given to Popery, in the empire, than the maintenance of the national system?—I have already stated, that he referred to the Maynooth Grant also.

7988. Was it a written or an extempore sermon?—An extempore sermon.

7989. LORD ARDROSSAN.—Have you any other instances to give of the hostility to the system on the part of the Protestant clergy?—I cannot say from whom the instance of hostility proceeded which I am now about to mention. Not long after I went to the parish, printed papers were circulated through the people, headed “National Board Morality,” branding the supporters of the National Board with perjury, charging them with the violation of their ordination vows, and likening them to the *traditores*, or traitors of old, those wretched outcasts of the primitive church, who, to save their lives, surrendered the Book of God; the obvious inference from which is, that the supporters of the National Board are willing to surrender even the Book of God itself in order to promote their own interests. I was visiting one of my parishioners, and while I was in the room a letter was handed to him; he opened the envelope; these papers fell out in my presence, and he handed one of them to me, saying, as he did so, “Sir, that concerns you.” I saw several of the documents afterwards, and received some of them myself through the medium of the post-office.

8007. EARL OF WICKLOW.—How long have you been the rector of that parish?—Since November, 1848.

8008. Was Sir Charles Coote’s school in connexion with the national system previously to your going to the parish?—That school was not in connexion with the National Board; it was put in connexion with the National Board soon after I placed all the other schools, of which I was patron, in connexion with the Board. I did not for a long time connect my schools with the National Board. I defrayed the expense of the schools out of my own private funds. I knew the feeling of my Bishop, for whom I had the profoundest respect; I knew also the feeling of the clergy, and the prejudices of my parishioners; I thought it right, therefore, to make an effort to conciliate all, though at a sacrifice of £100 a-year. I supported my schools, therefore, for a considerable time at my own cost. I introduced the books of the Board, as being the best that I could find; amongst them I introduced the Scripture lessons. When the committee of the Queen’s County Protestant Orphan Society, to which I have already alluded, found that I had introduced the Scripture lessons into my school, they proposed a resolution, that no child under the care of the society should attend any school in which they were required to read any but the authorized version of the Scriptures. I then consented to look upon the committee as the parents and guardians of the orphans, and not to require those children under their care to read the Scripture lessons. The committee then changed the form of the resolution to the effect, that no child shall attend any school in which any version of Scripture, except the authorized version, is read by any child in the school. I then called the attention of the committee to Sir Charles Coote’s

school, a school where, in conformity with their resolution, the authorized version was read, and no other, and asked that the orphans might be allowed to attend them. Finding, however, that the schools had recently been placed in connexion with the National Board, a member of the committee—a clergyman, holding a high position in the diocese—as he himself graphically described the transaction, “took up his pen and wrote a resolution that no child should be permitted to attend any school that was in connexion with the National Board.”

8009. LORD ARDROSSAN.—To what do you attribute the alteration of feeling among your parishioners, which induces so many of them now to send their children to the national schools?—To the removal of their ignorance and prejudice. This I was enabled to accomplish by an appeal to the books of the Board, a power of which I am now in some degree deprived. To that I alluded when I said that the Commissioners themselves had assailed and shaken the ground upon which I had often advocated the system. I proved to my parishioners that these books were based upon revealed truth. I showed them that they contained the facts of Christianity, and the facts of Christianity are its doctrines. I did not excite the prejudices of the people by placing my schools at once in connexion with the Board, and by posting the title “national schools” over the doors. I supported them myself, and carried out the principle of the system. In this way I was enabled to appeal to the parents, and say here are schools conducted on the principles of the Board; you see that your child can learn every thing you wish him; he can have the authorized version; he can have the Church Catechism. What more can you desire? They were satisfied. I then said, “Do you now wish me to compel Roman Catholics to receive instruction against their own convictions?” When I took them thus in detail, the invariable answer was, “I would be sorry to compel them;” but had I asked them, in the first instance, whether they approved of the national system, they would in all probability have spurned it with a holy abhorrence.

8032. In the absence of opposition on the part of the clergy of the Established Church, do you think the system is acceptable generally to the people of Ireland?—That is a question which I can scarcely answer. So far as my own experience has gone, when I have had an opportunity of speaking to people in the way I have described, I have found the system acceptable to them. Were I to ask, “Do you approve of the National Board?” they would perhaps say at once, “I do not approve of it;” but if I put the principles of the Board in detail before their minds, they invariably approve of those principles. In some instances they look upon the National Board as the symbol of a party, and as such they object to it; but even then, if I put the simple question, “Would you, as a parent, have me compel the children of other parents to receive religious instruction to which they object?” I have rarely met with a Protestant in the middle or lower classes of life who would take that extreme view.

8033. VISCOUNT CLANCARTY.—Do you consider the opinions entertained by the opponents of the National Board as partaking

entirely of party spirit?—I do not; I should be sorry to think so; I only say there are some who do consider them in that light.

8034. Of what political party do you consider the opponents of the National Board to be?—I am happy to say that men of all parties support the National Board. I never looked at it as a party question, nor am I connected with it as a party man. I favour the National Board because it is based upon the principles of right and justice. I think the principles of the National Board are the principles of Christianity. I think they are the principles of the Reformation. The great principle of the national system I believe to be in accordance with the spirit and practice of the great Head of the Christian Church. Upon these principles I support the national system, not because it is taken up by one party or another.

June 22, 1854.

The Rev. Theophilus Campbell.

8188. CHAIRMAN.—What position do you hold in the Established Church in Ireland?—I am the incumbent of Trinity Church, Belfast.

8189. VISCOUNT CLANCARTY.—Have you visited many national schools lately?—I have.

8190. How many schools have you visited, and within what period?—I have visited fifty-five, including one into which I sought admission, and was refused, but about which I obtained some information. The period during which I visited those schools was between January the 18th, of this year, and the 6th of April. The district in which the schools are situated comprised the counties of Antrim and Down, one school being in the county of Armagh.

8191. LORD BISHOP OF DOWNS.—Did you visit them at the request of any particular party?—Yes; I visited them at the request of the Church Education Society for Ireland.

8225. VISCOUNT CLANCARTY.—Did you visit any school under Dr. Denvir's patronage?—I think the Donegal-street national schools are under his patronage.

8226. Was there any thing in the conduct of his school which seemed to give to it a distinctive character as a Catholic school?—Yes; on the "time-sheets" the names of the books to be used in religious instruction of the school were specified: "Butler's Catechism," "The Grounds of the Catholic Doctrine," "Bossuet's Exposition," and "The Douay Scriptures."

8227. Were the Protestants and Roman Catholics united in that school?—I am now speaking of the female department of that school. The mistress informed me there were not more than two Protestants on the roll; but she did not seem altogether certain upon the point. In the return made to your Lordships' House, there are no Protestants returned as in that school.

8228. Did the time-sheet set forth the hour at which the religious instruction was given in the school?—Yes; the hour was specified on the time-sheet; from two to three each day.

8229. Did you ascertain whether the Protestant children withdrew at that hour?—The mistress was so uncertain as to whether there were any or not, that I did not put that question to her.

8230. The books which you have mentioned are strictly Roman Catholic books; are they not standard works of the Roman Catholic Church?—"The Grounds of the Catholic Doctrine" is of an entirely controversial character, intended to prove that all the dogmas of the Church of Rome are scriptural; and I think, as well as I can recollect, the title-page of it specifies that the book is now in use for the reception of converts into the Church of Rome.

8231. Did you see any thing else in the school which seemed more immediately to connect it with the Roman Catholic denomination?—I saw a matter which appeared to me to do so, though it might not be so considered by others. I had to leave the girls' school, passing through it to the boys' school, which was above; a priest was in the school on my entering it, and he accompanied me throughout, and gave me any information I asked. On my return to the girls' school, I saw them engaged in sewing. They had some very good linen before them; I thought they were making shirts, and casually put the question to the mistress, "Are those shirts?" "No," she said, "they are altar-cloths;" and I think she added, "napkins," such as are used in the Roman Catholic Church; they were hemming them, and she said that they had been supplied by Dr. Denvir. My note is "Altar-cloths and other linen pieces used in the chapel." The mistress said she was glad to obtain them, for the children could not provide work for themselves: the needles and thread were provided out of the school funds.

8232. LORD BISHOP OF DOWN.—What inference do you draw from the fact that the children were sewing linen, in connexion with the vestments used in the service of the Church of Rome?—The inference I draw from it is, that there should be nothing in a national school where Protestant children may be required to be, which would be offensive to the peculiar religious denomination of any child who might be there, or cause that child to have any leaning towards the faith of which he was not a member.

8233. Would it be offensive to a Roman Catholic child who might be present, if you employed the children in your school to hem surplices for the use of Protestant clergymen?—No; we do not attach to a surplice any of the sanctity which is attached by the Roman Catholics to the altar-cloths.

8234. Are you not aware that there is no such sanctity attached to them when in an unfinished state?—Being called altar-cloths might have a tendency upon the mind of a child to make it feel reverentially disposed towards that faith.

8235. LORD FINGALL.—The mistress made no difficulty in stating what the children were doing when you asked the question?—No, not at all.

8329. VISCOUNT CLANCARTY.—The secular instruction, you have stated, was good in the schools of the Presbyterians; what did you find to be the condition of the religious instruction?—The religious instruction would not satisfy me; it was given exclusively by the preachers, and it consisted mainly of reading the Scriptures, at least

without a sufficient amount of doctrinal explanation to satisfy me ; I, therefore, consider even the scriptural education to be deficient, judging it by my own standard.

8330. Did you find those schools conducted in strict accordance with the rules of the Board?—Some I did. I found violations of the rules in others.

8331. What violations did you find?—In some of the schools religious instruction was given outside the hour appointed for that purpose. I found very generally that religious worship was carried on in the schools periodically. Those were the two principal violations.

8332. Will you state any particular schools in which that occurred : do you know Cave-hill school?—I visited Cave-hill school. That cannot be called a Presbyterian national school, for I believe it is under the joint patronage of one of the Commissioners and a member of the Established Church ; that is a vested school.

8333. Is there any deviation from the rules in that school?—As regards the giving of lectures, this case came under my notice the other night : I reside in the neighbourhood of that school, and I saw some children going towards the school with Bibles in their hands. I asked one of them where she was going ; she said she was going to the school-house ; and from a woman, the next day, I ascertained that she had been there, and that there had been a lecture given. She said Mr. Lowrie, who I suppose is the patron, and is a member of the Established Church, had expressed a wish that they should all attend.

8334. LORD MONTEAGLE of Brandon.—At what hour was that lecture?—About seven o'clock in the evening.

8335. After the hours of school instruction had closed?—Yes.

8336. VISCOUNT CLANCARTY.—It is not a thing which you disapprove of in itself, but you notice it as a deviation from the rules of the Board?—I am very far from disapproving of it ; but leaving the point of conscience aside, I think it is a rule which is more honoured in the breach than in the observance.

8337. Did you observe similar deviations from the rules in any other schools?—I should have to mention a great many. They are generally used as places for religious worship. I will specify one, in which it appeared even on the time-sheet, that there would be such a service ; that was the Murphy-street school, in the town of Belfast. Mr. Lowrie is the patron. In conversing with the mistress on the subject of religious education, she said that none of the children, though there are Arians as well as orthodox Presbyterians among them, refuse to receive the instruction which she gives, which consists of reading the Bible. If explanation of the Bible were given, she said, there would be refusals ; but during the Lessons, opportunities occur which can be, and are taken advantage of, to instil religious instruction without suspicion ; she added, "Who is to take notice of this?"

8338. LORD MONTEAGLE of Brandon.—What do you understand by the words "during the Lessons?"—The Lessons form the ordinary books of the Board.

8339. You consider that they include religious instruction?—

There is religious instruction of a certain character and to a certain amount, sufficient to give a teacher an opportunity of branching off from it, and giving peculiar religious instruction, if so disposed. On the time-table there is due notice that on certain evenings religious instruction is given to the children, their parents and friends; and on certain evenings, also, an address is delivered; and on Sabbath evenings, from seven to eight, an address is delivered. I asked the mistress, "Do you mean by an address prayers and preaching?" She said, "Yes." That is dissenting worship.

8340. VISCOUNT CLANCARTY.—Was that a Presbyterian school?—A school under Presbyterian patronage.

8341. Can you refer to any other school of the same kind; do you know the Tea-lane school?—Yes; I visited that school.

8342. Are the circumstances of that school the same as those you have already mentioned?—There is religious worship in that school-house also.

8343. Is it publicly notified in any way?—No, not that I know of. I may add, with regard to another school (the Birch-street school), which is near my own church, that when visiting the poor, and asking them if they attend worship, many say "Yes." When I inquire, "What church do you go to?" they reply, "Birch-street school on Sunday evenings." It is the only place that they attend, and they consider that that is attending public worship.

8344. EARL OF HARROWBY.—You imagine that those schools perform all the functions of places of worship to those who attend?—They go to no other.

8345. Do they sing there?—I cannot say positively; I think they do.

8346. VISCOUNT CLANCARTY.—Do you know White Abbey school?—I visited that school.

8347. Are religious services held in that school?—There are two schools, male and female. The male teacher was absent, and from his *locum tenens* I did not receive any information; but from the mistress I learned that, as she is unrestrained, she imparts religious instruction whenever she pleases, on any occasion that may suggest itself during the day. There is no one to forbid it. She has been in the school for some years, and she may do it, as, to use her own words, "This is a Presbyterian school."

8348. EARL OF HARROWBY.—Are those mixed schools, in fact?—I asked her if there were any Roman Catholics; she said, "No; no decided Roman Catholics; they are the children of one Roman Catholic parent." She does not consider the introduction of religious instruction into her ordinary teaching a breach of the rules, as there is no one to restrain her. I also ascertained that Mr. Lisle, the Presbyterian minister, who lectures in the White House national school, within two miles of the other, has regular lectures at stated periods; that is, in White Abbey school. The mistress said, "He calls them Bible classes for the children, their parents, and friends; but he invited all persons to come to-night; a lecture having been appointed for that evening."

8349. Do you know Lodge-mill school?—Yes; that is under Episcopalian patronage, but the teacher is a Presbyterian. There are lectures in that school.

8350. LORD MONTEAGLE of Brandon.—Who is the patron?—A mill-owner; a Mr. Lepper. My note on that school is, “Religious Worship on Sunday evenings, but under the name of religious instruction. The lectures were discontinued for some time, but are now resumed.”

8351. VISCOUNT CLANCARTY.—Why were they discontinued?—I think some report was made to the Board about it, and the Board interfered, but it now permits lectures to be delivered, under the name of religious instruction.

8352. Did the Board sanction the resumption of the lectures?—The master said, though frequently reported to the Board, no notice had been taken of the present system.

8353. LORD MONTEAGLE of Brandon.—Who is the Inspector of that district?—I think Mr. Blakely.

8354. LORD BISHOP OF DOWN.—Are you aware whether or not it is in conformity with the rules of the Board to deliver lectures, and give religious instruction to the pupils, at which the parents and the friends of the pupils can attend, and are invited to attend?—It is; but I am aware that under the guise of doing so, they are open to the public.

8355. The notification of a lecture of that sort would not of itself be a violation of the rules?—Not of that sort; but the public are permitted to attend. In order to test the matter, I directed a person connected with myself as a lay agent, to go as one of the public to a lecture of that description.

8356. Would it be possible for the person delivering that lecture to know whether all the persons present were friends of the scholars or not?—No question was asked him; the door was open for any person to walk in who pleased; the relatives and friends of the children might constitute, to a great extent, the neighbourhood. Such a practice may be in conformity to the concession lately granted to the Presbyterians; but I take it to be in direct opposition to the original rules of the Board.

8357. Are you aware that no concession has been granted to the Presbyterian body, which is not equally granted to every person having a school under the Board?—I am; but if we were to have public service, according to our form, in a national school-room, it would instantly be interfered with by the Board. We could not pass it off under the name of religious instruction.

8358. That would be the case still more if a public service were held in the Roman Catholic form?—Quite so.

8359. VISCOUNT CLANCARTY.—Do you know the Kilroot school?—Yes, that is a vested school.

8360. CHAIRMAN.—Are there any religious services in that school?—Public worship is occasionally held there by Mr. White, the Presbyterian minister; such a service was held during the last fortnight; it was well attended.

8361. Do you know the Carrickfergus Town school?—There are occasionally some services held by the Methodists in that school, but very seldom.

8362. Can you state from your knowledge of the Presbyterian clergy, what their feeling is with respect to the national system; do they approve of it?—They do not approve of the system, as a

whole, but they approve of their connexion with the system. It was said to me recently, in reference to the patron of a Presbyterian school, "He does as he pleases in his own school." That is the impression which is abroad; and the words which I have used I have heard from Presbyterians, "We do not approve of the system, but we approve of our own connexion with this system."

8363. EARL OF WICKLOW.—Are you aware that one of the Presbyterian principles is not to force religious instruction on any children whose parents would object to it?—I am not aware of it; I know from their own practice it is not so.

June 23, 1854.

The Right Reverend Cornelius Denvir, D.D., Roman Catholic Bishop, Belfast.

8619. CHAIRMAN.—You stated that you had been in the habit, from time to time, of visiting different national schools?—I have.

8620. What is your general opinion of the working of the system, from what you have seen?—My opinion of the general system is, that it is working well. I have found every thing working well in the schools I have visited.

8621. Do you consider that the system is an improvement upon any other that has received Government assistance in Ireland?—If your Lordship will permit me to speak as a Roman Catholic, I would say it is infinitely superior to any other system which has been carried out in Ireland.

8622. In what particulars is it superior?—The schools for the education of the poor which immediately preceded it were considered to be conducted on what are called proselytising principles; and a great deal of perturbation of mind prevailed in society in consequence of the attempts at proselytism which were made. The Roman Catholic body considered it to be a great boon to have a system of national education established, according to which their children could have proper instruction, without their faith being in any way endangered. Then I consider that the system itself of giving instruction is very superior to any that prevailed antecedently for the education of the poor. The class of schoolmasters which now exists is a very different class indeed from that which formerly had existence. They are now much better trained, as to the mode of imparting instruction; and they are much better educated, as to the amount of instruction which it is their duty to impart.

8623. Do you consider that there is sufficient protection for Roman Catholic children, if the fundamental rules of the system are fairly and impartially carried out?—It would be very hard to carry out the fundamental rules of the system to the fullest possible extent. I do not say but that if the fundamental rules of this system were carried out, the rules would go a great way to afford sufficient protection.

8624. LORD BEAUMONT.—You apply that remark to all religious denominations?—To all.

8625. Do you think there would be any opportunity afforded to any sect to proselytise if the system were completely carried out?—I cannot see where the opportunity would be afforded if the system is rigidly carried out.

8626. LORD MONTEAGLE of Brandon.—As a matter of fact, on the one side or the other, are there imputations with respect to national schools, that attempts at proselytism have been introduced into the schools, or have been successful?—I must state that I never knew of an actual case, and never heard of an actual case of proselytism in any national school in Ireland. Whatever attempts may have been made by this master or by that master, or this mistress or that mistress, to influence the minds of the children—and I have heard there have been some futile cases of that kind—I never knew one of them to be effectual.

8627. Supposing any of those cases were brought before you in your capacity of a Commissioner, from whichever side the attempt at proselytism might come, should you feel it your duty as a Commissioner to repress it, and reprove it, as being inconsistent with the principles of the National Board?—I conceive, where a conscientious person undertakes to abstain from doing any act, he is bound to abstain from the performance of that act.

8628. Therefore, if there were any special case of proselytism reported to the Commissioners of Education, you would deal with such a person as having been guilty of a breach of faith, and as being undeserving of the confidence of the Board, with whom he had entered into that honourable engagement?—Yes; the Commissioners would immediately take cognizance of it. If there were any case of proselytism reported, from what I know of the Commissioners, I should have no hesitation in saying, that the Commissioners would at once take cognizance of it.

8629. And they would act according to the evidence as it came before them?—They would act according to the rules.

July 6, 1854.

William Hornan Newell, Esq., LL.D., Head Inspector of National Schools.

10213. EARL OF HARROWBY.—You spoke of the present paucity of superintendence and inspection; have you much aid in regard to superintendence and inspection from local bodies of any kind?—Scarcely any; they leave it all in the hands of the inspectors, either from ignorance or carelessness.

10214. Do not you think that that is a great deficiency?—I think it is one of the greatest difficulties the system has to contend with.

10215. LORD BISHOP OF OSSORY.—Do you think that sometimes well qualified masters deteriorate in schools rather than improve?—Decidedly, for want of active superintendence.

10219. Do you believe that there is the same want of superintendence in the case of English schools?—I believe there is great apathy on the part of the managers of English schools, if I am to be guided by the reports of Mr. Moseley and other English Inspectors.

10220. VISCOUNT CLANCARTY.—Do not you know that it is the practice of most clergymen in England to attend their schools weekly?—I only know the practice from what I read in the English reports.

10221. LORD BISHOP OF OSSORY.—Is it stated in the English reports that it is not the practice of the clergy generally to attend to their schools?—I mean to state that the Rev. Mr. Moseley complains of the want of active management; he complains even that the managers wish to screen the teachers where fault is found.

10222. EARL OF HARROWBY.—Do you think it would be an advantage if by any means the sympathy of the leading persons of a neighbourhood could be so enlisted as to induce them to take an increased interest in the schools?—It would be of the greatest importance.

10223. You believe that the superintendence of other parties than the Inspectors is a very important element in the practical working of the system?—Very important.

10224.—CHAIRMAN.—Do you believe, if the sympathies of such parties were enlisted, they would be enabled to obtain a very important influence over education in Ireland generally?—I think they would obtain a considerable direction of the education of the people if they took an active part in it.

10225. LORD BISHOP OF OSSORY.—Are you sufficiently acquainted with the working of the Church Education system to know whether the superintendence is more or less efficient in the case of their schools than in the case of national schools?—I think from the little experience I have had, the inspection of national schools is far more efficient than that of Church Education schools. I think the local superintendence of Church Education schools is better, generally, than the local superintendence of national schools.

June 27, 1854.

Jeremiah J. Murphy, Esq., Master in Chancery, Commissioner of National Education.

8897. CHAIRMAN.—What is your opinion of the practical working of the national system in Ireland?—I think it has done a vast deal of good; much more good than could have been anticipated from it.

8898.—LORD BEAUMONT.—It has had great difficulties to struggle with?—It has.

8899.—CHAIRMAN.—In what respect do you think it has shown a failure?—The only respect in which it appears to me to have shown a failure is this; that it has not, I am sorry to say, secured the co-operation of the members of the Established Church, to the extent that I would wish it had done.

8900. You think it very desirable that their co-operation should be obtained, if it is possible to do so, without the sacrifice of any principle, which the majority of the people in Ireland consider it necessary to maintain?—I should most anxiously do any thing in my power to effect that most desirable object.

8901. LORD ARDROSSAN.—Do not you think the system of non-

vested schools is, to a certain extent, a departure from the original programme, if it may be so termed, laid down by Lord Stanley ?—I rather think it is ; but in the condition of Ireland it would have been utterly impossible otherwise to obtain control over certain non-vested schools, or schools not likely to be vested, being schools attended by classes which it was most important to bring under the control of the system.

8902. Do not you think it is less likely that united education should exist in a non-vested school, than in a vested school ?—It is.

8903. LORD BEAUMONT.—If it were practicable to increase the number of vested schools, you would be favourable to the attempt ?—I should.

8907. LORD MONTEAGLE of Brandon.—I understood you to say, when your attention was called to the distinction between vested and non-vested schools, that the non-vested schools afforded facilities for withdrawing from the strict superintendence of the Commissioners, a certain class of schools which might most require their superintendence ; what class of schools had you in your mind when you said that ?—I adverted to the old and numerous class of hedge-schools and inferior country schools. As regards those outlying schools in districts where there was a strong feeling, and much ignorance and poverty, I consider that if we had not taken non-vested schools into connexion with the Board, we should not have got the education of such districts under our control at all. Therefore it was a choice of difficulties ; and if in any respect a departure from the original programme, it was a most beneficial one.

8908. You have referred to the hedge-schools ; does your memory extend sufficiently far back to remember the state of those schools, and the qualifications of the teachers ?—I can only speak of them from hearsay.

8909. To what conclusion does the tradition which may have satisfied your own mind, lead you ?—The introduction of the national system was the greatest blessing which could have been conferred upon the Irish people.

8910. Among the traditions you must be familiar with on this subject, are the traditions of your own profession ; was not it the fact, that the teachers of those hedge-schools, which were antecedent to the improved system of education being introduced into Ireland, were, of all classes, the classes that were most viewed with suspicion from the character of the men, both socially, politically, and morally ?—I have always heard so, and believe it.

PART VI.

ALLEGED INFERIORITY OF THE SECULAR INSTRUCTION GIVEN IN THE NATIONAL SCHOOLS.

1. Relative efficiency of the Church Education Society's Schools, and those under the National Board.
2. Advantages derived by the Church Schools from local superintendence.
3. Average state of the Church and National Schools as regards literary instruction.
4. Mr. Kavanagh's general report on the National Schools in 1850.
5. Reference to the reports of Her Majesty's Inspectors on schools in England, Wales, and Scotland.
6. Progressive improvement in the condition of the National Schools since 1838.
7. Comparison between the working of the System adopted in England and that in Ireland.
8. In what respects the Church Education and the National Schools differ in the qualifications of the teachers, the nature and character of the secular education, and the efficiency of the local supervision.

THE evidence in support of the principles and successful working of the Church Education Society is valuable and interesting. We refer particularly to that of the Rev. Wm. Le Poer Trench and the Rev. Hamilton Verschoyle. The limits to which we are confined prevents us from giving in this part of our work more than a brief abstract of the statements made by several witnesses on the relative efficiency of the Church Education and National Schools. A strong anxiety was manifested by several members of the Committee to prove that the secular education given in the schools under the Board is of a low character, and that in this respect those in connexion with the Church are infinitely superior. The testimony of those clergymen who expressed that opinion, as the result of their own experience, would have been of greater value had they explained the course they pursued in examining the pupils in attendance at the schools of the Society and the Board. Were they precisely of the same class? Were they upon an equality in regard to the local supervision exercised over them? Was there any difference in the attainments and skill of the teachers? Were their salaries and other emoluments on a similar scale? Were the children selected for examination alike with respect to their ages, capacity, regularity of attendance, and the time they had been at school? Were the same class books used? Was there any distinction in the rank of the children? Were there any circumstances of a local nature

calculated to lower or raise the one description of schools over the other? Had appropriate questions been put to the witnesses upon those points, the answers to them would have enabled the public to judge whether the alleged inferiority of the literary instruction given in the National Schools was established by conclusive evidence.

We conceive that very little importance should be attached to opinions formed without sufficient experience in the practical working of the National system of education. A superficial and hurried inspection of a limited number of schools, would not enable the most intelligent and conscientious examiner to institute a fair comparison between the character of the secular education imparted in the National and in Church Education Schools. In arriving at a correct view on a question of this kind, much will depend upon the sound judgment and discrimination of the parties who undertake to conduct the inquiry, and upon their knowledge of the social condition of the different localities in which the schools are situated. The Archbishop of Dublin pointedly remarked in his evidence that "there is a golden side to the shield and a silver side. Some persons will absolutely look at the silver side at once, and some look at the golden side. If one person looks only at the worst schools, and another looks only at the best schools, of course they will come to very different conclusions."

Upon the branch of the inquiry to which these comments refer, the evidence produced before the Committee is conflicting. After a careful perusal of the whole, we think it has been clearly shown that the books and teachers of the schools under the Church Education Society are inferior to those in connexion with the National Board, that the ordinary instruction given in the majority of the Church Schools is not remarkable for its excellence, and varies materially in different places; but that they have the incalculable advantage of a much larger amount of local superintendence, which has enabled them, in many parts of Ireland, to compete so successfully with the National Schools. It reflects great credit on the parochial clergy, and the female branches of their families, that they take so constant and earnest an interest in the welfare of the Church Schools, and so active a share in their management. The aristocracy and resident gentry extend to them the benefits of their patronage. They subscribe liberally to their funds,

endow their teachers, hold out various inducements to their pupils, and exercise a powerful influence over the minds of the parents. Any system of public education that enlists in its support so large a portion of the wealth and rank of the country, must possess means of improvement of which the value cannot be overrated.

The evidence of Mr. M'Creedy and Mr. Kavanagh in reference to their reports in 1850, which contain an unfavourable representation of the general state of education in the National Schools, should be carefully studied. Considerable dexterity and ingenuity were displayed by some of the most distinguished members of the Committee, hostile to the National System, in the examination of those gentlemen. As we have not been able to give more than a concise abstract of their explanation of the statements, which led to a severe criticism on the character of their Reports, we insert here the following extracts from the bold and able testimony of Mr. M'Creedy:—

“ 3438. LORD BISHOP OF OSSORY.—In your examination on a former day, reference was made to some statements contained in a report of yours, which seemed to give an unfavourable representation of the general state of education in the national schools; and upon your being reminded of them, you said that you held a very high standard of education, and that those statements were made with reference to that standard?—Just so.

“ 3439. You gave that answer as accounting for those unfavourable statements, and in the way of abatement of their apparent force; you meant to say that a deduction ought to be made from them on account of the high standard which you set for education?—Just so.

“ 3440. How was that standard formed; is it theoretical, or by experience?—From my own conception of what I think a school ought to be; a conception formed by study and from experience.

“ 3441. How long have you been connected as Inspector with the national system?—Sixteen years.

“ 3442. During that time you have inspected many hundred schools?—Thousands of times.

“ 3443. Do you mean that your reports to the Board, which are intended to give them information as to the state of education in their schools, have reference to an ideal standard which you have formed from reading and thought, without reference to what has been attained, or to what might reasonably be expected to be attained in the schools you have inspected?—I would not call it an ideal standard, if by that is meant a fanciful or arbitrary standard. When I characterize it as a standard, I mean that which it is desirable that our schools should attain, and which I think practically they may attain.

“ 3444. Your statements in the way of praise or blame of those schools are to be understood with reference not to any point of perfection that the national schools have attained up to this time, but with reference to a point of perfection that you think that they ought to attain to, and may attain to hereafter?—*That is the only way in which we can judge of any thing.* Every thing has its ideal, its type its point of ultimate development, its good or best estate as opposed to its bad or worst, and it is in reference to that type or standard, call it what you will, that we can judge of its progress. I have an idea of what a school ought to be; it is not an extravagant idea;

it is an idea that perhaps would be accounted as very imperfect by some; and in reference to that, what I conceive a school ought to be, and what it is desirable it should be, I form my judgment of the schools as they are; and according to their deficiencies and fallings off as compared with such standard, I give my opinion of them.

“3445. Fallings off from an ideal standard?—It is not an ideal standard in the sense of being a fanciful, extravagant, or unreal one; on the contrary, it is realized in many schools. I think I can very easily explain it. I look upon a good school as one where, while the younger children are well attended to, and taught all that is level to their capacity, the elder are also well attended to; and where, in addition to what is always taught the younger children, such as spelling, reading, writing, and correct ciphering, the more advanced should have a sound knowledge of grammar and of geography, and, if possible, of the simpler elements of natural philosophy and social economy, so as to enable them to judge of the phenomena of the outer world, and to understand, in some degree, the relations that men bear to each other, as members of civilized society. That is my idea of a school; and that idea is realized in many schools. The position I take up is, that while there is progress on the whole, there is still a large interval between the state of our schools generally, and what they ought to be; but that position seems to be misunderstood. If you refer to some of Her Majesty's Inspectors' Reports in England and Scotland, you find the same thing. Mr. Watkins, one of the ablest among them, and a man evidently most honest and earnest in his views, while speaking in his report for 1852, of the returns of the ages and proficiency of the children of his district, as highly satisfactory as far as it goes compared with other years, does not hesitate to say, that, ‘taken by itself, it still speaks of a low, *almost intolerable standard* of national education.’ The two things, therefore, are not incompatible; there may be progress, and yet there may be a wide interval between the point attained, and what it is desirable should be attained.”

With every desire to acknowledge the large amount of good conferred upon Ireland by the schools of the Church Education Society, and to commend the indefatigable zeal of its supporters, they must not be permitted to claim a superiority to which they are not justly entitled. The success of the institution in accomplishing United Education, and the inducements said to be held out to secure a large attendance of children, led to an extensive course of examination, from which our extracts are less numerous than we could have wished. On looking over this portion of the evidence, we feel surprised that some member of the Committee did not inquire why it was that the Church Education Society has carefully abstained from publishing a list of its schools, arranged in counties and provinces, with the number of pupils in attendance at each, and their religious denomination. It would be a valuable statistical document, and would throw light on the question of mixed education.

EVIDENCE.

March 16, 1854.

The Most Rev. Richard Whately, D.D., the Lord Archbishop of Dublin.

1442. CHAIRMAN.—Will your Grace state your opinion to the Committee as to the general efficiency, or the reverse, of the moral and literary education given in the schools under the National Board throughout Ireland?—Upon the whole, it has been very beneficial indeed; but there has been very great inequality in the qualifications of the masters. Upon the whole, they have been decidedly improving; for at first the Board were obliged to put up with masters of very humble qualifications; but the training of masters has been going on gradually, and though at a very considerable rate, yet always so as sometimes rather to fall short even of the annual increase of the schools themselves. The training of the masters has never quite overtaken the number of schools; but there is at present, and has been for several years past, a very large proportion, indeed, of the masters and mistresses of the national schools who have themselves been brought up at those schools; and I learn, as your Lordships will be enabled to learn, perhaps, much better from one of the professors, if he is called before the Committee, whose business it is to instruct the masters and mistresses in training, that every successive set of masters and mistresses that come up he finds better prepared than the last.

1443. LORD MONTEAGLE of Brandon.—Do you not think that the extension of your system of paid monitors, as well as the extension of your district schools, will furnish you with a new and superior class of practical teachers, attending the model school in Dublin, and will contribute greatly to the progressive elevation of the character of the teachers?—That is what I have looked for; as far as we can judge, that system seems to have been very satisfactory in its results, and it is quite modern.

1444. LORD BISHOP OF OSSORY.—As a matter of fact, with respect to the education actually given, do you think that there is a wide extent of sound secular education given as the result of the establishment of the national schools in Ireland?—Yes, a very great extent; it is of course unequal, because the qualifications of the masters and mistresses are very unequal.

1445. On what does your Grace found your opinion?—I have visited a very considerable number of the schools myself, and examined them; and I have conferred with a very great number of persons, who have not only schools of their own, but who have examined other schools in the neighbourhood, and who have been more or less satisfied with the different schools; and upon the whole, that conclusion is the one I have arrived at.

1446. Your Grace is aware, I presume, that a different impression exists in the minds of many persons, and that statements have been

put forward that the education given in the national schools is, for the most part, very poor, and low in its character, and that without of course denying the existence of excellent schools, and very highly qualified schoolmasters ; speaking generally of the education given through the country, it is of a low, defective, and inferior character?—There is a golden side to the shield, and a silver side. Some persons will absolutely look at the silver side alone, and some look at the golden side. If one person looks only at the worst schools, and another looks only at the best schools, of course they will come to very different conclusions.

1447. Supposing that was the result of a special inquiry into the state of the schools, made for the purpose of ascertaining it, would your Grace set the impression which you have received from personal observation against the result of such inquiry?—It would depend upon who made the inquiry.

1451. LORD MONTEAGLE of Brandon.—Supposing your attention has been called to an unfavourable report for the half-year, ending September, 1851, that unfavourable report may be assumed to be applicable to 200 schools ; the number of schools in actual operation was 4,704, with 517,000 children in them ; would an unfavourable report as to 200 schools diminish your confidence in the general system under which the 4,704 were conducted?—It would not certainly operate to the same degree as if a much larger proportion out of so very large a number were included in the censure.

1452. Are you aware that, at that time, in the year 1851, many of the improved schoolmasters had been, in consequence of the distress of the times, induced to emigrate, or to quit the profession of schoolmaster, and to obtain employment elsewhere?—The famine had a very great effect upon the schools in various ways : in some instances the school-houses were made the places for the distribution of the provisions, and many children attended for the purpose of receiving their dole of porridge, or whatever it was that was administered to them for the relief of the famine ; they came without any thought of receiving instruction, to the great interruption of those who did. A great many schoolmasters, again, whose salary from the Board was not sufficient for their sole maintenance, having lost the payments from their scholars, and other local contributions, were driven to emigrate, and in various other ways the great distress of the country tended to deteriorate the character of the schools ; but still we always found that the masters of each successive set that came up for training, were, upon the whole, improving each year ; and it was upon that ground chiefly that I calculated, that upon the whole, the system was beginning at last to undergo an improvement, even though occasionally checked by accidental circumstances.

March 23, 1854.

The Right Honourable Alexander Macdonnell.

1958. VISCOUNT HUTCHINSON.—Does not it appear to you extraordinary that the education given in the Church Education schools should be better and of a higher order than that given in the

practically exclusively Roman Catholic schools of the National Board, when the National Board has its model establishment in Dublin, and its training school for masters in Dublin, while the managers of the Church Education schools have no such advantage, and are obliged to seek for masters for their schools wherever they can find them?—I have no notion that the Church Education schools are superior in the common run to the national schools; on the contrary, I think the common run of the national schools are at least as good as the common run of the Church Education schools; but I think it is very likely that the Church poor, accustomed as they were to attend the Church schools, long before the establishment of the national system, and having a natural preference for the schools under their own clergy, and taught by teachers of their own religion, should long continue to prefer them, even after the national schools might have become somewhat better than the Church schools.

1959. Is it not a fact within your knowledge, that for the exclusively Protestant schools much larger funds are obtained from the gentry of the country promoting those schools, than could be reasonably expected in the case of exclusively Roman Catholic schools in the country?—I have no doubt of it; for even in our national schools the gentry and clergy of the Established Church give little assistance; the Roman Catholic teacher is left almost exclusively for his support to the small stipend which he receives from the Board of Education; and in the same way, if there was an exclusively Roman Catholic school which would receive no benefit at all from the State, being unconnected with the National Board, I conceive that the teachers and children would be in the wretched condition that the hedge schoolmasters and the hedge school children were in before the establishment of the National Board.

1960. LORD MONTEAGLE of Brandon.—Do not you consider that the Church Education schools also derive considerable advantage from the more constant supervision and care which is given to them by the resident gentry of the country?—That is a great and incalculable advantage which they possess, that the gentry of the country and the Established Clergy all take a lively interest in those schools; and they have made them extremely useful; and we may form some idea from that, what the national schools would have been made, had they been from the first supported, not only by the strong feelings of the nation at large, and by the public aid, but by what I conceive would have been far more important to them than almost all those things together, if they had been supported by all the property, rank, and intelligence of the country.

1961. Are those results exhibited practically, to your knowledge, in comparing the national schools in which the sympathy and support of intelligent landed proprietors is enjoyed, as compared with other national schools in which those are wanting; are you able to say that the schools in which you get that aid from intelligent gentry and well-educated people are proportionably better than others?—I have no doubt that is the case, and until such support and countenance are obtained, I admit that our schools can never approach to that degree of perfection which I think they will in time attain to.

1962. VISCOUNT CLANCARTY.—Do the resident gentry manifest

their interest in the national schools by giving fixed salaries to the masters, in accordance with the original condition upon which the system was founded?—Where the resident gentry are patrons of the schools, they are in the habit of giving assistance to the teachers in the way of yearly donations; I believe every gentleman of fortune who has national schools upon his estate, is in the habit of giving some assistance, more or less, to the poor teachers.

1963. EARL OF WICKLOW.—Do not you believe that the national system works beneficially in this respect also, by increasing the disposition of those who are opposed to it, to promote schools of a more exclusive character from the very necessity of competition with the national schools?—I have no doubt that education has been advanced in Ireland to a considerable degree by that very competition which exists between the national system and its conscientious opponents.

March 24, 1854.

James William Kavanagh, Esq.

2402. CHAIRMAN.—You have stated that the hedge schools were absolutely bad in every respect; you describe the Kildare-street schools as much superior to them in moral tone, but very inferior in point of secular teaching to the national schools?—Yes.

2403. Will you state what you consider to be the average state of the national schools?—I wish to be permitted to confine my attention to the province which I have been over for the last seven years, namely, the province of Munster. I was Head Inspector of that province from 1846 up to the last year; the district or circuit embraced South Leinster, I may say nearly all Munster, and a portion of Connaught. The schools are of very different grades; and forgetfulness of this, I think, has led to many conflicting statements on the part of those who have adverted to the condition of the national schools. Some describe them as very bad, and quote the opinions of officers of the Board in support of their views; but they select from our reports the worst cases they can get, and reason from a particular class to a universal or general conclusion. They say they are all bad, because such and such a school in Mr. Kavanagh's report is decidedly bad, according to his statement. The town schools, in general, are very fair; the country schools, under noblemen and gentlemen, who aid them by contributions, and look after them, are good; but some of the country schools in the poorer localities are decidedly bad.

2404. VISCOUNT HUTCHINSON.—Taking the class of country schools under the management of the Roman Catholic priests, what is your opinion of them?—I think they are as good as could be expected under the circumstances of the country.

2405. LORD MONTEAGLE of Brandon.—Are not those, generally, the poorest schools in the poorest localities, with the smallest amount of funds?—As a general rule, there is no such thing as local endowment to the majority of the schools to which the last question adverts.

2406. VISCOUNT HUTCHINSON.—Comparing them with the rural

schools under the management of the Protestant clergy, what is their condition?—A good many of the schools under the Protestant clergy, whether under the Church Education Society or the National Board, have a local endowment. If the Protestant clergy enjoy the confidence of the neighbourhood; if the children of all classes and all denominations attend the schools; if the landlord is favourable—decidedly such schools are in general superior to the others; superior not merely *ipso facto* from the difference of creed in the managers, but from the other circumstances to which I have adverted. The school-house is better; it is kept in better repair; there is an adequate supply of books; the master has a better salary as teacher; and the chances are that he is clerk of the church, of the petty sessions, or he fills some other office that the influence of the Protestant clergyman or the landlord or other gentlemen in favour of the national system has obtained for him: to these causes any superiority that the school may have is owing.

2414. Will you have the goodness to read the two passages which I point out to you from your General Report in 1850, as to the state of eighty-five of the schools which you inspected in that year?—Your Lordship wishes me to read two paragraphs from my report for 1850, giving a general statement of the condition of eighty-five or eighty-six schools which I visited in that year. I say under the head of "Geography," "2,594, or thirty-six per cent. of all present, were returned as learning geography, there being only seven schools in which it was not reported as taught; fourteen, or one-sixth of the schools, had no map, and in these cases, of course, no proficiency in geography could be expected. In twenty-six of sixty-two schools examined, there was no one present acquainted with the general outlines of the Map of the World; of these seven were boys', fourteen girls', and five were mixed schools, and they contained 359 pupils returned as learning geography. Of the entire number learning this branch, and examined by me, 390, or seventeen per cent., answered satisfactorily on the Map of the World, including six per cent., who, in addition, showed a general knowledge of the Maps of Europe and Ireland, and some acquaintance with the elements of mathematical geography. This exhibits any thing but a gratifying result in this important branch, an intimate acquaintance with which is so necessary in order to render intelligible most of the subjects treated of in the Lesson Books. The want of maps in so many of the schools is a great evil; in almost all those cases, however, the teachers are hardly competent to use them if they had them supplied."

2415. Will you read the next passage on Arithmetic?—Under the head of "Arithmetic" I state, "This is one of the branches that every one keeping a school teaches, or pretends to teach, and of the entire number of scholars present, 2,760, or over thirty-eight per cent. were engaged learning it. Connected as I have been with the national schools from the time of their first establishment in 1831, and having inspected schools in nineteen of the thirty-two counties of Ireland, I confess, even with this experience, I could scarcely anticipate such great and general unskilfulness in teaching arithmetic as my examination of the schools visited last year revealed.

Of those examined in sixty-one schools, there were learning the simple rules, 948; the compound rules, 268; proportion, and beyond it, 419; total, 1,635. All in the three grades in each school were examined together in one large class in notation, and, in the aggregate of all the schools, only 145, or less than nine per cent. were able to enter from dictation a number requiring not more than seven places of figures; of the boys, one in nine, and of the girls, one in forty-four only were correct. The same number had a question in simple subtraction set before them to be copied (not from dictation), and 278 only, or seventeen per cent. worked it correctly, that is, one in five of the boys, and one in thirteen of the girls. In the more complex and advanced rule of practice there were (of those in or beyond proportion) one in three and a half of the boys, and one in four and three-quarters of the girls, who were able to solve questions accurately." That report is the result of the examination of some thousands of children.

2416. LORD BEAUMONT.—Were there many children in those schools which you visited who had arrived at the higher books, the Fourth or Fifth?—The proportion is here stated; that report referred to the examination of 7,179 children, of whom 13·7 per cent. were in the Third Book, seven and a-half per cent. in the Fourth, and nearly two per cent. in the Fifth Book, or about nine and a-half per cent. in the two highest books.

2419. LORD MONTEAGLE of Brandon.—What was the date of that report?—It refers to schools examined by me during the year 1850.

2420. Have not you observed since the famine and the emigration that the value of labour having risen in the market, the labour of the more advanced children who, under former circumstances, would have been left in the schools, becoming available for field-work, has diminished the number of the advanced pupils?—Decidedly; and I beg to add, that the great change which has taken place in the social condition of Ireland has been too much left out of consideration in discussing the present state of education.

2421. LORD BEAUMONT.—Do you imagine that that has diminished the attendance at the schools?—It has not diminished the attendance in the schools in the aggregate, and this appears to be so strange as to require explanation from a person of my situation, or some such person connected with education, that with a population diminished by 2,300,000, the number of children in the national schools has considerably increased by 100,000, and the number of schools by 1,000, since 1846.

2422. LORD MONTEAGLE of Brandon.—Practically speaking, do not the schools lose a considerable number of the older children, who would otherwise have exhibited the greatest proficiency?—Yes, especially since the demand for labour has become so great.

2423. Have not the same circumstances in the labour market, and, above all, the large amount of emigration, tended to deprive the national schools in many instances of their more experienced teachers, and left them under the difficulty of seeking for other and younger persons?—Yes, and coupled with the fact that the Parliamentary grant is so small. The salary afforded to a teacher is such that from a natural desire of persons to advance themselves, I regret

to say fully one-third of our trained teachers have emigrated or gone into other walks of life.

2424. Have not they, in point of fact, in many instances the means of obtaining a considerably higher remuneration as clerks in mercantile establishments and other pursuits of life of that description than they can obtain as teachers of national schools?—Decidedly; and, with your Lordships' permission, I beg to revert to the proofs of this afforded in the Clonmel model school. Such is the superior and eminently practical character of the education which the young men which were there trained as teachers have got, that instead of going into the service of the Board, for which they were intended, and which they were inclined to follow, such high importance was set upon the practical education they obtained, that three of the boys who were attending that school are actually in a bank in the town: they stepped from the model school, as clerks, into a bank in the town. Others have obtained important situations in colleges and academies in England and Ireland. Others have obtained important commercial and other situations. The depressed state of the country is such that any large amount of school fees cannot be expected from the children; and the Parliamentary grant is so small, that the salaries of the teachers cannot be sufficiently increased by the Commissioners.

2442. CHAIRMAN.—Have you any thing to add to what you stated at your last examination with respect to the past and present state of elementary education in Ireland?—Yes; in order to make clearer my own reports, I beg respectfully to refer the Committee to the reports of her Majesty's Inspectors on schools in England and Wales, and in Scotland. Our reports should not be compared with theirs. It is frequently forgotten that there are scarcely any schools in England under the Minutes of Council at all analogous to many of the national schools in Ireland. In England, to those *who have*, you *give*; to those who have not, you *do not give*. It is not so with us in Ireland: to the *poor* our Gospel is preached. It requires a certain local endowment and certain favourable circumstances to entitle a school in England to obtain aid under the Minutes of Council. It is quite clear, then, that outlying the schools which are connected with the Government in England, you have a vast class of schools in poor localities which in some respects correspond to the national schools in Ireland. As the reports of the English Inspectors are frequently so unfavourable with respect to the state of education even in the schools connected with the Government, what would they be if they had to report on schools corresponding with the class of national schools in Ireland? The omission of this consideration is the reason why many persons misunderstand our reports. They compare our views and opinions on schools in Ireland with the reports on a class of schools in England, placed in circumstances greatly superior to those of our national schools. I beg to add, that a practical educationist is somewhat in the position of a clergyman, who, when he wishes to raise our minds and hearts to good conduct, and from good motives, places before us an exemplar, whom we are to do our best to follow; but to this ideal standard of perfection the defects and frailties of our nature are not likely to permit us to

attain. Look again to questions of police, of a sanitary nature, of agriculture, &c. ; and it will be found that earnest minds to the consideration of these several subjects have some ideal standard, at which they always aim, but perhaps are never able to attain. I will close my remarks upon this point by adding a passage from the report, which, at the request of one of your Lordships, I had the honour of reading on a former day. It is in the Seventeenth Report of the Commissioners, page 154: "Unfavourable in many respects as this report undoubtedly seems, it will appear to those acquainted with the condition of the country to which it refers, as not more so than might reasonably be expected. Dependent in a great degree for support on local bounty, whether as to the salary of the teacher, the maintenance of the premises and furniture, and the supply of books and stationery, the national schools have severely felt the six years of unparalleled distress through which the greater part of Ireland has passed ; and having been engaged since 1846 through the large district, the seaboard of which extends from Westport to Waterford, and which, amongst others, includes the wretched unions of Clifden, Oughterard, Ennistymon, Scariff, Kilrush, Tralee, Dingle, Caherciveen, Skull, and Skibbereen, I am almost surprised that the schools should have outlived in number and efficiency that awful period."

April 27, 1854.

William M'Creedy, Esq.

2967. CHAIRMAN.—When, in 1838, you became an Inspector, in what state were the schools at that time, with regard to the education given and the books used in them?—I made a report to the Board, I think in the month of October, 1838, upon the state of the schools, as I found them on the several occasions of my inspection in that year. In this, the first quarterly report which, as District Inspector, I sent in to the Board, I described the state of instruction exactly as I found it in the district that I was charged with, which, as I stated already, was the Ballymena district, comprehending the greater part of the county of Antrim, from Whitehouse down to Bar of Coleraine, and a large portion of the county of Derry, including the barony of Loughinsholin, and some other portion of it. I sent in that report on the 3rd of October, 1838, and it is still in the office ; in it I stated that one half of the school-houses were bad, and were miserably defective as to structure and accommodation ; that few of the school-houses were in repair ; that maps and books of geography and of grammar were seldom to be met with ; that the supply of ordinary lesson-books and other school requisites was quite insufficient ; that the instruction in most of the schools comprehended merely the reading of the ordinary lesson-books, with a little writing and arithmetic ; that geography was almost wholly neglected, and that in some of the schools arithmetic itself even was unknown ; that many of the teachers were ignorant of grammar and geography, and that they knew nothing of arithmetic beyond the practice of it as an art ; that few knew any thing of history either sacred or pro-

fane, and that the average income of all the teachers in my district, at that time, from all sources whatever, local sources as well as the Board's aid, was only £17 per annum. I may state, that in all these respects the schools are improved, and the condition of the teachers greatly bettered, those of the same localities now enjoying incomes of near £26 per annum each, being an increase of 50 per cent. With regard to the school-houses themselves, they are somewhat improved; they are in better repair; maps are found in the schools; (I speak of large maps alone); a map of the world at least is found in almost all the schools now, and very frequently together with a map of the world, maps of Europe and of Ireland, and, not seldom, in the better sort of schools some half dozen of maps; while in a few you meet with a whole set, which comprehends ten or eleven maps; of course this improvement with regard to maps is owing to the subsequent arrangements made by the Board for supplying them either gratuitously, or at a very small price. With regard to the supply of ordinary lesson-books, and other school requisites, the schools are much improved, owing to the Board supplying those through local depôts, which they did shortly after my appointment; but at the time of my appointment there was no convenient means of getting those books, the Board having made no arrangements for their ready acquisition by the schools.

2968. LORD MONTEAGLE of Brandon.—You mean that there was no means of getting them except through Dublin?—Yes. Afterwards they placed depôts at the disposal, and under the care of the district Inspectors. Some few years ago they changed that system, and confined the issues to the central depôt in Dublin, but accompanied with new arrangements for facilitating the delivery of parcels to local applicants. Of course the schools, having now a greater supply of requisites, especially books of geography and maps, those branches of instruction are much better attended to than they were formerly. With regard to the teachers themselves, I may say that I was the first inspector under the Board who held a collected public examination of male teachers, which I did about a year after my appointment, that is, in 1839. I forwarded a programme of the subjects entered upon in that examination, together with a list of the questions addressed to the teachers, to the Board on the 24th of August. And on looking to my notes of the examination at that period in 1839, I find that the teachers who presented themselves for examination on that occasion at Ballymena and elsewhere, at convenient points throughout the district, were prepared upon little beyond reading, orthography, or common spelling, writing or penmanship, arithmetic, and the elements of grammar; that few of them knew more than a mere smattering of descriptive geography, and almost none knew any thing whatever of mathematical or physical: hardly any of them were acquainted with geometry. There was among them no knowledge of the elements of political economy, or of logic, subjects which are now pretty familiar, through the means of Dr. Whately's admirable little manuals, to one-half of our male teachers. There was almost an entire ignorance of natural philosophy, and what is now called the "knowledge of common things." On all those points our male teachers have greatly improved, as will be

seen by examining the programme that has been issued with regard to their course of studies, and the rules with regard to their classification: that programme was first issued in the year 1847; and every year since we have been carrying on, and I am convinced with the very best result, examinations of the teachers at stated periods, dividing the examination into written and oral, giving one day to the written, and at least two days to the oral. For the present year it has been provided, and the same will be the course in future years, that every teacher under the Board who presents himself to be examined shall have two days granted him for his written exercises.

2970. LORD BEAUMONT.—Have you been able to keep up a supply of qualified teachers equal to the demand for new schools?—It is difficult to answer that question exactly without making a distinction. There is not a sufficient and proper demand for qualified teachers, inasmuch as there are not offers from local sources of sufficiently remunerative salaries; but I have no doubt that if local funds were provided, sufficient to induce qualified men to take the office, and to remain in it, there would be a supply, as indeed there is at present, even quite beyond what political economists would call an “efficient demand” for them; the consequence of which state of things is, that many of our best teachers not meeting with adequate remuneration for their labours, are withdrawing from the service.

3289. EARL OF WICKLOW.—Have you any knowledge or experience of the course of instruction in the schools in Great Britain?—Not by actual inspection of the schools; but from the perusal of reports which I have from time to time seen published by authority, I have an intimate knowledge of it.

3290. Knowledge acquired in that way does not enable you to form any comparison between the working of the system in England and that in Ireland, does it?—As to the proficiency attained by the scholars, their ages, and the nature of their attendance in the two countries, I should say it does.

3291. LORD BEAUMONT.—What is the result?—That is a point which I should wish to say a word or two on, because it has been chiefly dwelt on as against the schools of the Board, that they are inferior even in the ordinary combined instruction, that is, the moral and literary instruction, to others in other countries.

3292. EARL OF WICKLOW.—Is it your opinion that they are inferior, from the knowledge which you possess?—My opinion is that they are not inferior, except in point of emolument.

3293. Do you suppose that the average age of the children attending the schools in Ireland is the same as in Great Britain?—Yes, equal at least; and that is another point upon which our schools have been very much condemned, that our children are so young.

3294. Is the time of instruction in the schools less or greater in Ireland than in England?—I should say it is greater in Ireland than in England, according to the reports of Her Majesty's Inspectors.

3295. Have you any reason to know whether the attendance of the children is more fluctuating in Ireland than in England?—I should say that it is not more fluctuating in Ireland than it is in England.

3296. Of course you are applying your answer to the working of schools under the national system, and to no others?—Of course to schools under the national system alone.

3451. EARL OF HARROWBY.—Have you compared the national schools with the Church Education schools in Ireland?—No; but I think if they can stand a comparison with the Scotch and English and Welsh schools, they could surely stand a comparison with their neighbours in Ireland. This is not a mere matter of opinion. I think it is clearly proved by the documents which I handed in on Friday. I now beg to be allowed to read an extract from my Report of 1852, to which your Lordship has not referred. Owing to the very severe attacks made upon the schools, I directed my attention to a comparison of their condition with the condition of the schools in other countries, and I have shown, I think, very clearly in that report, that they can stand the comparison without any very unfavourable contrast, notwithstanding the fact that they are not in the enjoyment of one-fifth or one-sixth of the income enjoyed by the schools in England and Scotland, with which I compare them. I have given extracts from Mr. Moseley, who is one of the ablest Inspectors under Her Majesty's Council. He says, "Out of 11,782 children contained in the schools inspected in the Midland district, the knowledge of 5,805 does not extend beyond the letters of the alphabet and monosyllables." And he goes on to say, in another report, "Out of 6,213 children examined in the Southern district, 1,078, or only 1 in 5 $\frac{2}{3}$ could read the Bible with tolerable ease and correctness." And with regard to another important branch, he says, "Of the skill exhibited by the same children in arithmetic, I have no favourable impression to record. A little more than one-half were learning the first four simple rules; 1 in 10 had advanced to the compound rules; and 1 in 19 to proportion. Very few, however, were able to write down correctly in figures a number (10,010) which I dictated to them." In other parts of my report I give extracts from other sources: "I could scarcely have believed," says Mr. Moseley in another report, "on any other experience than my own, that some hundreds of children, taken from the highest classes of our national schools, should be incapable of telling me the name of the country in which they live; or, indeed, of attaching any definite idea to that question. I have examined many who are ignorant who governs this country; who did not know the name of the county in which their village was situated; who told me that England was in Africa; that to reach Scotland it is necessary to travel southward, and to cross the sea, and that the people there are black." Now, while I am perfectly open to confess that our schools generally are not at all good, I can say with confidence, that such a state of things as Mr. Moseley there describes could not be paralleled in any average Irish national school. And there are worse pictures given in the documents which I have handed in. I would refer also to Sir James Kay Shuttleworth and other writers on education, who have taken up the subject of the condition of the English schools; and I would further refer to the documents which have been put forward by the French authorities, showing the state of education in their schools. I say

that ours, poor as they are, are very superior. To advert again to arithmetic, I have a book on primary education in France, written by an Inspector, in which he says that the children should not be asked for the reason of any rule or process; that it is going beyond what should be given as instruction in the primary schools; and that the Inspector should be content merely with the child's working an example upon the slate. And there is much more to the same effect, and conceived in the same spirit, with regard to other branches. Such views indicate, of course, a standard much below what the Irish Inspector applies, and by which he judges of the merits of the schools he reports on.*

May 9, 1854.

The Rev. Charles King Irwin.

3915. EARL OF CARNARVON.—Can you institute any practical comparison at present between the character of the secular instruction which is given in the Church Education schools and in the National Board rural schools?—I think I am competent to do so; I have had frequent opportunities of doing it. I have been for seven years past a member of the Committee of Clergy who conduct the annual examination of teachers in the city of Armagh, connected with the Church Education Society; that gives me a tolerable insight into the qualifications of our teachers; and I was also for a great many years an unpaid Inspector of the schools under that society in Armagh diocese, which gives me some idea of the mode in which the teaching is conducted. On the other side, I have, within the last three years, inspected about 100 national schools.

3916. What is your impression as to the relative efficiency of the two classes of schools?—I think, taking them average for average, I should call our schools rather the better of the two; and when I take into account the great advantages which the national teachers have as compared with ours, I should call ours greatly the better, because the national teachers have such excellent means of training, and such capital books, which they purchase at a very reduced rate, and the purse of the nation at their back, that unless the difference were very decidedly in their favour, I should say that it is in ours.

3917. CHAIRMAN.—Will you state in what respects you think the superiority exists?—There is greater system and method, and sounder teaching; what is taught, is better taught, and there is a better class of men to teach it.

3920. In what respects is the education sounder?—I conceive the branches are better taught. If you go into our schools, and examine the children, you will find they know what they profess to know better than you would find they did in the other schools.

3921. Do you think the masters employed in those schools are better than the masters employed under the Board?—They are at

* The extracts given in by Mr. M'Creedy, from the reports of Dr. Woodford, Mr. Blanford, Mr. Mitchell, Mr. Moseley, and Mr. Watkins, are peculiarly interesting. See Appendix to the Folio Edition of the Evidence.

least equal to them, taking average for average ; and the others, considering the advantages which they possess, ought to be a great deal better.

3922. LORD BISHOP OF OSSORY.—Supposing them to be equal, and only equal, do not you think that the patronage would make a very material difference, as regards the efficiency of the school ?—I do.

3923. Do you think that that is an element of the superiority which you describe to belong to the Church Education schools ?—Decidedly.

June 22, 1854.

The Rev. Theophilus Campbell.

8249. CHAIRMAN.—Are you to be understood to say, that while you admit that some of the national schools which you visited are equal to the Church Education schools, you believe that all the others are, with one single exception, inferior to them in respect of secular education ?—No ; I will say, that on the whole there is more evenness, if I may use the phrase, in the proficiency in secular education attained in the Church Education schools than in the national schools. There is a greater diversity in the latter ; there are some inferior, and some equal, at least ; but there is one school in which I certainly was struck with the manner of the master, his mode of teaching, and the amount of education he seemed to impart to the boys.

8251. Without entering into what causes of either advantage or disadvantage there may be to the promoters of national schools or Church Education schools, you are of opinion that the quality of the education given in the Church Education schools in secular matters is, on the whole, superior to that given in the national schools ?—I would not say it was so ; on the whole, it is rather more equal : I speak of the Church Education schools in Belfast ; they are equal to any national schools in Belfast ; and, probably, the secular education communicated in both classes of schools would be found equal.

8252. If the education given in the Church Education schools is of so even a character as to approach to a high standard, and in the national schools that standard is only obtained in a few instances, and not in others ; surely, on the whole, the secular education given in the Church Education schools must be better than the education given in the national schools ?—It depends upon the districts which are compared. I cannot speak of the other parts of Ireland ; but I speak of the town of Belfast, with which I am pretty well acquainted.

8253. You are now speaking merely of the national schools and the Church Education schools in the town of Belfast ?—In the town of Belfast. The secular education communicated in the Presbyterian national schools in Belfast, and that communicated in the Church Education schools, I would say is on a par ; but I will not say the same of the schools in Belfast under Roman Catholic patronage.

8254. EARL OF WICKLOW.—Do you consider that the Church

Education schools in Belfast are better supported by local subscription, in consequence of the wealth of that town, than they are likely to be generally throughout Ireland?—I should say so; where money is not, it cannot be contributed; but my brethren of the ministry in the country are more self-denying, in consequence of being in poor districts, giving of their own means more than it is necessary for us in Belfast to do.

8256. CHAIRMAN.—As far as your knowledge of Church Education schools extends in other districts than that of Belfast, is the secular education given in them superior, equal, or inferior to that given in the national schools which you have visited?—It depends very much upon the teacher; if the teacher is a qualified person, the education will be equal to any given in any national school; and if the teacher of the Church Education school is an incompetent person, the education will be in proportion deficient.

8257. In which schools do you believe the teachers are best?—On the whole, I believe the teachers in the national schools; such of them, at least, as have been educated in the model schools are better than many of ours who have not received such education.

8258. Then the schools which are under the national system afford a better secular education than those which are under the Church Education Society?—I cannot draw that inference to the extent implied in the question.

8259. VISCOUNT CLANCARTY.—In giving this evidence, do you take into consideration the nature of the secular instruction which is given, the selection of the branches of instruction, and the books?—I cannot say that there is any difference as to the character and efficiency of the books. I should be quite satisfied myself with the books of either system, for the purpose of educating my children. I believe they would receive a good secular education by means of either.

8260. LORD BISHOP OF OSSORY.—Do you, from your observation, ascribe any importance to the kind of superintendence which is exercised over a master by a manager and patron of a school?—I do.

8261. In that respect, do you think the national schools or the Church Education schools are more favourably placed?—I think the patrons of the Church Education schools exercise more superintendence over the masters than the patrons of the national schools.

8262. Do not you think the result of that would be, speaking generally, that supposing the qualifications of the masters to be equal, the more efficient schools would be those which have the most efficient superintendence?—Decidedly.

July 6, 1854.

The Rev. William Le Poer Trench, D.D.

10049. LORD BISHOP OF OSSORY.—Speaking generally, are the local superintendents of the Church Education schools attentive and efficient?—I consider them highly so.

10050. Do you think that there is any great difference between the Church Education schools and the national schools in that

respect?—Yes; I do. Out of about 4,700 national schools in Ireland in 1852, it appears, from the returns made to Lord Eglinton, that 1,282 were under Protestant patronage, and 3,159 under that of Roman Catholics. With respect to the majority of the Protestant patrons, they appear to me to tolerate rather than to love the national system. The same I think is true with respect to the Roman Catholics; but I would, with respect to them, make this addition, that the spirit of the Church of Rome, as it exists at present in Ireland, appears to me to be so opposed to intellectual enlightenment, that it would be hard to expect that the Roman Catholic patrons of schools should give that constant, earnest and diligent attention to the work which experience has proved, I think, to be more necessary to the efficiency of a school, than even the attainments of the teacher or the good quality of the books. I think it is chiefly owing to the cordial, constant, regular superintendence of the parochial clergy, that the Church Education Society's schools have been enabled to compete as successfully as I conceive they have done with the national schools in the country. I think there is a general impression, in consequence, on the minds of the lower classes in Ireland, that there is no good education to be obtained for their children except in the parson's school.

10051. LORD FINGALL.—Do you include all the people of Ireland of all religions in that answer?—I am more particularly speaking of the Roman Catholics.

10052. LORD BISHOP OF DOWN.—Do you speak of good secular education?—Yes.

10053. And you apply your answer generally to all schools?—That is the result of my experience. I refer to the general impression on the mind of the population of Ireland, arising from the great diligence and attention which is paid to the schools by the clergy, that they find that their children progress more rapidly in the clergymen's schools than any where else. I do not mean to be understood to assert that there are not many exceptions to that, where large salaries are given to masters connected with the national schools, and in the neighbourhood of training or model schools; though, even in that case, there are instances in which I think it is proved that Protestants, at all events, prefer the Church Education schools.

10054. VISCOUNT CLANCARTY.—With respect to the superintendence of the schools, where there are proprietors in the neighbourhood, who will take an interest in the national schools, I presume those schools are not deficient to the degree that you generally ascribe to them?—Where the resident proprietor takes a great interest in the school, I would say that that would be an exceptional case. I do not think there is any great love for the system, either in the resident proprietary, the clergy of the Established Church, the Presbyterians, or the Roman Catholics.

10055. EARL OF WICKLOW.—Do not you think it is a necessary result of any system of compromise, that it can not have the hearty concurrence of any party?—I do.

PART VII.

CONNEXION OF THE SYNOD OF ULSTER WITH THE NATIONAL BOARD.

1. Principal points of the correspondence between the Presbyterian body and the Commissioners of National Education from 1832 to 1840.
2. Modification proposed in the Rules by the clergy of the Diocese of Derry and Raphoe.
3. Effect of introducing the Query Sheet.
4. Rules published in 1842 explaining the distinction between vested and non-vested schools.
5. Removal of the restriction as to the use of school-houses on Sundays and after hours on other days.
6. Objection to putting up the inscription "National School."
7. The "Correen application."
8. Proceedings of a Deputation to the Lord Lieutenant.
9. Opinions of the Presbyterian Clergy and Laity on the National System.
10. Reasons which induced the Presbyterians to put their schools under the National Board.

WE have recapitulated, in our prefatory remarks to Chapter III., the leading points of the controversy between the Synod of Ulster and the National Board, from 1832 to 1840. It would be superfluous, therefore, to make any further comments on the subject. The extracts we have taken from the valuable evidence of the Rev. Dr. Henry, confirm the accuracy of our historical sketch. Considering the position he has held since the junction of the Presbyterians with the Board as one of its most active members, and that he is recognised in that capacity by the clergy of his Church as one of their representatives, great importance should be attached to his testimony on a question which has been so generally misunderstood. For the first time we have a concise, perspicuous, and authoritative narrative of the modifications in the Rules of the Commissioners which removed, to a great extent, the objections of the Presbyterian Clergy and Laity to Lord Stanley's plan, as it was originally constituted. The Rev. Dr. Cooke's evidence, explanatory of the reasons which induced him to give a qualified adherence to the system, does not materially differ from that of Dr. Henry. The only question of real importance, as we have elsewhere observed, on which a diversity of opinion still exists, relates to the unrestricted use of the non-vested school-houses, before and after the ordinary school hours. Prudent and conciliatory management will, we trust, lead to a satisfactory adjustment of the remaining point of difference. But there

may be reason to apprehend that the unfriendly spirit evinced by a minority in the General Assembly of the Presbyterian Church to the principles and administration of the National Board, will impede the accomplishment of that desirable object. If the parties to whom we allude reflect seriously on the views and objects of certain Episcopalian ministers, which were clearly developed in their evidence before the Committee of the House of Lords, they will pause before entering rashly upon a general crusade against the National System. The Presbyterian population has derived many advantages from its schools being in connexion with the Board. It must be obvious to any man who understands the existing position of the Education Question in Ireland, that the interests of the Presbyterian body are more likely to suffer from dissensions amongst themselves with regard to it, than from any encroachments on the principles of the system in Convent and other schools, which can be effectually checked by proper regulations. There is greater danger to be apprehended from over-zealous members of the Established Church, who are labouring to convert National Education into an instrument of proselytism, than from another party in Ireland, who are accused of an attempt to invest it with an exclusively Roman Catholic character. We transcribe, with great satisfaction, the following sensible and discreet remarks of Professor Gibson, in reference to a late discussion in the Belfast Presbytery, of which the apparent object is to revive the old contest between the Presbyterians and the National Board:—

“The party most likely to suffer from such an agitation was the Presbytery itself; and it ought not to be concealed that, in stirring the question, even in the limited extent to which they had gone, the Presbytery had not the sympathy of the Church along with them. The very reverse of all this was the fact, and brethren elsewhere were regarding with manifest impatience those discussions which were being tolerated here. It was full time, therefore, to put a stop to this whole proceeding. The ministers and people throughout the Church had long since settled the question for themselves. They had formed a connexion with the Board, believing, on the whole, that they could accept its aid with a good conscience, and they were pretty much at their ease as to the course that

might be pursued by any here, further than, as that course might indicate a disposition to disturb arrangements from which they had reaped substantial advantages. Those who were anxious to unsettle existing relations with the National System would do well to consider what other system better suited to the wants of the community could be substituted in its stead. They ought to bear in mind, that, in a mixed community like that of Ireland, where the gravest differences on the most important and exciting of all questions existed, it was altogether visionary to effect a perfect system. The British Constitution itself was far from being perfect, and yet all within the commonwealth might realize the advantages which were secured under the protection of its ample shield. Instead, therefore, of carping at the imperfection of the National System, they should rather seek, in a patriotic spirit, to improve and to extend it as an instrument of good, so long as they could use it for the great end of education, untrammelled by any restriction upon Christian liberty."

We trust that the clear and forcible evidence of the Rev. Dr. Henry, which has been supported, in every essential particular, by that of other witnesses possessing accurate information on all matters relating to the division of opinion amongst the Presbyterian body on the education question in Ireland, will have the effect of putting a stop to further controversy. There never was a period when a cordial union between the Presbyterians and Roman Catholics, in support of the fundamental principles of the National System, was more necessary and desirable, in order that the designs of those persons who are opposed to non-compulsory religious instruction may be completely frustrated.

EVIDENCE.

June 27, 1854.

The Rev. P. Shuldham Henry, D.D.

9072. CHAIRMAN.—What were the principal points which led to the correspondence between the Presbyterian body and the Board?—Considerable misunderstanding still exists in many quarters regarding the questions which arose between the Board of Education and the Synod of Ulster, previous to the time of their junction in 1840. With the permission of your Lordships, I will take leave to mention, in succession, eight points, which I have adduced as arising from the whole correspondence, and afterwards consecutively show how they were disposed of, modifications in certain instances having previously taken place, and certain general principles being still retained. I do not commit myself to what was done at the Board of Education previously to my uniting with it. I am responsible for what was done in the Correen case, which has been often spoken of before your Lordships, but not for many previous proceedings. At the same time, I think it is very desirable that a clear understanding should exist with regard to what the eight objections were. The first was this: The Presbyterians objected to the exclusion of the Bible during the ordinary school hours. Secondly. They took exception to an old rule of the Commissioners, which required patrons to keep a register of the attendance of the children at Divine worship on Sunday. Thirdly. They objected to the control given to individual members of the Board over the books used during the period of separate religious instruction. Fourthly. They protested against being associated with clergymen or laymen of other religious denominations in making application for aid. Fifthly. They entertained and expressed scruples against allowing a clergyman of a different religious persuasion from the patrons, to impart religious instruction to the children of their respective communions in the school-rooms. Sixthly. They objected that neither the patron nor the teacher should be bound to exclude from the school any children who might be willing to receive the religious instruction given therein. Seventhly. They objected to restrictions respecting the use of the school-rooms on Sundays, or after school-hours on the other days of the week. Eighthly. They, in some instances, also expressed a disinclination to put up the inscription "National School;" and, in a few instances, ministers insisted that if put up, it should be accompanied by adjuncts of a denominational character. Confining my observation to the time when I acted as a Commissioner, I will endeavour to deal with these objections in succession, in order to afford a clear view of the modifications which took place, and of the times when they were made. The first objection held by the Presbyterians was that the Bible was excluded during the ordinary school-hours. That was explained, I think, very satisfactorily

by Lord Derby's (then Lord Stanley) letter to a deputation of the Synod of Ulster, in 1833, and more fully explained and made a rule in 1837, in the Fourth Report of the Commissioners.* The clergy of the diocese of Derry and Raphoe, in the exercise of their independence, as in the case of the Synod of Ulster at the time of the investigation in 1837, proposed certain modifications, and among them, that there should be a Scripture class in all the national schools, to be composed of those children whose parents or guardians might wish them to read the Bible. The Derry clergy gave up the compulsory principle. I have no doubt many of those who gave it up on this occasion, had their schools, like those of the Presbyterian ministers, in connexion with the other societies previously alluded to. This is their language :—"1st. That there shall be a Scripture class in all the national schools, to be composed of those children whose parents or guardians wish them to read the Bible. 2nd. That it shall be part of the daily education given in the schools, that such class shall read the Bible at suitable times during the ordinary school-hours. The execution of these stipulations we think will be provided for by the following modifications in the rule at present regulating the conduct of the Board of National Education. In the Regulation No. 3, under the head of 'Regulations of the Schools as to Tuition, Attendance, &c.,' the first rule shall be altered to stand thus :—I. The ordinary school business, during which all the children, of whatever denomination they be, are required to attend, and which is expected to occupy a competent number of hours in each day, is to consist of instruction in those branches which belong to a literary and moral education, embracing the reading of the Holy Scriptures by those children whose parents or guardians consent to it." Then they give the modifications, that approach towards the Board, that express desire to unite with the Board upon the non-compulsory principle induced the Commissioners, after the inquiry in 1837, to modify their rule with regard to the school-hours, and that modification we find in the Fourth Report of the Commissioners for 1837. I have no doubt the expressed desire of the Synod of Ulster and the Derry clergy led the Commissioners to reconsider that rule. They did so.

9073. LORD MONTEAGLE of Brandon.—That modification was not made exclusively on behalf of the Presbyterian body, but embraced all the schools under the guardianship of the Commissioners?—Yes, and it arose equally from the representation of the Derry clergy of the Established Church and the evidence of Dr. Cooke and others, before the previous Commission.

9074. LORD BISHOP OF OSSORY.—In what year was that?—In 1837.

9075. Were you a member of the Board in 1837?—No, I was not.

9076. LORD MONTEAGLE of Brandon.—Will you now proceed to the second modification which was made?—The second modification had reference to the register for the attendance of the pupils on public worship. That was withdrawn, with the sanction of Lord

* A copy of those documents will be found in the Introduction to Part III. of this work. See pages 226 and 231.

Stanley, in the year 1833. That objection, therefore, was wiped away. I will then deal with the third objection, the control given to individual members of the Board over the books used at the time of separate religious instruction. That is explained by a document I will now put in evidence: it is a modification which took place in consequence of the objection which was then expressed.*

9077. LORD BISHOP OF OSSORY.—Was not that altered from the time that the Board employed district inspectors; did not the query-sheet cease from that time to be directed to applicants, and was not the information sought through the district inspectors?—The query-sheet was not withdrawn till December, 1839, a short time before the junction of the Synod. Shortly after becoming a member of the Board, I was led to understand that the query-sheet was withdrawn, and I have reason to know that the withdrawal of it formed one of the grounds upon which the Presbyterians made their application to the Board. I now approach the distinction between vested and non-vested schools, and the principle involved in it. It was objected, fifthly, by the Presbyterians, that they could not grant liberty to the assembling of the pupils of other denominations in their schools, in order to allow their pastors to give them religious instruction. At the time they presented their Correen case the principle was clearly recognised, by the adoption of that case, that the managers are not required to give the use of their school-room to clergymen or laymen of other denominations for religious instruction; that the patron has the liberty of giving religious instruction to all who will accept it, and of withholding that liberty from others; that it is perfectly non-compulsory. There is no compulsion to be used, either to induce children to remain or to compel them to retire.

9078. At what date was that objection removed?—In January, 1840, upon the presentation of the Correen case. I must say, on behalf of my colleagues, and in their absence, that the Archbishop of Dublin, and Mr. Blake, and others, always declared that that was always the meaning of the rule. I am myself free to admit that there was some ambiguity in the wording of the rule, calculated to lead to the misconceptions that prevail.

9079. LORD ARDROSSAN.—What do you say was the meaning of the rule?—If you look back to the Temple Meeting-house case, I think myself there is a great deal of ambiguity in some of its expressions. “The rule, that the hour from two till three of each day, except Saturday, shall be employed in reading and instruction in the Holy Scriptures, is quite compatible with the regulations of the Commissioners, provided that such children only as are directed by their parents to attend be then allowed to continue in the school, and all others do then retire.” Upon this construction, as laid down here, I always differed from some of my colleagues. The principle laid down here is, that it is compulsory upon the patron to require those children to retire whose parents directed them to do so. When the principle of non-vested schools was raised, there was a difference made in that respect; it was, in my view of the original wording of the rule, a concession to the Presbyterians, and to all others along

* See a copy of the original and modified Rule here referred to in Introduction to Part III, pages 223 and 224.

with them. It was satisfactory when, in 1842, the rules on this point were made perfectly clear.

9080. That ambiguity you believe to be now removed?—Since we revised our rules in 1842, that ambiguity has been removed. In the intermediate time between 1840 and 1842, a great deal of correspondence arose between Archdeacon Stopford and the Board regarding the meaning to be attached to this rule. The Commissioners have inserted this Temple Meeting-house case in their Report of 1840, in order to show the analogy between it and the Correen application. Archdeacon Stopford thought he saw a distinction, and he asked for an explanation of the rules, and that, and other circumstances, led to the rules being cast into their present form, as they are to be found in the Report of 1842. This was the first time that the distinction was fully explained to the public, and embodied in the rules, as regards vested and non-vested schools; it is in the Report of 1842. “In schools, towards the building of which the Commissioners have contributed, and which are, therefore, vested in trustees for the purposes of national education, such pastors or other persons, as shall be approved of by the parents or guardians of the children respectively, shall have access to them in the school-room for the purpose of giving them religious instruction there at convenient times, to be appointed for that purpose, whether those pastors or persons shall have signed the original application or otherwise.” That applies to vested schools. The clergy of all denominations in a vested school have still the right of going there and giving religious instruction, under certain conditions and provisions. Now comes the distinction between vested and non-vested schools. “In schools not vested, but which receive aid only by way of salary and books, it is for the patrons to determine whether religious instruction shall be given in the school-room or not; but if they do not allow it in the school-room, the children, whose parents or guardians so desire, must be allowed to absent themselves from the school, at reasonable times, for the purpose of receiving such instruction elsewhere.” In the 9th Rule it is stated, “Whatever arrangement is made in any school for giving religious instruction must be publicly notified in the school-room, in order that those children, and those only, may be present, whose parents or guardians allow them.” It does not compel the patron to put them away from the religious instruction.

9081. EARL OF HARROWBY.—Do you consider that the doubt whether the patron is obliged to see to the retirement of such children is completely at an end?—Perfectly so; and, as far as non-vested schools are concerned, the settlement of the question arises also out of the Correen case, which I shall refer to presently.

9082. LORD BISHOP OF OSSORY.—What distinction do you think exists between vested and non-vested schools in that respect?—It is now the same with regard to both. The principle is conceded also in the Correen application. The patron is not to compel retirement in any case.

9083. EARL OF HARROWBY.—Is the point now clearly ascertained, and in what way, that under no circumstances is it the duty of the patron to see that the children whose parents object quit the school

when the religious instruction is going on not in accordance with their own persuasion?—I have already stated, that the Archbishop of Dublin and Mr. Blake, always asserted that the Board never intended to compel any person to put the children away from the religious instruction. This was the more readily agreed to and embodied in our rules, in 1842, from such an opinion having existed upon the point.

9084. In what way is it laid down, that it is not the duty of the patron to see to the retirement of the children when the religious instruction is being given?—Rule 3 applies to both cases: "The patrons of the several schools have the right of appointing such religious instruction as they may think proper to be given therein, provided that each school be open to children of all communions; that due regard be had to parental right and authority, that accordingly no child be compelled to receive or be present at any religious instruction, to which his parents or guardians object."

9085. Has that ever received an authoritative interpretation?—I think, from the rule I have read, the non-obligation is clearly implied. I have often heard the late Dr. Murray say, that he could not be a party, and I could not be a party, to require the retirement of any child from religious instruction; it is the parent's right to withdraw his child, and the onus is thrown upon him of doing so according to the late arrangement and settlement of the rule. The patron is not to compel the children to retire.

9086. VISCOUNT CLANCARTY.—If the children be not required to withdraw, what guarantee is there against their faith being tampered with by those who may possibly hold out inducements to them to remain?—The notification is made on the time-table, that the religious instruction is given at a certain hour, and we have lately required that a space of time shall be allowed between the secular instruction and the religious. We have faith in parents that they will discharge their duty. I have to state, that I have now been many years a Commissioner, and I am not aware that a single instance of proselytism has taken place in any of the schools.

9087. Without any case of proselytism having occurred, what is there to insure the parent's wish being complied with, if inducements are held out to the child to remain when the religious instruction is going on?—The clergy of the different churches influence their hearers, and I do not think there is much danger of that, and I repeat, we have had no proselytism on any side.

9088. EARL OF HARROWBY.—It is practically left to the discretion of the children themselves to retire, when sufficient notice is given?—It is. The sixth objection referred to the obligation which was laid on the manager to cause the children to withdraw. That I have already disposed of. The seventh restriction was as to the use of the school-room on Sundays, and after hours on other days. I wish to refer your Lordships to an extract from a letter from the Rev. Dr. Stewart, of Broughshane, dated the 17th of October, 1840. It embodies a letter which had been addressed to Dr. Hincks, of Killileagh, who raised the point in 1837. "We are desired to inform you that the rule of the Board, prohibiting national school-houses from being converted into places of public worship, was the

subject of a correspondence with a clergyman in 1837, who had signed an application for aid to a school in which he was interested. The objections of that gentleman to the rule in question were maturely considered, and an explanation was given of the construction put upon it by the Commissioners, which was in substance as follows:—First. That any lectures or addresses, whether accompanied with prayer and singing or not, connected with the religious instruction of the children attending the national school, would not be regarded as a violation of the rule. Second. That the attendance of the parents of the children or of their connexions, during such lecture or address, would not render it a violation of the rule. Third. That in the opinion of the Board such lecture or address being given by a clergyman of any denomination or by a layman, makes no difference. Fourth. That the erection of a pulpit or of an altar in the school-house, and any assembly of the public generally for religious worship and instruction, whether such service be conducted by a clergyman or a layman, would be regarded as a violation of the national system. It is, perhaps, unnecessary for us to observe with reference to condition No. 1, that no children whose parents or guardians object, should be required to attend such lecture or address. We are further instructed to remind you that if any use be made of the school-rooms tending to contention, and well-founded complaints between adverse parties, it is competent for the Board to interfere for the purpose of remedying the evil." After the union of the Synod of Ulster with the Board, Dr. Stewart, and some others, continued to have public worship in their school-houses. The abuse, as we thought it was, was reported to the Commissioners, and a copy of that letter was, at my suggestion, sent to Dr. Stewart. I received from him an answer in return, stating that it was perfectly satisfactory to him. He afterwards himself gave up the practice of preaching in the school-houses. That practice, however, still continues in some instances; the Board have put one construction upon public worship, and some Presbyterian ministers have put another. I shall be anxious before my examination closes, to draw the attention of the Committee more fully to this subject. We had a difficulty to deal with on two sides; one arising from the public worship, which is observed in some cases in Presbyterian schools, and the other regarding conventual schools; I think, if both these matters can be rectified, a good opportunity now presents itself.

9089. LORD MONTEAGLE of Brandon.—Is the Committee to understand that Dr. Stewart's application on the 17th of October was practically replied to, not by the enunciation of any new rule, but by the communication to him of the decision of the Board, made in the year 1837, and was that communication acceptable to Dr. Stewart?—Quite so; Dr. Stewart looked upon it as our deliverance at the time. We had not changed the rule.

9090. This decision was in general terms, not specifically applicable to Presbyterians, but to all denominations, Episcopalians and others?—To all denominations.

9091. Dr. Hincks is a clergyman of the Established Church, is he not?—He is. The eighth objection regarded the inscription,

"National School," required to be put over the doors of the school-houses. That objection was not raised by the Presbyterians first, but the difficulty arose, after their connexion, from a variety of circumstances. They had a desire not to put up the inscription. We insisted upon it, and the point has been yielded.

9092. That regulation as to the inscription applies to vested as well as to non-vested schools?—Equally to both.

9093. Therefore, even in cases in which the Board has not contributed to the building of the school, the Board requires that it shall be designated in the public view as a national school?—As a national school alone. In some instances we have found the name of the parish given; that is allowable; but we now object to denominational adjuncts. We have had some cases of abuse in regard to it, and we are endeavouring to act as firmly as we can, in order to put an end to them, and we have lately added an explanation to our rule on the point.

9094. As a consequence of that visible designation of the school by your regulation, is not that school open to any one who chooses to go in and observe the instruction which is given?—The object of putting up the inscription is to draw the public attention to the fact of its being a national school, and to indicate also, that the public are to have access to the school at all hours, for ordinary business.

9095. EARL OF HARROWBY.—Can that be carried out conveniently with regard to conventual schools?—A case arose at the Board within the last fortnight, and I was one of those who certainly thought that arrangements ought to be made when we endow a conventual school, that in accordance with our rule the doors shall not be shut. I would require it upon a general principle, applicable not to conventual schools alone. At this very moment we have sent down an Inspector to a school to insist upon it that some change of arrangement shall take place. I have a note to refer to, when I come to that subject in the course of my evidence.

9096. CHAIRMAN.—Will you read the document you refer to in connexion with the Correen case?—The Correen case is contained in the first volume of the Reports, p. 145. I may state, that about a year after I accepted the office of Commissioner, I received a letter from Dr. Cooke, expressing a desire that I would endeavour to negotiate the matters in dispute between the Government and the Board of Education and the Synod of Ulster. He consulted me whether I thought it possible to do so; and for some of the reasons which I have already stated, I entertained a confident hope that a junction might take place. I communicated with Lord Ebrington, and with the Board of Education at once. It was arranged that a deputation should come up, of which Dr. Cooke, Dr. Stewart, Dr. Morgan, and other leading ministers and elders of the Presbyterian Church were members. It was further arranged that Lord Ebrington would receive the deputation formally, and fully enter into the merits of the case. The Archbishop, Mr. Blake, and myself, &c., accompanied the deputation to the presence of his Excellency upon that occasion; the matter is alluded to in the Report of 1840, after junction of the Synod. I will read what took place before the

Lord Lieutenant.* The Board met the next morning, and the corrected form of application was laid before us, and we agreed to accept it at that time, holding over the inquiries through our Inspector, taking the application on trust, in fact, from Dr. Stewart, but not giving up our right to inquire into the particular circumstances of that and every similar case. "The name of the school is Correen; it is situated in the townland of Correen, in the parish of Skerry, barony of Lower Antrim, and county of Antrim, and is not near to any house of worship; post town Broughshane, about one mile and a half to the south-east. It was founded in 1818, built by private subscription, and a building grant of £30 from the Kildare-place Society. The house is twenty-six feet by sixteen feet in the clear, and seven feet high in the side wall. It is built of stone and lime, slated, and well fitted up with desks. It is all in one room, and wholly employed for the use of the children. It is held by lease, and rent-free. The school is under the management of a committee chosen by the parents of the children. Patron or superintendent, Rev. Robert Stewart, D.D. The times for reading the Holy Scriptures, and for catechetical instruction, are so arranged as not to interfere with or impede the scientific or secular business of the school; and no child whose parents or guardians object, is required to be present, or take part in those exercises; and no obstruction shall be offered to the children of such parents receiving such instruction elsewhere as they may think proper. The school opens in the summer at half-past nine, A.M., and continues till half-past five, P.M., with the interval of one hour, from one till two, for dinner. In the winter it opens at ten, and continues till three; in both summer and winter it is held during six days of the week. The school is open upon all days of the week to the public of all denominations, who have liberty to inspect the registry, witness the mode of teaching, and see that the regulations of the school are faithfully observed; but no persons, except members of the committee and the officers of the Board, are permitted *ex officio* to interfere in the business or management of the school. The books used, in addition to the Scriptures and the Westminster Catechism, are those sanctioned by the Kildare-place Society. The number of children in attendance is forty two, of which twenty are males. There is a registry and daily report-book faithfully kept in the school. The children pay for reading, 2s.; writing and accounts, 2s. 6d.; English grammar, geography, &c., 3s. per quarter. In addition to a grant of books, the aid required is the sum of £8, to pay at the above rates for children whose parents, from poverty, are unable to pay, and whatever gratuity the Inspector of the Board may report the teacher to deserve." That school was endowed upon this application, and it has since been regarded as the foundation of the union with the Presbyterians and of the distinction between vested and non-vested schools being clearly laid down.

9097. LORD MONTEAGLE of Brandon.—In all cases the concessions which were then made to the Presbyterians were equally made to

* See Introduction to Part III., page 234.

all other denominations of Christians!—Perfectly so, and in accordance with the previous statement made by the Lord Lieutenant.

9098. So far as any apprehension prevails that those concessions were made exclusively to the Presbyterians, or gave them any peculiar privileges as distinguished from any other class of Christians, that is a mistake?—No doubt the modification was more clearly explained after the junction of the Presbyterian body, but I am quite certain that what was given to the Presbyterians, was all along equally intended for all.

9099. Does any difficulty exist at present between the Presbyterian body and the Board as reported on by the Inspectors?—No. With the exception of the religious worship which is observed in a few school-houses, we have not had the slightest difficulty in any other respect.

9100. Will you explain how that question now stands?—I am greatly afraid that some of the Presbyterian clergymen take a different view of what public worship means from the one taken by the Board. It is allowed to them, that they may have lectures, that the children may attend, and their connexions and friends; but I fear, in some cases, they announce the intended service from the pulpit as if it were public worship. At the same time, it is right to observe, that I never knew a case, where on Sunday, for instance, worship was held in a school-house at the ordinary hour for public worship. On the contrary, I am aware of an instance in which the Reverend Mr. Parke, of Ballymony, the Clerk of the Synod, wrote to the Board, withdrawing his school from connexion with them for a time; because he was obliged to use his school-house for public service on the Lord's Day, his church being under repair.

9101. EARL OF HARROWBY.—I presume there is more difficulty in drawing the line with regard to Presbyterian worship than others, inasmuch as it is less ritual in its character?—There is. Supposing we should allow Presbyterians to have the sacrament of baptism administered in their school-house, that would involve an equal concession of the right of observing all Sacraments to others. I would very much rejoice if something more definite should be adopted in this case. I think we should give everybody the perfect control of the school-houses in after hours, subject to two things, that is, that in case of abuse, the Board should interpose, and also subject to the condition that no public worship shall be observed in it.

May 9, 1854.

William M'Creedy, Esq.

3736. VISCOUNT HUTCHINSON.—Do you wish to make any statement with respect to the schools under the Board conducted by Presbyterians?—I mentioned certain things which had been objected to by the Presbyterians, and which were conceded, or modified, or explained, in a satisfactory way to them, upon which they joined the Board; but I omitted to state, that after that junction was formed, it seemed to be demanded by the Presbyterians, at least by

the clergy, and to some extent it appeared to me to be acquiesced in. I do not know that it was formally done, but to some extent it appeared to me be acquiesced in by the Board, that applications from Presbyterian schools should be considered on their own merits alone, irrespective of the consideration whether national schools already existed in the locality or not, and without any reference to the proximity of such schools, however near, or to the amount of accommodation available in them.

3737. That was conceded by the Board?—I say it was demanded, as I think, and insisted upon by the Presbyterian ministers, and, apparently to me, it was conceded, and since it seems to have been conceded to other parties as well.

3738. You are a Presbyterian yourself?—Yes.

3739. You are therefore well acquainted with the feelings and opinions of the Presbyterian body in Ireland, both the ministers and the laity?—I am perfectly familiar with them.

3740. Will you state whether you ever heard, or whether you know, that the steps taken by Presbyterian ministers, in putting their schools under the Board, met with the approval of the laity in general?—Most decidedly; the laity were anticipating them, and would have deserted their leadership, and have placed the schools in connexion with the Board themselves, if the clergy had not gone along with them.

3741. Do you think that the Presbyterians, as a body generally, cordially approve of the system of the National Board, or do you think that they have merely adopted it on account of the narrow means that they have at their own disposal for education, and because they can get no better?—As I said before, there are Roman Catholics who look upon our system as not the best, nor the second best, viewed abstractedly, or with reference to other conditions of society; and just so, there are Protestants of the Established Church, even friends of the Board, who do not look upon it as the best, or the second best; and in the same way there are Presbyterians who would like to have unlimited liberty to conduct their schools as they please. But distinguished men of all the three churches I have mentioned, the practical men at least, though they do not recognise the system as the best, or the second best, abstractedly considered, regard it as the best under present circumstances, and for the present times. In the case of the Presbyterians, as with all parties, it has been regarded as, what in reality it is, a compromise. Generally speaking, the effect of the system is to impose a restraint upon the opinions and feelings of all parties, or rather upon their liberty of action in carrying them out. It is a compromise, in short, with all parties, as every combined system of instruction must be.

3742. Do you think it is a compromise which has been voluntarily entered upon by the parties, or is it not rather a compromise which they have submitted to, because it has been imposed upon them?—It is imposed upon nobody. If the question means this: “Do I believe that if the Roman Catholics had unlimited funds, or the Presbyterians had unlimited funds, or the Established Church clergy had unlimited funds, they would, any one, or all of them,

submit to the restrictions and limitations, the rules, and regulations of the Board," I say no, I do not think they would.

3743. The question is this: whether you think that the parties would have entered into that compromise freely and voluntarily, according to their own notion?—They always do enter into it voluntarily.

3744. LORD BISHOP OF OSSORY.—There are certain funds set apart by the state for the education of the poor in Ireland, and the Government say that those funds shall be disposed of, according to certain rules, to certain parties in England. Supposing that Parliament, in appropriating these funds to the education of the poor in Ireland, were willing to allow the various parties to determine the principles and rules according to which those funds should be distributed, do you think that the national system is the one upon which they would agree?—That is the very question that was put to me on Thursday. Of course there are many, both in the Roman Catholic Church and in the Protestant Established Church, who would prefer the scheme in question; but there are Protestants and Roman Catholics who would be opposed, and, I believe, almost universally to a man, the Presbyterians would be opposed to such a scheme; and though they do not think the present system the best, or the second best, they would infinitely prefer it to one by which, in consideration of the concession to yourself of the power to enforce what you deem right, you would be a party to conceding a like and equal power to others to enforce what you have all along protested is wrong; that the Presbyterians would not assent to.

May 23, 1854.

The Rev. Henry Cooke, LL.D.

5612. LORD ARDROSSAN.—Will you state what were the reasons which induced you, and the other Presbyterians who concurred with you, to give your adherence to the system?—I shall state our reasons for receiving aid from the National Board, as I have stated the objections—that is, from memory, having only been able to jot them down without any aid from documents; however, I have them, I think, pretty correctly. In the first place, we are enabled to apply for our own schools without necessarily asking any conjunction of other parties with us, or an inquiry why we apply without it. Secondly, we are authorized to form our rules, promising to adhere to them; and if those rules meet the approval of the Board, we are bound by nothing else. In the third place, our schools begin with prayer; we have the Scriptures and our catechisms freely in school hours; and while we will not, by any rule, privation, or penalty, compel any child to attend during the reading of the Scriptures or repetition of catechisms, we will not be accountable for their leaving the school; they are at liberty to go or to stay; nor will we provide a place for their separate religious instruction, nor in any way become accountable for it. That has ever been our scriptural, yet tolerant system; so that, in our

arrangement with the Board, we adopted no new principle. In the next place, our schools continue open for secular and religious instruction during six days in the week. In the next place, when we have built our own school-houses, we insist upon and receive the right of having every use of them out of school hours or school days; whereby I mean, that we may have them for sabbath schools, or we may have them for week evening meetings, for prayer or for preaching, our discretion providing that the sermons should not be controversial. In the last place there is no local and extern *ex officio* power over the schools. They are, as other schools, open to visitors to come in and see how they are conducted, or it may be, take any part the master may permit; but the master has perfect rule and power in his own school, and acknowledges no authority beyond the members of the Committee. No local *ex officio* power enters into our school-rooms.

5614. EARL OF WICKLOW.—Are all your schools what are called vested schools or non-vested?—They are all or chiefly non-vested schools; perhaps there may be a few of them vested schools, but if any, they must be very few.

5615. CHAIRMAN.—You have stated that the children are not obliged to attend the teaching of the catechism or the reading of the Scriptures; is that a principle of which you approve?—It is a principle upon which we have always acted towards children not of our communion; we have never compelled any to read our Scriptures, or subjected them to any penalty for refusing. Before there was any system of national education, when our schools were altogether supported by the parents of the children, we never required, as a necessary qualification for secular instruction, that any child should receive our religious instruction.

5616. In short, you were ready to give a certain amount of moral and literary instruction to children who, on account of objections felt by their parents, were not willing to attend to your special religious instruction?—Yes, if such cases should occur.

5617. LORD ARDROSSAN.—You conduct your schools very much on the principle of the parochial schools in Scotland?—Exactly.

PART VIII.

WORKHOUSE AND PRISON SCHOOLS.

1. Species and Amount of Aid granted to Workhouse Schools. 2. Number and Condition of that class of Schools in connexion with the National Board. 3. Number and qualifications of the Workhouse Teachers trained at the Model Schools. 4. The fact of so many Workhouse Schools being under the Board no proof of the general estimation in which the National System is held by the Local Guardians. 5. Objection of the Protestant Clergy in the South and West of Ireland to the Children of their Flocks becoming Inmates of the Workhouses. 6. State of the Prison Schools under the Board. 7. Practical Suggestions for improving the Workhouse Schools. 8. Nature of the Connexion between the Workhouse Schools and the Board. 9. Orders and Rules of the Irish Poor Law Commissioners in reference to the management of Workhouse Schools. 10. Effect of the mixture therein of Children belonging to different religious denominations. 11. Advantages resulting from the connexion of the Workhouse Schools with the Board. 12. Protestant Union of Literary and Agricultural Instruction exemplified in the Workhouse Schools.

OUR analysis of the evidence relating to Workhouse and Prison Schools in connexion with the National Board, though less comprehensive than we could have desired, contains matter of great interest. We refer particularly to the valuable information given to the Committee by Mr. Kavanagh, and Mr. Senior, Poor Law Commissioner. The necessity of bestowing increased exertions on the education of pauper children in habits of industry, in good morals, and in the principles of religion, is daily becoming more urgent. It is a hopeful sign that the attention of the public and of the Legislature has been specially called, on a recent occasion, to the glaring defects and abuses in the management of Workhouse Schools, both in England and Ireland. The Commissioners of education have not been inactive in their efforts to foster and promote the welfare of those institutions. So far back as 1840 they granted them a limited amount of pecuniary aid out of the public funds, and extended to them the advantages of books and inspection, on condition that the schools were conducted in accordance with the general principles of the Board. At various periods during the last fifteen years they have inquired into their condition, and suggested measures for rendering them more efficient. Early in 1853 they authorized one of their Head Inspectors, Mr.

J. W. Kavanagh, to visit and examine all the Workhouse and Prison Schools in connexion with their Board, to make a special Report on each, and to draw up, after the completion of his inspection, a general Report on the condition of the whole, accompanied by such practical suggestions as he might deem expedient for their reform.

In adopting this wise measure, the Commissioners were evidently influenced by an earnest desire to strengthen the connexion between them and the Poor Law Board, as regards the education of pauper children in the Irish workhouses, and by their joint co-operation to facilitate the introduction into the schools of many beneficial changes which are so much needed. Mr. Kavanagh occupied several months in his arduous mission, and has closed his labours by producing an elaborate Report, containing a large mass of statistical and other information of the highest possible value. It is not our intention to discuss the various social questions he has raised, and on which he has not hesitated to express very confident opinions, nor shall we comment on the details he has given of flagrant abuses in many of the schools. Whether the statements he has brought forward are in any degree exaggerated, and whether in every instance they have been established by unexceptionable evidence, is a question into which it is not our province to enter. Our object in noticing the results of Mr. Kavanagh's inquiry is to draw public attention to some of the defects he has brought to light connected with the management of Workhouse Schools, to the steps taken by the Commissioners of Education for increasing their usefulness, and to the circumstances which have obstructed their improvement.

Mr. Kavanagh commences that portion of his Report which has special reference to the proceedings of the Commissioners, by adverting to the opening of Workhouse Schools, and the terms on which they were first received into connexion with the Board. He observes that:—

“ The Irish Poor Law Act came into operation in 1839, but none of the workhouses were opened for the reception of paupers till 1840, in which year four workhouses relieved 10,910 persons. In their Report for the year 1840, the Commissioners of Education first refer to the connexion of schools of this class with the National Board. ‘ Among the schools taken into connexion within the year (ending December 31st, 1840), some belong to poor law unions. We give to schools of this class a first supply of books and school requisites gratis, with the privilege of purchasing more at any subsequent time, when required, at half-price. The only conditions upon which such aid is given are, that the schools receiving it shall be subject to

inspection by our officers, and that the provisions of the Poor Law Act, in reference to religious instruction, *all which are in strict accordance with our fundamental regulations*, shall be faithfully observed."

It appears, by a tabular Return, embodied in the Report, that the number of Workhouse National Schools continued to increase as the poor law system became more fully developed. Of 163 unions, 141 now receive the usual assistance from the Board, and are subjected to periodical inspection. In 1840 there were 480 pupils on the rolls in attendance at two schools. At the close of 1853 there were 53,972. Mr. Kavanagh conceives there must have been some error in the last statement, and that the number should have been much larger than what was returned. The obstacles to the efficiency of Workhouse Schools, as at first constituted, are next enumerated. On this point Mr. Kavanagh justly remarks:—

"The law required a *School* to be kept, and teachers to be appointed in each workhouse, but neither the law nor the Poor Law Commissioners secured competency in skill in the teachers, adequacy in their salaries, suitability in the school furniture, fittings, or apparatus, or sufficiency of books and requisites, nor was any general rule laid down requiring a teaching staff equal to the number of pupils in attendance. The Guardians had the right to elect the teachers, subject to the approval of the Poor Law Commissioners, and the latter had no means (within their department) of ascertaining the fitness of the parties except through their Assistant Commissioners (now inspectors), who, from their small number (only five for all Ireland) an onerous duty, were seldom present at the election to test the attainments of the candidates, in spelling, reading, writing, and elementary arithmetic; this being the extent of the programme of literary acquirements laid down by the Poor Law Commissioners."

These imperfections in the practical working of the Workhouse Schools were brought under the notice of the Poor Law Board and the Irish Government. The Commissioners of Education took into consideration the expediency of commencing the work of amendment. Accordingly, they introduced the subject into their Report for 1846 as follows:—

"That no part of the education of the poor requires or admits of more decided improvement than the instruction of pauper children in the workhouse schools. The teachers have hitherto been, in most instances, inadequately paid; the consequence of which has been that men of superior qualifications, educated under us, are disinclined to undertake an office in other respects much less attractive than that of teaching in our ordinary schools. In order to remedy, in some degree, this defect, we have resolved, with the concurrence of the Poor Law Commissioners, to award annual gratuities to the most deserving of the workhouse teachers, selected by our superintendents. The increase in the number of our superintendents will enable us to apply a more vigilant inspection to these schools; and we have directed, in accordance with the request of the Poor Law Commissioners, that copies of our superintendents' Reports be periodically transmitted to the guardians, that they may, from time to time, be fully apprized of the actual state of their schools."

These gratuities were for some time accorded on a very limited scale. They have been gradually increased in number and amount. The experiment has been attended with beneficial results; and we have no doubt that a further augmentation of the sum allocated to this purpose would be a most useful application of the funds intrusted to the disposal of the Commissioners. The combination of industrial with literary instruction, with special reference to the training of pauper children, appears to have been always regarded by the Commissioners of Education as a question of vital importance. Mr. Kavanagh quotes the subjoined passage from their Report of 1847, addressed to the Earl of Clarendon, then Lord Lieutenant:—

“In reference to workhouse schools, we beg leave to express to your Excellency our conviction, that any system of mere literary instruction pursued in them, would in itself be incomplete in the case of the pauper children, the majority of whom are deprived of the guardianship of their parents. We have, therefore, heard with great satisfaction of the intention of transferring such pupils at the proper stage of advancement, to industrial establishments, similar in their general object to the Norwood School in England, in order to qualify them for their different employments in afterlife.”

We pass over the description Mr. Kavanagh gives of the disastrous effects on the condition of the Workhouse Schools produced by famine and pestilence in 1847, and proceed to notice the further arrangements of the Commissioners in relation to their management. His Excellency, the Earl of Clarendon, evinced his deep and sincere interest in the cause by addressing a letter to the Board, requesting to be furnished with special Reports from their District Inspectors on the state of the schools of the 104 unions then in connexion. After due inquiry had been made, the Commissioners state the results in their Fourteenth Report, published in 1847, as follows:—

“Our inspectors visited and reported upon the whole of the 104 workhouse schools, with the exception of fifteen. These Reports of the inspectors were carefully examined, and an abstract of the most valuable information contained in them was transmitted to your Excellency, accompanied by a series of suggestions, which were drawn up after mature consideration, and which, we trust, will meet with your approval.

“We regret to state, that the result of those inquiries were generally of an unfavourable character. It appears from the Reports furnished by the inspectors, that the schools they examined, including the male and female departments, were attended at the time of inspection by 29,931 children. These schools were carried on in 193 separate school-rooms. Of 206 teachers examined as to their literary acquirements and method of teaching, only thirty had been trained at our Normal Establishments; sixty eight were pronounced well qualified, and all the others inferior in their attainments.

“The remuneration of the teachers was, in general, found to be extremely

inadequate; sixty-one received salaries under £15 per annum each, in addition to their board and lodging; 114 from £15 to £20; and there were only twenty-seven whose income exceeded the latter sum. The average annual amount of salary does not much exceed £16 annually.

“It was ascertained that of 204 teachers, 178 were required to perform other duties connected with the workhouses; and of this number, there were eighty-two with regard to whom such duties interfered materially with their office as teachers.

“In at least one-half of the schools there was an inadequate supply of furniture, books, and apparatus. Many of the school-rooms were overcrowded with children and in want of various conveniences.

“Industrial employment has been provided in a considerable number of the schools; but it consists principally in teaching the girls to sew and knit. There does not appear to be any systematic plan of industrial training laid down for the boys, except in a few instances.

“A large number of the schools are without the benefits of an active local superintendence, and the teachers are consequently deprived of that salutary stimulus which would be so powerful in securing a faithful and diligent performance of their duties.”

The Commissioners, when communicating these important facts to the Lord Lieutenant, explained numerous alterations which they thought were practicable in the management of the schools. With the exception of increasing the gratuities to teachers, affording encouragement to their training in the Normal establishment, and recommending that higher salaries should be paid by the local guardians, no more decisive steps seem to have been taken to effect a vigorous and comprehensive reform. Neither the Poor Law Board nor the Commissioners of Education are to blame that so little has been done. The Legislature will ultimately have to provide an effective remedy for the growing evils which Mr. Kavanagh has depicted with so much force.

Want of space prevents us from multiplying our extracts from the instructive Report before us. We shall only, in conclusion, direct particular attention to the tables the writer has prepared, and the facts he has adduced, showing the classification of the Workhouse Teachers, the number of them trained and untrained, their inferior qualifications, the scanty pittance they receive for their labours, and the menial offices imposed upon them, in addition to their legitimate duties as the instructors of youth. We must not, however, close our review without giving one extract relative to the agricultural department of the Workhouse Schools. Mr. Kavanagh remarks that:—

“Of the 141 unions whose schools are connected with us, 50 have attached to them an agricultural department, under the inspection, and deriving aid from the National Board. The extent of aid afforded in agricultural inspection, which I find has effected great good in suggesting a right course of

agricultural training; a gratuity not exceeding £15 per annum to the teacher, and a small free grant of books on industry to the school. I regret that a second visit each year cannot be paid to the schools by the agricultural inspectors: except in a special case of this kind the examination of agricultural schools in agriculture does not properly fall within my province, and I have reported on them here merely as an important portion of the industrial training, and because the great majority of them are not under the agricultural inspection of the National Board. I walked over the farms, inquired the mode of cropping, ascertained the qualifications of the agriculturist, and examined the boys. In no branch connected with elementary education do I believe intelligence can be better developed than in the variety of interesting, though '*common things*,' connected with farming, and none affords me more pleasure to examine on in a school."

Of the 50 Workhouse Schools under the Board which have farms attached to them, there are 13 in Ulster; 21 in Munster; 10 in Leinster; and 6 in Connaught. In the industrial, as well as in the literary department, there are many defects to be corrected, and deficiencies supplied; but notwithstanding these drawbacks, a large amount of good has been conferred, through the medium of these institutions, on the destitute poor of Ireland. There is another topic involving considerations of the highest moment on which we must not venture to dwell,—the instruction of the female pauper children in various branches of industry. In promoting this movement, the beneficial agency of the National Board has been felt, and has already produced valuable fruits. The question of industrial training for the girls attending Workhouse Schools has not hitherto been studied with sufficient attention. Erroneous and mischievous views prevail with regard to it. These have been considered by Mr. Kavanagh with great care. He has laid down general principles and made practical suggestions, which deserve to receive due attention from the Poor Law Commissioners, and the local guardians.

Of Prison Schools, there are only seven under the inspection of the Board, and heretofore the limited aid granted to them consisted only of books. Nothing can be worse than their general condition. Detailed information regarding them will be found in the 17th Report of the Commissioners. Mr. Kavanagh has referred briefly to the subject in his evidence before the Committee. We have not room to enter upon the disputed question of religious instruction, and the religious denominations of the teachers and pupils attending the Workhouse Schools under the Board. It is fully and ably discussed in the Report. The most effectual mode of placing these institutions on an improved footing is a

matter of extreme urgency. Mr. Kavanagh classes his suggestions under eight heads:—1st. That an annual Parliamentary grant be made towards defraying the salaries of the Workhouse Teachers. 2nd. That the Commissioners of National Education be charged, under proper regulations, with “its appropriation.” 3rd. That the teachers shall receive *special* training in a Workhouse Model School, to be established in Dublin. 4th. That District Union Schools should be founded for the children of two, three, or more unions. 5th. That Infant Schools should be attached to each workhouse where there was a sufficient number of children of both sexes, from three to eight years of age. 6th. That a comprehensive scheme of paid monitors should be adopted, to whom the Commissioners of Education should award gratuities on certain conditions. 7th. That the Workhouse Schools should be amply supplied by the Poor Law Board with *uniform* furniture and fittings suited to the class of schools and the extent of attendance. 8th. That all the Workhouse and Prison Schools should be under a Chief Inspector, the District Inspectors under the National Board continuing to report on them as they do now. The plan here sketched, which is explained more fully in the Report, contains nothing that ought not to be maturely deliberated upon by the Government, the Poor Law Board, and the Commissioners of Education. Some of the improvements submitted for consideration might be immediately acted upon, if approved of by the recognised authorities. Others could not be adopted without the sanction of Parliament. Mr. Ball, late Poor Law Commissioner, and now holding office under the present Ministry, and Mr. Tristram Kennedy, who has distinguished himself by his anxious desire to elevate the position of the National Teachers, and to extend industrial education throughout Ireland, deserve the thanks of the public for bringing the question of pauper training before the House of Commons. We trust they will not desist from their labours, until the Workhouse and Prison Schools connected with the National Board, shall exhibit perfect specimens of literary, moral, and industrial instruction under a united system.

EVIDENCE.

March 31, 1854.

James William Kavanagh, Esq.

2471. VISCOUNT HUTCHINSON.--What amount of aid does the Board give to the workhouse schools?—Unfortunately, very little, which makes their connexion with the Board still more favourable to the national system. We give nothing positive, except a free stock of books every three years, books at half-price, and inspection. That is all we necessarily give. If the schools are reported favourably on by the Inspector, we may give a gratuity to the teacher, on the Inspector's recommendation, and which varies from £3 to £6; and the whole of these for 1852 amounted to only £320 for all the workhouse schools. If there is an industrial department—and I am happy to say fifty of the workhouses have farms and industrial departments connected with our Board—we may give a gratuity to the agriculturist not exceeding £15.

2472. Are those industrial schools which are in connexion with unions brought under your inspection?—Yes; under our Agricultural Inspector, if the Guardians desire it.

2473. EARL OF WICKLOW.—I conclude from your statement, that all the old unions are comprised in that return?—Some of the old unions are not connected with the Board. There are very few which are not, and they are chiefly in the north of Ireland. Out of fifty unions in Munster, there is but one not connected with the Board. In Connaught there is only one not connected with the Board; and I may mention that, in my tour of inquiry last year, I had the pleasure of meeting several of the Poor Law Inspectors, men of high intelligence, great experience, and of a high order of intellect; and, without any exception, they all assured me that they had no trouble where the school was connected with the National Board, but the contrary where it was not. I have been in workhouse schools not under our Board, where they have no evidence to show that since the year 1840 they ever kept a school at all; that is, they have no regular methodical accounts. They have nothing to show, except from the general records of the workhouse, that they ever kept a school.

2477. LORD MONTEAGLE of Brandon.—In your tour of inspection, you doubtless visited many of the workhouse schools yourself?—I think I visited the several departments of the schools of one hundred unions; and I may say, that out of 163 unions, I travelled through 150, so that I have been in almost every part of the island.

2478. In what condition are those schools, generally speaking, comparing them with the average of the schools in the country?—Very many of them are decidedly bad; but as a general rule, with very little change they might be made excellent schools; and, in fact, I look to the workhouse schools as one great means, under

Providence, of gradually re-casting, on a healthy basis, the social condition of Ireland.

2479. In the workhouses, I presume, you have the female schools and the male schools separate?—Yes; and besides these, many have infants' schools also.

2480. And female and male teachers?—Yes.

2481. What description of teachers do you generally obtain; have many of them been persons educated in the model schools?—Out of 359 literary teachers in the schools of 139 unions, only 113, or about one-third, were trained, and 246 untrained, whilst the trained teachers form very nearly half the proportion which is found in the whole of the schools in Ireland in the aggregate. So that this shows a very unfavourable state of things, as, from the peculiar nature of these schools, they would require the very highest training in the teachers.

2482. That is not a defect which is connected with any negligence on the part of the Commissioners, is it? Does it not arise from the choice of the teachers being entirely with the guardians of the different unions?—It is there, chiefly, that the difficulty lies.

2483. Have guardians often applied to you to recommend them teachers?—Very frequently. But in some instances they do not put away incompetent or unsuitable teachers upon our recommendation. Some of the guardians show great anxiety for education, and quite understand that it cannot be carried on without well qualified teachers, properly paid and kindly treated; but with other guardians, their first and main object is to lessen the rates.

2484. Are the Committee to understand, that in all those schools which are in connexion with the National Board, and are carried on in workhouses, the books of the National Board are used?—In every instance; and rarely are any others used; and the schools afford, as far as they go, excellent specimens of a united system of education.

2485. VISCOUNT CLANCARTY.—You referred to the fact of workhouse schools being under the National Board to so great an extent as an evidence of the high estimation in which the guardians and magistrates and chief landowners hold the administration of the National Board?—I think it forms a very strong evidence of that estimation.

2486. Are not you aware, that the principle of religious instruction in the workhouses is exactly in keeping with that of the national system?—I think it goes further even, in protecting conscience.

2487. It is perfectly consistent with it?—Quite so.

2488. Under those circumstances, would parties who objected to the principles of the national system out of the workhouse be able to carry out any peculiar views which they might entertain with respect to instruction in the workhouse?—I conceive the guardians could carry on separate education; and I will give your Lordship, as an example, the South Dublin Union, the only school which was last year withdrawn from connexion with our Board. I visited the schools, and made a long report upon them before the guardians came to the decision to withdraw from us. It would appear that they withdrew on account of some differences of opinion on the recent changes which had taken place at the Board; whereas, in reality, the Commissioners would have withdrawn from any connexion with

them, because they had practices in the school wholly at variance with the whole spirit of the national system, and with every sound principle upon which, as I believe, the training of destitute children in a mixed community should be conducted. They had the schools carried on, while they were under our Board, on entirely sectarian grounds. Not only had they Roman Catholic teachers for the Roman Catholic children, and Protestant teachers for the Protestant children, but even the Roman Catholic and the Protestant little girls were not allowed to play together, or even to work in the same room at the same time. To such an extent had they carried sectarianism amongst the children, that in my report I strongly recommended our Board at once to withdraw from connexion with such a school.

2489. EARL OF HARROWBY.—It was open to them to do that in consonance with the workhouse system?—Yes; if the Poor Law Commissioners will allow them to multiply their officers sufficiently, I do not see any difficulty about it. The Poor Law Commissioners never interfere, directly or indirectly, with regard to putting any workhouse schools in connexion with us. They leave each board of guardians perfectly free to act according to their own views, so that when they join us, it is the deliberate act of the guardians themselves.

2538. LORD BISHOP OF OSSORY.—With reference to the relative numbers to be found in the workhouses of Protestants and Roman Catholics as an index of the number in the locality who are the proper subjects for eleemosynary education, have you never heard, or has it never come to your knowledge in any way, that the Protestant clergy in the South of Ireland and in the West of Ireland, look with great apprehension to the young of their flock becoming inmates of workhouses?—It is an apprehension that from their extreme minority it would be very natural they should entertain; there is what is called the sympathy of numbers, and very likely when they found but one Protestant, as in Clonmel, to 382 Roman Catholics, or as in Listowel, 1 to 689, they might fear that the common sympathies of playfellowship and constant association might insensibly imbue him with Roman Catholic ideas and sentiments, although no change of creed might result.

2539. Do you know such to have been the fact, or do you believe it?—No, I do not know such to have actually occurred.

2540. Do you believe it?—I should say, humanly speaking, there would be just grounds for some such apprehension.

2541. Do you know that, in consequence of that apprehension, great exertions have been made in different parts of the South and the West to keep Protestant children out of the workhouses?—I know that the several Protestant orphan societies make great efforts to support the destitute children of their own flock, and this must go far to keep them out of the workhouses. At the same time, when I see these charities so well supported, it strikes me that to keep them out of the workhouse cannot be their primary object when they could so cheaply withdraw therefrom the solitary one child in each of sixteen workhouses. I think if those exertions were carried on for such an object, they would ere now have removed not merely these sixteen children, but including them, if they supported 146

children, they could remove from eighty, or half the Irish workhouses, every Protestant child in them under fifteen years of age; and this makes the case the stronger as against such motive.

2542. You have admitted that you know, or believe it to be the fact, that great exertions have been made by the clergy and others in many parts of the South and West of Ireland to keep the children of members of the Established Church out of the workhouses?—I am not aware that the particular object is to keep them out of the workhouses; there are several orphan societies, one in Limerick, one in Clonmel, and, indeed, in almost every large town; but I never heard that these societies were formed for the purpose of keeping the children out of the workhouse.

2543. Do you mean to say that you have never heard of any exertions being made by the clergy of the Established Church for the purpose?—No; I think it is a principle of human nature that the sympathies arising from numbers will insensibly draw over a single Protestant child, whose lot is cast among a very large number of children of a different religion to the common sentiments, though not necessarily to the common creed of the majority.

2544. So far as the fact goes, it would render the relative numbers in the workhouses a less satisfactory index of the relative numbers out of the workhouses?—I do not think, leaving the widest margin for its numerical value, that it is a deranging element which could to any degree affect the question.

2722. LORD MONTEAGLE of Brandon.—Are not the schools in the prisons in Ireland brought under the cognizance of the National Board?—I think there are eight of them.

2723. Is not there a school also at Spike Island, in the Convict Department, which is brought under the management of the Board?—It is not under the Board; I was directed to visit the prison national schools, as well as the workhouse national schools last year, and, in addition, the Inspector-General of Government Prisons was kind enough to write to the Board, stating that I should have permission to visit the schools in the Government Prisons. I visited Spike Island twice, and I visited the new convict depot at Philips-town.

2724. In what state did you find the prison schools connected with the National Board?—In a very bad state; in fact they hardly deserve the name of schools.

2725. Is it possible to apply to a transitory population, like the inhabitants of prisons, that continuous system of discipline which alone can make the schools what they ought to be?—It is very difficult in county and town prisons. The only class for which I think the schools could do great good, are juveniles, who might be confined for any period of time.

2726. With respect to the prison schools which are connected with the National Board, is not it necessary, from what you have stated respecting such prison schools, that they ought to be excluded from calculations, the object of which is to ascertain the state of morals in the national schools, properly so called?—No doubt of it. I beg to add, that I have seen statements made by persons not favourable to national education, showing that so many persons who

were capitally convicted or executed, or were guilty of serious offences, had been pupils in the national schools. These persons forget to exclude from their consideration the fact, that several of those may and must first have been actually charged with those capital offences before they got their names on the rolls of the National Board. The eight gaols which have national schools are prisons for a population of 1,569,351 persons, or one-fourth of the whole population; and many a "Ryan Puck" may never have been in a national school till he was taken up as a suspected murderer, and then had his name put on the books of the prison national schools of Cork, Clare, Galway, Mayo, or Westmeath. These parties also forget the thousands of the destitute classes, and the more likely to be criminal, which are on the rolls of our 142 workhouse schools.

2745. EARL OF HARROWBY.—You stated that you thought the instruction might be improved in the workhouse schools; you did not state what was the improvement which you thought might be introduced?—I would recommend that a special grant should be given out of the Consolidated Fund for education, merely of a literary and industrial character, for the children in workhouses, just as is done in England. Next I would recommend that some central authority should be vested either in the Education Board, or if there were any jealousy about this, in an officer acting with the Poor Law Commissioners, giving a veto as to the qualifications of the teachers, and the power of appointing and removing them on the general arrangements of the school. Next I would recommend that the guardians should be obliged to attach a certain quantity of land in proportion to the amount of pauperism to each workhouse, and to give industrial training to the children. Then I would recommend a provision for special training, higher qualifications and better salaries to the teachers, and that they should be placed on a better and more respectable footing within the house.

2746. Is there any contribution in Ireland now towards the payment of schoolmasters in workhouses?—None, except the small gratuity from us, which I mentioned in the earlier part of my evidence.

2747. You are aware that that is by no means equivalent to the encouragement which is given in England?—I am. I would strongly recommend that it be made a condition, if the Government will relieve the rates of the teachers' salaries as in English workhouses, in consideration of this relief, that the guardians provide sufficient school accommodation, proper furniture, supply of books, &c., suitably furnished and decent rooms, and comfortable rations for the teachers, whilst the salaries of a sufficient teaching staff, including paid monitors, should be maintained in each school at the expense of the State.

June 29, 1854.

Edward Senior, Esq., Poor Law Commissioner.

9329. LORD MONTEAGLE of Brandon.—As a Poor Law Commissioner, have you had occasion to turn your attention to the educational branch of the Poor Law administration?—I have.

9330. Can you inform the Committee how many workhouses there are in Ireland, and in how many cases the schools in those workhouses are in connexion with the National Board?—There are 163 Poor Law Unions, of which number 142 unions are in connexion with the National Board; twenty-one unions are not in connexion with it.

9331. When you were first connected with the Poor Law Commissioners, were the workhouse schools at that time in connexion with the National Board?—From time to time unions, which in their first formation were not in connexion with the National Board, have since joined it.

9332. Have you been able to observe any progress of improvement in the educational branch of the Poor Law administration?—I think that the improvement has been very considerable; I do not wish to lead your Lordships to suppose that I think it is by any means perfect, or that it is as good in some unions as in others; but I think in all very considerable progress has been made.

9333. Is the connexion which exists between the workhouses to which you have referred and the Commissioners of Education, altogether a voluntary connexion on the part of the guardians?—It is.

9334. It is not enforced in any shape by the authority of the Poor Law Commissioners?—It is not.

9335. VISCOUNT HUTCHINSON.—Is it recommended by them?—The Commissioners have taken no steps to recommend it or otherwise.

9336. LORD MONTEAGLE of Brandon.—It is open to the local guardians at any time they think fit to cease their connexion with the National Board, and to carry on their schools in another way?—By a simple resolution of the Board of Guardians, that connexion is put an end to.

9337. It does not require the assent or approval of the Poor Law Commissioners?—No, we have left it altogether to the guardians.

9351. VISCOUNT HUTCHINSON.—Have you brought with you the Orders or Rules of the Irish Poor Law Commission in reference to the management of workhouse schools?—I have.

9352. Will you have the goodness to read them?—"The following shall be the duties of the schoolmaster and schoolmistress: to instruct the boys and girls according to the directions expressed in Article 23," which Article directs that "the boys and girls who are inmates of the workhouse shall, for three of the working hours at least every day, be instructed in reading, writing, arithmetic, and the principles of the Christian religion; and such other instruction shall be imparted to them as shall fit them for service, and train them to habits of usefulness, industry, and virtue."

9353. Do you apprehend that there is no rule of the Poor Law Commissioners which prohibits the guardians from giving to Roman Catholic children Protestant instruction?—There is a statutory provision on that subject.

9354. Will you refer to it?—The 45th section of the 1st & 2nd Victoria, chapter 56, commonly called the Irish Relief Act, enacts, "That no Order of the Commissioners, nor any bye-law, shall oblige

any inmate of any workhouse to attend or be present at any religious service which may be celebrated in a mode contrary to the religious principles of such inmate, nor shall authorize the education of any child in such workhouse in any religious creed other than that professed by the parents, or surviving parent of such child, and to which such parent or parents shall object, or in the case of an orphan, to which the guardian or guardians, godfather or godmother of such orphans shall object: Provided also that it shall be lawful for any regular minister of the religious persuasion of any inmate of such workhouse, at all times in the day, on the request of such inmate, to visit such workhouse for the purpose of affording religious assistance to such inmate, and also for the purpose of instructing his child or children in the principles of his religion."

9355. You are doubtless aware of the distinctive principles of the national system of education, that there shall be combined moral and literary instruction, but that the children of each denomination shall not be compelled to receive any religious instruction which their parents or guardians may disapprove of?—I am.

9356. That being the case, you of course see that the Guardians of any union in putting the workhouse school under the superintendence of the National Board, do not surrender any principle; for in point of fact, the principles which by law they are bound to adopt in their schools is identical with the principles of the National Board?—I apprehend that the principle upon which the National Board is established is identical with the clause referred to.

9357. Therefore you would not argue from the fact of so very large a proportion of workhouse schools in Ireland having been placed under the superintendence of the National Board, any attachment on the part of the Guardians, as a body, to that peculiar and distinct feature of the national system to which I have alluded?—It is possible that a person might think it desirable to place a workhouse school under the National Board, but who might object to establishing a parochial school on the same system; but I apprehend that a person who had not some confidence in the general working of the National Board and its officers, would hardly wish to place any school under their inspection.

9358. When you speak of the general working of the National Board, I presume you refer to their system of secular instruction, to their books, and to their inspection?—I speak of a confidence on the part of the guardians, that they faithfully carry out the principles upon which the Board was first established.

9359. It has been suggested to the Committee, that the fact of such a large number of workhouse schools being in connexion with the National Board goes far to prove that there is a feeling of general attachment to the system throughout Ireland. Do you think, in fairness, considering that under any circumstances the workhouse schools must, by the Act of Parliament, have been conducted upon the principles of the National Board, those facts bear that interpretation?—I do, on the whole, for this reason: I observe that the schools in unions where, from the position of the chief proprietors or other local causes, the principal owners of property are opposed

to that system, those are the only schools not under the Board. The following are the schools not under the Board : Armagh, Ballinasloe, Baltinglass, Carlow, Celbridge, Clogher, Downpatrick, Dublin (South), Dungarvan, Enniskillen, Gorey, Gortin, Kilkeel, Lisburn, Lowtherstown, Lurgan, Magherafelt, Newry, Newtownlimavady, Parsonstown, Stranorlar.

9379. LORD MONTEAGLE of Brandon.—Will you allow me to call your attention to the schools which were within your observation and inspection before you were appointed to your present situation of Poor Law Commissioner ; were those schools in which there were Protestants and Roman Catholics ?—They all contained both Roman Catholics and Protestants.

9380. Did any cases of conflict arise in those schools by reason of the mixture of the religious denominations of the children ?—The action of the Boards of Guardians, in reference to the management of the schools, was harmonious.

9381. Have not cases arisen occasionally in which differences of opinion have been manifested with respect to the classification of the children, whether a particular child was to be entered as a Protestant or a Roman Catholic ?—Such cases have occurred from time to time ; they were chiefly matters of fact, arising out of the forty-ninth clause, which I have already read to the Committee.

9382. They were differences of fact only, and not differences in any way arising out of the national system ?—They were not attributable to the system.

9383. Have you in the district, over which you were Inspector, known any complaint of attempts at proselytism or interference with the religious faith of the children, other than such as arose out of the matters of fact to which the last question was pointed ?—I am not prepared to say that occasional complaints have not arisen, well or ill grounded, of attempts at proselytism.

9384. Have those cases, whether ill or well-grounded, been numerous ?—They have been few. It was my especial duty, as Inspector, to watch that class of cases, to take evidence on oath where necessary under the directions of the Poor Law Commissioners ; but the cases were few.

9385. Have you turned your attention, especially in reference to those workhouse schools, to the advantage and the necessity of adding an industrial education to the literary education which is given ?—I have, from the commencement.

9386. What is your opinion upon that subject ?—I believe it to be of the first importance.

9387. Has there been agricultural occupation given to the young in many of those unions ?—In by far the greater number. Almost every Irish workhouse has a small quantity of land attached to it, averaging probably eight statute acres.

9388. Have you been able to observe the effect upon the children themselves within the school, and the effect upon the means of procuring employment for those children in the event of their being dismissed from the workhouse as able-bodied ?—The children appeared to me, where they were well-trained industrially, to look

more healthy ; to behave better ; they more readily obtained employment outside the workhouse, and, at the same time, even the literary education advanced more rapidly under such a system, inasmuch as a healthy boy would learn more rapidly than one not so healthy ; short school-hours and close application are better than longer hours listlessly employed.

9389. Where do those workhouse schools mainly obtain their teachers ?—They obtain their teachers by election.

9390. Are they principally, or to any considerable extent, teachers who have had the benefit of training in the model schools in Dublin ?—In by far the greater number of instances they are trained teachers.

9391. From your own observation, has the character of the teachers in Ireland, and in those workhouse schools especially, improved considerably by reason of the training they receive in Dublin ?—I think so ; though I have known most excellent teachers who have not been trained.

9392. You were yourself, I believe, the manager of a national school ?—Living on the estate of Mr. Kerr, the member for the county of Down, I took the direction of a school for about three years, at his request, he being non-resident in that locality.

9393. Was it a national school ?—It was a national school.

9399. Had you any agricultural teaching connected with it ?—We had a farm of seven acres.

9400. What was the result of that union of instruction ?—It was very favourable.

9401. Had you any opportunity of observing whether those children who were so trained in that national school in agricultural industry, as well as in literary knowledge, were enabled better to make their way in life subsequently ?—Certainly.

9402. In that respect was there any difference, in your judgment, between the children so trained and the children who had been trained in the ordinary schools of the country, where no such industrial instruction was given ?—There was. I am bound to admit, that while Irish boys show, as compared with English boys, quite as much intelligence and aptitude to learn, from their not being trained to habits of usefulness till 14 or 15, they are not so industrious and laborious as the English.

9403. Do you consider that the training which you saw in that school was calculated to remove that imperfection ?—It was.

9404. Did the same teacher instruct the children in the industrial and in the literary branches ?—Yes.

9405. Were both of those courses of study well attended to ?—They were.

9423. In your evidence yesterday, you stated that the result of your experience enabled you to inform the Committee that such a combination of industrial training with intellectual training was equally good for the physical and intellectual well-being of those children ?—Certainly ; it is calculated to advance both.

9424. Have you been able to observe, whether in those workhouse schools where industrial training has been introduced, there

has been greater facility manifested in discharging the youth on their reaching the age of "able-bodied" than in other cases?—Certainly; there is a marked difference.

9425. In that respect the system has the further good effect of a diminution of the rate?—Certainly; I was very much struck by it in the Belfast Union; the school of which I had almost the local management. In that union, in its early stages, the children obtained a bad character as not turning out useful servants. The guardians, with great liberality, built what may be almost called an additional workhouse. They took increased pains to train them, and the result was very satisfactory. I had an opportunity of ascertaining how they turned out in life after they left the workhouse, and at the last date of my information, not 5 per cent. came back to the workhouse from any cause whatever, including sickness, which seeing that there was every thing against them, both the taint of pauperism, defect of physical formation, and hence liability to sickness, is a very favourable result.

9426. Have the Poor Law Commissioners acted upon the convictions which you have described as being your own individual opinions, and adopted any measures to give effect to such convictions?—They have, in communications addressed both to Boards of Guardians and to Inspectors. If the Committee will permit me, I will give them a short extract from one of such communications; it is dated September, 1853:—"It has been observed that where the school-hours have been limited, and the children employed in the open air, they have assumed a stronger and healthier appearance, whilst they have not fallen back in other branches of knowledge. The Commissioners believe it to be of the utmost importance, that children who have to live by their labour should be trained to labour early: a boy who has not handled a spade at the age of 14, will rarely turn out an active labourer; and that it is, therefore, most desirable that the boys generally should be accustomed to work at the earliest practicable age. It has been observed, that the success of all benevolent institutions for the education of the children of the poor, at home and on the continent, has in no small degree turned on the amount of industrial teaching provided for the children; and that those institutions have been less useful where the chief efforts have been directed to literary attainments."

9427. EARL OF WICKLOW.—Have you established any system of industrial training except in connexion with the cultivation of land?—Yes; according to the last industrial returns which I am able to lay before the Committee from information derived last year, there were at that period 1,070 acres cultivated either wholly or partially by boys. There were 3,783 boys who formed the agricultural class. The total number of boys in workhouses, from 9 to 15 years of age, at that period, was 12,320. There were besides, 765 boys employed as shoemakers; 1,213, as tailors; 835, as weavers; 195, as bakers; 115, as carpenters; 34, tin-smiths; other trades, 35; making the total number of boys who had received instruction in trades, 3,196. There were 14,273 girls, of the ages from 9 to 15, of whom 9,166 were receiving an industrial education, consisting of either house-

hold work, sewing, knitting, embroidery, weaving, bonnet-making, or other trades.

9441. LORD MONTEAGLE of Brandon.—Do you think it is desirable to increase the number of the existing agricultural schools in connexion with national schools?—Yes.

9442. Are you of opinion, from your own experience, that that can be done without entailing a greatly-increased expense upon the National Board?—I think at a very small expense indeed.

9443. What was the result of your own experience, you having acted as the patron of a national school in the North, having an agricultural establishment appended to it?—It was very favourable; there was no extra or increased expense other than the premium which the teacher received from the Board, amounting to £5 a-year; it was no extra expense to the patron or the manager.

9444. Except the rent of the ground?—We took good care that the schoolmaster paid the rent. Almost the whole merit of the thing appears to me to lie in this: that the schoolmaster should farm it to his own profit or loss; that a public account should appear; that we should have every possible method of preventing that account being worked up; and that we should show the farmers in the neighbourhood that the land is well and profitably cultivated.

9472. What is your general opinion as to any advantage or disadvantage which, in your judgment, results to workhouse schools from their connexion with the National Board?—The connexion appears to me in all respects favourable.

9473. Will you state in what respect you consider that this connexion of workhouse schools generally with the National Board is useful?—The direct advantages are, a free grant of books, the advantage of inspection, the encouragement to the master of possibility of obtaining a premium, and the emulation which is always occasioned by the inspection of a totally disinterested officer, who has prizes to offer.

9474. Are there any indirect advantages beyond those to which you have referred?—The visits of the National School Inspectors give an additional check against any departure from the principle on which workhouse as well as national schools are founded, namely, that the religious education shall be kept free from all attempts at proselytism, and that the general moral training of the boys shall be carefully attended to.*

* See evidence of the Very Rev. R. M. Kennedy, Dean of Clonfert, on the subject of Workhouse Schools: questions 8040 to 8060. See also the testimony of the Very Rev. Robert Bell, Dean of Waterford: questions 4876 to 4891.

PART IX.

AGRICULTURAL AND INDUSTRIAL SCHOOLS.

1. Origin, Progress, and Success of the Larne Model Agricultural School.
2. The beneficial effects of Industrial Training in promoting the Literary Proficiency of the Pupils.
3. Successful management of the "Albert National Agricultural Training Institution," at Glasnevin.
4. Return showing the Number and present Occupation of the Agricultural Pupils educated at that Institution.
5. Progressive increase in the Number of Agricultural Schools.
6. Account of the Mount Trenchard Model Agricultural School in the County of Limerick.
7. Religious Denominations of the Agricultural Pupils in Training at the Albert Institution; their Moral Conduct and Religious Instruction.

THE establishment of agricultural and other industrial schools did not form a part of the system of National Education as it was originally propounded by Lord Stanley. Many years, however, were not permitted to elapse, after the Commissioners commenced their arduous labours, before they directed their attention to this important branch of the great plan which they were appointed to superintend and control. In their Report for 1837, in which they describe the objects of their Normal or Training Establishment then in progress, they advert to a comprehensive scheme for the foundation of Agricultural Schools and Schools of Industry. It appears to have been their intention, at that stage of their proceedings, that a School for Industry should be established in the immediate neighbourhood of Dublin, with work-rooms, and a farm of from forty to fifty acres annexed to it; and that the children in attendance should be practised, at stated times, in various descriptions of manual work, and in the general business of agriculture. With the view of giving a wider extension and greater practical influence to this project, they announced that a similar provision should be made in each District Model School; and with regard to the ordinary National Schools, they state as follows:—"That, considering the very backward condition of agriculture in Ireland, and that it forms the only source of employment for a vast portion of the labouring poor, we think it particularly desirable that a better knowledge of it should be promoted; and that the

schools under us should tend, as far as practicable, to bring forward an intelligent class of farm labourers and servants."

The General Rules of the Board were revised and altered in that year. In the Report for 1838 they were published; and under the section laying down regulations for the building and support of schools, it was required, as an indispensable condition for a grant towards a School of Industry, that a work-room should be attached to it, were it situated in a city or town; and, if it were a country or rural school, that a certain quantity of land should be provided for garden culture. The Commissioners further stipulated that in girls' schools, which they regarded as elementary, instruction should be given in sewing, knitting, and other kinds of work suited to females. A considerable number of applications for assistance to Agricultural Schools having been received in 1839, it was announced in the Seventh Report, for 1840, that in accordance with the suggestions contained in the Fourth Report, and which were approved of by Her Majesty's Government, that aid would be given towards the establishment of twenty-five Model Agricultural Schools. It was also proposed to award more liberal salaries to Teachers to whose schools a small portion of land was attached, and who were competent to undertake the management of it in addition to their ordinary duties. Schools of this class are designated Ordinary Agricultural Schools. "We hope thus," the Commissioners observe, "to assist in spreading improved notions of husbandry both amongst the young and the old; for instruction will not only be given in the school-room to the children, but out of it—by lessons of example in skilful cultivation, industry, and order—to the adult population around. It will be an indispensable condition, however, of receiving aid, that the agricultural department shall be connected with an Elementary National School, as we do not propose to establish schools *exclusively* agricultural."

The advantages of agricultural instruction were again noticed in the Ninth Report, for 1842, and pressed upon the favourable consideration of the Managers of National Schools, accompanied by a declaration that it was optional with them to receive or decline the assistance thus offered by the Board on certain conditions.

The expediency of making the National Schools instrumental in diffusing agricultural knowledge was further adverted to in the Eleventh Report, for 1844, and an interesting extract was given in support of the views of the Board from the Report of the Commissioners, appointed to inquire into "the state of the law and practice in respect to the occupation of land in Ireland." The frequent references to this important subject in numerous official documents, published by the Commissioners of Education, afford convincing proof of their earnest desire to promote the industrial education of the Irish poor. For some time their progress in this useful department was slow and uncertain. In 1845 they had succeeded in establishing only five Model, and seven Ordinary Agricultural Schools. The following year a rapid advancement was made, an increasing desire having begun to manifest itself on the part of owners of land, to diffuse agricultural instruction amongst the children of their tenantry through the medium of the National Schools.

Encouraged by the progressive expansion of the system they had founded for augmenting the number of agricultural schools, and by the cordial support it had received from persons of influence, composed of all parties, and from Parliament, the Commissioners explained in their Fourteenth Report for 1847, the enlarged measures they had in contemplation for its extension and improvement.* In working out this great experiment for the social advancement of the Irish peasantry, they express their grateful appreciation of the services rendered to the cause by Lord Monteagle. A consistent and firm supporter of the National System from its introduction into Ireland, in fact, one of its founders, he foresaw, at an early stage of its progress, the vast importance of engrafting upon it more extensively than had been heretofore done, a complete and systematic plan of Agricultural Education. At the latter end of the year 1847, his Lordship paid a special visit to the North of Ireland, for the purpose of inspecting the Larne National Agricultural School, in the county of Antrim, so favourably noticed in the Report of Lord Devon's Committee, and in the evidence of Doctor

* See Report of Commissioners for 1847, pages 64 and 65.

Kirkpatrick, the efficient and indefatigable Inspector of Agricultural Schools under the Board.

Lord Monteagle was gratified with the large amount of benefit which had been conferred upon the labouring population in the small town of Larne, by means of that excellent school, at a comparatively small expense, and was strongly impressed with the conviction that it might be made a model for imitation in other parts of Ireland. With the view of showing how this design could be accomplished, and of urging upon the Commissioners the expediency of keeping pace with the progress of public opinion on this useful branch of their operations, he addressed a letter to them containing a series of valuable suggestions for the establishment and government of Agricultural Schools. In the sketch of his plan, which is drawn up with his Lordship's well-known ability, and displays his accurate knowledge of the wants and condition of Ireland, he pointed out the deficiencies then existing in agricultural teaching, and the impediments to its progress. The means proposed by him for its improvement and more general diffusion, in connexion with the ordinary instruction given in the National Schools, are comprised under the following heads:—

“ 1. The establishment of agricultural instruction in the thirty-two proposed district model schools.

“ 2. The establishment of agricultural instruction in the proposed combined schools for pauper children in union workhouses, as contemplated by the 10th Vict., c. 31, s. 24.

“ 3. The extension of small agricultural schools in connexion with ordinary national schools, on the scale of that at Larne.

“ 4. An annual special report from the Commissioners on the agricultural schools now established or in progress, accompanied by plans, estimates, specifications, and annual balanced accounts of income and expenditure.

“ 5. A separate inspection of these schools by an officer conversant with agriculture, and competent to report on the subject.

“ 6. An addition to the library of the Commissioners, by the publication of a farmer's series, rising from the simplest primer of husbandry to the more scientific teaching.”

These valuable suggestions were in accordance with the general views of the Commissioners, as set forth in their early Reports, and some of them have been since acted upon with complete success. Others have not yet been fully carried out. Of these one of the most practical, and calculated to produce the greatest benefit, is explained in the subjoined paragraph:—

“ Another deficiency should also be supplied. It is impossible to refer to the school-books published by the Commissioners without the most grateful

admiration. In Great Britain and in our distant colonies, their value is now recognised, and I feel confident that any passion, prejudice, or misrepresentation, which hitherto has limited their sphere of usefulness must speedily disappear. If, however, we wish to increase our agricultural operations, we must add to the present list of books *an agricultural series*. We must have a first, second, and third book prepared for our agriculturists; we must have a small cottagers' 'Book of the Farm.' We must have a simple Agricultural Catechism; we must teach and facilitate the simple experiments which will enable the schoolboy to test soils and manures. I have known beds of calcareous marl left wholly useless and disregarded, as if they were sterile clay, from want of knowledge to try an experiment which a few drops of acid would have brought within every schoolboy's reach; and possibly, by turning mental and physical activity into new channels, would have saved many a window from fracture."

Lord Monteagle's letter excited public discussion on the question of Agricultural Education, and the alarming and calamitous state of Ireland in 1849, invested it with additional interest. What was formerly a matter of speculative calculation became an indispensable necessity. The applications to the Commissioners for grants to Agricultural Schools were at last so numerous, that it was found necessary to lay down a more enlarged and matured scheme for their government, differing considerably from the limited and imperfect plan at first suggested. Material alterations had to be made in the Rules and in the conditions on which pecuniary assistance should be hereafter given. These are fully detailed in the Sixteenth Report of the Commissioners for 1849.*

The extraordinary progress in agricultural instruction during the last five years is described in the subsequent Reports of the Board. At the close of 1853 there were 129 Agricultural Schools of different classes; the number of boarders in them was 118; the number of day pupils learning the theory and practice of agriculture 3,249; and the quantity of land under cultivation 1,789 acres. The evidence of Dr. Kirkpatrick and Mr. Senior, of which we have space only for a brief outline, contains a variety of highly useful information on this interesting subject. The account given of the "Albert National Agricultural Training Institution" at Glasnevin, and of the "Mount Trenchard" Model School, on the estate of Lord Monteagle, in the county of Limerick, is peculiarly valuable, and exhibits undeniable proof of the substantial good which has been already effected.

Of these schools, thirty-seven are in Ulster; forty-three in Munster; twenty-nine in Leinster; and twenty in Connaught.

* See pages 24 and 25.

The fifty Workhouse Agricultural Schools are thus distributed: thirteen in Ulster; twenty-one in Munster; ten in Leinster; and six in Connaught. The advantages which Ireland has derived from the liberal assistance given by the Commissioners towards the diffusion of agricultural knowledge amongst the people cannot be overrated. In this great movement they are supported by public opinion; and we trust they will not be deterred by the prejudices of opponents, by the doubts of sceptics, or by difficulties connected with the machinery for working out their noble scheme, from improving its details and extending its operations. Before concluding our introductory remarks, we cannot forbear quoting two admirable paragraphs on the necessity and advantages of practical education, from an article published in the "*Journal of the Royal Agricultural Improvement Society of Ireland*," attributed to the pen of Sir Robert Kane, President of the Cork Queen's College:—

"Before, however, the duties of society can be fulfilled in Ireland by those to whom our observations specially apply, it is imperative that the great obstacle to improvement, the general absence of practical industrial knowledge, should be removed. In Ireland, instruction must precede improvement, that is, if it be really wished that the improvement of the country should be for the advantage of its inhabitants—a postulate which, as we believe we are safe in assuming, we shall not place under discussion. The corner-stone of whatever social edifice is to be erected or preserved in Ireland, must be the practical instruction of the people; and we therefore believe that we require the aid of the Board of Education far more than of the Board of Works; and we further believe that for every shilling that any plan of practical instruction could cost in Ireland, there would be repaid to the state tenfold the sum in smaller charges for extra police, national defences, and special commission trials.

"Upon this cardinal point, as we conceive, the entire organization of our National system of education ought to turn. It is absolutely a delusion to exhibit a sum total of half a million of children being educated, when in reality those poor children, after being so educated, are almost inevitably swept into the chaos of practical ignorance and consequent idleness which engulfs the country. So many per cent. of the lower classes know how to read and write; but how many per cent. of those classes can earn their bread? The unfortunate little boys in Kerry, who found profitable employment for a time in calculating areas and sides for the Ordnance Surveyors, at a halfpenny a triangle, were again starved when that highly scientific commission was brought to a close; for although certainly well educated according to collegiate ideas, they were not trained to their proper trade. Every National school in Ireland should be an agricultural school if situated in a rural district, and an industrial school when in a large town. Every schoolmaster in Ireland, every functionary of education, should be impressed with and inculcate the one idea, that the gangrene of Irish society is absence of practical knowledge, and that the remedy which it is for them to apply consists in practical education and the formation of business habits."

The Female Industrial movement, now advancing with rapid strides in Ireland, and which has already produced such remarkable results, has also received a powerful impulse from

the well-directed efforts of the Commissioners. The Industrial teaching, which is daily becoming more general in the Female National Schools, cannot fail to exercise a beneficial influence on the growing prosperity of the country. At the end of 1853 there were forty-three schools of this class under the Board, and the number, we have no doubt, will rapidly increase. In the Convent Schools the higher kinds of work and manufacture are taught with eminent success. Irish lace has now become celebrated in almost every part of the world. The work executed by the girls attending the Carrickmacross National Schools is at present worn by the female aristocracy of Great Britain and Ireland; and our Most Gracious Sovereign, to mark her cordial appreciation of this important department of the National System, purchased a lace dress which was produced by the pupils of the same institution. Alluding to the employment of the female population of Ireland in various branches of industry, a distinguished member of the Irish Bar eloquently observes:—

“How admirably our peasantry have profited of their rare opportunity, no one need be told who has seen specimens of the lace, and satin-stitch, and crotchet, and work in gold and silver, which are produced in the poorest cabins, and command a ready and extending market, from the delicacy and grace of their execution, and the fertility of invention in designs, which distinguishes many of the humble workwomen. It is impossible to overestimate the importance of the employment which is thus afforded, not merely from its pecuniary returns, and its manifest capability of indefinite increase, but also from the habits of cleanliness, and order, and regularity, which it necessarily produces. May we not be proud of this new evidence of the intelligence and taste of our people, when we know that their beautiful fabrics are already valued highly and purchased freely in the capitals of the world? Six centuries ago, the woollens of Ireland were prized by the nobility of Rome and the merchant princes of Florence, and, from what has been accomplished in so brief a period, may we not fairly anticipate, that the manufacture of our poor Irish girls will yet attain a wide celebrity, and rival the lace of Flanders, and the embroidery of France?”*

Much may be done to stimulate and amend the organization of Female Industrial Schools. They are only of recent growth, and require to be vigilantly watched. Experience will reveal their defects as well as develop more fully their advantages. It will devolve upon the Commissioners to take care that the higher species of instruction given in them does not supersede the plainer and more homely branches of needlework, and that none of the arrangements encroach on the boundary of sound economic principles.

* See “The Future of Ireland, in some of its Industrial and Social aspects.” A Lecture delivered for the benefit of the Belfast Working Classes’ Association, by Thomas O’Hagan, Esq., Q.C.

EVIDENCE.

June 30, 1854.

Thomas Kirkpatrick, Esq., M.D., Inspector of Agricultural Schools.

9475. LORD ARDROSSAN.—What position do you hold in Ireland ?
—I am inspector of the national agricultural schools.

9476. LORD MONTEAGLE of Brandon.—How long have you filled that situation ?—Since September, 1848.

9477. What had been your previous position ?—I had been a practising physician in the town of Larne, in the county of Antrim.

9478. Had any circumstance occurred previously to your connexion with the National Board which associated you with the agricultural duties which you now fulfil ?—Yes.

9479. Will you describe what they were ?—I had been secretary and principal manager of the Larne National School for about twelve years ; and at my suggestion an agricultural department was connected with the literary.

9480. By whom was that school managed ?—By a committee.

9481. Was that an exclusive committee, or a mixed committee, in point of religious denomination ?—A mixed committee.

9483. Did any inconvenience arise in the management of the school by this intermixture of persons of different religious persuasions ?—Not the slightest.

9484. For how many years have you had experience of that system of management ?—About twenty years.

9485. You stated that an agricultural establishment was connected with that school ; will you state the circumstance which led to that farming department being so added to it ?—The committee found that the old school building was insufficient to give proper accommodation, and they resolved upon erecting new buildings. I then suggested to them, that the annexing of an agricultural department or small model farm to the national school might be attended with considerable advantage, both to the literary teacher and to the pupils, and to the neighbourhood generally. My suggestion was agreed to by the committee.

9486. Was it placed under the management of one teacher undertaking the double duty, or had you one separate teacher for agriculture, and one for literature ?—One teacher conducted both departments.

9487. How many acres did the farm consist of ?—Seven statute acres.

9488. Was there a rent charged for that land ?—There was.

9489. A high rent ?—Yes ; a very high rent.

9490. Was it paid out of the profits of the farm ?—It was.

9491. If a surplus profit remained, it would be remunerative to the teacher ?—Decidedly so.

9492. It was in the immediate vicinity of a market and a town, was not it?—It was.

9493. Had you any peculiar facilities for the purchase of manure, or did you raise your own manure?—Almost all was raised upon the farm; some sea-weed was carted every year from the adjoining shore, and a small quantity of artificial manure was purchased.

9494. As a matter of debtor and creditor account, the result was not one of loss, but of profit?—It was.

9495. VISCOUNT CLANCARTY.—Was a balance-sheet laid before the Commissioners every year?—Yes.

9496. Did the balance-sheets every year show a profit above the expenses?—The greater number of them have.

9497. You do not include in the expenses the salaries of officers connected with the institution?—No.

9498. What do you consider the expenses to be, beyond the purchase of cattle, manure, seeds, and the payment of rent?—Some labour, in addition to that given by the scholars.

9499. What proportion of the profit is given to the pupils?—None of the pupils are paid, except the members of the industrial class.

9500. LORD MONTEAGLE of Brandon.—Will you describe what the industrial class is in that school?—The most advanced boys of the agricultural class are appointed members of the industrial class. Each member of the industrial class works upon the farm for two hours on five days of the week, and on Saturday for three hours, either before or after school hours; and for that labour each boy receives 6*d.* a week.

9501. VISCOUNT CLANCARTY.—Do you conceive that the profits which are shown upon the yearly balance-sheets are sufficient to pay more than the interest of the money originally invested in the establishment?—I think so.

9502. LORD MONTEAGLE of Brandon.—Can you give the Committee any proof with respect to the success of the system of education which was pursued at Larne?—I can.

9503. Will you mention, if you can, any example arising from the judgment of an independent authority unconnected with Ireland, or unconnected with your establishment?—I can mention several, from the United States, Canada, Scotland, and England. I may mention that a class of the boys was examined in Glasgow in the year 1844, before the Chemical Agricultural Association of Scotland.

9504. What was the result of that examination, and what led to it?—It arose from a correspondence which I had with Professor Johnson, and Mr. Milne, of Edinburgh. I will read the account which is given of the proceedings connected with the examination, from the report of a deputation from the "Carlow Protestant Orphan Society," relative to the establishment of an agricultural school.

9505. That society is not connected, is it, either with the National Board, or with Larne?—Not at all; it is quite opposed to the National System.

* We regret we have not space to insert this interesting correspondence, and the account of a subsequent public examination of one of the pupils of the Larne School in Edinburgh, in 1851.

9513. EARL OF WICKLOW.—Do the children in the National Schools in that neighbourhood attend the Agricultural School?—Not all of them.

9514. Do you find that those who attend the Agricultural School are upon a par with the other children in the National Schools, with respect to literary education?—Not only upon a par, but superior to them, generally speaking.

9515. Is there any selection made in consequence of the ability of the children to be employed in the Agricultural School?—Not on account of ability; merely on account of their age.

9516. To what do you attribute their superiority in point of literary education?—I think that industrial training is a relaxation to the mind, and that the alternation of literary and agricultural studies tends to promote the literary attainments of the pupils. We invariably find that to be the case in all the schools throughout Ireland with which I am connected.

9517. LORD MONTEAGLE of Brandon.—Can you mention the cases of any particular boys who were at once eminent in literature and in agricultural training, and state what their position now is, as the result of the education which they received at Larne?—I can. The following table shows the destination of young men who were educated at the Larne model agricultural school since 1848: “eleven were taken to the national model farm, Glasnevin; twelve became teachers of national schools; three went to college; six were appointed clerks; eight emigrated to America; twenty-two went to sea; twenty-two were appointed to different trades. The following important situations are filled by pupils from the Larne school: agriculturist to the Munster model farm, Cork; agriculturist to the Bailieborough model farm, Cavan; agriculturist to the Ballymoney model farm, Antrim; agriculturist to the Lismore union, Waterford; agriculturist to the Clonmel union, Tipperary; agriculturist and schoolmaster to the Belfast union, Antrim; agriculturist and schoolmaster to the Piltown agricultural school, Kilkenny; agriculturist to the Kilwaughter model farm, Antrim; assistant chemist to the chemico-agricultural society of Ulster.” Professor Johnson was so much pleased with the answering of the boys in Glasgow, that he proposed to me to take one of the five boys as an apprentice. A young man, who is now assistant to Professor Hodges, in Belfast, was for four or five years with Professor Johnson. A pupil educated at the Larne school, is prosecuting his professional studies at the Queen’s college, Belfast, with the most marked success, having taken a scholarship in the school of agriculture during his course, and the premium of £30 from the Queen’s University. It is not only that they hold these situations, but it is their exemplary conduct also, which is worthy of notice. Several of those young men, from the humblest classes of society, are now filling important and responsible situations, and their conduct, in every respect, is most praiseworthy and gratifying.

9518. VISCOUNT CLANCARTY.—Those are scholars from the Larne model agricultural school?—Yes.

9522. LORD MONTEAGLE of Brandon.—What are your duties as the Agricultural Inspector of the Board?—To visit and to report

upon the agricultural national schools ; and I now have the principal superintendence of the great establishment at Glasnevin, the "Albert National Agricultural Training Institution."

9523. In what condition did you and Mr. Donaghy find Glasnevin on your appointment, and in what condition is it at present ?—Its extent was fifty-two statute acres ; it is now one hundred and seventy-nine statute acres, one rood, and twenty-two perches.

9524. What was the number of agricultural students upon your appointment, and what is the number now ?—The number at present is seventy-five ; the number upon my appointment averaged from twenty-five to fifty.

9525. Have you had occasion to erect new farm buildings at Glasnevin ?—Yes.

9526. Will you explain to the Committee what their nature and extent are ?—There are very extensive buildings erected, both for the pupils and as farm offices ; apartments for pupils, consisting of dining-hall, washing-room, school-room, and dormitories ; cattle-sheds, and all the requisite farm offices, on a very large scale.

9527. What is the nature of the training which is given at Glasnevin ?—A very extensive course of literary instruction combined with agricultural training, both theoretical and practical.

9529. Does the system of agriculture comprehend the best system of keeping farm accounts ?—Decidedly.

9530. Do those farm accounts result in the preparation of a balance sheet, which is capable of showing the profit and loss of a given farm or of a given portion of a farm ?—Of a given farm. I beg to produce the form of account book which has been prepared by the Commissioners—(*producing the same*).

9531. Can you give the Committee any results from the Glasnevin school analogous to those you have already given them with respect to the Larne school, showing whether all those educational appliances have led to the practical absorption of the pupils in pursuits of honest industry, or what have been their future occupations in life ?—I can. I have here a return showing the present occupation of the young men educated at the Albert National Agricultural Institution at Glasnevin, from the 1st of January, 1847, to the 15th of June, 1854. The following is an abstract of the return, showing, first, the number who followed up the profession of agriculture in after-life : "assistant agricultural inspector, 1 ; clerkship in Education Office, 1 ; land stewards and agriculturists, 59 ; private farmers (either for themselves or parents), 18 ; land surveyors (civil service), and valuers, &c., 8 ; editor of an American journal of horticulture, 1 ; lecturer on agriculture to the Normal institution, Edinburgh, 1 ; teachers of model and ordinary agricultural schools, 24 ; making a total of 113." Secondly, it states those who have followed miscellaneous employments, namely, "clerks, 7 ; literary teachers, 8 ; Kilmore academy, Cavan, 1 ; making a total of 16." Thirdly, "emigrated and unknown (finished their full course), 5 ; spent more than eighteen and less than twenty-four months at the institution, 4 ; spent more than twelve and less than eighteen months, 3 ; spent more than six and less than twelve months, 8 ;

spent under six months, but more than one, 12 ; spent one month and under, 4 ; making a total of 36 ;"—the entire number being 165.

9532. EARL OF WICKLOW.—How long has that school been opened ?—I think the Glasnevin establishment was commenced in the year 1836, but it was not till 1838 that there was much progress made. This return is merely from the 1st of January, 1847, down to the 15th of June, 1854.

9533. That is a return of the children who have been so employed since that period. Those children must have been there for education long before the first date you have mentioned ?—They were educated in some of the national schools throughout Ireland.

9534. LORD BISHOP OF DOWN.—What means have you of tracing the further career of those young men after they leave the agricultural school ?—We generally endeavour to ascertain as full particulars respecting them as possible, either from themselves or from their friends.

9535. Do any of them keep up a correspondence with you, or any of the other persons connected with the school ?—Yes. The correspondence which is kept up is very gratifying.

9536. LORD MONTEAGLE of Brandon.—Do they often visit the place of their education ?—They often do.

9563. May not the Glasnevin school be regarded as in some respects analogous to a college supplied by a variety of affiliated schools, and taking the best pupils from each ?—Precisely so.

9564. Will you explain to the Committee how far the pupils at Glasnevin join in the farm labour, and assist in conducting it ?—All the labour of the farm is performed by the pupils, with the exception, perhaps, that in draining, a few labourers may be employed ; now that the class is larger, even that will not be necessary. All the labour of the farm is performed by the pupils ; they do every sort of farm work, and in that respect I think the Glasnevin establishment is superior to any other I have ever seen or heard of, in the United Kingdom.

9565. The farm work includes the feeding of cattle, and the general management of stock ?—Yes.

9583. Do you think the establishment at Glasnevin has had the effect of stimulating local patrons to apply themselves to the establishment of agricultural schools ?—I have no doubt but it has had that effect.

9584. Has there been an anxiety manifested to your knowledge on the part of local patrons to extend agricultural instruction ?—Certainly.

9585. Has that been combined with local subscription and effort for that purpose ?—It has.

9586. The National Board is now establishing many moral or normal schools in the provinces ; is it in contemplation in future schools, and is it already the fact with respect to existing schools, that agricultural instruction upon a somewhat larger scale should be introduced there ?—Yes.

9604. EARL OF WICKLOW.—Can you give the Committee a list

of the agricultural schools which are now in existence in Ireland?—I have here a return which will show them, and which I beg to deliver in.

The same is delivered in :

The following is the Total Number of "MODEL," "ORDINARY," and "WORKHOUSE AGRICULTURAL SCHOOLS," and "SCHOOL GARDENS," in each of the Four Provinces :—

Ulster,	-	-	-	-	37
Munster,	-	-	-	-	43
Leinster,	-	-	-	-	29
Connaught,	-	-	-	-	20
Grand Total,					129

9605. Can you give the Committee any evidence showing what has been the progress of the system?—There were 33 model agricultural schools on the 31st of December, 1853; 43 ordinary agricultural schools; 50 workhouse agricultural schools, and three school gardens; making a total of 129. On my appointment, there were eight model agricultural schools, and 21 ordinary agricultural schools.

9606. Is it part of your duty to visit those schools?—It is.

9607. What is the general result of your inspection; is it favourable or the reverse?—Decidedly favourable.

9608. Can you give the Committee any instances of favourable results?—I recently visited the Mount Trenchard agricultural establishment on your Lordship's estate, and I have seldom been more gratified than I was by visiting that school.

9609. Did you see that land before it was taken up for the purpose of a model farm and agricultural school?—I saw it before the Commissioners made their arrangements with your Lordship. It was cold, wet, and poor; it is now very much improved, and that in so short a space of time as to be almost incredible.

9610. How many acres are there attached to that school?—Thirty English acres. With respect to the condition of that farm, I beg to read the following extract from the report from the agriculturist on the farm, for 1852. He says, "Already many gentlemen of known and admitted abilities in agriculture have expressed their highest satisfaction on visiting the farm, amongst whom I may mention Richard Griffith, Esq., chairman of the Board of Works, who saw the land in its original condition, and who, at a recent visit, was pleased to say that he had not seen so decided a change for the better on any other piece of land, in so short a time. The working farmers, too, of the district, have not been wanting in the expression of their approval. They take every opportunity of visiting the farm, and watching the progress of the improvements."

9611. Are you aware that, in consequence of the effect of that agricultural school, the value of that land, under Mr. Griffith's valuation, has been considerably augmented, as compared with lands in its immediate vicinity?—I am.

9612. Can you state, from your own observation, whether the model which is given of improved agriculture there, has extended to the neighbouring districts?—I am quite aware that it has.

9613. That being a local school, and yet being a school having attached to it thirty English acres of land, are you able to explain to the Committee in what way it is connected with the literary national schools in the vicinity, and with how many such schools is it in connexion?—With three national schools.

9614. They are not at any inconvenient distance from the model school, are they?—Not more than two miles.

9615. In what way are they made subsidiary to the model school?—The model farm is as central as possible; there are three national schools, and the model farm is in the centre.

9616. How are the children of those separate national literary schools connected with the central model school?—The boys comprising the industrial class at one school, attend at the model school, on a certain day, and work on the farm, and likewise receive agricultural instruction. Those from another school attend on another day of the week, and so on. In addition to that, there is a boarder's class. Four boarding pupils reside in the central establishment, and receive literary instruction from the teacher of one of Lord Monteagle's national schools, who attends every evening for that purpose; and they also receive agricultural instruction from Mr. O'Connor, the agriculturist.

9617. You have gone over the farming establishment there: having been asked just now by a noble Lord with respect to the dairy establishment at Glasnevin, will you state what is the dairy establishment at this farm, and how it is conducted?—It is conducted remarkably well; every thing connected with it and with all the arrangements is kept in the most beautiful, neat, and clean order. I have not seen any thing to surpass it anywhere in Ireland.

9618. How many cows are there in the dairy?—There were eight cows on the day I visited.

9619. Are those cows fed in the house, or do they graze?—They are house-fed, but are allowed to be out for an hour or two during the day for exercise.

9620. There is not an internal fence in the whole of that farm, is there?—There is not.

9621. LORD MONTEAGLE of Brandon.—If, as many persons suggest, there be any inconvenience resulting from very small farms, which are supposed to be likely to be continued by these small model farms, does not the system of the agricultural school, on which you have given evidence, show how a larger farm may be combined with several national schools?—It does.

9622. EARL OF WICKLOW.—In that case there must be very great local conveniences; the farm must be central with respect to the schools?—There is just another case of the kind under the Commissioners, in the county of Antrim; but I think there might be a great many throughout the country.

9623. Is there no inconvenience felt with respect to the feeding of the children; is not a good deal of time occupied in going home to eat their dinners and their breakfasts in consequence of the combination of literary with agricultural instruction in this manner?—I have not heard of any.

9624. Is there any time specified for their going home to dinner?—There is no time specified.

9625. LORD MONTEAGLE of Brandon.—Are you perfectly satisfied that practical good has resulted, and is likely to extend itself, from the agricultural training which has been described?—There cannot be a doubt of it.

9630. Do you consider that the number of gardens in connexion with the national schools could be advantageously and profitably augmented?—Undoubtedly; and the ordinary agricultural schools also. I have here a list of 288 national schools, not in connexion with the agricultural department, having portions of land attached, varying from half an acre to two statute acres, and capable of being cultivated as school gardens, on the allotment system. The average quantity of land attached to each school is thirteen roods and thirty perches.—[*The same is delivered in.*]—I have also a list, which I beg to hand in, of upwards of 300 national schools, where the teachers have farms in no case less than three acres in extent; and the greater number of these, I think, might be constituted “ordinary” agricultural schools; thus instilling into the minds of a large portion of the rising generation correct principles of practical and theoretical agriculture.

9631. Do you consider, from your knowledge of the habits of the Irish labourer, and above all, taking into account the tendency of the small farmer to descend into the condition of a labourer, that it is of great importance that that knowledge of garden cultivation should be extended to the new class of labourers who are arising around us?—It is undoubtedly of great importance.

9632. EARL OF WICKLOW.—Do you think the Glasnevin Institution will furnish a good supply of land stewards for gentlemen wanting such persons?—Yes; and a great many have been so employed.

9642. LORD MONTEAGLE of Brandon.—Is there any practice adopted by the conductors of the Glasnevin agricultural school for the purpose of communicating agricultural instruction among themselves?—There is.

9643. Has not there been of late a journal established, which is carried on by the pupils at Glasnevin, for the purpose of communicating such agricultural instruction?—Yes; it is edited by the literary teacher, and contributed to by the pupils; there are four numbers already published; it is called “The Journal of the Albert National Agricultural Training Institution;” and with reference to that journal, since I left Dublin, I have had a proof of an article for the next number sent me. This article is written by a pupil who was sent over by his Royal Highness Prince Albert to be trained at that institution; it is entitled, “Stray notes on British Plants with relation to Agriculture.”

9644. Do you think that the agricultural text-books, published or sanctioned by the Board, are calculated to impart sound agricultural information?—They are undoubtedly.

9645. Do you think they are sufficiently extensive on the subjects they embrace?—Scarcely sufficiently extensive; we wish for a more extensive text-book, which it is in contemplation to introduce into the agricultural schools.

9646. Should you regard it as an improvement in your agricul-

tural schools, that a small agricultural library should be attached to them?—I consider it quite necessary.

9647. Do you consider it would be advantageous in these schools, to direct the teachers to keep meteorological observations, and to make surveys of the soils and the geology of the district around them?—Very desirable; and it is intended to carry out those suggestions.

9648. Have you any doubt that it would greatly stimulate the curiosity and observation of the pupils?—No doubt of it; and it might be productive of very valuable effects.

9670. Are you a member of the Church of England?—I am not; I am a Unitarian.

9671. At Glasnevin, you have persons of every shade of religious opinion admitted, have you not?—Yes.

9672. Have you ever had there any difference on religious matters, to your knowledge?—Never.

9673. Or any suspicion of proselytism, or any interference with the faith of the children?—Not the slightest, that I am aware of. I have here a table showing the religious denominations of the pupils at present at Glasnevin. From Munster there are 20 Roman Catholics and 3 Episcopalians, total, 23; from Leinster, 18 Roman Catholics and 6 Episcopalians, total, 24; from Ulster, 6 Roman Catholics and 5 dissenters, total, 14; from Connaught, 7 Roman Catholics and 3 Episcopalians, total, 10; making a grand total of 72 pupils.

9674. Have you heard any complaints respecting the children or young people who have been educated at Glasnevin, that they have left that establishment with irreligious feelings or principles?—Never.

9675. Has the moral conduct of those young men been, as far as you have observed, satisfactory and creditable?—With very few exceptions it has been most exemplary; remarkably so.

9676. VISCOUNT CLANCARTY.—The lads all live in the establishment at Glasnevin, do not they?—In the new establishment they do.

9677. Is there any prayer in common for them?—No.

9678. Is there no household prayer at all?—No, but every facility is afforded to the pupils for attending their respective religious services; and I remark, that in private they strictly attend to their religious duties.

PART X.

MALE AND FEMALE TRAINING ESTABLISHMENTS.

1. Harmony and good feeling subsisting between the Teachers of every Religious Denomination, and Political Party, whilst under Training
2. Their Moral Conduct and Loyalty.
3. Extent and Nature of the Religious Instruction given in the Training Establishment.
4. Literary and Domestic Instruction of the Female Teachers.
5. Their Moral Character and Demeanour.
6. Effect of their Training in fostering feelings of Mutual Regard.
7. Exemplary Conduct after leaving the Model School.

It was observed by an eminent authority on National Education, that "it is the want of training establishments for teachers that contributes, perhaps more than any thing else, to retard and deteriorate education. Until we labour at the living principle, the active mind, which is to animate our machinery, we may build schools on schools, and squander funds on funds, we only raise up dead matter—we only build and expend in vain. Until we produce a good race of teachers, really worthy of that exalted name, I do say we have not yet advanced beyond the outer framework of education."*

To attain this primary object, the Commissioners have made the most strenuous efforts during the last twenty years, and with successful results, considering the obstacles which they have had to surmount. There is no branch of their great work in which they have conferred upon Ireland a larger amount of substantial benefit. It is true that they have not trained, from the commencement of their labours to the 31st of December, 1853, more than 3,701 male and female teachers. In that year the number trained was 281; of those, 18 were of the Established Church, 32 Presbyterians, 3 other Protestant Dissenters, and 288 Roman Catholics. The total number of teachers in the service of the Board, at the end of the year 1853, was 5,828; of these, 341 were members of the Established Church; 756, Presbyterians; 35, Protestant Dissenters; and 4,696 Roman Catholics. The Commissioners, in their Fourteenth Report, call atten-

* See an able speech of Mr. Wyse on moving for an Inquiry into the state of the Diocesan Schools of Ireland, on July, 26, 1832, reported in the "Mirror of Parliament."

tion to an important fact. "It might have been feared," they remark, "that *united* education would have experienced, in our training department, its chief obstacle; yet it is here that its success has been the most conspicuous. These teachers come from every part of Ireland; belong to every race, and every religious persuasion in the country; arrive strangers to each other, with their habits and opinions fully formed; yet, no religious dissension exists among them, and discipline is easily and effectually preserved." On this point the simple and unaffected evidence of Mrs. Campbell, a lady of great experience and intelligence, who has had the management of the Female Training School since it was opened, is peculiarly interesting. Her statements afford conclusive proof of the harmonizing influence arising from the training of teachers of different creeds in the same establishment. It is in the training schools of the National Board that one of the many charges made by its opponents has met with a decisive refutation, viz., that the *united* education of teachers has a tendency to produce laxity of belief, and to weaken religious impressions. Experience has shown, as we learn from the testimony of the Commissioners and their officers, that Protestant, Presbyterian, and Roman Catholics have, unless in a very few exceptional cases, not only lived in harmony and good-will within the walls of the training institution, but have carried with them into every part of Ireland sentiments of Christian union amongst all classes, and feelings of gratitude to those who have treated them with equal justice and impartiality.

The evidence discloses one fact of a very painful and discouraging character in relation to the teachers, which we cannot avoid noticing: of the whole number trained, at least one third have left the service of the Board, emigrated, or engaged in other callings. The only effectual remedy for this evil, which exercises so injurious an influence over the condition of the National Schools, is a higher rate of remuneration to the teachers. The Commissioners have, from time to time, increased their salaries; and we observe with satisfaction that several of the witnesses strongly recommended a further augmentation. We quote a passage from Sir James Kay Shuttleworth's admirable work on public education,

relative to the inferior position of teachers in the sister kingdom, which is still more applicable to the instructors of the children in the National Schools of Ireland:—"To entrust," he observes, "the education of the labouring classes of this country to men involved in such straits, is to condemn the poor to ignorance and its fatal train of evils. To build spacious and well-ventilated schools, without attempting to provide a position of honour and emolument for the masters, is to cheat the poor with a cruel illusion. Even the very small number of masters now well trained in Normal and Model Schools, will find no situation in which their emoluments and prospects will be equal to those which their new acquirements and skill might insure, if they should desert the profession of an elementary schoolmaster. Whilst their condition remains without improvement, a religious motive alone can induce the young men, who are now trained in Normal Schools, to sacrifice all prospects of personal advancement for the self-denying and arduous duties of a teacher of the children of the poor. Unless, therefore, concurrently with the arrangements made for training masters of superior acquirements and skill, efforts be also made to provide them with situations of decent comfort, and the prospect of a suitable provision for sickness and old age, they will be driven by necessity, or attracted by superior advantages, to commercial pursuits."

The Commissioners have always manifested a deep interest in the welfare of their teachers; and there can be no doubt that, in the present state of public feeling regarding the education of the people, Parliament will be liberal in voting the necessary supplies for elevating still higher the profession, and rewarding the honourable but ill-requited labours of the National Schoolmasters. The questions put by the Committee on this subject evinced a desire on their part to improve the circumstances of this class of persons, who have contributed so largely to the intellectual and moral improvement of the people. The Commissioners have announced their intention of extending the time for the training of their teachers,—an improvement much required.

EVIDENCE.

March 17, 1854.

Maurice Cross, Esq.

1524. CHAIRMAN.—Have you had any difficulties arising from political or religious differences in the training schools of the Board?—None whatever; when I say none, my statement is borne out by facts which it is very interesting that the Committee and the public should know. I have been in my present situation for fifteen years, and during that time it is remarkable, as well as gratifying, to find that harmony has subsisted, with very few exceptions indeed, between the national teachers, whilst under training, of every denomination and of every political party. They are treated by the Commissioners with strict justice and impartiality. Every facility is afforded to them for their religious instruction. All theological and political discussions are forbidden, and there have been no dissensions of a serious kind during the whole of that period. The Commissioners felt it their duty to state in their Report for 1849 the following gratifying fact, and I can bear my personal testimony to the truth of every word contained in the paragraph, which, with the permission of the Committee, I will now read: “Our several training establishments have been carried on during the year with due regard to discipline, cleanliness, and regularity. Every attention has been paid to the special religious instruction, moral improvement, and domestic comfort of the teachers. We have felt it our duty in previous Reports to express our satisfaction at the spirit of brotherly love in which the national teachers in our training schools live with each other. Coming from all parts of the country, belonging to various religious denominations, and entertaining different opinions upon many questions, they nevertheless live in harmony under the same roof, and in the practice of Christian kindness and good-will.” Many instances, I admit, have occurred in which the national teachers have been unfortunately led to attend political meetings, and mix themselves up in political affairs in the localities where they reside. Whenever the Commissioners have received information of such a charge against any national teacher, inquiry has been made. In some cases, masters found guilty of infringing the rules of the Commissioners have been dismissed; in others they have been fined, or severely admonished.

1525. LORD MONTEAGLE of Brandon.—In your schools for teachers, is not the mixture of Protestants and Roman Catholics rather more considerable than it is in the national schools as a whole?—It is. There is a fair proportion of each religious denomination among the teachers who come up to be trained; that fact is the more remarkable, because the Inspectors do not receive any specific instructions, when they recommend teachers, to select them from any particular religious persuasion.

1526. You have stated that their joint education takes place without any inconvenience, or any religious or political excitement; have there been any complaints or cases of proselytism on either side connected with the joint education so administered?—No; I do not recollect any cases of that description.

March 23, 1854.

The Right Honourable Alexander Macdonnell.

2013. CHAIRMAN.—Can you say any thing with respect to the moral conduct or as to the loyalty of those men after leaving the training college?—With regard to their moral conduct, I can speak of it for the most part only with reference to their conduct while within our walls: very few cases indeed have occurred in our training department of immoral conduct on the part of teachers, male or female. With regard to their loyal conduct throughout Ireland, I think that the fact that during the great agitation that took place in Ireland from 1842, with regard to the repeal of the Union, there were only four or five cases amongst all our teachers in which we had to dismiss any of them on account of taking any part in that agitation; and that afterwards, in the unhappy affair of 1848, the same was the case. I think that those facts prove very strongly that on the whole the conduct of those teachers has been marked by a general absence of disloyalty: I do not pretend to say that they are all loyal men, but I say this, that it has been proved most completely that they have not been disloyal; and that if you compare their conduct during those years with what did occur in 1798, and on all former occasions, before the national system was introduced, you have a decisive proof of the wisdom of the English Government in establishing such a system of education as that which is now established in Ireland.

April 27, 1854.

Robert Sullivan, Esq., LL.D.

2870. CHAIRMAN.—Will you state what progress you consider you have made in raising efficient teachers for the Irish National Schools?—I am quite sure that we are making progress every year. It is quite observable not only with regard to the amount of their knowledge, but also with regard to their general appearance and character. In our present class we have 101 males from our country schools, and 45 females; we have also a special or extra training class of 60 males and 15 females. We have also 24 candidates or extra teachers, whom we allow to attend, subject to the rules of the school. In fact, my whole time is occupied in instructing those teachers, and in examining them from time to time, so that I know very little of the general working of the system.

2941. CHAIRMAN.—Can you give any information to the Committee upon the subject of the extent and nature of the religious instruction at the training school?—We have religious instruction

one day in the week, on Tuesday, from ten o'clock to half-past twelve; during this period the children are under the instruction and superintendence of their respective clergy. The teachers in training are also present, and assist in giving religious instruction to the children of their own communion. The teachers themselves also receive religious instruction from their respective clergy: I should add, that the Protestant teachers in training get religious instruction on Saturdays from ten till eleven o'clock, as well as at the period I have stated. The Archbishop's chaplain, the Rev. Mr. O'Regan, still continues to attend for the purpose, both on Tuesdays and Saturdays. Before the late change, the Scripture Extracts were regularly read during school hours by all the children able to read; but now they are read only by the Protestant children, in a class which is held before the ordinary business commences.

2942. Have you known any cases of Proselytism occurring during your superintendence of the model school?—I never knew a case either while I acted as Inspector, from 1832 to the end of 1837, or since my connexion with the training establishment, from 1838 to the present time.

June 30, 1854.

Mrs. Julia Campbell.

9688. LORD MONTEAGLE of Brandon.—What situation do you fill under the National Board?—The situation of superintendent of the training and model school.

9689. You conduct the training of the female teachers who are about to be appointed to schools?—Yes.

9690. How long have you filled that situation?—Twenty-one years in April last.

9691. What situation had you previously filled which gave you experience for undertaking the important duty with which you are now charged?—I had been nearly eleven years in the Kildare-place Society previously.

9692. As chief of the female school department there?—Yes.

9699. What is your own religious persuasion, having been so long at Kildare-place?—I am a Roman Catholic.

9700. In your intercourse with the ladies who directed the female education at Kildare-place, had you any reason to suspect or complain of any interference with you, or any injustice done you by reason of your religious persuasion?—Never; on the contrary, they were most kind; I left the society with the greatest regret, though in a pecuniary way I could not have continued there with the family I had; still it was an asylum to me, and to the present day I am happy to say that from some of those ladies I have very recently experienced great kindness.

9701. VISCOUNT CLANCARTY.—In respect of pecuniary remuneration, your salary is better under the present Board than it was at Kildare-place?—It is.

9702. LORD MONTEAGLE of Brandon.—What is the class of pupils who are under your direction now?—The national teachers of Ire-

land and the pupils of the model school; those who come up to Dublin from different parts of the country, north, south, east, and west, to be improved in the mode of managing their schools, and to receive private instruction as well; they come to be improved in the art of teaching, and as to their knowledge.

9712. During the time that you have been at the Marlborough-street school how many of those candidates for the office of teacher have passed through the school?—Upwards of 1,400.

9713. EARL OF WICKLOW.—How long do they continue on the average in the model school before they are considered competent to act as teachers?—About five months.

9714. If, upon their arrival, they are found to be either idle or incompetent, what is done?—If they are found incompetent, or if they are found to be below a certain standard in their mental acquirements, unless they appear from natural capacity or otherwise likely to improve, they are sent back again to their homes, and the course of training is refused them.

9715. LORD MONTEAGLE of Brandon.—In respect to those who are considered competent, is there any system of classification adopted which ranks them according to their respective merits?—At the conclusion of their course they are classified. We have a first class, a second class, and a third class. In the first class, there are three grades, and two grades in each of the other classes.

9716. The classification is the result of your experience of their qualifications during the whole period of their remaining at Marlborough-street?—Yes.

9717. While they are under your superintendence, are they either occasionally or systematically employed in such a way as to prepare them for the ordinary household duties of women?—They are; the greater part of the domestic arrangements, except those of the very humblest character, is performed by them. For example, they make their own beds, sweep their own rooms, lay their own breakfast, wash up their cups and saucers, and put them by in the nicest order. The same thing takes place as to dinner and tea; there is also a cottage kitchen. In this kitchen they are taught plain cookery, the making of plain soups, and the making of bread, both oaten bread and wheaten bread. They do not wash their clothes, because their time would not admit of it, considering the number of matters they have to learn. However, every Friday afternoon, eight of them are employed in washing, making up, and ironing their collars, and small articles of dress.

9718. Have the Commissioners edited and published a book, specifically designed for the instruction of the young females in your department?—There is a book intended for the use of females.

9719. Does that book comprehend not only the ordinary branches of school instruction, but also instruction in household duties, such as attending upon the sick, and the discharge of the various domestic functions belonging to women?—There are special directions on all those subjects.

9720. Is that book read in your establishment?—Constantly. I have made it a practice that it shall be read even by the children in the school. There are usually more than 500 pupils in attendance,

and many of those are in classes, which are not capable of themselves reading that book ; but I have made it a rule to place them in the gallery, and instruct them simultaneously, by reading for them whatever section of the book I consider likely to be useful, and asking questions upon, and explaining it.

9721. You give them a gallery lesson upon it ?—Yes ; to every section of the school.

9722. You question them in order to test their real intelligence and knowledge of the lesson which has been read ?—Yes.

9723. What has been the general progress of the young people ?—Very satisfactory indeed.

9724. Do you think, with respect to the class of persons who are sent up to your establishment, that the results of the instruction which they receive, are superior at the present time, after the expiration of twenty-one years, than they were at the period of your first appointment ?—Undoubtedly ; they are very superior.

9734. With respect to the young persons who are trained, from your own experience of twenty-one years, what has been their general moral character and demeanour ?—With great truth and pleasure I should say it has been most excellent. During that long period, I never knew nor heard of a single instance which I could have cause to feel regret about. On the contrary, the teachers have been most exemplary and excellent young women, coming up to our establishments from the country innocent and well conducted, receiving instruction from us and going home improved. The greatest harmony has subsisted between them.

9735. In many cases do you keep up an intercourse with those girls whose education you have superintended ?—I do ; I have had numberless letters from them, which I have never shown, because it might have appeared egotistical. Their young hearts are so affectionate that any little attention or kindness shown them, they seem never to forget.

9736. Are they accustomed ever to communicate with you, and ask your advice in any position in which they may require it ?—Constantly.

9739. What proportion of those young women who are under your care are Protestants ?—I should say about one-fourth are Protestants.

9740. VISCOUNT HUTCHINSON.—Does that proportion include Dissenters ?—Yes, of all denominations.

9741. LORD MONTEAGLE of Brandon.—Does your evidence as already given, both with respect to the conduct of those young women, and with respect to their affectionate and grateful recollection of your services, apply equally to those belonging to the Protestant persuasion as to Roman Catholics ?—It does indeed ; I could not speak too strongly on that subject. Though I am convinced that the members of each sect are firm in their belief, and have every attention paid to their religious instruction in the establishment by the clergy of each denomination, who have full opportunity of giving it at stated periods, I never saw, when they came together again, any thing but that common Christian feeling which every one would like to observe among Christians, sisterly love and affection. I recollect one instance of two little girls, one of whom afterwards died ;

they were scarcely ever seen together but the arm of one was round the shoulder or the neck of the other : I do not think the element of religious difference had the slightest influence upon their feelings.

9742. Were those two girls of different persuasions ?—One was a member of the Established Church and the other a Roman Catholic.

9743. Have any instances occurred during the twenty-one years that you have had the superintendence of that establishment, in which there has been any suspicion of interference with the religious faith of young people of any denomination ?—No, there has not been the slightest suspicion of it. That was the great perfection of the system, that entire confidence was established in the minds of everybody. Every party felt perfectly satisfied ; there was no wish to interfere with or change the religious tenets of any of the pupils.

9744. Was this principle of confidence and of affection purchased at the price of any indifferentism with respect to religious belief and practice ?—I certainly think not ; I could not tell what the private opinions of individuals might be, but I felt and do feel confident that they were all sincere Christians, according to their respective tenets. Every one of them attended at the religious ordinances of her Church ; it was, in fact, a part of their duty, and they did it with good-will and cheerfulness, and as young women should.

9745. Are ample opportunities afforded in your training establishment for the religious instruction of the young women ?—*Ample opportunity is afforded ; the clergy of different religious communions come there ; in fact, I do not think any thing more liberal, nor, so far as I can judge, more successful, could be devised, than the plan which has been pursued in our training establishment.*

9746. You have spoken of the character of those young women, as manifested while they were under your superintendence ; are you cognizant of the schools to which they have been appointed, and have you had communications with the patrons of those schools, or the ladies directing them, to know how far their conduct in after-life has corresponded with the promise which was afforded during their time of education ?—I have had many opportunities ; many ladies have called, and spoken favourably of their teachers.

9747. Have you known many instances in which ladies who have obtained from your recommendation teachers for their schools, have applied to you in cases of vacancy, again and again, to supply them with new teachers ?—Constantly ; when we recommend to ladies, or to patrons, they continually apply again, but in some instances they supply themselves and choose for themselves.

9748. Still they have recourse to you and to your establishment, to furnish them with new teachers ?—Constantly.

9749. Have you any evidence of a contrary kind ; have you had complaints made by the ladies to whom you have furnished teachers, of the conduct of the teachers who were sent to them ?—I never heard a single instance of it ; no patroness ever complained of a teacher who was sent to her.

9770. Have you any suggestions to make to the Committee, by which the system of instruction in your department could be extended, or made more beneficial than it is now ?—Indeed, at this moment, I am not prepared to suggest any thing, except that which

has been mentioned as to giving the teachers a more extended course of instruction in household work, and in the occupations of rural life. The literary instruction I think is very good, and carefully attended to; but I am sure that useful additions might be made to it, if there were a more lengthened period of training.

9776. EARL OF WICKLOW.—Do the teachers go to their places of religious worship on Sunday?—Constantly; besides receiving special religious instruction in the establishment.

PART XI.

COUNTY WICKLOW EDUCATION SOCIETY.—PARALLEL BETWEEN IT AND THE NATIONAL SYSTEM.

1. Object of the Society. 2. Constitution of the Committee. 3. Rule as to the compilation and character of the School Books proposed for publication. 4. The present Bishop of Cashel a Member of the Committee. 5. Scripture Extracts. 6. Rules for Religious Instruction.

WE have assigned a separate place in our analysis to the following portion of the Very Rev. R. M. Kennedy's valuable evidence. It is an episode full of interest, and must have produced an extraordinary sensation in the Committee. Much time was wasted, and personal feeling displayed in exposing the inconsistencies of the Dean of Waterford, who was once hostile to the National System, and when he saw his error, became one of its warmest and ablest supporters; but who could have anticipated that the present Bishop of Cashel, distinguished by the violence of his attacks on Lord Stanley's plan for the education of the Irish people, should have been, thirty-five years ago, an active agent in carrying out the identical principles upon which it is founded, in his capacity as a member of the Committee of the "County Wicklow Education Society," a district Secretary to the Association, and a liberal contributor to its funds? Yet such is the fact. We throw no uncharitable imputation on the motives of the Right Reverend Prelate for denouncing a scheme of education which, under another name, he supported by his personal exertions and his money in 1820. It is, however, of some importance, that so singular a circumstance should be made known to the public. The similarity of the general system adopted by the "Wicklow Education Society" to that of the National Board is remarkable. The basis of it, as Dean Kennedy has shown, was comprehensive and liberal. The Committee was composed of clerical and lay members of different religious communions. The vote of a single member of the Committee was conclusive against the introduction of any particular book into the schools of the Society. It avoided all interference with the religious opinions of the pupils. A series of class books was to be provided, combining sound

literary and scientific instruction, with the principles of religion and morality. Scripture Extracts were used in the schools, compiled on the same principle as those published by the National Board, being sometimes in the words of the Authorized, and sometimes in those of the Douay version; and those "mutilations of the Word of God," furnished by the Wicklow Association, were reported to have been read in the Sunday-school, at Powerscourt, of which the Rev. Robert Daly, now Bishop of Cashel, was, we believe, the Patron. But to complete the striking resemblance of the Wicklow plan to the present system, the principle of *separate* religious and catechetical instruction was recognized, and convenient opportunities were afforded by the Committee for having it given by the clergy, or other competent persons, in the School-room, at times set apart for the purpose. These important facts are vigorously and clearly detailed in the evidence of Dean Kennedy. He concludes his narrative with the following pungent observations:—

"Thus every point which is supposed to be peculiar to the National system finds a parallel in this County Wicklow Education Society; and here we have among the supporters of this society both the firmest friends and most determined opponents of the National system. We have Lord Fitzwilliam and Lord Rathdown. Lord Wicklow and Lord Powerscourt, the Right Hon. Henry Grattan, and the Right Reverend Robert Daly. When connected with this society they express a hope that a paternal Government will take it up. A paternal Government did take it up, and extended the very system then in existence in the county of Wicklow to the whole of Ireland; and when that paternal Government found supporters in doing so, some of these members of the County Wicklow Society branded these supporters with perjury, denounced them as doing the devil's work, and exhibited them before assembled multitudes as among the worst men in Ireland. 'There may be,' said a right reverend member of the County Wicklow Education Society, 'there may be good men, supporters of the National Board; but of this I am sure, that amongst these supporters are to be found every bad man in the Irish Church.'"

EVIDENCE.

June 20, 1854.

The Very Rev. R. M. Kennedy, M.A.

8173. CHAIRMAN.—Have you any additional observations to make?—I have some documents to submit, which I think may be interesting, and perhaps throw some light upon the subject of your Lordship's inquiry. It is the general opinion that the National System of Education, as it exists in Ireland, was introduced by Lord Derby as a new thing ; but I have here the records of a society so old as the years 1819 and 1820, and the parallelism between this society and the National Board is so striking, that one would suppose Lord Derby had those books before him when he wrote his celebrated letter to the Duke of Leinster. The documents to which I allude are the reports of a society called the County of Wicklow Education Society. I will read some passages from one of those Reports, to show your Lordships, in the first place, the object of that society :—"This society is a voluntary association of ladies and gentlemen of every religious persuasion, residing in and connected with the county, formed for the purpose of facilitating a moral, and, as far as is needful, a literary education to the resident poor, without interfering in any degree with their religious principles or opinions." Again, "We are persuaded that there is hardly any measure which would contribute to allay animosity, and kindle in the hearts of all our countrymen an undistinguishing and Christian kindness more effectually than a comprehensive and accommodating scheme of education ; which, while it inculcates the great fundamental truths and obligations acknowledged by all classes of Christians, cautiously abstains from encroaching on the particular opinions or even prejudices of any." The Committee then add, "We are aware that any country starting from the goal of ignorance, and commencing the career of moral improvement, presents at first sight many serious and appalling difficulties to the perfect attainment of its object ; and that in Ireland these difficulties are rendered more numerous and formidable by the spirit of division which has hitherto unhappily reigned among us ; but yet a combined effort, with a resolute and accommodating spirit on all hands, with trivial sacrifices which affect not the substance or safety of any man's religion (a thing we by no means desire or aim at), would, we are persuaded, achieve in a few years such a general improvement of manners, social feeling, and intercourse throughout this country, as would abundantly requite the pains and expenses incurred by the endeavour." I do not think it is possible for language to describe more accurately the object of the National System of Education than it is here described now, as to the constitution of its committee. One objection which I have been long in the habit of hearing urged against the National System is the

mixed constitution of its Board. I have often heard it said, "Here you have the Archbishop of Dublin, the Roman Catholic Archbishop, a Presbyterian, and a Unitarian; what can you expect from a Board so constituted but a system which would make Ireland infidel, and keep it so?" I shall now read a statement as to the constitution of the committee of this County Wicklow Education Society:—"It consists of a general committee to act in behalf of the whole county, and of sub-committees for the several baronies, through whose agency the wants of each particular district are provided for." "That perfect liberality is the guide of this society in all its proceedings will appear from a perusal of the subjoined resolutions, which guide the general committee on all occasions." "Resolved, that a general committee be appointed of the gentlemen hereinafter named, to conduct the affairs of this society; five of whom to be a quorum; and that the president, treasurer, baronial secretaries, and the clergy of the Established and Roman Catholic Churches be members *ex officio*." Here we have every priest in the county a member of the committee of the County Wicklow Education Society; here indeed we have a mixed Board, which of course made Wicklow infidel, and kept it so. Now as to books, one of the objections to the books of the Board is, that they must be approved of by every member of the Board; and it is said, "What good books can you expect from a Board when the Protestant Archbishop must have removed from it every thing which he dislikes, and the Roman Catholic Archbishop every thing to which he objects, and the Orthodox Presbyterian and the Unitarian every thing of which they disapprove, for the Board must be unanimous?" I shall now read a resolution of the County Wicklow Education Society as to the ordeal through which they required their books to pass:—"Resolved, that it be a standing rule of this society, that in any committee appointed to inspect books proposed for the use of the society, the vote of a single member attending the committee shall be conclusive against the adoption of any book;" and yet every priest in the county was a member of the committee of the County Wicklow Education Society.

8174. EARL OF WICKLOW.—Do you recollect whether the present Bishop of Cashel was a member of that society?—He was not only a member of that society, but a member of the committee, a district secretary, and a liberal contributor to its funds. Here again we have the books of the National Board most accurately described. If I were asked to point out a paragraph of all that I have ever read, that most accurately characterized the books of the National Board, it would be the description of the books suggested by one of the secretaries of this County Wicklow Education Society:—"This institution stoops to no religious distinctions, offers no books, and allows no interference that could give offence to any on that head." "It is a matter of regret, that through the want of a set of uniform school books, the children could not have been reduced to classes, which would have excited more emulation, diminished the labour of teaching; and quickened the pace of knowledge." "The society will perceive, that to remedy this evil will be amongst the most necessary objects of its labours, to provide an uniform series of

school books adapted to the various capacities and classes of learners ; leading them on by slow but regular steps, from more easy and familiar to more difficult lessons ; opening by degrees, short, various, and pleasing views of useful knowledge ; occasionally combining this knowledge with the principles of morality and religion, and showing how intimately connected their observance is with present and future happiness ; and all this without aiming at the promotion of any particular opinions or doctrines." I could not find language that could convey more accurately the opinion I entertain of the books of the National Board. Again, objections are made to the Scripture Lessons of the Board, that they are mutilations of God's Word, sometimes in the language of the Douay, and sanctioned by a mixed Board. Here, too, in my hand, are Scripture extracts used by the County Wicklow Education Society, which had the sanction of the then Roman Catholic Archbishop of Dublin, Dr. Troy, and was approved of by the famous Bishop Doyle. Like the Scripture Lessons of the Board, the extracts are from the Gospel of Saint Luke ; and like the Scripture Lessons of the Board, they are sometimes in the words of the authorized and sometimes in the words of the Douay version ; and this is the book which the Rev. Robert Daly, district secretary of the society, reports to the Committee as in use in the Sunday school at Powerscourt. Now, as to religious instruction, the rules of the National Board provide that there shall be one day for the separate religious instruction of Protestants and Roman Catholics in the week ; and a district secretary of the County Wicklow Society reports that, "Every Saturday is appropriated to religious and catechetical instruction. The Protestant children are taught in the morning ; and after they break up, as is usual at dinner time, competent persons of their own persuasion instruct the Catholic children, who attend in the evening." Thus, every point which is supposed to be peculiar to the National System finds a parallel in this County Wicklow Education Society ; and here we have among the supporters of this society both the firmest friends and most determined opponents of the National System. We have Lord Fitzwilliam and Lord Rathdown, Lord Wicklow and Lord Powerscourt, the Right Honourable Henry Grattan, and the Right Reverend Robert Daly. When connected with this society they express a hope that a paternal Government will take it up. A paternal Government did take it up, and extended the very system then in existence in the County of Wicklow to the whole of Ireland ; and when that paternal Government found supporters in doing so, some of these members of the County Wicklow Society branded these supporters with perjury, denounced them as doing the devil's work, and exhibited them before assembled multitudes as among the worst men in Ireland. "There may be," said a right reverend member of the County Wicklow Education Society, "There may be good men, supporters of the National Board ; but of this I am sure, that amongst these supporters are to be found every bad man in the Irish Church."

8175. LORD BISHOP OF OSSORY.—Are you acquainted with the Reverend Henry Woodward?—I am.

8176. I suppose you regard him as he is generally regarded, as

a person who from his station and age is likely to be well acquainted with the state of the Church in Ireland?—Yes.

8177. Are you aware he wrote a pamphlet in support of the National Board?—I am.

8178. Will you read the passage from the pamphlet which I point out to you?—"For among the present opposers of the National Board are to be found some of the brightest ornaments of the Irish Church, men with whom the few favourers of that system (with some brilliant exceptions, I grant) would but ill bear a comparison; and assuredly, if there are any, who would by the threats of such discountenance, be induced to leave the ranks of the opposition, and to support a scheme of which they did not conscientiously approve, their promotion would be an awful infliction upon the Church." I quite agree with and adopt every word of the passage I have read.

The Very Reverend R. M. Kennedy having on a subsequent day appeared before the Committee, to give some explanation on his previous evidence, stated as follows:—

If your Lordships will allow me, I wish to refer for a moment to the reports of the County Wicklow Education Society. I find I was mistaken in a statement which I made upon the last occasion. I read to your Lordships a paragraph, suggesting an admirable plan of books for the use of that society, and I stated that this was suggested by one of the secretaries of the society. I find that in that I was mistaken; that he was not a secretary, but a member of the Committee; and I should further have stated, that the gentleman from whom this admirable suggestion proceeded was a Roman Catholic priest. I feel that I am bound in justice to make that statement, because the passage appeared to attract the attention of the committee. I have further to state, that a similar suggestion was made by a Protestant gentleman, who was a secretary, and I will read it; this gentleman writes, "As so great a proportion of the population, not only of this county but of Ireland, is of the Roman Catholic persuasion, it becomes a matter of vital importance to the success of every society having for its object the general education of the poor, accurately to ascertain how far religious and moral instruction combined may be extended to Christians of every denomination, without offending against the religious tenets or discipline peculiar to each." Then he goes on to say, "To procure proper books of instruction and amusement for the numbers now educating, will require the particular attention of all the societies formed for their improvement." I wish to refer your Lordships now to a portion of the report emanating from the entire Committee, in which they act upon the suggestions of those two gentlemen. It states, "But the great and seemingly unsurmountable obstacle to education in Ireland has been the article of books, on which the two great classes of Protestants and Catholics, into which the nation is divided, are still at variance; the former generally preferring the Bible as a school-book, which the latter as generally reject; we do not presume to question the motives of either party; but we are persuaded

that an expedient calculated to reconcile both, on a point of such great and general concern, would prove an acceptable present to the philanthropic, would greatly facilitate education, and be productive of national and permanent advantage. We are happy to announce that a compilation from the Holy Scriptures, directed to this desirable end, is at present in progress, under the auspices of this society, which, so far as it has gone, has received the approbation of distinguished and worthy clergymen of both persuasions." I think it very important that the rules and regulations of this society should be clearly understood; because it affords a complete justification of the system of the National Board.

PART XII.

CONVENT SCHOOLS.

1. Lord Stanley's sanction to the connexion of Convent Schools with the Board. 2. Nature and amount of the aid granted to them, and how paid. 3. Regulations of the Industrial Department. 4. Superiority of the literary education given in them. 5. Their utility in the training of teachers. 6. Monks teachers of National Schools; their religious functions explained. 7. Results of withdrawing aid from Convent Schools; their exclusive character. 8. Violation of the Rules of the Board. 9. The confidence of the Roman Catholic Clergy in the National System strengthened by the Convent Schools being put under the Board. 10. Recommended that they should be bound to the observance of stringent Schools, and be under vigilant supervision.

UNDER the designation Convent Schools may be comprehended all those superintended by monks, nuns, and other religious confraternities. Several witnesses were examined respecting the history and working of these institutions. From the tenor of the questions asked, it is evident that strong prejudices are entertained by several members of the Committee against National Schools of this class. A concise recapitulation of the leading facts elicited in the course of the inquiry regarding the origin of their connexion with the Board, their management, and the benefits they have conferred on the female portion of the Roman Catholic community, may probably tend to place this question in a more favourable point of view. Soon after the National System was brought into operation, applications for grants were received from Nunnery Schools. It was then (according to the statement made by the Rev. Dr. Carlile before the Committee of Inquiry in 1837), that the point was first raised and discussed, whether the fact of a school being connected with a Nunnery or Monastery ought to exclude it from a participation in the funds at the disposal of the Board. The Commissioners felt the difficulty in which they were placed, and very prudently consulted Lord Stanley as to the expediency of bringing Conventual Schools under Government control. It was the unanimous opinion of all present at the Conference, that it would be highly desirable, and attended with many advantages. No evidence was produced by Mr. Cross, or any other officer of the Board, to show that there

was a record on the minutes defining the peculiar constitution of those schools, or laying down special regulations for their government. The Commissioners announced in their Third Report the fact, that they had received permission to make grants to schools under the management of nuns and monks, on the usual conditions. It was expressly understood that applications were to be made upon the customary forms, that the parties seeking for assistance undertook that the rules of the Board should be observed as in all other National Schools, and that the Inspectors, whether Protestant or Roman Catholic, should have ample facilities for examining the children, pointing out defects, and suggesting the most efficacious means for their removal. In one or two instances Protestants joined in the applications for aid. There was no stipulation requiring that in all cases there should be *lay* teachers, and that salaries was to be paid only to them; nor did the Commissioners call upon the ladies of the Convent, when the schools were under their exclusive superintendence, to afford specific information as to the appropriation of the grants. These Schools are generally extensive, and much more numerous attended than the common National Schools. Large sums are annually expended to keep them in repair, and to provide them with an ample supply of books and school apparatus. Mr. Cross admitted that, in a few cases, at an early period of the Board's proceedings, grants were made to fit up, enlarge, and repair schools of this kind; but that the practice having been deemed objectionable, had been for many years discontinued, and that the pecuniary assistance now awarded was limited to salary and books.

The Roman Catholic Clergy attach more than ordinary importance to the education given to the poor children of their communion by the nuns, many of whom devote their lives entirely to this benevolent object. It was a natural result that those Schools should be established wherever Convents are built. The number under the Board on the 31st of December, 1853, was 204, in which are included four or five schools in connexion with Monasteries; the number of children attending them was 44,157; and the total amount of salary paid in that year was £4,389 7s. 6d. The value of the aid given by the Commissioners in books is not stated in the

Return called for by the Committee. Mr. Cross explained that in this description of schools the salaries are paid by a per centage on the average daily attendance of the children. It appears that the average amount of salary to each school does not exceed £40 in the year, and that the annual cost for the education of each child is only 4*s*. Industrial instruction has been carried out upon an extensive scale, and with successful results in many of the Convent Schools. The work executed by the pupils is of a superior character, and of great variety. It has found ready purchasers at remunerative prices. By fostering habits of industry, and providing useful employment for the female population, industrial teaching has contributed largely to the material prosperity of the country. As an illustration of the amount of good that may be effected, even in one school, we transcribe the following statement from the evidence of the Rev. Dominick Murphy, of Cork, a Roman Catholic clergyman, and one of the most active supporters of the National System in that part of Ireland:—

“ 6560. Can you give the Committee any information as to the state of industrial education in the Convent Schools?—The industrial education in the schools has been developed to a great extent during the last two or three years. I have a list of the sums of money which have been given in wages in some of the schools. There is one school attached to the convent in Blackrock; there are 200 poor children attending it; the expenditure in wages has been, in 1852, £1,101 17*s*. 10*d*.; in 1853, £1,221 16*s*. 3*d*.; and up to this time in 1854, it has been £453 15*s*. 9*d*. In Kinsale, the average attendance in summer is 538, and in winter, 433. The sum expended in wages in 1848 was, £220, and it went on increasing until, in 1853, it reached £772 9*s*. 3*d*. In the schools under the Sisters of Mercy, the wages given in 1853 was £1,002. In the South Presentation Convent School of St. Nicholas, they had made up their returns only for eight months, and for these eight months the sum was £256 12*s*. 11*d*.

“ 6561. LORD BISHOP OF DOWN.—What is the nature of the industrial work which is done?—Crotchet-work, netting, making nets for the hair, knitting, making gloves, and embroidery; embroidering on muslin, and embroidering on cloth.

“ 6562. VISCOUNT CLANCARTY.—Up to what age do the female children remain in the Convent Industrial Schools?—In some of the schools they remain till they are fifteen or sixteen years of age, and sometimes more, even to twenty years of age.”

Similar testimony, showing the advantages derived from this species of education taught in Conventual Institutions, was given by the Rev. M. Kieran, D.D., of Dundalk, from whose evidence we have taken extracts.

Several officers of the Board, and other witnesses, both Protestant and Roman Catholic, spoke in the highest terms of the superiority of Convent Schools as regards their or-

ganization, discipline, neatness, cleanliness, apparatus, sanitary regulations, the deportment of the children, their proficiency, and the unvarying attention bestowed upon their moral and religious culture. This may be attributed to the intellectual qualifications and moral influence of the greater number of the ladies who devote themselves exclusively to the education of the poor. Mr. Kavanagh stated, that "considering the class of life and social position to which the majority of ladies who become nuns belonged, seeing that they are chiefly the daughters, sisters, and near relatives of persons of station and property among the Catholics, as a general rule, they all get an excellent education; in fact, the best that the country afforded." Many schools under the superintendence of nuns have become excellent nurseries for teachers, though not recognised as such by the Commissioners; and they have supplied the ordinary National Schools with schoolmistresses, admirably qualified for the discharge of their duties. Dr. Sullivan's testimony in reference to the excellent working of Nunnery Schools during the time he was an Inspector under the Board, is particularly valuable. We regret that we have not space to insert a larger portion of it. From the period he held that office until he relinquished it, the Scripture Lessons and all the other books of the Board were very generally read, and no difficulty was felt in carrying out the National System in its full integrity. His account of the satisfactory management of the Newry Convent School, under the Right Rev. Dr. Blake, an old and tried friend of the National System, proves that although schools in connexion with Roman Catholic religious bodies must, from their very nature, be practically exclusive, yet, that Protestant children might attend them without the slightest danger to their faith. In his report on that school in 1835, Dr. Sullivan observes:—

"From the circumstance of its connexion with the Convent, it must be confined to the education of Roman Catholic children only, for Protestants cannot be expected to send their children there, though they might do so with perfect safety, for they would see no other books than the publications of the Board during the period for combined and literary instruction, viz., five days in the week, from ten till two o'clock. Before and after school, for an hour every day, and all day on Saturdays, the nuns instruct the children in the Catechism and in the principles of their religion."

The principal objection urged against these schools by the Protestant adversaries of the Board, and by many persons

favourable to the general principles of the National System, is their denominational character. It is contended that their original connexion with the Board was a departure from the principle of united education. That they are practically Roman Catholic schools is not denied. Comparatively few Protestant children attend them, although the rules of the Board, if strictly adhered to, afford sufficient protection against any interference with their religious opinions. The extreme suspicion of Protestants on this point ought not, however, to be treated with indifference. Mr. Ingham, one of the most intelligent witnesses examined before the Parliamentary Committee in 1837, a gentleman holding liberal views regarding the National System, thus expressed himself in reference to Nunnery Schools:—"I should feel some objection," he says, "to sending my children to them: knowing the deference that a well-instructed child always contracts towards his teacher, I should object to having my child in a school taught by persons wearing the dress, and being in the orders of the Roman Catholic Church. I should reasonably apprehend that it might grow up with something of a bias towards the authority of the person who had been its teacher."

This apprehension being felt by a large number of Protestants of every denomination, it should not be considered unreasonable. Some persons may consider it as the offspring of prejudice. Nevertheless, the effect of it is to render the Convent Schools almost entirely separate. We find in the Sixth Report of the Commissioners the following declaration:—"We are of course aware that in schools in which the patrons themselves provide religious instruction for children only of a particular communion, leaving it to the parents or guardians to provide it for all others, bear in some degree a peculiar religious aspect; but schools of such a description when connected with Presbyterian meeting-houses, appear to us to stand upon the same principle as schools connected with communities of the Roman Catholic persuasion, and to these we have been from the commencement of our labours, granting aid, having first communicated with his late Majesty's Government upon the subject, and being sanctioned by it in so doing; indeed schools in general which are

under the direction of persons only of one communion, may be considered to bear a distinctive stamp." *

Lord Stanley must have foreseen that he was impeding united education when he consented that schools under nuns should receive assistance from the funds of the State, through the medium of the National Board; but his Lordship may have, at the same time, felt that he was justified by considerations of sound policy in adopting that course. The members of several religious associations or confraternities in Ireland, says an able writer in the *Edinburgh Review*, have made obligation to "assist in instructing the ignorant, teaching the catechism, reading books of piety for the improvement of others, preparing children for their first communion, and visiting the sick. The natural consequence followed, that some of the most extensive and best conducted schools in Ireland are under the direction of Catholic Religious Teachers." Many of these institutions were established at a great expense, long before the National System was founded; and they would have increased and flourished even if the Government had refused to contribute to their support. But with this important difference; they would not have been under the salutary restrictions imposed by the Commissioners for the management of National Schools; they would have been more exclusively Roman Catholic in their character and practices. There would have been no combined system of non-sectarian instruction for four hours every day; no series of class-books impregnated with the spirit of morality and religion, and yet containing nothing of a political or theological nature that could offend the leaders of any party, or the professors of any creed; no prohibition of denominational ceremonies, signs, and symbols, during the time of secular teaching; no system of inspection under officers of different

* In the few cases where Convent Schools are attended by Protestant children no proof has been adduced that the ladies have ever attempted to proselytize them. It is true that in the Youghal School, referred to in the evidence, some of the Protestant pupils joined the classes at the time of separate religious instruction, and learned the Roman Catholic catechism. There are no grounds for supposing that such cases are of frequent occurrence. It should be remembered, also, that if no means were employed to compel or induce those children to remain in the school when religious instruction was given, and if they did not choose to withdraw, the Manager of the school was not required by the rules of the Board to exclude them.

religious persuasions to promote the efficiency of the schools, and to check abuse. On the contrary, every thing would have been strongly tinged with Roman Catholic religious teaching. Under such circumstances, the Convent Schools, if they had been refused Government assistance, would have become antagonistic institutions to the National Schools, employing every species of influence at the command of the Roman Catholic clergy to destroy a mixed system of education.

Protestants who regard schools under conventual superintendence with so much distrust and alarm, would do well to consider the question in this point of view. They are loud in their complaints that the rules of the Board are frequently violated in schools of this class. That this is the fact the evidence furnishes sufficient proof. There is no doubt that a laxity of practice is likely to occur in all schools under the sole management of Protestants or Roman Catholics when they are attended almost wholly by children of one religious persuasion. It has been stated by impartial witnesses, that in the Presbyterian Schools public worship is frequently celebrated, and that in Nunnery Schools irregular practices of various kinds have taken place. The obvious and only remedy is a more efficient system of inspection, and a plain, simple, and intelligible code of rules applicable to all schools. Let these regulations be so framed as not to encroach on any religious principle. Circulate them so widely that they shall be in possession of every manager of a National School, and of the public at large. Employ effective means to remove any misconception of their object and meaning. Give due notice of the consequences which will result from their infringement; and then, should cases arise which require interference on the part of the Board, the decision, if prompt and firmly carried out, will soon put an end to abuses of every description.

Whatever may be the defects in the management of Convent Schools, Protestants who view them with so much suspicion ought to feel that, whilst under the Board, and governed in accordance with its rules, they cannot become instruments of proselytism. It is in them, principally, that the female population in the Roman Catholic districts receive

the inestimable blessings of a literary, moral, industrial, domestic, and religious education. To dissever these schools from connexion with the National Board by direction of the Government, or by any rash interference on the part of the Roman Catholic clergy, would be fraught with the most prejudicial results. The Rev. Michael Kieran, D.D., Parish Priest of Dundalk, and Vicar-General of the Archdiocese of Armagh, expresses a strong opinion on this point in his excellent evidence before the Committee. His concluding observations are well worthy of consideration. "The education given in the convents," he observes, "is not one which an English Statesman should disapprove of. I know that the children are taught to love and respect their sovereign; I know that they leave the school with a deep sense of the blessings which they receive there; and when they reflect that the British Government has been the means of conferring upon them those blessings, the effect upon their minds, I think, must be to attach them to England, and promote that kindly feeling between the two countries which is very desirable. If the system were touched, and particularly if the connexion with the convents were broken, I certainly think our confidence in the system would be gone. We certainly could struggle on without it, but we could not do so without imposing a great burthen upon the people, and appealing to feelings which might be well not to disturb." It is as much for the interest of the Roman Catholic body in Ireland, as it is for the benefit of the public at large, that the Convent Schools should retain their union with the Board; but that no departure from the principles of the National System should be permitted to take place in them; that they should not be aided out of the funds of the State, except in cases where the educational wants of the localities absolutely require the establishment of additional National Schools of that class; and that they should not be allowed to supersede vested National Schools, capable of accommodating all the children in the locality requiring and willing to receive instruction under the National System, or to interfere with any schools in which united education exists.

EVIDENCE.

March 2, 1854.

Maurice Cross, Esq.

291. LORD BISHOP OF OSSORY.—There are a number of schools under nuns?—There are.

292. Have you ever heard that there is the observance of greater irregularity with respect to this rule in those schools than in others?—I cannot state, from my recollection, that there has been, but I should not positively deny that it is the case.

346. EARL OF HARROWBY.—Do you receive information of violations of the rules from other parties than the Inspectors?—Frequently.

347. LORD BISHOP OF DOWN.—Have you any reason to believe that violations of the rules are peculiar to one religious body?—I should say not. I answered a former question, by stating that it was impossible, without a statistical statement of the number of complaints which come up, to answer such a question with perfect accuracy.

507. EARL OF DESART.—You stated that one of the queries respecting the vested schools was, “Is the school attached to any convent or religious establishment?” What rules guide the Commissioners in their proceedings with reference to the answer which they may receive to that query?—The object of the information asked for is merely to ascertain whether the school is in connexion with a conventual establishment; the Commissioners are aware, in the first instance, what schools are connected with such establishments; but if they found that a non-vested school had been removed in the interval from its original site, and had become connected with a conventual or any other religious institution, they would inquire under what circumstances the change took place; if it were a vested school, there would be no necessity for such an inquiry, unless the vested school had been closed.

508. What practical rule do the Commissioners apply to that connexion; how far would they allow a school to be connected with a conventual or religious establishment?—The Commissioners are already empowered (I do not mean by the letter of Lord Stanley), but they have long since had permission to take convent schools into connexion with their Board, and to make grants to them of salaries, books, and requisites.

509. EARL OF DERBY.—Since when has that power been vested in the Commissioners?—Immediately after the formation of the Board, and with your Lordships’ consent. The Commissioners took schools under convents into connexion very soon after they began to discharge their official functions.

510. CHAIRMAN.—Is this the paragraph to which you refer: “The pamphlet objects to our giving aid to schools in connexion

with nunneries, monasteries, or other religious bodies. Upon this point we had a communication with Lord Stanley, when he was Chief Secretary for Ireland; he thought it desirable, as we did, that such schools should be brought under our superintendence, and therefore that we should grant aid to them; we have accordingly done so?"—That is the paragraph to which I allude; and I have a document with me which also shows that the same permission was given to take schools into connexion with the Board under the management of monks.

735. VISCOUNT CLANCARTY.—I understand you to say, that in no case is the salary of the teacher governed by a per-centage on the number of the children in the school?—The regulation of paying salaries by a per-centage upon the average daily number of children in attendance applies exclusively to convent schools.

736. But it does apply to convent schools?—It does, and not to any others.

737. Have you any return of the number of convent schools?—There were 104 convent schools on the 31st December, 1853, in connexion with the Board.

738. LORD BISHOP OF DOWN.—Will you explain what convent schools are?—A convent school means of course a school in connexion with a convent.

739. EARL OF WICKLOW.—But not necessarily forming part of the convent?—Not necessarily. A convent school may be established adjacent to a convent.

740. It may be established at a distance from a convent in the same town or village?—Yes, but under the management of the ladies of the convent.

741. LORD FINGALL.—By convent schools, do you mean schools attached only to female convents?—Entirely female convents.

742. VISCOUNT HUTCHINSON.—Are there not some schools in connexion with monasteries?—There are some schools in connexion with monasteries. I am speaking now only of convents having schools in connexion with them for female children. A more correct way to express it would be, a female school under the direction and management of nuns. I do not include in the number I have given the few monks' schools which receive aid from the funds at the disposal of the Commissioners.

743. LORD MONTEAGLE of Brandon.—Do you include in that return the schools under the Sisters of Mercy?—Yes.

744. LORD BISHOP OF OSSORY.—Is the mode of paying, in the case of the monks' schools, the same as in others?—The monks' schools are not paid according to salaries, because the monks themselves are the teachers.

745. EARL OF HARROWBY.—Are the ladies of the convents the teachers in the nuns' schools?—They are.

746. In all cases?—There may be one or two exceptions; they are almost all of them under the ladies of the convent. The total amount of salaries paid to those schools by such per-centage, for the same period of time, was £4,232 15s.; the average, therefore, of salaries paid to that class of schools I have computed at a little more than £40 to each; and the average amount paid, taking into consideration the number of children attending those schools (which

are much the largest schools under the Board), does not much exceed 4s. for the instruction of a child per annum. If your Lordships permit me, I will read a circular, which contains the present rates of salary paid to the nunnery schools, according to the daily average number of children in attendance.

The same is delivered in.

750. EARL OF WICKLOW.—Have you any means of knowing the proportionate number of Roman Catholics and Protestants in convent schools?—My impression is that, with scarcely an exception, they are all Roman Catholics. There may be exceptions in particular instances.

751. LORD MONTEAGLE of Brandon.—With respect to convent schools, does it not come within your actual knowledge, that industrial education is frequently given in them, especially in the finer descriptions of work, many of which are imported from foreign countries, thus adding necessarily to the expense of the convent schools, as compared with the expense of schools in which such industrial training is not given?—Where such training is given it is an additional expense.

752. Is it given, or is it not given more particularly in those religious schools of the convents, than it is in the ordinary schools under the Board?—Yes. There is a strong and increasing desire on the part of the nuns to obtain special aid from the Board for industrial instruction; there are several schools where such instruction is given, and the Commissioners assist in defraying the expense by contributing a certain amount of salary under prescribed conditions.

773. VISCOUNT CLANCARTY. — Are the industrial schools in connexion with the nunneries under the government of the Commissioners in any way?—Yes; the Commissioners require that in the industrial schools connected with nunneries, certain regulations should be observed. The children who attend the industrial class must belong to the national school itself. The Commissioners, however, do not prevent a limited number of adults from attending during that time for the purpose of learning the higher branches of work executed in those schools. The Commissioners also require that a fixed number of hours shall be given for the literary instruction of the children, who are thus taken for a time from the national school into a separate room. The number of hours employed for that purpose, in particular cases, in those schools, is not four hours; it is less.

774. Do the Commissioners take cognizance what those hours are; are there any specified hours?—The form of application to the Board states the hours at which the industrial class is conducted, and the extent of time set apart for secular instruction.

775. Subject to the approval of the Commissioners?—Yes.

798. EARL OF DESART.—Are the reports of the Inspectors relating to these different classes of schools generally more or less satisfactory with respect to one class as compared with others?—A great many of them are unsatisfactory on various points, and the consequence is, that a correspondence is perpetually going on with the managers of schools relative to defects or irregularities in their management.

799. Are the reports of the Inspectors more or less satisfactory as relating to the different classes of schools, conventual, monastic, clerical, or lay ; that is to say, is there any one class of schools respecting which the reports are generally more or less satisfactory than they are respecting the other classes ?—No, I cannot say from recollection that there is.

800. In the conventual and monastic schools, is the education strictly confined to Roman Catholic children, or is there mixed education ?—The convent schools, like all others under the Board, must be *bona fide* open to children of all religious denominations ; but, on account of the peculiar and distinctive character of those schools, Protestants of course do not generally attend them ; there may be a case or two in which a very few Protestant children do attend ; but, practically, they are exclusive schools, subject to the rules of the Board, both as regards religious as well as secular instruction.

807. Do you think there is any difference between the educational attainments of the children in different districts of Ireland, or in those different classes of schools ?—I have heard some of the Inspectors remark, with reference to that point, that the children in some provinces in Ireland were naturally quicker than in others.

808. But a distinction has not been drawn as to the pupils in those different classes of schools receiving a higher system of education in the one than in the other ?—No.

809. In fact, the literary education you consider to be the same in all those classes of schools, whether monastic, conventual, clerical, or lay ?—Yes ; the system of literary instruction is much the same, generally speaking ; but I am quite persuaded, that in the conventual schools the literary instruction is conducted with even greater advantage and success than in many of the ordinary schools. That is caused by the fact of the convent schools being conducted by a number of ladies of superior acquirements, whose vow and duty it is, according to their religious order, to attend particularly to the education of the poor, and who take the greatest pains in promoting their literary, moral, and religious instruction. Their schools are models with regard to discipline, neatness, and cleanliness ; in fact, the convent schools present, generally, the best specimens of secular education that Ireland can produce. This favourable state of things arises from the circumstance, as I have before remarked, that there are several ladies employed in each school for this special purpose, and who are generally well qualified to give literary instruction, and who pay the greatest attention, not merely to the secular, but to the social and domestic education of the children.

817. EARL OF HARROWBY.—Are the convent schools at all training schools for female teachers ?—I do not at this moment recollect the schools in which they may, themselves, have trained teachers ; but the Board does not recognise them as training institutions.

818. Do you understand that they are, in fact, nurseries of teachers ?—Many excellent teachers have been trained by the ladies themselves in those schools, and sent out to conduct other schools under the Board.

819. LORD MONTEAGLE of Brandon.—In many instances have not those who have been trained in convent schools in works of industry,

such as fine needle-work, obtained employment elsewhere ?—There are such instances.

1560. EARL OF DESART.—Is it your opinion that the education which is given in the nunnery schools is such as a Protestant could properly receive ?—The literary education certainly is the best of its kind.

1561. Is it your opinion that a school conducted in a nunnery under the Sisters of Mercy, or any sisterhood of the Roman Catholic Church, is a proper place for a Protestant to be sent to for education ?—I can very well understand and appreciate the reasons why Protestants should object to have their children instructed in schools of that distinctive character ; hence it is, as I have stated in my former evidence, that very few Protestant children now attend or will ever attend them. I also think that they should be watched vigilantly by the Head and District Inspectors.

1562. LORD BISHOP OF OSSORY.—Is not it admitted in the report of the Board that such schools are to be regarded as in the nature of separate schools ?—That admission has, I believe, been made. It is important, however, to observe, with regard to the nunnery schools, upon which I have been so frequently questioned, that whilst they must always be, from their peculiar constitution, practically of an exclusive character, still the rules of the Board are required to be observed by the exemplary ladies who superintend them. During the hours of ordinary instruction, no religious book of a sectarian nature can be introduced into those schools consistently with the rules of the Board. No political productions of any description can be read ; no religious instruction can be given of a denominational character. Besides, there is this great advantage, that, in the nunnery schools the children read the national school books which have had so powerful an influence in advancing united education, and which contain so large a portion of moral instruction and religious matter.

March 31, 1854.

James W. Kavanagh, Esq.

2695. VISCOUNT CLANCARTY.—Do those answers which you have given with respect to nunnery schools apply to schools under monks ?—In every respect.

2696. Are monks assumed to be proper teachers of the children attending the schools ?—We never examine monks as to their scholarship ; we infer it from the success of its application, and which is a more severe trial.

2697. In point of fact, there are national schools which are taught by the regular clergy of the Church of Rome ?—No, they are not clergymen.

2698. Are not the monks regular clergy ?—They are not in Holy Orders. There are but five national schools taught by monks, and these are members of three different communities ; but none of them are in Holy Orders.

2699. Do you mean that persons who have taken religious vows,

and entered monastic institutions, are not considered as regular clergy ?—All clergymen take vows, and some clergymen enter monastic institutions ; but numbers of men and of women enter monastic institutions and take vows, and who are not clergymen. The term monk in Ireland would not convey to a single Catholic the idea of the person being necessarily, or at all, a priest. There are several priests in Ireland, however, who have become monks.

2700. Are you satisfied that those monks are not Roman Catholic clergymen ?—Certainly ; of nothing am I more certain.

2701. EARL OF HARROWBY.—Could they officiate at mass ?—No ; nor can they administer any sacrament, nor perform any peculiar sacerdotal function as such ; they do not even preach. They perform no clerical function whatever, not even such as are analogous to those which are performed by what are called lay-assistants in the Established Church. They instruct the poor, live in secluded communities, and observe the vows and discipline of their particular order or confraternity.

2730. LORD FINGALL.—You were asked whether before granting aid to a monks' school, any examination of the teacher was made, and you said that none was made. After the grant has been made, have you found any deficiency in the teaching, or any want of information on the part of the teachers in such cases ?—Quite the contrary ; I should have added to my answer, that, considering the class of life and social position to which the majority of ladies who become nuns belonged, seeing that they are chiefly the daughters and sisters and near relatives of persons of station and property amongst the Catholics ; as a general rule they all get an excellent education, indeed the best afforded in the country. There is no officer connected with the Board who could have the slightest doubt of their general qualifications, of their qualifications being superior to those of the whole body of our female teachers in Ireland.

2731. The question is not strictly confined to female convents, but is rather directed to the Christian Brothers' schools ?—We have but one Christian Brothers' school. We have four schools under other monks, and they are superior to the average of national schools ; in fact, we examine the teachers through the schools, which is one of the best ways.

2732. LORD MONTEAGLE of Brandon.—The result of such examination is favourable ?—Decidedly so, in both cases.

April 27, 1854.

Robert Sullivan, Esq., LL.D.

2881. CHAIRMAN.—What would be, in your opinion, the result of withdrawing the grants of the Board from those nunnery schools ?—The extract which I have read from my report on the Newry nunnery school contains my opinion, and, I think, the whole argument, on the subject. I consider them most efficient and most useful schools. The national schoolmistresses who have been educated in them have always distinguished themselves in our training schools. The result of withdrawing our grants from them would

be, that they would go on without our superintendence, and without our books ; in fact, they would go on according to the Rev. Mr. Formby's plan, which he has just published, apparently under the sanction of Archbishop Cullen.

2882. VISCOUNT CLANCARTY.—You stated that, in your opinion, every teacher should be qualified, and should be examined: in dealing with those nunnery schools, do you take any steps to ascertain the qualifications of those teachers by examination ?—Till after the appointment of the Head Inspectors, there were no examinations of teachers, except in the training classes in Dublin. The original Inspectors never examined the teachers ; we always judged of them by the proficiency of their pupils, and the state of their schools. My habit was to examine the children in the presence of the teacher, and also to make him examine his classes, and go on with the usual business in my presence ; but I never examined the teacher himself as to the accuracy or extent of his knowledge.

2883. In the nunnery schools you assumed that the nun was a qualified teacher ?—In the four nunnery schools which I had under my inspection at that time, there were well-qualified lay teachers ; but in the Mullingar school I found no teacher, except the ladies of the establishment ; and in my examination before the Lords' Committee in 1836, the Bishop of Exeter dwelt a great deal upon this case. His view of it was, that as these ladies could not make any personal *use of the salary granted by the Board, whatever was given in this way went to the support of the conventual establishment ; I, however, showed that in this case the money granted by the Board was expended for the material benefit of the children in the school ; it was expended, in fact, on books, clothes, and, in some cases, on food, for the children.*

2884. EARL OF DESART.—Is not the system in the nunnery schools, in fact, a system of separate education ?—In practice, but not in theory or in principle.

2885. But is there any practical inspection exercised with respect to the regulations of a nunnery school ?—I have already stated to your Lordships my opinion of nunnery schools, as founded upon my practical knowledge of the five that were under my inspection from 1832 to the end of 1837.

2886. But the system in the nunnery schools at present being one of separate education, do you think that the Commissioners of National Education, having a sum of money voted to them by Parliament for a system of united education, should grant aid to a nunnery school, which is conducted on the principle of separate education ?—I think it is a great thing if we can establish the principle that in different localities there shall be schools supported by the State, where parents can send their children, knowing that they will get literary and moral education without being obliged to receive religious instruction which they disapprove of ; and if there is only one child there, we should hold by the principle.

2887. If it be a system of united education, that may be a sound principle ; but if it be a system of entirely separate education, which, practically, that in the nunnery schools is, do you think that those who have public funds intrusted to them for the purpose of

advancing united education, are entitled to make a grant to a nunnery school which has a system of separate education?—I do not think I should be called upon to answer all these questions. I can say this, that I am decidedly for the mixed system, but that unfortunately we cannot carry it into effect; but I say it is a great thing to establish that principle; and I think we should not, and I hope your Lordships will not, depart from that principle.

2943. EARL OF DESART.—With respect to the conventual schools, you mentioned some practical exceptions; but, in general, do you not think that the education received at conventual schools must partake of a sectarian character?—I have always considered those schools as exceptional, and that none but Roman Catholic children will attend them.

2944. Do not you think that in applying a vote of Parliament for united education, it is rather a violation of rule that a grant should be made to a system which must practically, in general, be of a sectarian character?—That is a question for the Board to answer; they have aided these schools since the first, and the question now is, whether they should be struck off our list; my opinion is, that they should not; and I have already given my reason for thinking so (in the extract from my report on the Newry nunnery school); as long as they remain in connexion with the Board, our books will be read in them, and there must be in them, at least in theory and in principle, a portion of time during which children of all religious denominations might attend. But I do not say that Protestant children will attend these schools, or that they ought to attend them.

2945. But, supposing there were schools established under more favourable circumstances in those localities, would you not consider that, consistently with the principles of the Board, schools, either vested or non-vested, in which a united system of education could be fairly carried on, would be preferable to schools established under the surveillance of a religious establishment, or connected with a religious establishment, in the way that the conventual schools are?—These schools, I beg to repeat, must be considered as exceptional. The Board have received them into connexion from the first; whether they should have done so, it is not for me to say.

2946. Supposing the Board were to intimate a preference for giving grants to schools not connected with conventual establishments, do not you think that there might be schools established under preferable auspices?—If many of the schools were like the one in Cork which has been mentioned by Lord Clancarty, that would be my opinion; but I believe that the generality of them are most efficient and most useful schools.

May 18, 1854.

The Ven. Robert Bell, Archdeacon of Waterford.

4934. EARL OF HARROWBY.—You spoke of some cases which had come to your knowledge, where the result of the attendance of a few Protestant children in schools mainly Roman Catholic had been,

that the Protestant children had been learning Roman Catholic prayers; in those cases, have the Protestant clergy taken special care of the children thus exposed to that influence?—The case that I had immediately in my view when I answered the former question was connected with nunnery schools, where occasionally a few Protestant children have attended, I believe, in the expectation of being taught needlework, which is supposed to be done very well in convents; and within a few days I had a case brought under my notice, in which, contrary to the express directions of the parent, some Protestant children who had been sent to a nunnery school had been learning Roman Catholic prayers, and receiving Roman Catholic instruction along with the rest of the children.

4935. Such a practice would be contrary to the views of the National Board, would it not?—It would be a violation of the rules.

4936. Unless the children voluntarily attended during the time of religious instruction?—Unless the parents allow them to do so.

4937. Did you understand that in that case that arose from the religious instruction being intruded into a part of the school teaching in which it ought not to have been found, or that it arose from the child attending at the school during the hours of separate religious instruction?—I do not think the rules with respect to the peculiar times of religious instruction are observed in convent schools at all.

4938. If they are not, there is a power of complaint to the Board, is there not?—Yes; of course there would be a power of complaint.

4939. If that were complained of to the Board, of course such a practice would not be allowed?—It is a very difficult thing to ascertain the fact; for the convent schools are always closed. Whenever I have had to enter a convent school to see what was going on (a national school of course I speak of), I have always had to knock, and they have looked at me through the grating before the door was opened, and of course that allowed time. I do not mean to say that things may not have been going on regularly, but I believe that is the constant practice followed; and of course that would allow time and opportunity to revert to the proper hours of instruction, or to put up the required notice.

4940. But if the parent of any Protestant child objected to the system, there would be a power of remonstrance to the Board, and the Board would sustain the remonstrance?—In the case I spoke of, the parents were not aware that their children had been taught those prayers. Indeed I will do Mr. Graham, the Inspector, the justice to say, that I believe the parents learned it through him.

4941. LORD BISHOP OF OSSORY.—Where is that school?—The convent school is in Youghal, in Mr. Graham's present district.

4942. EARL OF HARROWBY.—Would not a Protestant clergyman feel it his special duty, in the case of any Protestant children whom he knew to be attending a school of that sort, to put the parents specially upon their guard against a possible encroachment upon their religious faith?—I understand that in that case the parent of the children went herself, and was assured that nothing of the kind should occur if she sent her children; and she is very indignant at what she considers a breach of faith.

June 2, 1854.

The Rev. Michael Kieran, D.D.

6744. CHAIRMAN.—Are there any other remarks which you wish to make, with reference to the object of our inquiry?—There is one suggestion which I should wish to offer to the Committee, and it is, that if the system were made less efficient, or in any way more objectionable to the Catholics, especially as far as convents are concerned, we should feel ourselves greatly aggrieved. Your Lordships are aware that the people, the clergy, and the bishops of Ireland received the national system of education with great suspicion. They feared that there were principles in it which would be brought into operation sooner or later to destroy the faith of the people. I do not think that those suspicions and fears are altogether removed, at least in certain quarters; but I think they have been considerably diminished by the connexion of the convents with the national system. As I have already observed, that connexion has inspired us with the greatest confidence in the Board, and the system, and led us to believe the Government really meant to give us a fair system of education. I may also state what has been already referred to, that the nuns do not only impart to the children the blessings of a moral and religious education, but also an industrial education. As I have already stated, they have established at Dundalk a school, at an expense of £1,100, for giving industrial education. The same system has been carried out in Drogheda and Newry; and I am sure, if inquiry were made, it would be found that a great amount of money has been distributed by the nuns among the children, in the shape of wages; and in this way the nuns are not only giving a religious and moral education, but enabling the poor of Ireland to earn for themselves a respectable livelihood. The education given in the convents is not one which an English statesman should disapprove of. I know that the children are taught to love and respect their Sovereign; I know that they leave the school with a deep sense of the blessings which they have received there; and when they reflect that the British Government has been the means of conferring upon them those blessings, the effect upon their minds, I think, must be to attach them to England, and promote that kindly feeling between the two countries which is very desirable. If the system were touched, and particularly if the connexion with the convents were broken, I certainly think our confidence in the system would be gone. We certainly could struggle on without it, but we could not do so without imposing a great burthen upon the people, and appealing to feelings which it might be as well not to disturb.

6745. Entertaining the opinion that you do of the advantages of the convent schools to the lower classes in Ireland, and the confidence which their connexion with the national system inspires in the minds of the Roman Catholic clergy and laity, do you object to any of the restrictions which are now imposed by the Board, with regard to religious instruction being given at particular times, and as to all prayers or any act of public worship being reserved to the time of religious instruction?—I do not.

June 29, 1854.

The Rev. P. Shuldham Henry, D.D.

9311. LORD BEAUMONT.—You said you had some observations to make with regard to convent schools?—I did. I need not say to your Lordships that by Lord Stanley's consent the conventual schools were connected with the Board. Circumstances have arisen of late at the Board to prove the necessity of some fixed rules being laid down regarding them. I think there should be a strict supervision over them. Whether there should be a lay teacher in each of them, paid directly, as the other teachers are, is a question that I am not prepared to pronounce on, but it is one well worthy of consideration; it is of great importance, I think, to hold the conventual schools. We have 40,000 children in connexion with them, and as these schools are embodied in the system, and are consolidated with it to some extent, I think it is very desirable to retain them; but from what has occurred I think it would be well to recommend the Commissioners to lay down some strict rules with regard to them, so as to bring them quite into accordance with our regulations.

9312. LORD FINGALL.—Are those 40,000 children all females?—I believe not.

9313. What proportion of them are males?—I cannot say.

9316. LORD MONTEAGLE of Brandon.—You stated that cases of abuse had arisen; by abuse do you mean the violation of the rule with respect to the celebration of religious worship in the school-house?—I mean, for example, they use the Angelus prayer at every hour, and there being no notice in the time table of the hours of religious instruction; I mean that, in my view of the term, "access to the public" is not given as it ought to be; that, in fact, the doors of these schools should be as open as others. This is one of our great guarantees. These are some of the cases of departure from rule, but the Board has checked them, and adopted measures which, I think, will make these conventual schools very valuable establishments. I have had evidence from many people, who have visited these schools, that the answering of the pupils was very satisfactory.

9324. LORD FINGALL.—Have you visited any of the conventual schools yourself?—I have not.

9325. Are you aware what the state of the education given there is?—I am aware of it, through gentlemen I have met, who have told me that they have gone into conventual schools, and have been quite surprised to see the good education which has existed in them.

PART XIII.

ALLEGED INCONSISTENCY OF THE PRESBYTERIAN BODY IN RECEIVING AID FOR ITS SCHOOLS FROM THE KILDARE-PLACE SOCIETY.

1. Statement that the Presbyterians in the North of Ireland have always supported the principle of non-compulsion. 2. Explanation of the reasons why many Presbyterian Schools were placed under the Kildare-place Society. 3. Alleged inconsistency of the Rev. Dr. Henry, in having been a member of the Hibernian School Society. 4. Reference to the views of the Rev. Dr. Cooke, as approving of the connexion between the Presbyterians and the Kildare-place Society. 4. The Presbyterian Clergy charged with being supporters of compulsory Scriptural instruction.

June 27, 1854.

The Rev. P. Shuldham Henry, D.D.

9045. LORD BISHOP OF OSSORY.—With respect to the principle of compulsion, is it not the fact, that as long as the Kildare-place Society received Parliamentary aid, and had the power of giving aid to schools, the great majority of the Presbyterian schools in the north of Ireland were in connexion with that Society?—At the time I became a minister at Armagh they were beginning to drop off considerably. In my own congregation, some of the schools which had been built by Presbyterian funds had, from a variety of circumstances, fallen into the hands of Episcopalian ministers; besides which, the Presbyterians were very anxious to avail themselves of the system, it being the only one of which they could take advantage at the time, there being a great want of education in the country.

9046. Is not it the fact that the great majority of the Presbyterian schools in the north of Ireland were in connexion with the Kildare-place Society so long as the Kildare-place Society had the means of giving aid to them?—A great many of them were so.

9047. Was there at any time during that connexion any declaration on the part of the authorities of the Presbyterian body that the principle of compulsion, which was the principle of the Kildare-place Society, was contrary to Presbyterian principles?—There was a declaration made in the year 1834. I am not aware of any declaration which had been made previously to that date by the Synod.

9048. You are aware, however, that in connecting a school with the Kildare-place Society there was an obligation entered into to carry out the fundamental principles of the society, which were recited?—Yes, as far as I remember.

9049. I presume, whether you think it right or wrong, in the sense of being expedient or inexpedient to adopt this principle, you cannot maintain that it is contrary to the principles of the Presby-

terian body, on your recollection of those facts?—At the time they had no other alternative; and there was this distinction, that to Roman Catholics at that time was given the liberty of reading the Douay version of the Scriptures.

9050. Did that reconcile the Roman Catholics generally to the Kildare-place Society?—No; afterwards it did not.

9051. However, the rule was that all children in attendance at the schools were to read the Scriptures?—That was the rule. There is one distinction which I think I ought to make, viz., between that which is done by a body and that which is accepted by individuals. The Presbyterians did not unite with the Kildare-place Society as a body in their corporate or public capacity. Individual ministers joined that Board; the junction of the Synod with the National Board brought forth a declaration from the Synod; and as a body they had always declared their adhesion to the non-compulsion principle.

9052. During that time every year there was a meeting of the Synod; it was known, I presume, to the Synod, that such a connexion existed between their ministers and the Kildare-place Society?—Between individual ministers and the Kildare-place Society.

9053. Was there any declaration that ministers so connecting themselves with the Kildare-place Society, and carrying out its rules, would act in opposition to Presbyterian principles?—The Presbyterians allow ministers in such cases to act for themselves, as members of your Lordship's Church do with respect to individual bishops and ministers. The Church of England has not given any deliverance with regard to the connexion of the Archbishop of Dublin, who was lately a Commissioner, or the Bishop of Derry, with the Board. Individual bishops are allowed very much to take their own course; and it would be a great hardship to tie up every man of a body by any declaration of the kind.

9054. You are aware that there is this clear distinction between the Church of England and the Presbyterian body, that the governing body of the Presbyterians meet annually, and express their opinions and judgments with respect to the conduct of the body, and the exercise of discipline over members of the body, but there is no such thing in the Church of England?—The diocesan meetings of the Established Church are very much of the same character. The case of the Synod is quite analogous to that of a diocesan meeting of the clergy. Great differences, both regarding ecclesiastical and political matters, are allowed to exist, and members of different dioceses in Ireland are connected with the national system, and I am not aware that there has been any authoritative deliverance upon the subject from the bishops.

9055. Do you think that those Presbyterian clergymen who were in connexion with the Kildare-place Society, were acting in opposition to Presbyterian principles?—I do not think, under the circumstances, they were.

9056. With respect to the Hibernian Society, how long did your connexion with that society last?—I think it lasted for two years.

9057. Were not you a member of the Armagh committee of that

society, up to the year 1841?—I cannot remember the exact year. My membership with it continued after I became a Commissioner of Education. I can perfectly reconcile the two things. The one was supported by voluntary contributions, and the other is supported by the funds of the State, taken from the pockets of my countrymen of all denominations.

9058. That is an important distinction, supposing it to be well founded, applying to what the conduct of the State ought to be in supporting schools or not, but with respect to your own principles in connecting yourself with the Hibernian Society, you must be aware that you did not act contrary to the principles of the Presbyterian body?—I apply to that the same reasoning which I did to the case of the Kildare-place Schools. When Lord Derby's letter was promulgated, setting forth a principle applicable to the whole community (the majority of my countrymen being Roman Catholics, who had been left in gross ignorance), I rejoiced in the principle, as I still do, and I think it is the only one which is applicable to the country at large.

9059. In continuing your connexion with the London Hibernian School Society up to the year 1841, do you think you acted in opposition to the principles of the Presbyterians?—I think there was no inconsistency in the two principles; the Hibernian Society I supported, because it was maintained by voluntary contribution, and because I believed it filled a chasm in the country. I thought the two could work perfectly harmoniously.

9060. LORD MONTEAGLE of Brandon.—At the time the Hibernian Society was first instituted, taking into account the previous state of public education for the poorer classes of Ireland, confined as it was almost exclusively to schools of a much more limited and exclusive character, was not that society a more liberal society than any which had been previously in existence?—It was a decided step in the right direction.

9061. In like manner, when the Kildare-place Society for the education of the poor was first introduced, was not it a step decidedly in advance, as compared with all other establishments receiving public aid?—Decidedly.

9062. Therefore, whatever might have been the extent of desire to have the most comprehensive system of education, both in relation to the Hibernian Society in its origin, and the Kildare-place Society on its first introduction, were not both the one and the other, the nearest approximation that the circumstances admitted of, to an enlarged and liberal system of education?—Clearly, as far as I remember, many Presbyterians rejoiced at the time in the establishment of any thing that would approximate more closely to their principles of non-compulsion than those two societies did.

9063. VISCOUNT CLANCARTY.—Is it your opinion that the Presbyterians rejoiced in the establishment of the national system of education?—No, I do not say that.

9064. LORD BISHOP OF OSSORY.—Will you have the goodness to read out the questions and answers from the examination of Dr. Cooke, which I now show to you?—"What do you conceive are the feelings of the Presbyterians with respect to the society for pro-

moting the education of the poor of Ireland, commonly called the Kildare-place Society?—That they feel a lively interest in all its operations; that they feel exceedingly grateful both to the members of the society for their attention to their applications, and to Government for granting them aid; and I think that the people are every day seeing the beneficial effect of their labours. You are aware of the fundamental rules of that society?—I am. Are they considered objectionable by any members of the Presbyterian community?—No, not all; the principal thing I know of is, that in the school-hours the Catechisms are excluded and the reading of the Bible insisted upon, and that amounts to the whole of their principle, I believe.”

9065. LORD BISHOP OF DOWN.—If the Presbyterian body had not the means, through want of sufficient funds, to give adequate education to all their children, would not they think it better to connect themselves with a system which required the compulsory reading of the Scriptures, rather than leave the mass of their children in ignorance?—It would be a great inducement, particularly if it were a step in the right direction, and they would feel bound to adopt such a system to give their children the benefit of education.

9066. Then it does not necessarily follow, from their taking aid from a society which made the reading of the Scriptures compulsory, that they adopted that as a fundamental principle?—It does not. When a more enlarged principle was introduced, they would desire to avail themselves of it.

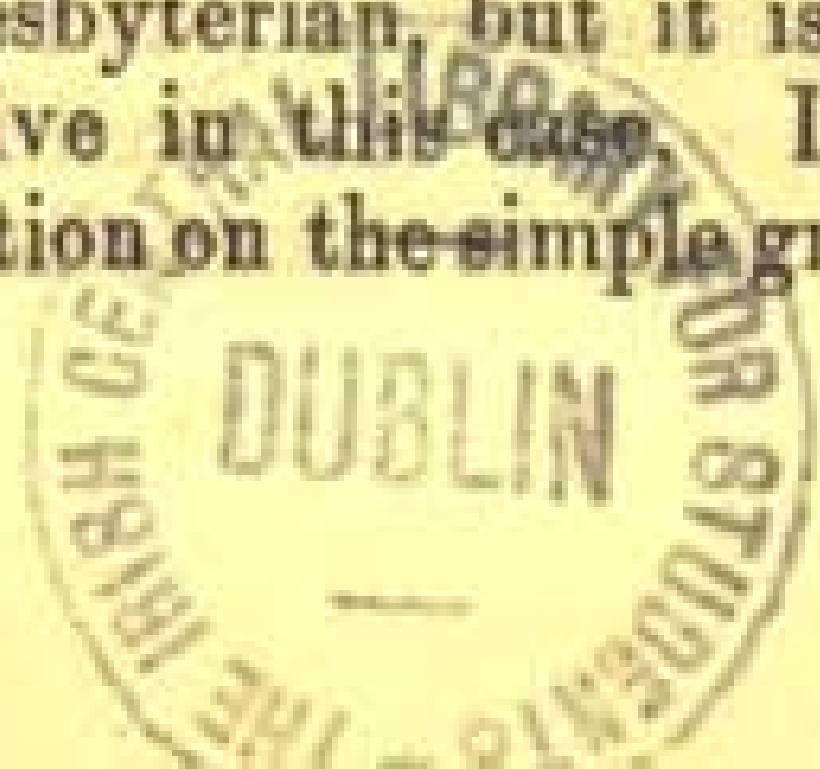
9067. LORD BISHOP OF OSSORY.—Will you have the kindness to read out the 10th Query, prepared by the Committee of the Kildare-place Society to all persons applying to them for aid to their schools?—“As the fundamental principles, and the practice of the society require that the Bible or Testament, either in the authorized or Douay version, without note or comment, written or oral, shall be read in its schools by all the scholars who have attained suitable proficiency in reading; that Catechisms and all books inculcating peculiar religious opinions should be excluded from the schools during school-hours; and that there should be no distinction on account of religious opinions in the appointment of masters, managers, or teachers, or in the admission of scholars, it is the intention of the managers of this school henceforth to conduct in strict conformity with the foregoing regulations.”

9068. Do not you believe that a Presbyterian minister, or a member of the Presbyterian body, who entered into that obligation, carried it out faithfully?—I have no doubt they did so.

9113. CHAIRMAN.—Have you any explanations to give with respect to your evidence on the former day?—I am anxious to have an opportunity of stating one or two circumstances arising out of the apparent or alleged inconsistency which existed in the Presbyterian Church having been at one time in connexion with the Kildare-place Society, and afterwards connecting itself with the Board of Education. Since I had the honour of appearing before the Committee, I met, incidently, Dr. Cooke, and in speaking on the subject to him his answers were exactly in accordance with my own statement, and with what I had anticipated. He said, that during the

time of the connexion of the body with the Kildare-place Society they adopted the best system they could, and that their gratitude rested upon the fact which nobody denies, that the schools in connexion with the Kildare-place Society enjoyed the blessings of scriptural education. I take leave to state that the Presbyterian body, whether in Scotland or in Ireland, has been always distinguished by two important principles—its attachment to scriptural education, and its attachment to liberty of conscience. I think, when your Lordships come to analyse the evidence which is before you, and will be before you, regarding the connexion of the Presbyterian Church with the National Board, you will find a number of very important principles involved in it, which are perfectly consistent with the theory of the Presbyterian Church, and I have no doubt they will guide your Lordships in coming to a decision regarding the conduct pursued by the Presbyterian body on so momentous a question. Those principles, I think, will be found to be non-compulsion, non-exclusion, liberty of scriptural education, liberty of conscience, and parental authority. If time permitted me to go into an analysis of these fundamental principles, I could prove to your Lordships that they do exist, and exist in connexion with the junction of the Synod of Ulster with the National Board. I wish further to state that the Presbyterian body, years after the junction, expressed itself to be perfectly content with that junction, and with the benefit arising from it. A deputation went from that body to the predecessor of the noble Earl, who is present, in the office of Lord Lieutenant of Ireland. That deputation consisted of Dr. Morgan, Dr. Cooke, and others. They waited on his Excellency upon an important subject which has been since arranged regarding the Queen's Colleges; and I remember distinctly that the memorial concluded by thanking the Government for having conduced to a junction, which the Presbyterian body, after a series of years, had found to be fraught with important advantages to the body. I believe that this is a fact of very considerable importance; and that the sentiments thus expressed are in accordance with the uniformly expressed opinions of the Presbyterian body. I shall be able to afford your Lordships some proof. The four propositions of the Synod of Ulster embody all those leading points. The Correen case also, brings them out; but there is one very important document as representing those opinions, which I wish to put forward in evidence. It is an extract from the evidence given by Dr. Cooke, before the previous Committee in 1837. He was asked, "Are there any regulations then entered into for the Synod's own conduct?" I may state that the Synod at that time was not in connexion with the Board, owing to the circumstances which I have before explained; but it had established a system of its own, and this brings out the peculiarity of that system, and shows that it was a system quite free from all compulsion. Dr. Cooke's answer is, "Yes; the Synod was specially called at Belfast, in December, 1834; they passed a set of regulations for schools to be under their own care. Have the goodness to state the third of those regulations which was then passed?—In order to give the third, I must also read the second: the second is, that in these schools, due care shall be taken that the ordinary

branches of a sound literary and mercantile education shall be effectually taught ; third, the children of other denominations may avail themselves of the literary advantages afforded by these schools, without being compelled to join in the religious exercises prescribed for our own children. Have the goodness to give in a copy of the resolutions passed on that day, on that subject?—As it is the acknowledged duty of this Church to provide for the children of the people under its care, a system of scriptural and Presbyterian education, superintended by its ecclesiastical courts, the following regulations for conducting schools to be established under this system in each congregation was drawn up, and ordered to be published, and transmitted to presbyteries with all convenient speed. First, in these schools, the Scriptures in the authorized version, and the standard Catechisms of the Presbyterian Church shall be daily taught to the children of our communion ; the time to be occupied in these scriptural and catechetical exercises to be regulated by the parents, under the advice of the session of each congregation. Second, in these schools, due care shall be taken that the ordinary branches of a sound literary and mercantile education shall be efficiently taught. Third, the children of other denominations may avail themselves of the literary advantages afforded by these schools, without being compelled to join in the religious exercises prescribed for our own children. Fourth, the management of the schools, the rates of payment, the choice of books, and the regulation of school-hours, shall be vested in the parents of the scholars, aided by the advice of the session ; and the session shall use their best efforts to secure the regular payment of the school rates to each master whose school is under their care. Fifth, the appointment of teachers shall be vested in the parents of the scholars, or in persons deputed by them ; but no one shall be appointed to the office who has not been previously examined, and his competency sustained by the session of the congregation within whose bounds he is to teach, and whose moral and religious character has not been fully approved by them." I have stated, that after the Presbyterian Church had been for years in connexion with the Board, they expressed to the Lord Lieutenant their gratitude for what had been done in that respect. To show that the connexion of the Presbyterian Church with the Board of Education has at least produced no bad moral effect in the country, I wish to lay before your Lordships a document which will prove that point. I hold in my hand "A Return, showing in each prison in the United Kingdom on the 25th day of December, 1852, the number of prisoners of each religious denomination : the names of the clergymen, and other religious instructors appointed or officiating in each prison during the previous year, to promote the reformation of the prisoners of each denomination." I find that a Return which is signed by Mr. Hitchens, the Inspector of Government Prisons, is to the following effect: in September last there were 3,902 in all the Government prisons. I must take leave to guard myself by saying, that it may appear to your Lordships that I am perhaps liberal as a Presbyterian, but it is not so ; I am thrown somewhat into the defensive in this case. I accepted the office of Commissioner of Education on the simple ground of endeavouring to be useful



to all my countrymen. I regard it my duty, certainly, to protect the interests of the Presbyterian Church, and in any contrasts that I am about to make, I beg to assure your Lordships that I refer to them in the spirit of perfect liberality towards the Established Church of Ireland. I do not speak of other churches, but my point is, that the connexion existing between the Board of Education and the Synod of Ulster has, in regard to that body, been productive not of bad results, but of the best moral consequences in the country. I find that in the Government prisons there were, at the period of this return, 222 Church of England prisoners, 44 Presbyterians, and 3,600 Roman Catholics. In all the county prisons in Ireland, I find at the same date, 600 of the Established Church, 137 of the Presbyterians, including all Dissenters, and 5,268 Roman Catholics. I feel it due to the Board of Education, and to the body with which I am connected, to present to your Lordships this document.

PART XIV.

UNITED EDUCATION IN THE SCHOOLS UNDER THE CHURCH EDUCATION SOCIETY.

1. Explanation of the causes of the large admixture of Roman Catholics and Protestants in the Church Education Society's Schools.
2. Reasons assigned for the gradual diminished attendance of Roman Catholic children for the last few years.
3. Effect of the Church Education Society in producing conversions.
4. The statement denied, that the Church Education Society exhibits united education to the extent for which its supporters claim credit.
5. Influence of landlords.
6. Which of the two systems is most likely to lead to proselytism—the National, or that of the Church Education Society?

June 2, 1854.

The Rev. Hamilton Verschoyle.

6818. EARL OF HARROWBY.—The extent of the admixture of Roman Catholics and Protestants in the Church Education schools has been explained by different parties to the Committee, as arising from two alleged facts—one, that the Roman Catholic children in those schools are of so young an age as to be permitted by their parents or guardians to attend the Protestant school, without the apprehension of their receiving any permanent impression; and the other is, that it is supposed, with respect to many cases of admixture, they are the result of the influence of Protestant landlords. Have those two allegations ever been investigated by the society; and are you able to give any facts bearing upon the subject?—The first alone, I think, has been investigated; because the imputation contained in it is of a more tangible kind. We lately sent a circular round to 650 schools, having arranged that we should take 10 Roman Catholic children as the minimum; that wherever there were 10 Roman Catholic children, a circular should be sent; and that embraced 650 schools. The returns I have here. We have

had 577 returns, containing 37,530 pupils, 22,330 of them Protestants, and 15,200 Roman Catholics; the number of Protestants under the age of eight, 6,984; from eight to eleven, 7,824; above eleven, 7,522. Roman Catholics, under eight, 5,038; from eight to eleven, 5,343; above eleven, 4,819; being very nearly the same proportion.

6819. Have you ever had an opportunity of investigating the allegation with respect to the influence of the landlords?—No, I have never investigated it in any formal way.

6820. Can you at all state to what extent those cases of the attendance of Roman Catholics are cases where there is no opportunity of their frequenting another school?—I think we were pretty well informed, that in every case of a Church Education school, a national school has been set up; and we have often thought, simply in opposition, because the attendance of Roman Catholic children, in many cases, was as fair as could be expected from the neighbourhood, yet notwithstanding, national schools have been set up.

6821. Is the number of Roman Catholics attending your schools greater or less than it was a few years back?—It is less than it was.

6822. To what extent?—The attendance was at its highest point in 1848. There were then of Church children, 58,122; Dissenters, 15,713; Roman Catholics, 46,367. In 1849 there were 58,533 Church children; 15,562 Dissenters; 37,857 Roman Catholics. In 1850, there were 60,000 Church children; 15,000 Dissenters; and 33,000 Roman Catholics. In 1851, there were 59,000 Church children; 14,000 Dissenters; and 29,000 Roman Catholics. In 1852, there were 61,000 Church children; 15,000 Dissenters; and 28,000 Roman Catholics. Last year, there were 61,000 Church children; 15,000 Dissenters; and 22,000 Roman Catholics.

6823. VISCOUNT CLANCARTY.—May not that diminution of Roman Catholic attendance be in some degree owing to the withdrawal of the schools from connexion with the Church Education Society, for the purpose of establishing schools of entirely a missionary character in the West of Ireland?—Yes; I believe some of the schools on your Lordship's estate have been withdrawn upon that ground. There are a great number of schools established in the West of Ireland, in connexion with the Irish Church Missions, which not being conducted exactly on the principles of the Church Education Society, but on the principles of the National Society of England, we do not get credit for.

6824. EARL OF HARROWBY.—Have you ever analysed specifically the causes of the reduction, how far it is due to the circumstances you have mentioned, how far to emigration, how far to the increased establishment of national schools, and how far to the increased objection felt on the part of the Roman Catholic clergy?—I have never analysed it; but those causes which your Lordship has mentioned very obviously account for the diminution.

6825. You have not made it your business to inquire in specific cases to which cause the diminution is to be attributed?—No.

6826. LORD FINGALL.—Do you think the diminution in the numbers, within the last few years, is to be at all attributed to secessions from the Roman Catholic to the Protestant faith?—In so far as that

many of the children who formerly attended our schools are absorbed into this new class of schools, which have been established by the Irish Church Mission in the West ; that accounts for part of the diminution.

6827. EARL OF HARROWBY.—Is there any reason to believe that parties who were originally entered as Roman Catholics now appear as Protestants, by reason of a change of faith ?—There are many who do appear as Protestants in our list, in consequence of a change of faith.

6828. EARL OF WICKLOW.—That would be a reason for the apparent diminution of Roman Catholics.—It would.

6829. EARL OF HARROWBY.—In fact the society has not investigated, in special cases, the causes of the diminution ?—It has not.

6830. LORD FINGALL.—In a former answer you stated that you were very often teased by converts, or parties professing to be so ; do you think there are many of them who are not sincere ?—No question many have come forward and offered themselves to the clergy, evidently in a way which showed the clergy at once that they were entirely uninformed, and that they had merely some temporal object in view.

6831. EARL OF HARROWBY.—Have such converts been accepted ?—I am quite certain that none of the clergy would, under such circumstances, accept any man as a convert ; at least if such a case did exist, it must be altogether an exceptional one.

6835. VISCOUNT CLANCARTY.—You stated that some portion of the diminution in the numbers of the Roman Catholic children returned probably arose from some having changed their faith while in the school ; was that change in the school effected by the effect of teaching, or might the change have arisen from the desire of the parent that his child should be otherwise brought up ; in fact, is the action of the educational system that of changing the creed of the young child who is brought under it ?—I do not feel that I am in a position to answer that question.

6836. LORD BISHOP OF OSSORY.—I suppose your acquaintance with the diminution of Roman Catholics, arising from conversions in the schools, is of a very vague kind ?—Very vague indeed.

6837. Should you be able to say any thing like the number of such conversions which occur in a year ?—I have not the least conception.

6838. EARL OF HARROWBY.—Have you ever ascertained the fact, in any particular case, that children have been entered at one time as Roman Catholics, but have subsequently, by reason of their change of faith, been entered as Protestants ?—I cannot say that I have ; my general impression is that it has often occurred. I think it divests our society very much of what might be called a direct proselytising character ; that we are never anxious to get those returns, and never ask for them. We are satisfied to give a scriptural education, and leave it to produce its own effect upon the people.

June 13, 1854.

The Very Rev. E. N. Hoare, Dean of Waterford.

7193. LORD BISHOP OF OSSORY.—Do you admit that there exists in the Church Education schools the total amount of united education which is stated in their reports?—I should be sorry to call in question the reports made by the society; but they state there are 30,000 Roman Catholics in their schools, which is, I think, not one-fifteenth of what it ought to be, in order to represent a fair sample of united education in a country like Ireland. You might, on that principle, say there was united education, because there was a single individual found in the schools.

7194. You deny that the Church Education schools exhibit united education, no matter what admixture there is in individual schools of Roman Catholics and Protestants, because the whole number of Roman Catholics does not bear the same proportion to the number of Protestants that the Roman Catholic population of the country bears to the Protestant population?—To the address of the National Club to the Protestants of Great Britain I published an answer. They state in their address a certain proportion, which they think ought to be a fair proportion; and I show, that on their own showing there ought to be fifteen times as many as they have of Roman Catholics in their schools.

7195. If the number of Protestants in the national schools be to the number of Roman Catholics as one to seventeen, and the number of Roman Catholics in the Church Education schools be to the number of Protestants as one to three, do not you think there must be a much greater amount of united education in the sense of union of different denominations in some schools?—I do not.

7196. If there be one-seventeenth of the Roman Catholics to be divided among 4,875 schools, while to be divided among 1,850 schools there are one-third the number of Protestants, do not you think the system more united in the latter schools than the former?—I do not. With regard to the relative proportions of Roman Catholics and Protestants in the schools, this is what I say: the National Club acknowledge that they took the number of Roman Catholics in the national schools in Ireland, and the number of Protestants in those schools, and they consider it is a fair specimen of mixed education; and then they say, that the same holds true with regard to the Church Education schools, which I hold to be a contradiction; for they admit it may be fairly said, the Protestant and Roman Catholic children are educated together, if it can be shown they are all in the same schools, that is to say, that for 67,000 Protestants they admit there ought to be 424,000 Roman Catholics. Then they state, though that is a fair proportion, yet the Church Education Society having 73,000 Protestants, that is, 6,000 more than under the National Board, they have a fair specimen of united education, because they have 30,000 Roman Catholics; whereas I say they ought to have, according to that calculation, 462,000, in order to be a fair representation according to the showing of the National Club.

7197. The state of the case is this: the number of Protestants is to the number of Roman Catholics under education in the national

schools as one to seventeen, there being 4,785 national schools. The number of Roman Catholics is to the number of Protestants in the Church Education schools as one to three, and there are about 1,850 of those schools. Is it not a necessary consequence that the intermixture of Roman Catholics and Protestants, in particular schools, must be greater in the latter case than in the former?—I cannot see that it would alter the relative proportions; it would alter the number, but not the proportion.

July 6, 1854.

The Rev. William Le Poer Trench, D.D.

10059. LORD BISHOP OF OSSORY.—With respect to the causes of Roman Catholics attending the Church Education schools, have you made any special inquiry upon that subject, and are you able to state any thing regarding it?—Yes, I have. I was informed by my colleague, Mr. Verschoyle, that he had been asked some questions on the subject, and from our not having inquired in the ordinary working of the society about it, he was unable to answer them. I have directed inquiries to be made upon the subject, and I have obtained information relative to it, which I will now lay before the Committee. The inquiries were directed only to those schools in which there were ten or more Roman Catholics on the roll. There were upwards of 500 of those, but answers were returned only from 437 of them: 217 of these 437 schools account for it by the superior instruction imparted over that of the national and other schools in the neighbourhood; 110 account for it by the school being nearer to those who attend than any other school; 39 by the desire of the people for Scriptural instruction; 21 by the poverty of the parents, and the education being free; 2 by the employment of the parents by the clergymen or the teacher; 6 by the supply of industrial work to the children; 18 by the distribution of food to the children; 18 by the influence of the landlord; 4 returned no answer to that query, and 2 stated that it was because the children were very young, and were allowed to attend in consequence.

10060. MARQUESS OF SALISBURY.—What is the largest number of Roman Catholics on the roll in any one of those schools?—I cannot say precisely. I know that several of those schools have either an equal number, or a very considerably larger number of Roman Catholics; in some instances, to my knowledge, more than double the number of Roman Catholics over Protestants. The patrons of those 437 schools were asked whether the attendance of the Roman Catholics was to be ascribed in any degree to the influence of landlords, and eighteen stated that it was; 415 stated it was not, and four returned no answer. I recollect most of the answers on this subject were very emphatic: "Decidedly not," or "None whatever." They were then asked distinctly whether food was distributed to the children in attendance in the schools; we were aware that it was the practice in some schools to do so, and I was myself anxious to ascertain how far that practice, which I very much deprecate, had extended. To that question respecting food, 18 stated that it was

distributed to the children, 418 stated it was not; and I returned no answer, saying, "I decline to answer this question." I presume the patron of that school does give the food. They were then asked if the attendance of Roman Catholics had decreased during the last year, and they were requested to mention the cause to which they thought the decrease was to be attributed. The answers returned to that inquiry were very various: 137 of the schools answered that the attendance of Roman Catholics had not decreased; 49 stated that the attendance of Roman Catholics had increased; 145 stated that the decrease was owing to the opposition of the Roman Catholic priest; 10 stated that it was partly from emigration, and partly from the opposition of the Roman Catholic priest; 13 that the decrease arose from industrial occupations, which applies equally to Protestants; 22 that it was owing to the recent establishment in the neighbourhood of a national school under the patronage of the priest; 27 that it was owing solely to emigration; 4 that it was owing to the decrease of the population; 6 that it was owing to the establishment of Roman Catholic missions in the locality; 4 that it was owing to the removal of the children from the neighbourhood of the school; 1 that it was owing to opposition on part of the landlord; and 19 returned no answer to the query.

10065. CHAIRMAN.—What was in the mind of the Committee, when the queries were sent out, as to what constituted "influence" on the part of the landlord?—I should suppose his giving his tenantry to understand that they should get certain favours from him if they sent their children to the school, or that, if they did not, they need not expect any favour from him. The question was general; referring to influence of any kind. A clergyman could hardly reply to that it was not owing to influence in any way, if there had been any degree of influence used. The question was, "Is it owing in any, and what degree to the influence of the landlord?"

10066. VISCOUNT CLANCARTY.—Do not you think that a person making that return might state it was owing to the influence of the landlord, although the landlord distinctly disclaimed the notion of making a distinction between Protestant and Roman Catholic tenants in the management of his land; might not the landlord still exercise a moral influence by advice?—He might; but I do not think the clergy would include that sort of influence in their answers.

10067. Do not you think that that return might contain such cases as I have adverted to?—I do not think cases where a merely moral influence was used would be included.

10068. CHAIRMAN.—Do you think the word "influence" meant either something like intimidation or a mild form of corruption?—That is what I think would be the idea attached to the question.

10069. You do not think that where the landlord had not spoken to his tenants at all upon the subject, but was himself a subscriber to that school, and known to be interested in it, that would be considered such a species of influence as to be included in an answer to that effect?—I do not think it would be considered as influence sufficient to constitute an answer to that effect.

10076. LORD BISHOP OF OSSORY.—One of the ways for accounting for the attendance of Roman Catholics upon such schools, which has

been laid before the Committee is, that they are permitted to attend them while of tender age, and that they are withdrawn as soon as they are capable of understanding what is taught there; have you made any inquiry in reference to that statement?—Yes; I made special inquiry upon that subject. From the 586 schools, which were all that had 10, or upwards of 10 Roman Catholics on the rolls, we obtained the following return:—of Protestants under eight years of age attending those 586 schools, there were 7,080; of Roman Catholics under eight years of age there were 5,163; of Protestants between eight and eleven years of age, there were 7,963; of Roman Catholics between eight and eleven, there were 5,607; of Protestants above eleven, there were 7,640; of Roman Catholics above eleven years of age, there were 4,826; making a gross total of 38,279 children of both denominations attending those schools.

10085. LORD MONTEAGLE of Brandon.—You are aware that a great number of the national schools are under the patronage of the priests?—Yes.

10086. Taking into account the political and religious feelings of Ireland, are you surprised that a considerable number of Protestants should not wish to attend those schools?—I am not surprised that Protestants should decline sending their children to schools under the patronage of Roman Catholic priests. I think there is a strong conviction upon the minds of Protestants that the regulations of the National Board are insufficient to protect their children from having their faith tampered with.

10087. If it is a natural feeling that Protestants should be disinclined to send their children to schools under the patronage of Roman Catholic clergymen, do you think there is any thing unnatural in Roman Catholics being disinclined to send their children to schools under the patronage of Protestant clergymen?—I do not think there is, in general, any such disinclination on the part of Roman Catholics. There is a great disinclination on the part of the priests that Roman Catholics should send their children to Protestant schools; the efforts requisite to be made by the priests to prevent their doing so, prove that there is no disinclination on the part of the parents to send them.

10090. Have you known any instances of proselytism taking place, or being attributed to the managers of such schools?—Not one, as regards proselytism from the Protestant faith, to that of the Church of Rome; but I have known cases of the reverse.

10091. Do you mean that in national schools the reverse has been the case?—Yes; I have heard of more than two or three very well authenticated cases, in which the master himself became a convert, and was dismissed by the Roman Catholic clergyman from the superintendence of his school.

10092. What is the case with respect to proselytism as connected with the Church Education schools, more especially in the west of Ireland; have you known any cases of proselytism from the Roman Catholic faith to the Protestant faith connected with the Church Education schools?—No, I do not know any such; I do not mean to say that such may not occur. I have been made acquainted with cases in which Roman Catholic children attending those schools

have become Protestants, in consequence of the conversion of their parents from the efforts of the Society for Church Missions to the Roman Catholics; and when the parents became converted, of course they came to the clergyman, and stated that they wished their children to be taught the Church Catechism; that was the case with respect to five or six children attending my own school.

10093. Considering the question of schools in reference to proselytism, and assuming it to be a good according to the religious faith of the two parties, which of the two systems, the National system or the Church Education system, is most likely to lead to proselytism to the Established Church from the Roman Catholic faith?—I should say the Church Education system, certainly.

10094. Are you at all surprised, therefore, that the Roman Catholics should feel jealous of it?—I do not think the Roman Catholics do feel jealous of it.

10096. LORD BISHOP OF DOWN.—You are aware that there is a Board of Education in Dublin for the management of endowed and diocesan schools in Ireland?—Yes.

10097. Is it a rule of the Board to require of pupils, as the condition of receiving secular education, that they should read the Scriptures, or receive religious instruction, contrary to their own or their parents' desire?—I know nothing about the rules of that Board.

10098. On the 16th of May, 1848, that Board of Education passed the following rule: "That no course of religious instruction which would exclude persons of all religious persuasions, shall be compulsory on any pupil or pupils who may be desirous of attending the Royal schools." In what respect does that differ from the fundamental rule of the national system of education?—In no respect.

PART XV.

LIMITS OF PARENTAL AUTHORITY.

1. Examination upon the objection, that while it is maintained that parents, though wrong, are legally justified in withholding the Bible from their children, it is still possible, under the national system, to receive such children into schools where Scriptural instruction is daily given.
2. Allowance to be made for the private judgment of those who do not consider themselves bound to afford secular instruction unless they can also impart religious instruction.
3. Examination on the course to be pursued by the Board in the event of any child wishing to be instructed in the Bible contrary to the expressed wishes of his parent.

March 16, 1854.

The Most Reverend Richard Whately, D.D., Archbishop of Dublin.

1402. LORD BISHOP OF OSSORY.—Did your Grace, in addition to the objection which has been now stated, ever hear that on the part of those who declare themselves unable to carry out the national system in Ireland, there was this objection, that while they regarded parents as having a right to withhold the Bible from their children if they pleased, in the only sense in which a man can be said to have the right to do any thing wrong, that is to say, that no other man has a right to prevent him, yet that they thought in the sight of God a parent so doing was committing a great sin, and that they refused to carry out such parent's directions, on the ground that they thought they would be partakers in his sin; did you ever hear that objection made?—I have heard something like that, as far as I can understand it, put forward; but there was a great deal of indistinctness in the mode in which the objection was very often urged. I have heard it from several, who did not clearly explain to me whether it was their intention that the parents should be compelled to send their children to a certain school, when it was for the benefit of the children that they should be so sent. As it is a right, I mean a legal, not a moral right, of parents to keep their children from reading the Bible, it is also in their power to keep them from the school. If the teaching a child as much as his parents will allow him to learn, although we think they ought to allow him to learn much more; if that be being partaker of their sin, and if the leaving a parent at liberty to bring up his children in a way in which we think wrong be an entering into and participation of his sin, then it should seem as if there ought to be a law that parents should be compelled to send their children to a certain school, which at present they are not.

1403. My question is, in the first place, whether your Grace has ever heard that objection?—I could not understand clearly what it amounted to.

1404. Does your Grace conceive that, if you had a school under your patronage, you would be bound to receive a child, and teach him what you thought to be wrong, because the parent wished it?—Certainly not.

1405. Do you also consider that, in the same sense in which a parent has a right to withhold the Bible from his child, he has a right to teach him what is wrong; that is, that no man can prevent his teaching his child what is wrong?—A parent has a legal right to teach his children many things which I think wrong; that is, he has a right to teach them his own religion, which I may think very erroneous; but he certainly has not a legal right to teach them to be thieves, and to commit assaults, which is too often the case with parents. Undoubtedly I do not recognise either a moral or a legal right in the parent to teach his children what is wrong in that sense; but, undoubtedly, by the law, as it now stands, a parent has a right to train up his children in his own religious persuasion, which I must, in many instances, consider to be wrong; because I cannot be at once a Protestant, a Roman Catholic, a Jew, and a Mussulman.

1406. Then, whatever you thought that the parent was wrong in teaching his children, even though you admitted he had a civil right to do so, you would refuse to teach the child, even though the parent made that the condition of his sending his child to the school?—Certainly.

1407. Now, if a clergyman regards a parent as wrong in withholding the Bible from his child, and as committing a sin in so doing, is he not justified, upon just the same principle (though he may not be so right as you are in his estimate of what is wrong), in refusing to receive that child, and to withhold the Scriptures from him?—I do not think you can be said to *withhold* the Scriptures from him by merely not *forcing* them upon him, if you offer the child the best key to the Scriptures, viz., the power of reading. You cannot more effectually withhold the Scriptures from the people than by leaving them unable to read; but if he teaches him to read, and gives him by that means a key to the Scriptures, either at the present time or at some future time, I cannot conceive that he can be considered as withholding the Scriptures from him, if he offers to read the Bible with him, but does not compel him to do so against the will of his parents, especially when the consequence of attempting to compel him to read the Scriptures would probably be that the parents would withdraw the child from the school altogether.

1408. I presume that it is only in that sense that a child is ever said to be compelled, and that your Grace hardly believes, though it is sometimes said, that there are Church Education schools in Ireland in which there are children reading the Bible against the will of their parents?—I cannot take upon myself to specify what takes place in every individual case.

1409. Would not the general operation of such a rule, that every child in attendance upon a school, who is capable of receiving it, should receive daily instructions in the Scriptures, be to prevent the

child of a parent who was unwilling that he should read the Scriptures from being sent to the school?—Yes, I think so.

1410. Then, properly speaking, though the word “compulsion” is used, there is no compulsion exercised upon the children who attend the school, for they all read the Scriptures voluntarily?—But I was observing just now, that the mode in which many persons have expressed themselves, when they spoke of its being sinful to allow a parent such control over his children, seems obviously to lead to the conclusion that parents ought to be compelled to send their children to school: because to permit them to withdraw their children from reading the Bible might be said to be making yourself the partaker of their sin.

1411. Does your Grace think that men ought to be restrained by law from every thing that it is sinful for them to do?—Of course not.

1412. On what ground do you think that a man who maintains that it is sinful for a parent to withhold the Bible from his child would also go on to maintain that the parent ought to be made by law to give the Bible to his child?—I never said so. I said that those who consider that you are a partaker of the parent’s sin in consenting to teach the children to read, without insisting upon the reading of the Bible, would, on the same principle, as far as I understand it, require that the parent should be obliged to send his child to a school where he reads the Bible; because it is in his power as effectually to preclude his child from reading the Bible, as if he went to school and read some other book alone.

1413. No doubt the result would be the same as it regards the parent or the child, that the patron of the school or the schoolmaster is not the agent in one case, and he is the agent in the other; does not that make a difference?—I cannot admit that the teaching a child to read, offering him to read the Bible if his parent will allow him, but not insisting upon his being excluded from the school if he does not, is excluding him from reading the Bible.

1414. But do you conceive that that is so plainly a fanatical and absurd objection, that it deserves no consideration at all when entertained conscientiously and acted upon by many persons?—I have been on very intimate terms with many, and have a high esteem for many persons who have considered that they are bound to afford no secular instruction, except to those who shall be required to receive religious instruction. I have not thought the course they were pursuing a wise one, but I have always allowed them the free exercise of their own judgment, and I wish them to allow me the free exercise of mine.

1415. There is a third point of objection which has been made; has it ever reached your Grace’s ears that this objection has been distinctly put forward, that a child might have formed a just conception of its duty to its parent, so far as to believe that it was bound to obey its parent in all lawful things, and yet might regard a command not to learn the Bible as an unlawful command, but that such a child attending a national school, however urgent to be taught the Bible, could not be taught it if the parent forbid it; has your Grace ever heard that clergymen of the Church of England have felt that they ought not to put themselves in such a position as to be obliged

to refuse a child applying to be allowed to read the Bible under such circumstances?—It is an objection which has been occasionally before the Board, and our decision has always been this: that the patron of the school is not bound to inquire of the child, “Have you your parents’ permission or not?” but he may have his Bible class or his Catechism class, giving fair notice what it is that he teaches, so that there shall be no entrapping, and the children who attend are understood to attend with their parents’ sanction; and it is for the parents to look and keep them away if they please. The patron is not authorized to exclude a child from the school for not attending his Bible class, but he is not bound to inquire whether the child is there with his parents’ sanction or not; we have always said that that is the parents’ own look out.

1416. Supposing a parent gave the most distinct warning to the patron of the school that he did not wish his child to be taught the Bible, what would be the duty of the patron under such circumstances?—The patron has nothing to do with it, except to open the class to all who choose to receive his instruction, and it is the parent’s business to keep the child away, if he has authority, and has the will; we have always decided that the patron is not bound to consult the parent at all about it.

1417. Does your Grace mean that the remedy which is afforded to the parent is this: that he may either keep his child altogether from the school, or go every day to take him away when religious instruction commences?—We never inquire about it; we do not hold that the patron is bound to go round among the parents to inquire whether they have or have not given such and such permission.

1418. What would be done in a case in which it was not necessary to make any inquiry upon the subject, but in which the parent distinctly told the patron, or the schoolmaster, that he did not wish his child to receive religious instruction in the school?—The patron in many cases would probably act upon that. We leave that entirely to his discretion; but we never consider that the patron is at all bound to ask any question either of the child or of the parent, but simply to announce that he gives at such and such an hour such and such instruction. The patron may, if he pleases, go to the parent and consult with him, but we have never required (I am speaking always of the Board) that the patron shall ascertain the wish of the parents in any other way than by the actual attendance or non-attendance of the children.

1419. Supposing that a parent is anxious to prevent his children from receiving religious education in a particular school, and that for the purpose of protecting them from that he gives distinct warning to the patron, or to the schoolmaster, that his children are not to receive it, can the children be retained if they are disposed to stay and receive instruction, notwithstanding that prohibition on the part of the parent?—The rule of the Board in such a case, as I have already said, is, that we never require the patron to consult the parent, or to listen to the parent at all, except by the actual attendance or non-attendance of the children. If the patron of a school were distinctly informed by the parents that they wished their children not to read the Bible, the patron of the school might

say this (and a few such cases, though very few, have come before us), "Then tell him to retire at such an hour, when the time for reading the Bible or learning the Church Catechism is appointed; and if the next day the child attends, nevertheless, the patron is at full liberty, as far as the Board is concerned, to suppose that the parent has changed his mind in the interim, and is willing that the child should attend.

1420. Supposing that the parent has not changed his mind, and goes to the school, and tells the patron or the schoolmaster, that he has not changed his mind, and that his child has remained during the reading of the Bible in disobedience to his command, what ought to be the conduct of the master of the national school, or of the patron of the national school, in such a case?—I can only speak of what the procedure of the Board is; we never interfere in such a case.

1421. In such a case if complaint were made by the parent to the Board that, contrary to the express communication of his wishes to the patron and to the master, the child had remained for religious instruction, does your Grace say that the Board would say, "That is no concern of ours?"—The case has never actually occurred, but I have no doubt they would. They would say, "You should make your child obey you better; it is your own look out." We should certainly not interfere; at least as far as my judgment goes. But the case having never occurred, I am speaking only hypothetically.

NOTE.—An esteemed and learned friend has called our attention to the following remarkable passage from "*Thomas Aquinas*," which, as he justly observes (substituting Roman Catholics for Jews, and reading the Scriptures for Baptism), might not unaptly be applied to the point of controversy between the Church Education Society and the National Board. The extract is a *verbatim* translation from the original:—

"It appears dangerous to make this novel claim, that, contrary to the usage hitherto observed in the Church, the sons of Jews are to be baptized against the will of their parents. And for this there is a twofold reason—one, indeed, on account of danger to the faith; for, if children not yet having the use of reason, were to receive baptism afterward, when they were come to 'full age,' they might be easily induced by their parents to abandon that profession which they made in ignorance, and this would turn to the detriment of the faith. But there is *otherwise* a (or another) reason, because *it is repugnant to natural justice*; for the son is naturally a part of the father; and at first, indeed, as long as he continues in his mother's womb, is not, in regard to the body, distinguished from his parents. But afterwards, when he comes forth from the womb, he continues under the care of his parents, as it were in a spiritual womb, before he can have the use of a free will; for as long as the child has not the use of reason he differs not from an irrational animal. Whence, as an ox or a horse belongs to one, so that he can use it when he will, according to the civil law, as his own exclusive *instrument*;* so it follows from the natural law that as son, until he has the use of reason, is to remain under the care of his father. Wherefore, it would be contrary to natural justice if a child, before he has the use of reason, be removed by underhand means, from the care of his parents, or any *rule* be made regarding him, against the will of his parents. But after he begins to have the use of his free will, he now begins to belong to himself; and he has a right, as far as regards these matters which respect the divine or natural law, to make provision for himself; and then he is to be brought over to the faith, not by *compulsion* but by persuasion; and he has a right, even against the will of his parents, to embrace the faith, and be baptized, not, however, until he

* It is thus in the original; I know no synonyme for it in our language.

PART XVI.

MISCELLANEOUS.

1. Synod of Thurles. 2. Alterations in the General Lesson. 3. The Form of the Ten Commandments published by the Board.

STATUTES OF THURLES.

March 10, 1854.

The Most Reverend Richard Whately, D.D., Archbishop of Dublin.

1277. EARL OF DESART.—Should you say, speaking generally, that the national system has been opposed by the Roman Catholic clergy?—Not by the majority of them; it has been by a certain section of them.

1278. Has that opposition increased since 1850, when the Synod of Thurles was held?—Certainly.

1279. Are you aware of the statutes of the Synod of Thurles?—Yes; I have seen that particular portion which relates to the national schools, not the rest.

1280. This is a book published by authority containing them; it is entitled, "*Decreta Synodi Plenariæ Episcoporum Hiberniæ apud Thurles, habitæ anno 1850. Jussu Superiorum. Dublinii: Apud Jacobum Duffy, 1851.*" Will you have the goodness to look at the book, and to say whether it appears to be an undoubtedly authentic publication?—Certainly.*

The Very Reverend Dean Meyler, D.D.

2206. LORD BISHOP OF OSSORY.—Are you aware that at the Synod of Thurles it was declared, and is declared in the statutes, that the assembled bishops think it right to imitate the prudence of the Pontiff, and to abstain from pronouncing any opinion upon the national system generally?—I do not know whether that is embodied in their resolutions. I happened to be present at the Council,

has the use of his reason. Whence, it is said of the children of the old Fathers that 'they are saved in the faith of their parents;' by which we are given to understand, that it pertains unto the parents to provide for their children for their salvation, especially before they have the use of their reason; and as a person is not to be snatched from natural death against the rule of the civil law, so neither ought a person break the rule of the natural law, whereby the son is under the care of the father, on the pretext of delivering him from the danger of eternal death."

The title of the book is—"A Compendium of the Sum of all Theology of the Blessed Thomas Aquinas, &c; "for the use of the Schools of the College of the Sacred Congregation for the Propagation of the Faith; printed at Rome in 1764, from the types of the same Sacred Congregation, by licence of the President. The extract is from volume 3, page 58.

* See Appendix F, p. 624.

and I think that was the motive why the synod did not enter into the question of the national system generally, that it was decided on by the Pope, and they would not interfere.

2207. Will you read the sentence which I now show you from those statutes?—"Prudentem agendi modum a S. Sede respectu systematis nationalis educationis quæ abstinuit a judicio super eâ re definite proferendo, et a nobis servandum esse arbitramur."

2208. LORD MONTEAGLE of Brandon.—Is that the authorized copy of the statutes?—It is.

2209. LORD BISHOP OF OSSORY.—However, the Bishops follow this by saying, they think it becoming to their office to declare, that a separate education of Roman Catholic children is in every respect to be preferred to the national system?—Yes; I see that it is in the statute, "Attamen nostri muneris esse ducimus declarare, separatam Catholicæ juventutis educationem esse ominmode ei anteponendam."

2210. They then go on to say, that they have seen with high satisfaction the manner in which aid has been granted by the British Government to the Roman Catholic schools in England; do you recollect on what ground they express their satisfaction at that circumstance?—I do not know exactly what they allude to there; I did hear that there was a grant of the kind given; of course it is very natural that they should be very grateful for having got it.

2211. They go on to say, We claim for ourselves the right, which is thus acknowledged; for if it is just and expedient to aid the Roman Catholics in England from the Public Treasury, in the separate education of their children, there is no reason why the faithful Roman Catholics in Ireland should not be dealt with in a similar manner?—That shows that they are advocates for separate education, of course.

2212. Who are such advocates?—The fathers of the synod, who drew up that document.

2213. To what extent are those statutes binding upon the clergy in Ireland?—They are binding on their consciences in all mandatory decrees to observe them; they were sent to Rome for the approbation of the Pope, and when they came home with his approbation, of course they were law.

2214. MARQUESS OF LANSDOWNE.—Have you understood that in consequence of the effect of those statutes of Thurles, any Roman Catholic clergyman in Ireland has been induced either not to adhere to or to withdraw his adhesion from the system as now carried on by the Board?—I do not think they have had any effect in that respect.

2215. LORD BISHOP OF OSSORY.—They go on to say, that as this is denied to them at present, certain cautions must be adopted in order to render the system as little injurious and dangerous as possible?—Precisely so.

2216. Those cautions they adopt from a letter of the Congregation of the Propaganda; do you recollect that?—I do not recollect it.

2217. Will you refer to the statutes and see if there are not four cautions taken from a letter of the Propaganda upon the subject adopted by them?—I see that it is so.

2218. One of those is, that they are to exert themselves that the

normal teachers of the Roman Catholic masters, both in the theological, the moral and the historical branch of education, shall be "*vel Catholicus vel nullus?*"—That is so.

2219. Do you see that this was another, that it is much safer that in mixed schools the instruction should be only in general learning, than that what are called the common fundamental truths of religion should be taught, reserving to each sect the teaching of its own peculiar doctrines?—Yes.

2220. Is that also your view?—Would you have me to dispute with the Council of Thurles? It would be rather a dangerous predicament to put me in.

2224. LORD BISHOP OF DOWNS.—You did not vote at the Council?—No, I did not vote; I merely attended as Archbishop Murray's theologian at the Council. When I was asked about the national system of education, I only meant to say, that I approved of the mixed system of education when first established and as now in operation. As the Council has decided, if a decision it may be called, in favour of an unmixed system of education, it is not for me to give an opinion against what they have decreed. I gave my opinion abstractedly only as to the national system being a very useful one, and very serviceable to the country, and that it has worked well, as far as my experience goes.

March 31, 1854.

William James Kavanagh, Esq.

2520. LORD BEAUMONT.—Are you acquainted with what are called the statutes of Thurles?—No; not well.

2521. Nor their purport?—No; except as to their main bearings. The questions to which they relate being chiefly ecclesiastical, I would prefer that your Lordships would reserve the subject for reference to some clergymen of the Roman Catholic Church. I have heard reports respecting some of them, but the subject does not fall within my province as a layman or as an educationist.

2522. You have not found that the publication of those statutes of Thurles has been much attended to, or that they have had much influence upon persons who are connected with education in Ireland?—On the national system not the slightest, so far as I am aware. I have heard them referred to but once in connexion with our schools, and by a Roman Catholic Bishop whom I know to be very favourable to the national system.

2523. Supposing those statutes of Thurles to have condemned the national system of education, they are to all intents and purposes a dead letter?—Yes; but I know, however, they do not condemn the national system; they leave it as they found it, a perfectly open question. Had the statutes condemned it, they would have affected the system, and their influence would, I believe, be felt in some practical way. It so happened that Thurles was at the time in the very centre of the circuit in my charge as Head Inspector.

2524. You can answer for it that they have produced no effect whatever?—None whatsoever.

May 19, 1854.

Thomas N. Redington, K.C.B.

5311. LORD BISHOP OF OSSORY.—Are you aware that it has been declared at Thurles, and embodied in the statutes, that the system which prevails in England, by which Roman Catholics obtain funds for carrying on their schools from the State, is in all respects to be preferred to that which exists in Ireland?—I believe something of that kind is in the statutes of Thurles.

5312. Do you assent to that?—I consider that the system could not be established in Ireland; I think in that country it is far from a suitable system.

5313. Do you know that the bishops go on to say that this is their right, as well as that of their co-religionists in England, and that they claim it for themselves?—Yes, that is one of those things which are in the statutes of Thurles, which I consider not to have been dictated by any prudent view of what is practicable in the country. I do not conform to the opinions of the synod of Thurles, in reference to the Queen's Colleges or the national system. I have the highest respect for the authority of my Church in matters of doctrine; but with regard to those two systems, knowing a good deal about them, I think those regulations were framed under a misapprehension.

5314. VISCOUNT HUTCHINSON.—Though they have been confirmed by the supreme authority of your Church?—Yes.

5315. CHAIRMAN.—Do those statutes contain any recommendations to the Bishops of the Roman Catholic Church, which have not been attempted to be acted on?—At the close of the paragraph upon the national system, it is stated, that in order that this matter may be set right, the four Archbishops are charged to communicate to the ruling authority the views of the Prelates. I was in office for eighteen months and upwards, and never heard of any step being taken in conformity with that direction.

June 2, 1854.

Jeremiah James Murphy, Esq.

6663. LORD BISHOP OF OSSORY.—How far are the statutes of Thurles binding upon Roman Catholics, lay or clerical, in Ireland?—As far as they contain precepts and injunctions, they are obligatory upon them.

6664. Are you aware that in those statutes the Bishops assembled declared their high satisfaction at the arrangement which was made by the English Government with the Roman Catholics in England, and their desire that the same system should be established in Ireland?—I am aware there is some statement to that effect in the statutes of Thurles.

6665. Are you aware what the system in England is?—I believe it is a system of separate grants.

6677. Was not it finally confirmed by the Pope?—It was as a mere expression of a principle; I should think a principle that

applies only where every other thing is fair upon both sides. If Protestants and Roman Catholics were fairly and equally circumstanced in every other respect, they would have that right.

6678. That is your explanation of it?—It is the expression of my opinion.

June 16, 1854.

ALTERATIONS IN THE GENERAL LESSON.

Maurice Cross, Esq.

7956. VISCOUNT CLANCARTY.—Have there been any changes made in the rule respecting the General Lesson which is to be hung up in the school?—Yes; the General Lesson was introduced in the year 1831, at the commencement of the operations of the National Board. The patrons of all schools were required to have it hung up in the school and read. On the 8th of October, 1840, the Commissioners received an application from the Rev. A. Henderson for a grant of salary and books to the plantation school, county of Down: he wished to know whether he might substitute another Lesson for the General Lesson, and he gave a copy of it, which I have not with me. The Board passed a minute that they had no objection to the "Lesson" proposed as a substitute for the "General Lesson." The Rev. Mr. Henderson is a Presbyterian clergyman. In 1842 a report was brought before the Board, of the superintendent, on the Knocknagowney national school, county Down (the Reverend H. Henderson, manager, a Presbyterian also); that was with respect to the 13th chapter of Romans having been substituted by the manager for the General Lesson recommended by the Commissioners. "Ordered, that the Commissioners see no objection to the above arrangement, and that the superintendent be so informed." On the 25th September, 1851, a letter was received from the Rev. Mr. Dillon, a Roman Catholic clergyman, objecting to the passage in the General Lesson, which says, that "We ought to seek for the truth," on the ground of its being at variance with a fundamental tenet of the Roman Catholic Church. "Ordered, that the Reverend Mr. Dillon be informed that the Commissioners do not concur with him in opinion respecting the necessity of altering the General Lesson, but that if he be unwilling to use it in a national school, he has the power of proposing one in its place, which must, however, be submitted for the approval of the Commissioners." On the 12th of March, 1852, a report was received from Mr. John Molloy, the District Inspector, on the Frenchpark national school, county Roscommon (the Reverend M. M'Donagh, manager, a Roman Catholic), dated 19th January, 1852, stating that in the copy of the General Lesson suspended in the school-room, the following passage has been cut out: "We should seek for the truth, and hold fast what we are convinced is the truth." "Ordered that the manager's attention be called to the statement now read, and that he be requested (if he object to any portion of the General Lesson) to furnish the Commissioners with a copy of any Lesson of a similar

import which he may wish to substitute for it." On the 4th of November, 1853, a report was received from the Inspector on the Fena national school, county Waterford, from which it appears that the manager, the Reverend John Joy, a Roman Catholic, has added to the first paragraph of the General Lesson, after the words "Christians should endeavour," &c., the following: "as far as in them lies." "Ordered, that there is no objection to the introduction of the words referred to." It is necessary to state that when the Board first gave their sanction to have a Lesson of a similar import, in place of the one objected to, they desired that the queries should be altered in the Inspector's report. The query is "Is the General Lesson hung up within the school-house? If not, is there any other or not?" So that the Inspector would report if there was any other than a General Lesson of this nature, and if there was any thing objectionable, the Board would interfere. This is important, as showing—and I say it with the greatest respect—how very difficult it is to please the clergy of various denominations, and how extremely desirous the Commissioners have been to yield to any scruple, from whatever religious denomination it emanated, if it did not encroach upon the fundamental principle of the system.

7957. VISCOUNT HUTCHINSON.—Can you give the Committee any information as to the number of General Lessons which have been proposed by patrons, and whether any number of them have been sanctioned by the Commissioners?—I do not know of any other instances than those I have mentioned.

March 16, 1854.

THE FORM OF THE TEN COMMANDMENTS PUBLISHED BY THE BOARD.

The Most Rev. Richard Whately, D.D., Archbishop of Dublin.

1367. LORD MONTEAGLE of Brandon.—Will you have the goodness to tell the Committee whether, in point of fact, in the Tablet Lessons, which are the earliest introduction of Scripture instruction in the national schools, the Commandments are not given *totidem verbis* from the 20th chapter of Exodus, as taken from our own version?—They are exactly; they are not divided into commandments, but they are printed according to the verses as they appear in the Bible.

1368. LORD BISHOP OF OSSORY.—Is there not a difference in the translation of the word, which, in our authorized version, is rendered "any graven image?"—I never saw any difference. The division of the Commandments is something of importance, and that is completely obviated by giving the verses alone; but as to the difference between "*γλυπτρον*," "any graven thing," which I believe is the Septuagint word, and "any graven image," I never thought that of sufficient importance to be attended to, because I conceive that a "graven image" is a "graven thing."

1369. But, as a matter of fact, it is not rightly taken from the authorized version, if there is that variation?—I do not mean to pledge myself to that.

May 11, 1854.

Ven. Edward Adderley Stopford, Archdeacon of Meath.

4219. VISCOUNT CLANCARTY.—I believe that the Ten Commandments are hung up in your national school?—They are.

4220. From what version of the Bible are they taken?—As well as I recollect at this moment, they are not taken from any existing version, but from a comparison of the existing versions with the original.

4221. By whom has that new version of the Ten Commandments been prepared?—It was prepared by the direction of the Board; I do not know by whom.

4222. Is it fully assented to by you, as one that correctly represents the Word of God?—It is one which I am satisfied to adopt for general circulation. I heartily wish it was universally circulated through the country, and I would give every aid in my power to circulating it, and inducing others to do so.

4223. Is it, to your mind, as satisfactory a version as that in the authorized version of the Scriptures?—No, I do not think it is so satisfactory; but I would circulate it on the same principle, and with still less difficulty, than I would circulate the Douay Bible.

4224. What do you suppose must be the impression upon the mind of a Protestant child when he reads the Ten Commandments in this new version, and finds that it is a different one (if he ever does so find it) from that in the authorized version?—I do not think it would have any more prejudicial effect upon his mind than his reading the Psalms in the Prayer Book and in our Bible.

4225. VISCOUNT HUTCHINSON.—Do you consider it to be a true translation of the original verbiage?—I do consider it a very fair translation, though perhaps not coming up to the full meaning of some of the terms.

4226. VISCOUNT CLANCARTY.—Do you think it consistent with the duty of a minister of the Gospel to put forth a version of the Ten Commandments which falls short, in any degree, of the force of the original text?—I would not consent to omitting any of them; but it may be a question between versions which do most precisely represent the face of the original; and although the one seems to fall somewhat short of my own idea of the full force of it, I would not therefore refuse to assist in circulating it when I could not have any thing better.

4227. VISCOUNT HUTCHINSON.—The phrase in the Greek, in the Septuagint, is “*Ὁν προσκυνήσεις*.” Do you think that is fairly translated by “Thou shalt not adore?”—I hardly like to pronounce upon my oath, as to the precise force of a Greek word without consulting any authority whatever upon it.

4228. Does not the word, in point of fact, mean, “*to bow down to*.” Is not that the usual interpretation of the word?—It is the usual interpretation of the word.

4229. VISCOUNT CLANCARTY.—Do you think it is consistent

conduct on the part of the State to put aside the authorized version of the Scriptures in the national schools of the country, and to put forth a version, not the authorized version of the Scriptures, as that which the children of the poor should receive?—I am myself by no means clear as to the position which that copy of the Ten Commandments holds in the national schools. I do not myself know how far it is enforced, or how far the patrons or managers of the schools are justified in enforcing it upon the children.

4230. What do you consider to be the object of its being hung up in the national schools?—I should suppose the original object of its being hung up there was, that it might be seen and studied.

4231. If it is studied, and the child learns by heart those Ten Commandments, is he not intended to receive them as the Ten Commandments of the Word of God?—I think so.

4232. Do you consider that there has been a sufficient assent on the part of the Protestant Established Church to that version of the Ten Commandments, to warrant the clergy in general in adopting it as a mode of instruction for the poor of their parishes in preference to the authorized version?—I cannot understand that any clergyman should receive it in preference to the authorized version. I do not receive it in preference myself.

4233. Do you conceive that you would be allowed by the rules of the Board to put up a copy of the Ten Commandments taken from the authorized version?—I cannot undertake to determine that from the rules.

4234. Would it not be an improvement, considering that the National Church uses the authorized version of the Scriptures, that in the national schools the Ten Commandments should be taken from the authorized version?—It might be an improvement in the abstract, provided it did not prevent those Commandments from reaching the eyes of multitudes of children.

June 20, 1854.

The Very Reverend R. M. Kennedy, Dean of Clonfert.

8153. VISCOUNT CLANCARTY.—You attach a great deal of importance to the Scripture Extracts; have you hung round your school the tablets which are supplied by the Board; for example, have you the Ten Commandments hung up in the school?—I have.

8154. Have you ever drawn the attention of the children to those Ten Commandments?—I have not.

8155. Have you ever, yourself, paid attention to the tablet containing them?—Yes.

8156. Do you approve of that version of the Ten Commandments?—I prefer our own; but I am glad to have those, where they will not give our own.

8157. How can you account for the change which is there made in the First Commandment, and for such a version as that

being put before the poor children of Ireland, as the Ten Commandments extracted from the Book of Exodus?—I think it can be accounted for in the same way that we can account for the variations of the authorized version in the Scripture Lessons.

8158. Can you state what version this is taken from?—I cannot. The same objection may be urged against the Scripture Lessons; there are portions of those which are not taken from any known version; in parts they are in the words of the authorized version; in parts in the words of the Douay version; and in parts not in the words of either, but in an entirely new version.

8159. Should you feel authorized to direct the attention of the children under your instruction to that copy of the Ten Commandments?—Yes, I should; I should not say that it was not correct, because it differed from the authorized version.

8160. Should you feel justified in pointing to it as a correct version of the Word of God?—Certainly; for instance, I look upon the Scripture Lessons as a correct version of the Word of God, though they differ in some respects from the authorized and from the Douay versions.

8161. Do you conceive, "Thou shalt have no other gods but me," and, "Thou shalt have no other gods before my face," have precisely the same force?—I do not see the difference between them.

8162. LORD MONTEAGLE of Brandon.—Do you think there is very much difference in the meaning of a "graven thing" and a "graven image?"—No, I see no difference at all.

PART XVII.

ALTERATIONS SUGGESTED IN THE CONSTITUTION OF THE BOARD.

1. Reasons for appointing three paid Commissioners. 2. Objections thereto.
3. Revision of the Rules.

March 16, 1854.

The Most Reverend Richard Whately, D.D., Archbishop of Dublin.

1429. LORD ARDROSSAN.—I asked your Grace, on the occasion of your former examination, whether there was any remedy which you would suggest for the difficulties which have arisen in conducting the system of national education in Ireland; your Grace was not at the time prepared to answer; does your Grace object to answer that question now?—I suggested at that time, not exactly any complete scheme or system, but what occurred to me as one very fair requisition, and one that would be the very least that could satisfy the reasonable adherents of the national system, that all the schools which have hitherto used the books sanctioned by the Board should be allowed to continue the use of them, even though the Board should exclude them from schools hereafter established, or which have not

hitherto used them; that seemed to me to be the very lowest concession that justice would demand; but I do think that the only fair procedure, and the only one which would be likely to give, not the most immediate satisfaction, but the most permanent satisfaction to fair-minded people, would be to restore the system altogether to its original state in which it has flourished for more than twenty years; and it seems to me that, important and indispensable as it was to have Commissioners of various denominations frequently meeting and conferring together for the bringing of the system into operation, there is good reason to think that now, and indeed long since it would have been all the better if the Commissioners had been directed to meet only once a quarter, or perhaps once a half-year, and to have an Assistant Commissioner, with a salary and without any vote, to conduct the routine business, to take care that the rules of the Board were adhered to, that the model schools were properly conducted, and that the Inspectors did their duty; and that the rest of the Commissioners should meet once a quarter, or once in the half-year, merely for the purpose of considering whether any new books were to be introduced, or any new rules established, or any modifications of the system; but that the whole of the routine business of the Board would be far better conducted by one Assistant Commissioner with a salary, and a secretary under him, and clerks carrying on the ordinary details of business. I may take the liberty of mentioning that I suggested the adoption of some such plan some time in the course of last summer, in conversation with the present Premier, when the disputes which have since come to a crisis were pending. I said that for a long time past I had thought that the Commissioners had not been doing any good, and that the Board meetings, in fact, had been less than unserviceable, and that it would be better to let the system, having been thoroughly launched by the exertions of the original Commission, be now carried on as to all its details by subordinate persons with salaries, and that the Commissioners should only meet occasionally, very seldom, to look over the reports of the Inspectors, and to see that no departure had been clandestinely introduced from the principles of the system, and to consider whether any new rules or any new books were needed to be introduced. The original Commissioners were appointed, and were indispensable, for the purpose of framing rules and drawing up and sanctioning books; but the books are now sufficient for the purpose; the rules have been over and over again explained; the Inspectors have been taught their duty (though unfortunately some of them have been very forgetful of the requisitions of it); and there seems to me to be no reason why there should be a numerous Board, or indeed any Board at all of Commissioners to meet every week, which, as I took the liberty of informing Lord Aberdeen, are more likely to discuss very troublesome questions, and to introduce innovations, or attempts at innovations, than to do any service to the system. I said that while I was yet a Commissioner myself.

*March 23, 1854.***The Right Honourable Alexander Macdonnell.**

2073. LORD ARDROSSAN.—Do you consider it advisable that there should be so large a number of Commissioners as there now is to constitute the Board?—I have often heard the number of Commissioners objected to; I confess that I have never myself found any practical disadvantage from the number being so large as fifteen. On the other hand, I have often found, when the number was smaller than at present, that the attendance was a great deal too small; and I am inclined to think that no practical evil has arisen from there being as many as fifteen Commissioners.

2074. Do you think that the system could be satisfactorily carried on by an addition to the paid officials, and rarer meetings of the Commissioners generally?—I should be afraid of giving a decided opinion upon that subject; my own impression is, however, that until the system has arrived at its definitive form, so long as it is in a state (as I conceive it still is) of gradual growth and development, it would be very dangerous to hand it over to a Board of paid officials; and that it is extremely necessary, while it is in a state of gradual growth and development, to have it committed chiefly to the superintendence of a mixed unpaid Board, which, to a certain degree, is the representative of the several leading churches of the country, and which is, to a great degree, the representative of public opinion.

2075. EARL OF HARROWBY.—You consider that the system has not yet quite reached its definite shape?—I think so: I think that there are many important improvements that might be, and will be, introduced. Of course my own opinion is, that its principle never can be altered without injury; but I think that great practical improvements may be introduced, and that they never can be safely introduced unless through the medium of a representative Board; that is my general impression upon the subject.

2076. LORD BISHOP OF OSSORY.—Have you at all fixed in your mind the period at which it will attain maturity, it being now twenty-two years old?—It certainly has passed its one-and-twentieth year, but I am sorry to say that it has not yet reached its majority.

*March 17, 1854.***Maurice Cross, Esq.**

1551. EARL OF DERBY.—When the system of national education in Ireland is established, and the Rules framed and generally understood, is it your opinion that the ordinary current business might be advantageously conducted by the Secretaries and a Resident Commissioner, or an Assistant Commissioner, and the meetings of the Board might be much less frequent than they are at present, and limited to quarterly or half-yearly meetings?—I have no doubt whatever that the business of the Board generally cannot be effectively administered by a numerous Board; that is my decided opinion, after long official experience. In fact, the

ordinary business is now transacted chiefly by Mr. Macdonnell, who is the resident and the only paid Commissioner, myself, and my brother secretary; but the successful working of the Establishment requires that it shall be done in a different way from what it is at present. Whenever the questions which is the main object of the present inquiry shall be settled, and when it is finally determined by the Government what in future the national system of education is to be, great advantage, I conceive, would arise from at once communicating to the Commissioners that the system, either as modified, or as it now stands, is to be firmly administered in strict conformity with the regulations which may be then laid down and defined. There would be no necessity, in that case, for the general Board to meet very frequently, unless some important question arose as to fundamental points connected with subjects of a religious nature, or touching any vital point in the improvement of the system. In fact, at present the Commissioners, as a body, have very little to do with the practical administration of it. The majority of the Committee are aware that the Board is composed principally of clergymen and gentlemen connected with the profession of the law. They cannot, from the nature of their avocations, attend the meetings of the Board so frequently, nor can they devote so much attention to the details of business, as would be desirable for a mere administrative body. I conceive, therefore, that the system could be practically carried out, the general principles being understood, and all the Rules perspicuously and explicitly framed, with greater despatch, uniformity and vigour, if it were confined to three individuals, nominated by the Government, and associated with the Resident Commissioner, Mr. Macdonnell.

1553. What number of Commissioners, if more than one, would you consider to be necessary under that system, for carrying on the ordinary administration of the business?—As regards the general Board, I should have preferred the number originally named by Lord Stanley, when the system was founded, that is, seven. My decided opinion is, that it is of much greater importance that there should be only a limited number of distinguished men and clergymen to represent the leading religious bodies, and in whom they could place entire confidence, than that the several churches should be represented by a large number of Commissioners according to the relative proportions belonging to each religious denomination.

1554. Supposing the total number of Commissioners to remain as it is, but they were, as a Board, to be summoned only occasionally, say quarterly or half-yearly, what number do you think would be necessary, out of the whole body of Commissioners, for carrying out the ordinary weekly business?—My opinion is, that the business of the Board is increasing so rapidly, and that the Commissioners are involved in so many new and complicated operations connected with the erection of new buildings, agriculture, with schools of industry, district model schools, and with other departments of importance, that it would really require at least three Commissioners, or Assistant Commissioners, to sit

each day with Mr. Macdonnell, and to be actively engaged, with an adequate staff of clerks under them, in order to carry out the current business with that promptitude and regularity which the public have a right to demand. I take the liberty of further observing, that the agricultural schools alone would employ nearly the whole time of one Commissioner of great intelligence, and of practical knowledge of farming on a large scale, to advise and give directions upon the management of that most difficult, useful, and responsible department: I should be glad to see that one of the Commissioners, at least, or an Assistant Commissioner, was appointed for the performance of that special duty. The finance department has also become more complicated and enlarged in its operations, and therefore requires constant superintendence. These are the reasons why, in my opinion, three competent persons are essential to work the greater part of the day, in order that the system, in all its departments, may be energetically and systematically administered.

1559. EARL OF DESART.—Do you not think it highly expedient that this opportunity should be taken of defining the system clearly, and of deciding such questions as the interpretation of the eighth Rule, the power of the Commissioners to expunge a unanimously sanctioned book, and any other points on which doubts have arisen?—I do; and I would therefore venture, with great respect, to recommend to the Committee that before they terminate their labours, they should examine, with the greatest care, all the rules of the Board. If there is any thing ambiguous or objectionable in any of them, it would form an important question for their consideration, how far they could be more clearly expressed, or whether any changes in them are necessary or could be safely made; particularly what the plan is in future to be; whether it is to be a combined literary system and separate religious education or a combined moral and literary, with a large portion of religious teaching of a non-sectarian character included in it, which is the only system the present Commissioners are authorized to administer. The Committee having deliberated upon those important points, and disposed of the disputed question as to the books hereafter to be read in the schools, they might then advantageously determine what improvement in the administration of the system could be adopted, which would infuse fresh vigour, and cause increased despatch and uniformity in all its operations.

May 19, 1854.

Sir Thomas N. Redington, K.C.B.

5218. EARL OF DESART.—Do you consider it is expedient to leave the Board with powers which, in the opinions of many, are so despotic and irresponsible?—That is a question rather for Parliament to decide. They are a Board constituted like any other Board, having to report annually. The public money is only voted annually. The Board are not constituted under an Act of Parliament. If their proceedings are not approved of, it

rests with the highest authority in the realm to decide whether the system under which they act shall be continued. If I am asked for my opinion of the present system, I believe it has been a most successful experiment, and that it is the only one which is practicable, in the circumstances of Ireland.

5219. What would be your opinion as to the policy of rendering the Board more directly responsible to some high authority, say, for example, the Lord Lieutenant of Ireland?—I conceive that, practically speaking, they are responsible to the Lord Lieutenant at the present moment, inasmuch as he might remove me or any other of the Commissioners to-morrow.

5220. You consider that they are already responsible to the Lord Lieutenant?—I think so.

5221. And that he has power to influence their proceedings?—He has the power to remove any of the Commissioners.

5222. Has he also the power to influence their acts?—No. I was appointed on that Board when I held the office of Under Secretary for Ireland, but it was not as Under-Secretary that I was appointed a member of the Board; I was appointed as a Catholic. I went there quite independent, and I never, before going to that Board, as far as I remember, consulted Lord Clarendon as to the course which I should take there. I regard all my acts and proceedings there as being perfectly independent. If Lord Clarendon had found fault with them, he could not only have removed me from being a member of the Board, but he might have said, "I do not approve your conduct, and you must cease to be Under-Secretary for Ireland."

5223. Do not you think that the clergy of the Church of England might reasonably entertain objections to such despotic powers being vested in the hands of a Board, composed as the present Board is, and would not they be more likely to place more confidence in the system if it were to a greater extent under the control of some high authority, such as the Lord Lieutenant?—Of course the clergy of the Established Church are better judges of what they can place confidence in than I am; but I think they may place confidence in the Board as it is at present constituted. The members of the Church of England have generally been a majority on the Board above those of any other persuasion. With regard to exercising any influence upon the opinions of the members of the Board, I have distinctly stated that the Lord Lieutenant could not do that. I do not consider fifteen gentlemen would sit upon that Board to be mere puppets of the Lord Lieutenant; but he may remove any or all of them if he disapproves of their acts.

5228. Supposing the rules were fixed at the first institution of the system, and those rules were only capable of being changed by Act of Parliament, thus avoiding such despotic and irresponsible power being vested in the Commissioners as is now vested in them; would such a system secure the adhesion of many members of the Established Church?—At the first establishment of the system, its founders laid down certain rules and principles which I think have been adhered to.

5229. Those principles being liable to modification by every

successive and temporary Board, is it likely that they can form that groundwork of confidence which will secure the adhesion of a great many conscientious members of the Established Church?—I do not agree that the principles are liable to alteration by every successive Board. I consider that the way in which any system has to be carried out must be left in a great degree to the Commissioners, who may be intrusted with the duty of carrying it out. If Parliament is not satisfied with the system which is being administered, they must take up the subject and alter it. The object of the inquiry of this Committee I understand to be, to see if it requires to be altered, and if it does, in what respects; but to say that the mode of carrying out any system which may be laid down is to be as immutable as the laws of the Medes and Persians, would, in my opinion, be very unwise.

June 20, 1854.

The Very Rev. R. M. Kennedy, M.A., Dean of Clonfert.

8083. EARL OF DESART.—You were asked just now whether the system is acceptable to the Irish people generally. Your answer referred to the Protestant part of the community. Can you see any possible means by which one party, say the Protestant party, could be conciliated and made to respect the system, without rendering hostile to it the Roman Catholics?—I cannot. It is a perplexing and difficult subject. I do not know any possible means of removing that difficulty. I think the system as it existed originally was the wisest and the best which could have been devised; and I think it is the only practicable system which has ever been introduced into Ireland. I approved of the principles of it before the Board was in existence, and I hailed it as a boon and a blessing when it was introduced.

8084. As the system has now been changed, what would be the best means by which you could return to a system, such as you describe the system to have been which was formerly in operation?—I have already stated my views on this subject.

8085. EARL OF WICKLOW.—Do you think it would be an improvement to reduce the number of the Board to the original number?—I think it would be a decided improvement. I think the difficulty of management is increased in proportion to the number of the Board; but the great difficulty in my mind is the office of a single resident Commissioner. I think there should be either no resident Commissioner, or three assistant Commissioners, with a seat, but without a vote at the Board.

8086. In the original formation of the Board there was no such office as that of resident Commissioner, was there?—No; and since there has been, I do not think it has worked well.

June 27, 1854.

Jeremiah James Murphy, Esq.

8991. CHAIRMAN.—What is your opinion of the present state of

the rules of the Board, both with respect to convent schools and other national schools?—My opinion is that now is the time for considering all the rules of the Board, and revising them carefully, and compiling them, with the experience we have, for each particular class of officers, and for all the schools under our superintendence.

8992. Do you see any great difficulty in such a codification of the rules?—None whatever. On the contrary, I proposed it on the last day I attended at the Board, and it met, as I conceived, with the assent of all the members in attendance.

8993. LORD ARDROSSAN.—Do not you think that such a codification would be carried out in a more satisfactory manner, if the number of the Board were diminished, preserving at the same time the proper distribution of the different religious denominations represented on the Board?—I conceive not. As the Board is at present constituted, the majority of the members of the Board being merely honorary members, most of whom have other avocations, they cannot attend; consequently, if there were persons who should be obliged to attend, it might be different. When I was a member of the Board of Charitable Donations and Bequests, in consequence of the small number of members whom we could muster in attendance, it was sometimes very difficult to find a quorum.

8994. Do not you think, if the Government could obtain Commissioners, who from their residence and their other pursuits, would be likely to attend regularly, it would be advisable to diminish the existing number of Commissioners?—Perhaps it might. I cannot say.

8995. LORD MONTEAGLE of Brandon.—Supposing the object you have recommended to be attained, and the present somewhat complicated system of rules were to be reduced to one clear and intelligible system, capable of being easily referred to not only by the Commissioners, but by the patrons of schools, the teachers of schools, and the inspectors acting under your authority, what is your opinion with respect to allowing an unlimited power of varying those rules when so revised and adopted, to be vested in the Commissioners, or what would be your judgment upon the suggestion of requiring the sanction of the Government of Ireland, responsible to Parliament, in acquiescing in such variations?—I consider that those rules should be fixed and established, as far as possible, for the guidance of the Commissioners, of the public, and of the officers; and that the Commissioners should have no power to vary them without the sanction of the Government or of some proper persons appointed by it.

8996. In the event of some such change as that being adopted, would it not greatly facilitate the proceedings of the Commissioners themselves, and obviate many occasions of unnecessary discussion and controversy which, with their present unlimited powers, are likely to arise among them?—I am satisfied that it would; it would be a great relief to the Commissioners.

8997. Would not it also give them greater authority in dealing with their correspondents, who might apply to them for a variation in those rules, if they were able to say, "These rules

are not only ours, but they bear the sanction of the Government?"
—Unquestionably.

8998. VISCOUNT HUTCHINSON.—Do you propose, therefore, that the functions of the Commissioners should be purely administrative?—To the extent only that they should administer defined rules which, having been duly considered and recommended by them, had received the sanction I referred to, and that they should not have the unlimited power of making rules themselves from time to time.

8999. LORD MONTEAGLE of Brandon.—The question I took the liberty of putting to you did not refer to the mere interpretation of ordinary and immaterial regulations, but to every thing which relates to fundamental principles?—Certainly; so I understood it.

9000. LORD ARDROSSAN.—Whatever fixed and accurately defined rules you might make, there would probably still arise from time to time questions with regard either to the introduction of new books, or it might be with respect to the removal of old ones; do not you think it would be a safeguard to the system to render the sanction of the Lord Lieutenant, or of the Government, requisite before any new book should be introduced, or any old book removed?—I cannot call it a safeguard to the system, because that might show some distrust in the Commissioners; but I am sure that there could be no objection on the part of the Commissioners to communicate with or to receive the sanction of the Government upon that or any other step they might take. I believe, practically, no attempt was ever made of that kind with respect to any thing approaching to religion, and certainly not in the way of exclusion, without the Government, through the the Lord Lieutenant, having been made fully aware of it.

9006. Do you think that those rules could be so codified, as that they would not cause distrust to any of the religious denominations in Ireland?—I think so. Of course the different members of the Board who had to approve of or recommend the rules in the progress of discussion upon them, would see, as regards their own denominations, that they contained nothing which could be fairly objectionable to members of those denominations.

9007. CHAIRMAN.—You do not purpose, do you, to make any alteration in the spirit of the rules, but only to render them more clear and uniform, and to classify them according to their different subjects?—That is solely the object of my proposal.

9008. EARL OF HARROWBY.—And to embody the existing practice in the shape of rules?—And to embody the existing practice in the shape of rules.

9009. LORD MONTEAGLE of Brandon.—So far as that existing practice is of a character capable of being so embodied in a general rule?—Certainly.

9010. LORD FINGAL.—In what manner would you propose to increase the power of the Government over the Board?—The only way in which the power of the Government would be increased, would be in the way of a controlling power.

9011 LORD MONTEAGLE of Brandon.—Would not it obtain the

object which has been in view in the recent questions and answers, that the rules when codified, should be submitted as the rules recommended by the Commissioners to the approval of the Government?—Yes.

9012. Having obtained that approval, they would remain in force with respect to the national schools, subject to such variation as again should be recommended by the Commissioners, and approved by the Government?—Exactly so.

9013. LORD BISHOP OF DOWN.—Would not you consider it desirable that no rule should be submitted to the Lord Lieutenant or other chief governor for his approval which did not pass the Board unanimously?—I cannot say that.

9014. CHAIRMAN.—Do you think there would be any danger in making the Government too much a party to the administration of the national system?—Not in the shape of the mere revision or approval of rules, upon the recommendation of the Commissioners. In saying so I assume that the principles of the system are to remain unchanged.

June 29, 1854.

Rev. P. Shuldham Henry, D.D.

9240. CHAIRMAN.—When you stated that you required a man of business at the Board, did you intend by that expression a man with qualifications such as you have previously described?—Yes, I did; and in that sense only.

9241. Will you state exactly what you mean by a man of business?—I mean a man who understands the special department of agriculture. I will illustrate it in this way: the Board of Works, while forming a general Board, has its departments, and its departmental gentlemen at the head of each; it is something of that sort we should require to make us complete.

9242. LORD MONTEAGLE of Brandon.—When you speak of architecture, you mean, do you not, that species of knowledge of architecture which would deal with the building of your own schools, your model schools, and your farming establishments?—I do; and I speak of that kind of knowledge which will qualify a man to decide between rival plans: for example, to understand plans and specifications, the price of materials, and all matters of that kind; and to see that our buildings are thoroughly carried out, and speedily erected or repaired.

9243. Is not that necessity greatly increased by reason of the increased number of the vested schools, the repairs of which fall upon the Board?—Very much; we have a very excellent architect; but with all our desire to get such matters carried out as quickly as possible, we cannot accomplish it.

9244. LORD ARDROSSAN.—Are the Committee to understand that your opinion is, that it would be advisable to reduce the number of Commissioners, but to increase the number of paid Commissioners?—I should not be inclined to reduce the present number, as they have been appointed, but there should be super-

added such a Commissioner as I have spoken of. Regarding myself, I have many duties to perform, and I should not care to retire; but I do not think you are prepared to require the various representatives of churches to retire, and to make the Commission purely Governmental in every way.

9245. *EARL OF WICKLOW*.—Do you contemplate, as the present Commissioners retire or die, leaving the vacancies unfilled?—I cannot speak exactly upon that subject.

9246. Do you think that it might be more desirable that the number of the Board should be smaller?—I think we did our business quite as efficiently when we had a smaller number, as we do with the present number; but that must be very much modified by the circumstances of Ireland and the relative position of Churches.

9247. *LORD MONTEAGLE of Brandon*.—Would not it be difficult to diminish the number of the existing Commissioners by any selection of names, however cautiously and however impartially selected, without causing jealousies which would impede the working of the system?—Unquestionably; I must say, for the Presbyterian body, while I think they have had confidence in myself and Mr. Gibson, they would desire an additional Commissioner, seeing that I am obliged to be in Belfast so much, and that it is not more than once in two or three weeks that I can be on the Board.

9248. *LORD ARDROSSAN*.—Were not the different denominations as fully represented in the first Board, which was appointed under the system, as they are now, though it consisted of a smaller number?—I think that the representation of the Roman Catholics has increased, and I am not sure that it should not be so. I do not very well see my way to having a decrease without injuring the balance. I would say, I think, any organic change would be rather dangerous at present, and would produce distrust and jealousy. The new appointment of such a Commissioner as I have recommended is quite a distinct matter.

June 30, 1854.

Thomas Kirkpatrick, Esq., M.D., Chief Inspector of
Agricultural Schools.

9679. *LORD MONTEAGLE of Brandon*.—Considering the extent of the progress which has been already made, and the probable progress which is contemplated in the establishment of agricultural schools, do you think the present central institution for the direction of that branch of the duties of the National Board is adequate?—I am clearly of opinion that it is not.

9680. It consists now of only two Inspectors, yourself, and a Sub-Inspector?—That is all.

9681. When you are engaged in your inspections throughout Ireland, is there any mode of carrying on with sufficient energy, despatch and punctuality the business of the agricultural depart-

ment of the Board?—I am sorry to say there is not; it is not carried on with that despatch and accuracy that are necessary.

9682. Is that the case, not only with respect to the general system of agricultural schools, but specially with respect to the building department connected with those schools?—Very much so with regard to the building department.

9683. Have cases occurred of very considerable delays and difficulties in opening and completing schools?—I am sorry to say very great delays have occurred.

9684. Does the same observation apply with respect to the repairs of those school buildings, which being the property of the Commissioners, their repairs become an important consideration for themselves, as well as for the public and the scholars?—I have reason to think so, though I cannot speak very decidedly upon that point.

9685. Have you known cases in which from long delay in the completion of the contracts the opening of the schools has been inconveniently postponed, the Commissioners have remained subject to rent, and the masters have been claimants of salary for considerable periods before the schools were brought into operation?—As regards agricultural schools I have.

9686. How do you think those inconveniences could be remedied?—It strikes me that there should be one Commissioner who should attend to the business of the agricultural department, and who should see that the architect's duties were promptly and efficiently discharged. I think that would be quite a necessary arrangement.

PART XVIII.

PROPOSED MODIFICATIONS IN THE NATIONAL SYSTEM.

1. Separate Grants. 2. System adopted in England by the Committee of the Privy Council on Education. 3. Plan proposed by the Lord Bishop of Ossory. 4. Reasons urged in its favour, and objections to its adoption. 5. Modification suggested by the Reverend E. A. Stopford, Archdeacon of Meath.

March 17, 1854.

Maurice Cross, Esq.

1566. CHAIRMAN.—Is there any thing further which you wish to state to the Committee?—I have nothing further to add as regards my evidence. Perhaps I may be permitted by the Committee to state, as a conclusion to my examination, that I have frankly admitted, in the course of it, that the national system of education as a united system has failed to a considerable extent. The various causes of that failure I have stated with honesty and candour. I lament that such has been the result. I cannot forget, however, and I wish the Committee to remember it, that the great and primary object, as I conceive, of the national

system of education, as laid down in the letter of the noble Lord, Lord Stanley, was to educate the children of the poor of Ireland of all religious persuasions upon a plan free from the suspicion of proselytism, which would preserve inviolate, under all circumstances, and in the midst of all difficulties, the sacred rights of conscience. The national system of education, I boldly assert, has not failed in effecting that noble purpose; it has succeeded triumphantly, especially when your Lordships consider, that it has been in operation for upwards of twenty years; that it has been strenuously opposed by the clergy of various religious denominations; and that the most extraordinary amount of prejudice and misconception has prevailed, and continues to exist, with regard to its objects and principles, amongst a great number of the most intelligent people of the community. There is one remarkable fact which I am desirous of impressing strongly on the minds of the Committee; it is this, that no case of actual proselytism has been proved during that long period; that no religious zealot, no matter to what church he might belong, has dared to violate, or could do so with impunity, the impartial and tolerant principle of the national system, which respects alike and protects from interference the religious faith of Protestants and Roman Catholics. It is possible that changes may be devised in the national system of education, by which it may be improved in its administration, and rendered more acceptable to all parties. The Commissioners may not (in the opinion of this Committee) have always exercised a sound judgment, or been sufficiently firm; and their officers may have committed errors in carrying out parts of the system in the discharge of the trust confided to them. But this I confidently affirm, that the Commissioners have evinced the strongest desire to administer the system with an earnest desire to meet the conscientious scruples of a large portion of the members of the Established Church who have been, and still are, unfortunately, opposed to it. I stated deliberately, on a former day, that if any safe or just arrangement could be made in order to remove those objections, without abandoning the fundamental principle of *non-compulsion*, it would be a most desirable object to accomplish, and the result would be a happy one for the nation at large; but, my Lords, any change that touches the comprehensive basis upon which the national system rests will produce disastrous results. If any attempt be made to alter it in any of its essential parts, or to encroach on its original principles, the whole edifice will crumble to pieces. If any party in the State succeed in subverting the system they will destroy a noble work, which the Commissioners have been labouring to build up and complete during a period of twenty-three years, in the midst of greater difficulties than any general system of education for the poor ever encountered in Ireland or in any other country. I trust, my Lords, I have not gone beyond the limits within which I ought to have confined myself as an humble witness, by expressing my individual opinions so strongly on the great question now placed in your hands—opinions not hastily formed, but the result of much thought and great experience.

March 16, 1854.

The Most Rev. Richard Whately, D.D., Lord Archbishop of Dublin.

1383. LORD BISHOP OF OSSORY.—Your Grace stated that you had some difficulty in making out what were the modifications of the system for which those who stood aloof from it, and particularly the Protestant Clergy, applied; do not you think that the alterations which they would require, even if not distinctly stated by them, might be collected from the objections made to the system, and stated as the grounds for their being unable to join the Board, and carry it out?—It would depend upon the objections themselves being clearly understood.

1384. Do you think there has been any want of distinctness in the statement of the objections?—I do.

1385. Did you ever hear that one of the leading objections which the Protestant clergy made was this, that they held themselves bound to give religious instruction to all to whom they gave secular instruction, and that the fundamental rule of the Board would prevent them from doing that?—I have heard some few declare that that was their meaning, and that was their wish, and that I acknowledge I understand clearly; but some have expressed themselves so indistinctly, that I could not collect clearly and decisively whether they did mean that the patron should be allowed to give whatever religious instruction he pleased, making the reception of it compulsory on all the children attending the school. If they state that distinctly to be their wish, of course I understand it: and that would undoubtedly be against the principle which the Board has established. But others have expressed themselves so indistinctly, that I did not understand whether or not they meant that each patron of a school, whether Protestant or Roman Catholic, should be allowed to *require* every child attending the school to receive such instruction in his own (the patron's) particular religion. Those who expressly declare that, of course, I can understand.

1386. You admit that the objection so stated is an intelligible one?—Yes.

1387. Do you think it is a very unreasonable one?—I do, certainly.

1388. May I ask on what ground you regard it as unreasonable?—Because the Government have all along professed that they would not limit the benefits of education to those of any particular persuasion, and this manifestly goes to establish a system of separate grants, enabling the Roman Catholics, where they alone have the patronage of the school, to enforce their teaching upon Protestants, or else to leave them destitute of instruction, and, on the other hand, enabling Protestants to enforce their religious instruction upon Roman Catholics attending their school, or else to leave them destitute of instruction. Now I freely admit the right of private individuals founding schools at their own expense, and conducting them accordingly, to require that all the children attending the school should learn

whatever they think fit to teach, provided it be nothing contrary to the rules of general morality. But if the Government comes forward to make grants to schools of this exclusive description, in which the patron shall have the right to enforce religious education as the sole condition on which secular instruction may be obtained, then that would be an interference of the Government, which I think would be highly inexpedient, not to say unjust, with the religious rights and liberty of conscience of the subject.

1431. LORD ARDROSSAN.—Have you any suggestions to throw out by which you think that the scruples of Protestants on the one hand, or of Roman Catholics on the other, could be met?—I certainly think that the adoption of a system of separate grants, which is what a very large portion of both parties are calling out for, would be highly inexpedient and dangerous, and would ultimately give dissatisfaction to both parties; and, as for any other modification, I do not understand distinctly what it is that any one would wish for short of that; if they wish for a system strictly confined to secular instruction in the schools during school-hours, and that any patron, he being willing to receive *all* the children who choose to apply for such secular instruction, should be at liberty to give religious instruction separately out of school-hours to those children, and *those only*, who *choose* to receive it, that is just what any patron of a school may do *now*, and always was at liberty to do; but if it be desired that the patron of each school is to *enforce* upon all the children attending the school whatever religious instruction he thinks fit to give either in the school or elsewhere, that amounts to a system of separate grants, which I conceive is fraught with danger.

1432. EARL OF DESART.—Does your Grace consider that the system has worked so satisfactory for upwards of twenty years as to render it desirable to return to the *status quo* in which it was many years ago?—Certainly.

1433. You consider that it worked satisfactorily as a united system?—Not so satisfactorily as I could have wished, of course; but, having worked so satisfactorily as a united system in every instance in which it has had a fair trial, as far as my knowledge has gone, I had some reason to cherish the hope, which was confirmed by experience, that it would continue steadily to gain ground among fair-minded people, because I have known very great numbers who at first objected to it who have since found that they can convey all the instruction which they were aiming at to every one who was willing to receive it.

1435. LORD MONTEAGLE OF BRANDON.—Do not you consider that if a concession were made upon the one side, namely, separate grants for schools more or less of a Protestant character, it would be a little inconsistent if there were not to be grants also made for schools that were more or less exclusively of a Roman Catholic character?—It would have been difficult, and I believe it was thought difficult by the Legislature twenty-two years ago, to carry on a system of grants to Protestant schools without making any allowance to schools under Roman Catholic patronage. But I

think it would be doubly difficult *now*, after the principle has been acknowledged (be it right or wrong) that the mass of the population, to whatever religious persuasion they may belong, have a right to have education placed within the reach of their children in the principles of elementary knowledge, without any violence being done to their religious scruples.

1436. What effect, in your Grace's judgment, would be produced upon the present national system, founded as it was, according to the desire of its framers, upon the principle of being a system acceptable to both religious denominations, by the establishment on its flanks of Protestant schools on the one hand, and of Roman Catholic schools on the other, both supported by the State; what would be the effect upon the common system which stood between them?—I think that the patrons of the existing schools, of both descriptions, would be eagerly and discontentedly craving for being put upon the same footing as the new schools.

1437. Then would not it be a system that would either lead to animosity, contest and discontent, or else to the establishment of two separate and distinct systems of education, the one Protestant and the other Roman Catholic?—I think it would lead first to the one and then to the other. There would at first be a great deal of animosity, heart-burning and disturbance; and then at last a concession would be made avowedly to animosity and angry complaint, which would just be considered as the kind of concession which the Lord Bishop of Ossory, and myself both concur in thinking the very last that should be made, the yielding of an important principle to clamour.

1438. In those parts of Ireland in which the Roman Catholics are greatly the more numerous, but in which there are also a certain number of Protestants, what would be the effect and consequence, in your Grace's judgment, from your long knowledge of Ireland, of the establishment of separate systems of education for Protestants and Roman Catholics with reference to the interests of the Protestant and Roman Catholic children of the poorer classes?—I should conceive that in such places there would be Roman Catholic schools, and no Protestant schools.

1464. VISCOUNT CLANCARTY.—Did I rightly understand your Grace to say that if the patrons were allowed to have the system of education they pleased in their respective schools, they would in all probability adopt the separate system?—A great many would who are adhering to the national system, not as the one which they like best, but as the best they can get aid for; but there are many who would approve of the separate system if they could have it; they would prefer having full liberty to require all the children attending their schools to do what they (the patrons) wish; but not being able to get a grant for that, and not being able to support the school themselves, they adopt this system; I am speaking of some only; there are some who are friends to the united system.

March 23, 1854.

The Right Honourable Alexander Macdonnell.

1914. LORD MONTEAGLE of Brandon.—Referring to the extract which has been read from the Fourteenth Report, as to the necessity of unequivocally disclaiming and guarding against any system of proselytism, do you consider that that principle can be considered to be worked out and applied in the Church Education schools, where the Scriptures are read as a necessary part of the course of daily instruction?—When you make the reading of the Scriptures a necessary condition of the poor of Ireland receiving instruction, I conceive that you abandon at once the whole ground upon which the system of national education was framed, and that either the framers of that system must have been entirely wrong in the view which they took, or that we ought to adhere to the principle upon which it was granted, of non-compulsion with regard to religious education.

1915. LORD BISHOP OF OSSORY.—Why do you suppose that the result of extending aid through the National Board to the Church Education schools, conducted upon the present principles, would be making the Bible compulsory in all schools, whether they were Church Education schools or not?—I do not say that; I merely say that supposing you were to retain the present 5,000 national schools, upon the present principle of non-compulsion, and that you were to give aid under the National Board to the 1,500 Church Education schools, we might still continue the same principle of non-compulsion in the national schools, and give aid to those 1,500 schools; but in those 1,500 Church Education schools, if conducted on their present principles, we should be acting against what I consider to be a matter of conscience in giving public aid to them.

X 1916. Matter of whose conscience?—A person who supports the principle of the National Board holds, I conceive, that it is unjust to give national support to any school in which a child who attends it is forced to read any religious work against the conscience of his parent.

1917. In the first place, who is it that supports the national schools?—The State.

1918. And you think it is against the conscience of the State to aid schools in which there is what you call a compulsory rule with respect to religious education?—I think that in Ireland it would be pregnant with danger.

1919. You think that it would be contrary to the conscience of the State in Ireland to extend aid to such schools, but that it would not be contrary to the conscience of the State in England to do so?—I think that it would be contrary to good conscience to give aid to schools in Ireland under the actual circumstances of Ireland, in which the parties supporting the schools would make the reading of the Bible a necessary condition of attendance at the school.

1920. Do not you think that a large body of Protestant Dissenters in England are as much opposed to the formularies of

the Church in England as the Roman Catholics in Ireland are to the reading of the Bible?—They are.

1921. Would you not conceive it, under such circumstances, contrary to the conscience of the State to aid the National Society in England, which makes instruction in those formularies compulsory upon all the children who attend its schools?—I think that in England the question is a much more complicated one than in Ireland. I think that in England, where it seems to be almost impossible at present to have one united system of education, it may be perfectly right and just in the State to give denominational grants; while in Ireland, under the peculiar circumstances of the country, and where more than nine-tenths of the whole nation have willingly accepted the grants of the National Board, it might be very unjust and unwise to give denominational grants.

1986. CHAIRMAN.—In what respect do you think that in Ireland the introduction of a denominational system would be prejudicial?—I think that if there were denominational grants made in Ireland, as there have been to a certain extent in England, the consequence would be, that the Established Church schools would be, in a great degree, schools for proselytism; and that the Roman Catholic schools being then entirely free from all shackles, arising from the necessity of united education, would very likely, in endeavouring to compete successfully against the far greater wealth of the Established Church schools, appeal very much to the passions of the multitude, both religious and political; I think it would be almost impossible to prevent a contest of that sort of proselytism on the one hand, and appeals to violent national and religious feelings on the other, being waged between the two systems of schools. I think also, that it would be next to impossible for the gentry of the country to take any part in supporting any schools, excepting schools of their own faith. That, for example, if there was a nobleman or gentleman on whose estate there were Roman Catholics, and Established Churchmen and Presbyterians, all having separate schools of their own, it would be next to impossible for the landlord to support all; and that probably he would conscientiously object to support any except those of his own creed. But now he can support the national schools, because during the time of combined instruction, nothing can there be taught which is contrary to the feelings and opinions of either Roman Catholics or Protestants. But once that the schools become denominational, it would be very difficult for him, in point of conscience, to support any but those which belonged to the Church of which he was a member; whereas now a nobleman or gentleman on whose estate there is a mixed population can, if he pleases, establish national schools which he can take the greatest interest in, and support with his money and his countenance schools in which nothing can be said or done during the whole course of combined instruction that can give offence to the conscience of either Protestant or Roman Catholic.

1987. EARL OF DESART.—What reasons have you to impute

designs of proselytism to the Church Education schools?—I think that any system of schools that renders it necessary for the children attending those schools to read the Protestant Bible may be considered proselyting; in any schools in which you introduce that principle you substantially introduce the principle of Protestantism. I look upon it that the great and vital distinction between Protestant and Roman Catholic is involved in the indiscriminate reading of the Bible.

2042. LORD BEAUMONT.—Do not you think that any change in the system which would give to the Roman Catholic clergy a complete control over the education of the Roman Catholic children would be regarded as very objectionable by a great portion of the Roman Catholic laity?—I think that is a matter of principle. A great number of persons would object to the thing. At present, the Roman Catholic priest, as the patron of the school, has no more power to compel a Roman Catholic child to receive his religious instruction than he has to compel a Protestant. Under the proposed plan, as I understand it, the Roman Catholic priest as well as the Protestant clergyman would be relieved from all restriction of that sort. He would be able to impose upon every child attending his school the condition of receiving such religious instruction as he chose to enforce upon him.

2043. Do not you think that it would be a very objectionable principle in any system of national education that the clergy should have complete and sole authority and power to impose what system of religious education they chose upon the children attending the national schools?—I think it would be objected to, and that it would be objectionable.

2044. VISCOUNT HUTCHINSON.—Who do you think are the natural instructors of the people in religious knowledge?—The clergy. But according to our principle, the parents in each case are to decide with regard to the religious instruction that is to be given to their children, and I think it of very great importance that there should be this check; for there might be a clergyman, either a Roman Catholic or Protestant, whose teaching should be greatly disapproved of by the parents of the children; and I think it is a most wholesome power to vest in the parents, that they should, in extreme cases, be able to say “nay” to the clergyman.

2045. In discussing the difference in principle between the system as it at present exists, and the alteration which has been sketched by the Bishop of Ossory, you have laid great stress upon the difference in principle, which consists in this: that at present a Roman Catholic child is not obliged to attend the religious instruction of the Roman Catholic priest in a school of which he, the priest, is the patron; have you ever heard in all your experience of a Roman Catholic child having refused to receive the religious instruction of a Roman Catholic priest in a national school?—Never; nor of a Protestant child refusing to receive the religious instruction of his pastor. But it is a matter of vast importance, in point of religious liberty, that we should secure the children and their parents from having any religious instruction imposed

upon them, whether Protestant or Roman Catholic, contrary to the conscientious convictions of their parents.

2046. But you admit that at present, practically, the religious instruction of Roman Catholic children in national schools, of which Roman Catholics are the patrons, is entirely in the hands of the Roman Catholic clergy?—Certainly.

2050. EARL OF HARROWBY.—In each case it is the result of local exertions?—Of great local exertions.

2051. VISCOUNT HUTCHINSON.—Do not you think that if the consciences of all sects were set completely free, and the amount and nature of the religious instruction to be given in the schools was left entirely in the hands of the various patrons of the various denominations, increased exertions would be made by earnest men of all faiths to increase the amount of provision for educational purposes, by building larger and better school-houses, and by contributing in other ways more largely than they do at present to the assistance of the cause of the education of the poor of Ireland?—I think it very likely that such might be the result to a considerable degree; there is no doubt that there is nothing which induces people to make such exertions for education as feeling that their religious opinions will be advanced by means of that education; I think it extremely likely that there would be additional zeal created by such a course being adopted.

2052. Putting out of view for the moment the possible results, in the shape of proselyting on the one side or the other, which might be the result of such a system as that to which we have alluded, do not you think that its inevitable result would be a very great increase of secular education in Ireland, and a much greater extension of intellectual knowledge amongst the lower class of the people?—I think there would be a great number of persons who, when they were allowed to take their course with regard to religious instruction in the schools, would be more anxious than ever to establish schools; but taking the country throughout, I think that if you were to give to each patron receiving aid from the State the unlimited power of imposing his own religious opinions upon the children that frequented the school, the result would be decidedly injurious to secular education itself.

2053. Why do you think that the result would be injurious to the secular education?—I think that there is nothing connected with the national system which is promoting secular education so much in Ireland at present as the perfect freedom from all attempts at influencing the religious opinions of the poor of the country; and I think the thing which has endeared national education to the people so much has been the fact that it is imparted to them without the slightest fear of their religion being undermined.

2054. LORD BISHOP OF OSSORY.—With regard to the patrons, supporters, and founders of schools, do you think that, practically speaking, the Roman Catholic priests have any apprehension that they have not perfect control, under the present system, over the religious education of the children of their communion?

—I think they have no such apprehension at all. The objection I put is an objection that would naturally be felt by persons who held very strongly the right of religious liberty, especially religious Protestant reasoners. I am sure that a great many strict Protestant reasoners would decidedly object to the plan which your Lordship has proposed, upon the ground that it would give unlimited power to the priests.

March 24, 1854.

The Very Reverend Dean Meyler, D.D.

2136. EARL OF DESART.—Will you give the Committee your opinion whether you think the system of separate grants would in general be congenial to the feelings of Roman Catholics in Ireland? —I should be very sorry to see it; it is very likely that the feelings of many might be in favour of having it; I do not know.

2137. Do you think, or do you believe, that the Roman Catholics who wish to remove the mistrust which they feel prevails sometimes between the professors of different creeds in Ireland, would think that the system of separate grants would have a tendency to lessen or to increase the mistrust which so prevails?—I will not venture to speak for others; I think it would be a great obstacle to the union, which both in a civil point of view, and even in a religious point of view, I hope some day or other may be brought about between the churches; it is upon that principle I give my opinion; I mean that I think a great deal of the difference between the two churches arises from misconception and from overstrained ideas and prejudice, taken up in early life, which make the two churches appear so much more hostile in their respective beliefs than they are in reality: a system of separate grants would only tend to increase that evil.

2138. You think a system of separation, involving the absence of all mutual sympathy from the earliest youth, would have a tendency to confirm the mistrust and hostile feelings which exist?—I think it would be very fatal to the country.

2139. Would not you also apprehend that some few Roman Catholic clergymen, who you would acknowledge have not always espoused the cause of peace and reconciliation, might sanction in some instances the introduction of books which might have a directly opposite tendency from that which you desire?—Indeed I think they might.

2140. Have you ever seen the Report of the Commissioners who went over to examine into the subject in 1825?—I never have read it attentively.

2141. Will you have the goodness to read the passage which I show to you?—"The evils with which separate education is evidently pregnant necessarily fixed our attention on the benefits which would result from a contrary course. A system of united education, from which suspicion should if possible be banished, and the causes of distrust and jealousy be effectually removed,

under which the children might imbibe similar ideas, and form congenial habits, would tend rapidly to diminish instead of increase the distinctness of feeling which is now but too prevalent. We were led, therefore, anxiously to seek for the means of establishing a system of united and general education." That expresses my sentiments.

2142. You entirely agree with those remarks?—I do.

2143. I may consider that you are decidedly in favour of a united system of education, as against the system of separate grants?—I am always taking into account that there must be no interference on either side.

2144. That is the only system which you consider conducive to the prevalence of peace and harmony between the different creeds in Ireland?—Yes, it is. I think the remark which was made by the Sovereign Pontiff, when this subject was discussed before him, was exceedingly in point—"that during the many years of the working of the system, not even an instance of corruption of faith or morals has been alleged." For my own part, I have heard of no detriment to our Church, or to any individuals of it, from the system of the National Board of Education. In the Board itself, during the few years I have been there, I have witnessed with great pleasure the extraordinary harmony which has invariably prevailed. Being, I hope, not indifferent to my own creed, I have met with nothing which was not perfectly congenial to my feelings, and to my convictions. I thought it would have been an experiment almost impossible to be carried out, but I have seen it realized for many years most admirably, and I hope nothing will be done to prevent its future success; unfortunately, the late contest which arose about the books has been to some extent injurious, but I hope there will be no difficulty in still carrying out the system; it is the greatest blessing which can be conferred upon the country. When the system was candidly and fully explained to the late Pope by Archbishop Murray, who advocated it with all that energy of mind which he always displayed when a great duty came before him, yielding to no intimidation, but with pity disregarding all mean attempts to withdraw him from the advocacy of the national system of education, the Pope, although in the beginning he had entertained a very different opinion, at length called upon the bishops to thank the Government for giving so much of its wealth to the education of the poor children of their country: let the system, he said, go on, but be cautious against the use of improper books; objections on that ground having been made by the enemies of the system. I believe that after the renewed experience of very many years since the Pope's decision, not one case can be produced by any violent agitator upon the one side or the other in which the system has been injurious to any one Catholic child.

May 4, 1854.

William M'Creedy, Esq.

3370. CHAIRMAN.—What would be your objection to the second plan,* if you entertain any objection to it?—There has been proposed a modification of the scheme; and before I answer your Lordship's question, I would beg to specify its nature, inasmuch as my objections apply to both forms. By the modification referred to, it is proposed that while the Government, or the Board acting for the Government, shall have power to prescribe the course of ordinary moral and literary instruction to be given in the schools, and the amount of time daily or weekly to be devoted to it, to fix the books by means of which it should be given, and to see, through their Inspectors, that such instruction as is prescribed is in reality given, all further interference with the interior management of the school should be renounced; and that no inquiry should be made or requirement exacted as to the rules for religious instruction, but that the local patrons should be at liberty, if they pleased, to require that the recipients of the literary and moral instruction should attend the religious instruction also, or be excluded from the school.

3371. EARL OF HARROWBY.—Then that scheme does not differ very materially from the last, does it?—I think it does in some respects; there is a greater concession to the Government as to the power that they should have in fixing the ordinary course of instruction, its kind and amount, and the time devoted to it; that was the plan, at least as I understood it, put forward by a section of the Protestant public.

3372. Will you state your view of those objections?—I think the objections to both those latter mentioned plans are very strong. As to the plan for separate grants simply, I think it is scarcely necessary to discuss it at all, inasmuch as it is altogether unlikely that any such scheme would be entertained by any large party in the State; but as to the other plans, inasmuch as they have been largely taken up, I would just refer to a few of the objections which, in my mind, lie against them. The first two objections, which I think insuperable, are these: that they both ignore the right of the parent to obtain from the State, as a subject of that State, such instruction for his child as he approves of, and to refuse on its behalf that of which he disapproves; thus treating the independent labourers, who support their children and themselves by the sweat of their brow or in the heat of their brain, worse than the dependent inmates of a pauper workhouse, for your Lordships are aware that the latter are secured the right that no instruction of a religious nature shall be given to their children to which they object.

3373. You conceive that a kind of moral compulsion, under those circumstances, would be applied to the parents of the children in cases where only one school existed in the locality.

* Witness refers to the modifications of the national system proposed by the Lord Bishop of Ossory.

and that school was incumbered with certain conditions of compulsory attendance on the religious instruction there given?—Certainly, whether one school or many; as I stated, it ignores the right of the parent to determine the nature of the instruction of that kind to be given to his child, or to have any voice in the matter.

3374. LORD BISHOP OF OSSORY.—You mean religious instruction?—Religious and ordinary, both.

3375. What right has the parent at present to direct the amount of secular instruction, or the nature of it, that his child should receive?—He has this right, that the Board do not insist upon the use of any of their books, and he may have instruction for his child in such branches as he pleases.

3376. EARL OF HARROWBY.—Is that left with the parent or the patron?—The selection of the books is left to the patron.

3377. How does that secure the right of the parent?—The right of the parent is secured, because it is through his representatives that he has assented to the scheme of ordinary instruction. It is a scheme, moreover, which, as regards the ordinary branches, is perfectly assented to by the parents. We have had no objection ever made by the parents to the scheme of instruction, contained in our ordinary Lesson Books. No doubt, difficulty or scruple has ever been made, on conscientious or religious grounds, to them by any parents whatever, that I have ever heard of.

3378. LORD BEAUMONT.—But in a place where there is only one school, is not the parent of a child in this position, that his child must either be deprived of all education, or it must accept the peculiar secular education prescribed by the patron of that school?—Yes; but the secular education provided in the school is one that is approved of by the country, and by the parents universally.

3379. LORD BISHOP OF OSSORY.—If the present system were changed by public authority to one of those schemes of which you have spoken, would not there, in that case, be the same approbation of the new system?—I could not assume any thing of the sort; and I would regard it as a very hazardous and unwarrantable thing to jump to such a conclusion regarding any untried scheme whatever; but, granting for a moment that the objection so far fails with reference to the ordinary instruction; regarding which, however, it is to be remembered *conscience* has never yet been pleaded by any parent, it still holds good with regard to the religious instruction, concerning which alone scruples have arisen.

3380. LORD MONTEAGLE of Brandon.—Practically speaking, you have known no objection to the secular instruction?—Never, on the part of the parents.

3381. Therefore the practical question is as to the bearing of the objection which you have described upon the religious instruction?—Yes.

3382. And you adhere to your statement, that as far as the religious instruction is concerned, under the system which you have described, the condition of the child would be worse than the condition of a child in the workhouse?—Yes; the parent's

right would be ignored in the one case, while it is recognized by Act of Parliament in the other.

3383. LORD BISHOP OSSORY.—But the extent of the right of the parent at present, I presume, with regard to religious education, is to withhold his child from a school in which religious education, of which he disapproves, is given?—No, it goes much further than that; he can *demand*, under the present system, to have his child instructed in those ordinary branches of moral and literary instruction which are contained in our ordinary Lesson Books; and he has also the right of withdrawing his child from any religious instruction given afterwards.

3384. We are speaking now of his right with respect to religious instruction; does not it amount to this, that he can withhold his child from attendance upon a school in which religious instruction is given of which he disapproves?—More than that; he can *withhold* his child from the religious instruction, and he can at the same time *insist* upon the attendance of the child at the ordinary literary instruction given in the school; but by both the schemes that I have brought before your Lordships, that right would be ignored.

3385. Then the hardship which you apprehend would be put upon the parent would be this, that if either of these schemes were adopted, it would be put upon the parent at times to choose for his child between the loss of secular education, and taking secular education together with religious education of which he disapproved?—Just so; it would be placing the parent in that dilemma—a dilemma in which, I contend, no system of national education, worthy of the name, should place him.

3386. You are aware that the national system in England does place him in that dilemma?—I am quite aware of that; but I hope it will not always be so, and we have evidence enough to show that the disposition of the public mind is setting in towards a change; and it is a well-known fact, that in the parochial schools of Scotland the right of the parents was always acknowledged in this matter, and that, from time immemorial, no Roman Catholic child has been required to read the Protestant Scriptures in opposition to the parent's expressed wishes; and surely the Protestants of Ireland should not be less liberal than their Presbyterian brethren of Scotland.

3387. Let us take the case of Roman Catholics; suppose a Roman Catholic parent to be anxious under either of these new systems, supposing them to prevail, to obtain secular education for his child at a school under a Protestant patron, but to be desirous that he should be protected from the religious education given by the Protestant patron, or under his direction; the result would be, that if the Protestant patron insisted upon his right, the Roman Catholic parent would be placed under the necessity of withholding his child from the school?—The school would be shut upon him, and that for which the State paid, and towards the payment of which he, like other subjects of the State, had contributed his mite, would be refused to him and to his child.

3388. Do not you think, however, that practically that objection has been reduced very nearly to nothing, by the multiplication of

schools under Roman Catholic patrons, to which he could go under such circumstances?—It is reduced to this, practically, that he would have a choice of another school in most localities, in many not. But, both practically and theoretically, he would not have a choice of the courses of instruction pursued in any school; but if he took the one, he must, perforce, take the other. That is what I understand the scheme to be; and it is of this restriction of the parent's right I complain.

3389. You mean, that a Roman Catholic child would be placed in a dilemma, by being obliged to go to a Roman Catholic school, and to take the religious instruction given there?—I think it would be a very great hardship that the Legislature should by a formal act so trammel the liberties of the parents of any Church, I care not what.

3390. That they should be obliged to go to receive the instruction given by the ministers of their own Church in any school?—I think they should have the option of adopting it or rejecting it.

3391. VISCOUNT CLANCARTY.—Do you object to religious education forming an essential part of the education given?—Quite the contrary; I place very little value, viewed in relation to the only legitimate object of any scheme whatever of national education, the moral improvement of the people, on purely secular instruction. I would not go so far as some have gone, Mr. Symons, for instance, an English Inspector, in his little work on "School Economy," and say that it rather promotes than prevents crime; but I am quite sure that alone it is not adequate to prevent crime. In my mind intellectual power is not a whit more moral than physical, and that, generally speaking, a man is not made more moral by being made more knowing, any more than by being made more strong. What I contend for however is, that highly as I value it, the parent should have the option, on behalf of his child, of taking religious instruction or declining it. Another objection to both those forms of this scheme is, that the practical result would be, that the laity of all denominations, but particularly the Roman Catholics, would be subjected to the clergy; and this (which is the important thing to be observed), not by their own act or acquiescence (a thing which nobody can help), but by a *formal act of the Legislature*.

3392. Do you apprehend that the adoption of either of those schemes to which you have referred, would involve the exclusion of the Roman Catholic laity as patrons, in connexion with the central institution?—*Theoretically* it would not; but your Lordships are all aware that almost all the schools under Roman Catholic management are under Roman Catholic clergymen; so that, *practically*, the effect would be to place the Roman Catholic laity completely under the control of the Roman Catholic clergy; and in like manner, but to a less extent, the laity of the two other principal religious communities of Ireland would be subjected in this matter to their clergy.

3393. EARL OF HARROWBY.—Are they not so now in this matter?—Not theoretically.

3394. Though not theoretically, are they not practically?—If they choose to acquiesce. But I am putting it from a lay Protestant point of view.

3395. Do you mean that, according to this scheme, assistance from the State would be refused to the Roman Catholic layman in the establishment of a school, unless he acted through the recognized Roman Catholic clergy?—Not at all.

3396. Then, how is it that the theory would have the result which you have stated?—The theory is, that the patron of the school should have the liberty of enforcing, as a condition of the reception of the ordinary instruction, the taking together with it the religious instruction. The practical result would be that, inasmuch as the schools which are under Roman Catholic management are almost all under the Roman Catholic clergy; the Roman Catholic laity would be subjected almost universally to the Roman Catholic clergy, and this not by their own passive acquiescence—a thing of which I, as a Protestant, have no right to complain—but by an act of the State, of which, both as a Protestant and a man, I should have every reason to complain; and in the same way, but, as I have said, to a less extent, the laity of my own Church would be subjected to the Presbyterian clergy, to whom, highly as I esteem them, I should never willingly concede such a position; and in like manner in the Established Church of Ireland, the clergy, who are in a great majority of cases the patrons of the schools, would have all the power in their hands. I merely state my objection as a Christian man and a citizen of the State, standing up for the privileges of my fellows, the Christian laity of all communions; and on their behalf and for myself I protest against such a transfer of our common rights.

3397. LORD BEAUMONT.—Would it not also enable the clergy to impose upon the child not only religious instruction, but certain fixed religious practices?—Certainly; such would be the effect, and with some, the contemplated effect.

3398. For instance, might they not make it a condition of the attendance of any child at a school, that the child should go to confession every indulgence or every month?—Unquestionably.

3399. Or that the child should become a member of some sodality or other religious body?—Yes, I should say so.

3402. LORD MONTEAGLE of Brandon.—When you speak of meeting the religious authority of the priest in any way, do you refer to any desire or intention of meeting the religious authority of the priest in ecclesiastical matters out of the school, or does your objection apply only to the authority of the priest exercised through the school, and to his making the school the means of exercising religious authority?—I think it has been wrongly assumed that I would oppose, as it is said, the authority of the priest; that is not my position at all; I merely contend for the rights of parents, for the rights of the laity; and, while I would make no opposition to the just rights of the priesthood, I would make no concession to the clergy of any church, whether Presbyterian, Protestant, or Roman Catholic, which would practically have the effect of infringing upon, or in any way curtailing the just rights of the laity.

3403. VISCOUNT CLANCARTY.—Do you not consider that, generally speaking, the clergy are the proper superintendents of the

education of the youth of the country?—I think they are very properly; and long may they be so.

3404. Do you not think that the practical effect of the national system is to disconnect them from that superintendence?—I should think not. The practical truth is, on the contrary, that they are closely associated with it.

3405. Is that the case in the Established Church?—Not with regard to those that stand out from all connexion with the system—(how could it?)—but with regard to those who have joined, it is the case both on the side of the Roman Catholics, and on the side of the Presbyterians, and the Protestants of the Church of England.

3406. Are you of opinion that the national system of education at present constituted supports your view that the clergy are the proper superintendents of the education?—It lays down no rule with regard to that point, but the practical result in carrying out the system is, that it is so. That is the tendency, owing to the circumstances in which it is placed, and amidst which it is working. I have another general objection to that scheme in both its forms; I think the practical result, the logical consequence, of the scheme in either form would be (for there is a logic in things as well as a logic of the reason) that the inspection would be changed, and that its advocates, after claiming the privileges already alluded to, would claim the appointment of the Inspectors; that the Roman Catholics would demand that their schools should be superintended alone and exclusively by Roman Catholic Inspectors; and that the Protestants would claim, of course, that their schools should be inspected solely by their Inspectors. It would lead likewise, I apprehend, and for a like natural reason, to a division in the training department. Another objection which occurs to my mind is, that all hopes of raising the social status of the teachers, and of elevating them as a body into something like the dignity of a profession, must be foregone if either of these two systems be adopted, or any form of them.

3407. EARL OF HARROWBY.—Do you mean because the teachers would be in two classes instead of being in one united body?—No; but their position would be so subordinate, so reduced, as to be on a level merely with that of a vestry attendant, a sacristan, a pew opener, or a parish clerk, or precentor, or something of that sort, that it would be idle to talk, as almost all educationists do now, of raising them into any thing approaching to a parity with the already recognized professions.

3408. You mean that they would be merely instruments and subordinates of the respective clergy?—Yes. It would be quite ridiculous to suppose that a body of men placed in the position I have described could rise to any thing like a professional standing. I know there are men who think that the office of teaching is merely an appendage to the Church, and that the teachers should be the servants of the clergy, or rather, their fellow-workers, though in a subordinate capacity. Perhaps they are right; and were the Church and the State in the relation I should wish to see them in, I should certainly say so too; but there are others again who regard the teaching body as a distinct profession, and would like to see it raised

into a position of respectability; and to those I would submit that the adoption of this plan in any of its forms would frustrate that object.

3414. CHAIRMAN.—Have you any other observations to make upon that scheme?—Another objection to the scheme is, that it would be inconsistent with all the modern Governmental institutions established in the country. As I mentioned before, it would be inconsistent even with the constitution of the Poor Law, and it would be inconsistent, as everybody must see, with the constitution of the Queen's Colleges; nay more, it would be inconsistent—and this crowns its absurdity and injustice—with our criminal jurisprudence, which gives to the condemned criminal, the vilest malefactor, the right of choosing his religious instructor.

3763. VISCOUNT HUTCHINSON.—Supposing that a system of public education existed in Ireland similar to that, or identical with that which is recommended by the Church Education Society, a system which rendered compulsory upon all children attending school the reading of the Scriptures; do not you think that it would be possible for all Protestants, that is, whether of the Established Church, or of the various bodies of Presbyterians and other Dissenters, to co-operate together in a mixed education under that system?—The Presbyterian Divines, the most distinguished of the them, and the whole General Assembly, would denounce such a plan as that; they have all along declared that they recognise and pay respect to parental authority, and that while they think the parent wrong in desiring to withdraw his child from the reading of the Scriptures, and would by no means lend themselves to carry out the parent's will by compelling the child's withdrawal, they would never, on the other hand, be parties to enforcing the reading of the Scriptures upon the child against the will of his parent.

May 11, 1854.

The Ven. Edward Adderley Stopford, Archdeacon of Meath.

4153. LORD BISHOP OF OSSORY.—What modification of the existing rule would you propose as an improvement?—What I should suggest, with a view to put an end to the education war, and allowing individual opinion instead of party feeling to resume its sway, would be, to give the Board a greater power than they now possess of dealing with individual schools, without enforcing the same strict rule upon all schools; making it a direction to the Board that they should endeavour to bring under their direction, as much as possible, all the education of the country, and leaving them a greater discretion, in order to enable them to do it.

4154. EARL OF DESART.—In short, you would establish a varying local rule, instead a permanent and universal one?—I would leave it to the discretion of the Commissioners in various localities, instead of obliging them to act on precisely the same rule in all localities.

4155. CHAIRMAN.—Can you illustrate your meaning by stating some instances in which you think, that if the Board had the power,

they could advantageously relax the rule now existing?—For instance, where there is a vested school built in connexion with a Roman Catholic chapel, and where there is no apparent prospect that that school ever can become a school for united education for other persuasions, on account of the locality and the circumstances of that particular school; in such a case I conceive that the Board might very well now give aid also to a school of another persuasion.

4157. **EARL OF WICKLOW.**—In fact, would it not follow from the system that you recommend, that where one school has been established, and where there is a great prevalence of one religious creed, there must of necessity be another school in the same locality for the opposite creed?—Not necessarily; for I conceive there are a number of patrons in Ireland who are anxious to promote united education; and I would leave full opportunity to such patrons to do so. I conceive the Board would exercise this discretion, that where they found that united education could be carried out, they would accomplish it.

4158. **CHAIRMAN.**—You stated that you think there ought to be greater discretion allowed to the Board to deal with individual cases. Will you be kind enough to explain in detail the manner in which you would propose that the Board should exercise a discretion with respect to individual cases?—I think the Board ought to consider with respect to each locality, whether united education has succeeded; whether the existing national schools are affording education to the whole population in that district; and if the Board find that there are large portions of the population in any district which, from whatever cause, they have not got at by means of their existing rules, I think the Board should then have discretion to adopt such rule for each additional school as they might think would have the effect of bringing the whole education of the country into their hands.

4159. **LORD BISHOP OF OSSORY.**—Whatever might be the reasonableness of that scheme, what effect do you think it would have in putting an end to the education war existing in Ireland, which, of course, would be one leading object of any modification of the system?—I conceive it would have an effect in this way, that the Board would deal with individual patrons, and would, in many cases, give aid to schools upon different principles. I think that parties would then consider it more as an individual matter, and not as a matter in which the whole party was involved; and they would go further in exercising their own individual judgments.

4160. But, supposing the case of there being a school which is exclusively attended by Roman Catholics in a district, and supposing that I have in the same district a Protestant school, and that I say that the only terms on which I will connect that Protestant school with the Board are, that it is left perfectly unrestricted with respect to religious education; do you think that, under those circumstances, the national school not reaching to any of the Protestants who attend my school, the Board ought to treat with me?—I think that, if the Board has reason to believe that the national school does not provide for one portion of the population, and there is no prospect that it ever will, it ought then to deal with another party, on such terms as they find necessary.

4167. What do you think would be the state of the educational war in Ireland under such a system as that which you have recommended; do you think that it would at once produce peace, or in what length of time?—In proportion as the Board brought the whole of the education of the country into connexion with their system, I conceive that the foundation for the educational war would cease.

4168. Do not you think, in the degree to which they approached that end which you have described, and increased the number of schools that were conducted upon these more indulgent principles, they would be giving rise to an educational war on the other side, namely, an agitation for a general modification of the rules of the Board, embracing Roman Catholics as well as Protestants?—I think not, for this reason, that the modification which I have suggested would itself embrace Roman Catholics as well as Protestants. It would not give any thing to one class beyond what it gave to another class.

4169.—It would not give any thing to one class of those who are now not connected with the Board which it would not give to another class of those not now connected with the Board; but, in point of fact, the Roman Catholics are now largely connected with the Board, and it would give them nothing?—Neither would it give any thing to one-third of the existing patrons who are Protestants.

4170. According to your scheme, as I understand it, there would be conceded to the opponents of the system, one by one, what they demand, or else those from whom such concession was withheld would remain a discontented body. Would it not, to the degree to which it promoted content amongst them, also give rise to dissatisfaction amongst the large body who are connected upon different terms, and more stringent terms, at present, with the National Board?—I do not think it would to any extent; because all those existing patrons have more or less pledged themselves to the existing rules, as saying that they consider them the best; and I believe that a great majority of them, if left at liberty, would not wish to alter them, and therefore would not claim a power to act in a way which they themselves did not approve of.

4171. But in what way have they given a pledge that they consider the system the best. Their adhesion to it is certainly evidence that they think it a system which they may conscientiously submit to, and advantageously act upon; but have they given any pledge that they consider that system the best?—The question has never been put to them that I know of; but I think the answer that the patrons of the national schools in Ireland would generally give to that question would be, that they approve of the existing rule in itself, and that they do not desire to alter it, as far as they themselves are concerned.

4172. Supposing we knew that that would be their answer, would not it be perfectly possible that their approbation of the system arises from this: that it is an universal rule, and that if exceptions are to be admitted, they would think it very desirable that there should be a change in the rule for all?—As far as I can judge, I think not. I believe that they do not desire to have the rule altered for themselves; but I think, with a view to the general

policy of the country, it would be desirable that it should be altered with respect to some other persons.

4173. Do you think that, with reference to this education war of which you have spoken, the plan you propose would be better than an alteration at once of the rule, which would give equal licence to all parties, Roman Catholic and Protestant?—That is so extensive a change of the existing system that I am hardly prepared to recommend it.

4174. With a view either to the system, comprehending those who are now outside the limits of its operations, or to putting an end to this educational war, in what respect do you think that this detailed change which you propose would be better than a general one?—I think both plans would be equally effectual in putting an end to the education war.

4175. EARL OF DESART.—With reference to your proposal of giving a discretionary power to the Commissioners to provide for exceptional cases, do not you think that one great object of the national system is the attainment of public confidence?—I do.

4176. Do you think that that object would be gained by a varying and local system better than by an universal and permanent one?—So far as public confidence could be judged of by the fact of all parties connecting their schools with the Board, I think it would.

4198. EARL OF DESART.—Do not you think there is considerable danger attaching to your suggestion in this respect, that it might give a despotic authority to a predominant party in the Board at any time to make partial changes in particular instances with partial views?—I do not think it would give them a more dangerous or more difficult power than they exercise at present, in pronouncing upon each individual school whether they will give aid to that school or not.

4199. Do you think that they exercise that power partially?—I think they exercise that power with great impartiality and integrity.

4200. Do you not think that the giving them a further despotic power to make legislative changes would give to a predominant party in the Board, at any time, a strong temptation to make partial changes according to their own views?—Such a party could carry out such an object at present, by dealing only with schools of a particular class, quite as much as they could by the system I have proposed.

4201. By extending the power, would you not increase the temptation to its exercise?—I do not conceive that it would increase either the temptation or the power exercised at present; such a party in the Board might now, if they were so disposed, deal with one class of patrons only.

4202. Then, in fact, you are inclined to give an increased legislative power to the Board instead of (as some recommend) increasing its responsibility, and lessening its legislative power?—I am inclined to increase their discretion.

4631. CHAIRMAN.—What is your opinion as to the proposal which is entertained by members of several denominations in Ireland, that separate grants should be given for the encouragement of schools belonging to each of those denominations?—If the ques-

tion have reference to separate grants to be made to each denomination as a whole, I conceive that nothing could be more mischievous. It would destroy all security for the efficiency of the education to a great extent by not having one central body to control and direct the whole. It appears to me that it would also render united education impossible even in those localities in which it is now possible to accomplish it. But if it be meant to apply to grants to different schools upon different principles, in order to meet the views of the different religious persuasions, I do not see at all the same objection to them.

May 18, 1854.

The Venerable Robert Bell, Archdeacon of Waterford.

4916. LORD ARDROSSAN.—You have never given in your adherence to the national system?—No.

4917. On what grounds?—I object myself particularly, as the clergyman of a parish, to become responsible for the education of persons, unless I am at liberty to put the Word of God into their hands.

4918. What modification of the system would induce you to give your adherence to it?—Such a modification as would leave the use of the Scriptures free to the patron of the school.

4919. Would you approve of such a change as that the State should take cognizance of nothing but secular education, leaving the religious instruction entirely to the option of the patron of the school?—I do not mean to say that I should absolutely approve of it; but I should be disposed to withdraw any opposition that I have ever entertained if the change suggested in the question were made; that is, if in addition to the secular education provided specially by the State (and I should be sorry if any schools supported by the State were not under proper inspection and control), the patron was allowed to add the religious element according to his own conviction.

4920. EARL OF WICKLOW.—Would you extend that power in the patron to the children of all religious persuasions; supposing you had a school under the National Board, upon the principles laid down in the preceding question, should you, as the patron of that school, require a complete control over the religious instruction given to all the children in the school, let it be composed of what class of religionists it might?—Yes.

4921. LORD ARDROSSAN.—Do you consider that such a change as that would, under all the circumstances of Ireland, be the most expedient?—I do.

4922. Do you think that the great majority of those members of the Established Church who have hitherto held aloof from the system would join the system if that change were effected?—I think they would. I think the feeling of the clergy, as far as I know, is that of extreme reluctance and pain at being placed in the position in which they are, and that they would be disposed to take the least that they think they could with safe conscience.

4923. Do they not feel some dread in contemplation of the fact that, under such a system, the Protestant children who attended schools under Roman Catholic patrons would be obliged to be taught the Roman Catholic Catechism?—In the first place, I believe those cases would be rare; and in the next place, I am disposed to think that almost all the evil that is anticipated is actually in operation at present.

4924. Do you conceive that there are instances in which Protestant children are compelled to attend the teaching of the Roman Catholic Catechism?—Of course they have the power to absent themselves from such a school; but I know that there are instances in which Protestant children have attended the national school and have learnt Roman Catholic prayers, and the Roman Catholic Catechism too, as I believe.

4925. You are quite convinced that the benefit which you consider would be derived from such a change would more than counterbalance any evil which might arise from it?—Certainly, that is my impression.

4926. EARL OF WICKLOW.—Do not you think that it would be thought a very different thing by the clergy of the Established Church to sanction, by their authority, a system under which the Protestant children would be obliged to learn the Roman Catholic doctrines, and to sanction a system by which it may be occasionally done now without their knowledge or approbation?—I do not think the change which has been alluded to would imply any such sanction.

4927. Do you suppose that the alteration of the system, which would meet the approbation of the clergy of the Established Church, should be confined entirely to schools under the sanction of the clergy of the Established Church?—I merely spoke of schools of which they would themselves be the patrons, and which would be substantially the parochial schools of the country.

4928. Would you be disposed equally to sanction the change if it were made reciprocal, so that the Roman Catholic priesthood would have the same authority in their schools over children of the Protestant religion as the Protestant clergy would have in their schools over children of the Roman Catholic religion?—With all the information that I possess at present upon the entire subject, I should be disposed to support the change, with that alternative.

4929. Then, in fact, when you say you would be so disposed, you contemplate the full extent of the operation of such a change when applied to all parties?—I contemplate the extent, though of course I would not commit myself to any approval of carrying it out. I meant to say, that I would submit to things which I should not be prepared to say that I sanction.

4930. LORD BEAUMONT.—But taking what you consider as the good, together with what you consider as the evil, you think that the good preponderates so much that you are willing to support the change which has been alluded to?—Precisely.

4931. LORD BISHOP OF OSSORY.—Though you regard it in some respect as a comparison, good and evil resulting from the change, do you consider that the great and important change would

be the setting your conscience free?—Precisely; that is the ground entirely upon which I go.

4961. EARL OF WICKLOW.—Do not you believe that if the modification in the system which has been suggested were made, and to which you said you would give your adherence, though not your approbation, that would practically be the result of that alteration; that is to say, that the teaching of formularies would be added?—No, I do not.

4962. Do you think that while the clergy of the Established Church would continue their religious instruction the same as it is at present, and would enforce upon all the children in their schools only the reading of the Scriptures, the Roman Catholic clergy would go far beyond that in their religious education, and would introduce the tenets of their own religion and their own catechism?—They probably would; but you will perceive that they take quite different ground from what we do; our anxiety is to put the Scriptures into the hands of all whom we undertake to instruct; they have no such desire, of course; but as far as I am acquainted with the feelings of the clergy, I think that if the rule with respect to the Scriptures was relaxed, that would remove their difficulty; they do not desire to make the Catechism and the Church of England formularies a necessary part of education.

4963. I understand from your answer that you believe that, practically, the proposed alteration would not have the effect of introducing much more compulsory religious instruction into the schools under the patronage of the Protestant clergy than is already introduced on the principles of the Church Education Society; but do not you think that the practical result of the alteration to which you would give your adherence would be to sanction the right of compulsory religious instruction to any extent on the part of the patron of any school?—I suppose that would be the necessary result of it.

4964. Would not the result be, that in a school under the patronage of a clergyman of the Church of England, the Roman Catholic children attending that school would be compelled not only to read the Scriptures, but to receive every description of religious instruction that the patron might feel disposed to introduce into the school?—That would depend upon the nature of the modification that was made.

4965. But he would have the power to do so if he thought proper?—I do not very well know how it would be possible to stop short of that; but at the same time we know that formerly aid was given to schools where the known rule was simply that the Scriptures were to be read daily by all the children.

May 18, 1854.

Sir Thomas Nicholas Redington, K.C.B.

5118. LORD ARDROSSAN.—Would you approve of the Government taking cognizance only of secular education?—If the question means whether I consider that the State should only provide secular

education, I should say that I attach very great importance to religion being also communicated. But in endeavouring to establish a system in any country, I must see what the state of the country is. I should consider it a very happy state of things if all the children in the nation were like the children of my own family, all of one religion, so that we should have none of these differences. But in a case like that of Ireland, we cannot apply the same rule as we might in such a case as that. I consider that the system in Ireland is not at all one which can be called a purely secular system of instruction, because certain hours and days are set apart for religious instruction. We see in our model schools, that if the clergy choose to attend, very valuable instruction may be given. In the district school in Clonmel, of which we have been speaking, I think on four days in the week the Protestant clergyman gives instruction in the Sacred Scriptures, and on other days the Presbyterian and Roman Catholic clergyman; and the whole is directly under the authority and regulation of the Board. I do not consider that in supporting this system I am supporting a purely secular system of education; to which, I think, there would be great objections.

5119. Would you approve of a system by which the State should only provide for secular education, and secure the efficiency of that by good inspection, leaving the patrons to impart religious instruction on any day in the week which they set apart for that purpose?—I am in favour of a system such as the present, which does not involve the interference of the State in the religious instruction, beyond affording an opportunity of the children getting it. I cannot see how, in a country like Ireland, where populations of different religious persuasions are mixed together, the State can interfere further than that with good effect.

5120. Do you think that the State ought not to interfere with respect to the nature of the religious instruction given to the children on the day set apart for that purpose?—I think it ought not to interfere beyond the interference which Lord Derby allowed, that books should not be read to which they objected. I presume that if, for example, such a thing were to occur as that a Socialist religion were to prevail to any extent, and any given number of the children were to belong to that religion, to any book inculcating such principles there would be power to object.

5121. CHAIRMAN.—Would you approve of a system in which the public money was granted in Ireland to schools in which the patrons should have the power of making religious instruction according to their own creed compulsory upon all the children who attended?—I cannot imagine such a system as that; I consider that it would be going back even beyond what the Kildare-place Society and other Societies professed to do.

5122. EARL OF WICKLOW.—You would not approve of a system of this kind, that the secular education should be given under the superintendence and control of the State in all the schools; but that the patron of each school should have a right to give what religious instruction he pleased, and to impose it upon all the children of all religious persuasions who attended the schools?—Certainly not.

5123. LORD BISHOP OF OSSORY.—What ill effect would you expect to arise from such a system, upon either the secular or the religious education now given?—The evil effect of the patron who differed from the children in religion determining to force his religious tenets upon them.

5124. Do you mean by the patron bringing them by force into the school and teaching them what they were not disposed to learn?—Exercising a certain amount of force; seducing them to come, and when they had got there, teaching them; it would be a direct interference with the religious opinions of those who did not belong to his communion: that I presume would be objected to as much on the part of the Protestants as on the part of the Roman Catholics.

5125. What evil effect do you think would arise from it practically to the education of the country, or what interference with religious liberty in the country do you think would practically arise from such a system, supposing it to exist?—I understand the system suggested to be, that every patron might enforce his own religious opinions in the teaching of the school of which he was the patron; that is, that every patron might have, what is called in Ireland, a proselytizing school, whether it is a Roman Catholic proselytizing school, or a Protestant proselytizing school, or a Presbyterian proselytizing school. I consider that all the labours of Parliament for the last twenty-five years have been directed to find something the very opposite to that; and to go back to that, I should consider a most lamentable measure.

5126. My question is, what would be the practical evil resulting from it?—All the evil that could arise from the State directly encouraging religious animosities in every possible way.

5127. Do you think that it would lessen the amount of religious education given in the national schools in the country?—I am quite sure that it would lead to a very large amount of unchristian feeling in the country.

5128. VISCOUNT HUTCHINSON.—Does not that at present exist?—I think it would increase it.

5253. EARL OF DESART.—Supposing it to be impossible, by any concession which you would think it reasonable to make, to conciliate the support of the clergy of the Established Church to the Board of National Education, do you think that the clergy of the Established Church have a fair ground for asking for a separate grant for the education of the children of their flocks belonging to the Established Church?—I consider that the education of the people is a matter which not only regards the clergy but the laity; I should be opposed, in a mixed country, to any separate system of education. If such a thing were proposed to-morrow, I should require that the laity should have the direction of that grant as well as the clergy; and that it should not be left in the hands of the clergy of any persuasion.

5254. Do not you think that the clergy of the Established Church have a right to exercise their influence over their flocks, to deter them from receiving an education in which they cannot place confidence?—I have no doubt, where a clergyman conscientiously

thinks the education to be erroneous and injurious, he is only doing his duty, according to his light, in dissuading the members of his flock from receiving it. I have myself conversed with several members, both lay and clerical, of the Established Church, in regard to those schools, and I should be sorry to say that I have not found them most conscientious opponents of the system, and with very good reasons, according to their own views of the subject, for being so.

5255. Does not that afford them a very good ground for making an appeal to Parliament to give them a separate grant for the education of the children of their flocks, in conformity with the religion which they esteem the true one?—That may be a ground for an appeal, but when I have to decide how that appeal should be met, I can only state that I am opposed, in a mixed country, to the system of separate education, which would teach a child that he belongs to one religious party, and is opposed to another religious party, thereby handing down through a whole generation feelings of religious antipathy and party spirit, which are the cause of so much mischief. And of all the countries on earth in which such a system should not be tried, Ireland is the country into which it ought last to be admitted.

May 23, 1854.

The Rev. John Booker.

5403. VISCOUNT CLANCARTY.—What is the main objection that you have to the system?—I will state what has struck myself and most of the intelligent and well-informed men with whom I have discussed the subject, as being of great if not of the greatest importance. I think I can put the subject in an intelligible form by stating a case. I assume, then, that with reference to the question of their education, we are now considering the Protestant principle of education is literary instruction, with some suitable acquaintance with the Scriptures: and that the Roman Catholic principle is literary instruction without the Scriptures. Now, if I became the patron of a national school, and a Roman Catholic parent should call upon me to educate his children, he, a Roman Catholic parent, could compel me, a Protestant patron, to give literary instruction, unaccompanied with a knowledge of the Scriptures, to his children; that is, the conscience of the Roman Catholic parent is regarded, and my conscience as patron of the school is disregarded. Again, on the other hand, if a Protestant parent should go to the Roman Catholic patron of a national school, and ask him, the Roman Catholic patron, to give education to his children in conformity to his principles, that is, to give them literary instruction, with some knowledge of the Scriptures, the Roman Catholic patron could say, no; and the Protestant parent could not oblige him to comply with his wishes in the same way that the Roman Catholic parent could compel me, the Protestant patron, to comply with his. Therefore it has always occurred to me that, notwithstanding the very general opinion which is entertained that the glory of the system is a regard

or conscience, that regard for conscience is, with reference to Protestant parents and Protestant patrons, not maintained, though it is maintained in the case of Roman Catholic parents and Roman Catholic patrons.

5404. Do you consider that scriptural instruction should form the basis of any school which you, as a Protestant patron, should support?—Yes; and I think that is the general principle with which four-fifths of the clergy of the Established Church in Ireland have been impressed; and, so far as I can see, it is a principle that they will never surrender.

5405. It appears to you to be a principle necessarily connected with the religion established by law in the country?—I think, independently of any reference to the question of the established religion, it is founded upon the allegiance which we believe to be due to the Word of God, and upon the idea that the education of the class of which we are now speaking, to be effective, ought to be accompanied by a suitable amount of scriptural instruction.

5406. Do you conceive that, under the present national system of education, a scriptural system could not practically be carried on in schools under Protestant patronage?—The case which I have stated I think sufficiently proves that it cannot well; for every child in the school that pleases may say to me, the patron, “I do not choose to read the Scriptures; my parents have directed me not to do so;” that is, in reality, according to the general impression, “the religious guides of my parents have directed me not to do so.”

5407. Supposing you were the patron of one of those national schools, what do you conceive would be the influence upon the Protestant children attending that school, of seeing a proportion, and perhaps a large proportion, of the children withdrawing from the school when the Bible was about to be read?—The impression upon the Protestant children would be, of course, that those children or their parents did not value that instruction; and to a certain extent it might tend to produce an injurious effect upon their own minds.

5408. Do you think it would operate upon their minds to induce a belief that the patron, the clergyman of the parish, was himself in some degree indifferent to the scriptural instruction of the children?—I think, from my knowledge of the Protestants with whom I have been acquainted, they would come to some such conclusion as that; for Protestants are so wedded to their Bible, as the great fountain of truth, and so deeply impressed with the idea that, without an acquaintance with the Bible, education is not likely to be useful, that they would look in a very unfavourable light upon any clergyman who would sanction the opposite principle.

5409. CHAIRMAN.—Might not an equally bad effect be produced upon the minds of the Protestant children by Roman Catholic children attending a school where the reading of the Scriptures was compulsory, and their telling their fellow pupils that for that reason the teaching was considered very bad and very objectionable by their parents and their priests; but that they compounded to attend it, because they were anxious to get the mere literary

instruction, and they could not get it without?—I cannot well admit in any case any child being *compelled* to read the Scriptures. I would not, nor do I know any Protestant patron that would *compel* a child to read the Scriptures against his father's wish.

5410. Without raising a question about the word “compel,” do you not admit that it is a possible case, that a parent who entertained conscientious scruples against his child being taught to read the Scriptures by a Protestant teacher, or under the direction of a Protestant patron, might sacrifice to a certain degree his conscientious scruples in order to get the advantage of a literary education for his child?—I conceive it possible that a parent might, under certain influences, be induced to do that; but of course the parent would not be acting rightly; for no man, on any account, or under any circumstances, is to do wrong, or that which he believes in his conscience to be wrong.

5411. EARL OF DESART.—Your objection is, that your conscience as a patron is disregarded in being obliged to give literary instruction without Scripture. Are you aware that, as a patron of a national school, you are able to read the Scriptures in your school, with the simple provision that a tablet shall be exhibited during the time, with “religious instruction” inscribed upon it?—I am; but the consequence might be that when I put up the inscription “religious instruction,” every child in the school would walk out, and leave me sitting alone.

5412. But you are not compelled to be the executor of the parent's wishes; it is the child's own will to walk out, which he may exercise if he likes?—Yes; but my conscience comes in in this way: that in the supposed case I take the education of the child under my charge upon this condition, that the child shall receive literary instruction without scriptural instruction, which I look upon as an imperfect if not a mischievous education.

5413. Then, the only condition upon which you would join the national system would be, that you should be able to compel the children of Roman Catholic parents to stay in the school during the reading of the Scriptures?—The only condition upon which I could be patron of a national school would be, to have the same liberty of conscience as an Irish Protestant patron, that an English Protestant or Roman Catholic patron has in his school, or that a Roman Catholic patron in Ireland has in his school. In none of these cases is the patron required to do any thing contrary to his own conscience, even though the parent of a child in his school may require it of him; and as a Protestant patron, I look upon the absence of scriptural instruction in a school as a vital defect. It seems to me that the difference between the two cases is this: the child of a Protestant parent, if not instructed in the Scriptures, is deprived of what he considers essential food; whereas the Roman Catholic, if so instructed, is taught to believe that he receives mischievous food; and therefore the withholding of scriptural instruction may be considered as great a grievance in the first case, as the enforcing it in the other.

5414. Do not you consider that there is a difference in this case between you, being yourself the executor of the parent's will, or

being merely the permitter of the exercise of the child's will?—Still, as the patron and the supporter to a certain extent of the school, I take upon me the education of the children attending it, and I am made acquainted beforehand with the conditions upon which those children are entrusted to me, namely, that they shall receive literary instruction alone, unaccompanied by a knowledge of the Scriptures; now such instruction I look upon, as I have already stated, if not mischievous, at least very imperfect education.

5415. Could not you satisfy your conscience by saying that you could not be an executor of the parents' wishes by making the children withdraw when the reading of the Scripture commences, but that you would receive the children into your school; and that if they choose to go out when the Scripture is read, they may do so; but if not, then the Scriptures shall be read in their hearing?—I do not see any difference between the two cases if I know beforehand that those children will be removed when the reading of the Scripture commences, and that they will have no scriptural instruction, and I take the child upon condition of allowing him to be so removed when the Scripture instruction commences. But I would take higher ground; I will take it that the principle of my conscience upon this subject is, according to the estimation of many, a prejudice; yet according to the notions that have been propounded upon this subject, and that are afloat, I conceive that the principle of my conscience or prejudice, call it what you may, is as worthy of respect as the principle or conscience or prejudice of those who take a different view of the matter.

5416. Your opinion is, that unless you could compel the children who attend your school to receive instruction in the Scriptures, you could not become an adherent to the national system?—I do not like admitting the use of the word "compel," because it does not express my view of the matter, and because it expresses a principle not recognized under our constitution.

5417. LORD BISHOP OF DOWN.—What do you mean by "our constitution?"—I mean the liberty that exists under our constitution; I will illustrate my meaning in this way: when on Sundays I go and officiate in my church, the offices I discharge there are those that commend themselves to my conscience and my judgment, and all the parishioners are invited to come; but if some of them said that they would not come unless I would omit some portion of the service, say the scriptural portion, I should think it would be very unfair to say that those people were not admitted unless they were *compelled* to listen to the Scriptures. It has struck me that the question is often not put fairly with reference to the patron; it is supposed that the patron *compels* because he conducts the school according to the principles that commend themselves to his conscience, and because any parent who does not choose his child to conform to them is not at liberty to send his child to the school.

5418. LORD BISHOP OF OSSORY.—What is the rule of the Church Education Society with respect to such matters?—The rule is, that every child is invited to come; and before the child is admitted it is made acquainted, or its parent is made acquainted, with the principles upon which the school is conducted; if the parent is

satisfied, the child is admitted into the school; then the child receives the instruction that is there appointed to be given. If the parent says, "I do not approve of those principles," then he is at liberty to keep his child away.

5419. Have you known the Church Education schools attended by Roman Catholic children?—Yes.

5420. Have you ever regarded them as being *compelled* to read the Scriptures?—Certainly not, according to what I consider a fair construction of the word *compel*.

5421. LORD BISHOP OF DOWN.—Supposing they declined to read the Scriptures, what course would you pursue with reference to those Roman Catholic children?—The point is well understood. I think that if the child, or its parents, thought it was not right to do so, the child would not be sent to the school.

5422. But presuming that the child is in the school, and that, after being some time in the school, the child declines to read the Scriptures, what course, as the patron of the school, would you feel it your duty to pursue?—In a case of that kind I could not act contrary to the principle of the school; of course, I would communicate with the parent, and say that I could not act contrary to what I avowed to be the principle of the school.

5423. You mean to say that you would expel the child?—That phrase may be used.

5424. LORD BEAUMONT.—In fact, you decline to give any secular education, however useful and important to the child that secular education may be, unless, at the same time, you are allowed to give to that child what you consider equally, or perhaps more important, education in the Scriptures?—I do think that giving mere literary instruction, the education that we are speaking of, unaccompanied by a knowledge of the Scriptures, is, to say the least, imperfect education. I think that in any school of which I was patron, I would deem it, as matter of conscience, necessary to accompany secular instruction with instruction in the Scriptures.

5425. Therefore you decline to give the child the one, unless you, at the same time, are allowed to give it the other?—I think I would. I think, when we talk of compelling Roman Catholic children to attend, unless they read the Scriptures, it is but fair to consider the question of compelling Protestant children to attend other schools, except they come to receive instruction *without* the Scriptures. I can easily conceive a Protestant parent to look upon it as *compulsion* to be obliged to send his child to a school for the sake of literary instruction, where it will not receive scriptural instruction, as well as a Roman Catholic parent to consider it compulsion to be obliged to allow his child to receive scriptural instruction, for the purpose of obtaining literary instruction. I have known instances where parents have had such strong and decided views upon the necessity of accompanying literary instruction with an acquaintance with the Bible, that if the children could not get such instruction in a school that was near them, they would not send them there, but to some school at a considerable distance, which would entail much trouble and expense.

5602. EARL OF DESART.—What concession or modification of

the system would induce you and the Church of England clergy generally to give to the system the important benefit of your adhesion?—To make my answer as short as I can, I think that if there were given to us, the Irish clergy, or the Irish Protestants, the same liberty of conscience that is given to the English Protestants and English Romanists, with reference to religious instruction in the schools, that would fully satisfy the four-fifths of the clergy who now refuse their sanction to the national system. I would go a little farther, as this is a question that has occupied a very large share of my thoughts; and if I were to suggest any thing upon the subject, I would say, that if, in addition to the schools in which the patrons would have free liberty with reference to the religious instruction, the Board were to maintain other schools where necessary, upon really neutral or impartial principles, such as the present district model schools, there are few of any party that would not be satisfied. In the schools of the first class, as a test of zeal and conscientious feelings, and as an incitement to local voluntary contributions, it would, I conceive, be well to require (as originally was intended in *all* the schools) that the fixed salaries should be made up from local funds, the schools to have all the other benefits which the Board could give, with gratuities, besides, to the teachers for every child that passed an inspection, at stated times, in the secular course of education. I may add, that I think there are few clergymen, if any, who would refuse to give the necessary religious instruction, or to make a suitable provision for it, in the supplemental schools, if they were conducted upon the principles I have just mentioned. I may further add that, of course, I wish to imply that the existing national schools should not be interfered with.

5603. LORD MONTEAGLE of Brandon.—When you say that you would wish that the Protestants of Ireland should have the same religious liberty that is accorded to the Protestants of England, do you mean by that to recommend the establishment of two sets of schools in Ireland as there are in England?—It would probably come in many cases to that.

May 23, 1854.

The Rev. Henry Cooke, LL.D.

5660. CHAIRMAN.—You are aware that a considerable portion of the Protestants of Ireland, more especially connected with the Established Church, object to the national system as it is at present carried on?—I am aware that such is the fact.

5661. And you probably would be of opinion that it would be very desirable to conciliate them?—Certainly. I should wish it exceedingly.

5662. Would you see any objection to a plan by which the Government should make certain grants to schools in which they could ascertain that efficient secular education was given, leaving it to the patrons of those schools to give what religious instruction they thought fit, and leaving it open to them to make any rules

that they choose with regard to compelling the attendance of the children during that religious instruction?—If I am to understand by the last part of the question that the patron or manager of the school would be empowered by the Government to make a certain religious formulary a *sine quâ non*, and to enforce it upon the children attending the school, I could not approve of such a plan, because that is just an equivalent to the evil of which we complained. It would be, in my humble view, the same evil in another form.

5663. Supposing that no Church formularies were made compulsory on the children, but that the reading of the Scriptures was made compulsory, should you still feel any objection to such a plan?—The recollections of the Presbyterian Church, of more than twenty-five years of confiscations, *dragonades*, and persecutions to death for civil and religious liberty, would never allow me to give my voice in favour of any compulsion in religious instruction.

5664. Are you expressing now only your own personal opinion, or do you think that the Presbyterians generally, as a body, would approve of a system which would allow a clergyman of the Church of England to make it a condition of the children attending the school at all, that they should read the Scriptures, and which would at the same time enable a Roman Catholic priest to enforce a similar condition upon the children attending his school, with regard to the religious teaching of his own Church; do you think that that is a system to which the Presbyterians generally, as a body, would feel any objection?—I think the Presbyterians would feel a decided objection to making any religious instruction absolutely compulsory; that is, by giving secular, as a premium for attending religious instruction; or withholding secular, as a punishment for refusing religious instruction.

5665. VISCOUNT HUTCHINSON.—How would it affect the Presbyterians in the schools which they now carry under the Board?—It would not affect them at all, except that it might enable them to do a thing of which they do not approve; that is, it would enable them to make it compulsory, say upon a member of the Established Church, to learn the Presbyterian catechism.

5666. But that is excluded in the question; it is only with reference to reading the Scriptures?—Of course, so far as we are concerned, we would not object to a rule requiring the daily reading of the Scriptures, because we approve of such reading; but then I should not like to make myself a party to compel a Roman Catholic to read against his conscience, and to enforce the reading by refusing him secular instruction, if his conscience would not square with mine, or to bribe him to read by the premium of secular education.

5667. LORD MONTEAGLE of Brandon.—I understand you to say that it would not accord with your ideas of religious liberty, that a power should be vested anywhere to interfere with the freedom of conscience of the individual in these respects?—That was exactly our great objection to one part of the original system. In several points, as I have stated, it interfered with our principles and our consciences.

5668. In the year 1830, Dr. Chalmers was examined before a Committee of the House of Commons on the state of the Irish poor; and before that Committee he stated, with respect to education, that the principle which he would recommend was that the Scriptures should be read in the schools of the country, but that no compulsion should be applied in any shape, so as to render it obligatory upon any one to read the Scriptures against their conscience: is that an exponent of the opinion which you have now stated?—Exactly.

5681. EARL OF WICKLOW.—Supposing such a modification were to take place in the system as that the State should only take cognizance of the united education of the children of various denominations attending the school, but that the patron, be he of the Church of England, or of the Church of Scotland, or of the Church of Rome, should have the right of enforcing upon all the children who choose to attend the school such religious instruction as he choose to give, but of which the State should take no cognizance whatever; do you believe that the Presbyterians of Ireland would still adhere to the national system?—There is a vast amount involved in answering that question. I am a firm believer in what is called the Establishment principle. As a Presbyterian, I hold that the State has something to do with religion; I am not what is called a voluntary. I must be very cautious how I reply to that question; because if I say that the State is right in confining its attention merely to secular education, and that it is to take no part in relation to religious education, while it looks well in theory and seems to solve a difficulty, I am afraid I might commit myself to a principle which I do not hold, for I hold that the State cannot denude itself of the care of religious instruction. On the other hand, should the State endow any man with the power of enforcing on others what religious instruction he pleased, that would be an equally dangerous principle. The one is the essence of voluntaryism, and the other is the essence of Erastianism. I approve of neither; and am very much afraid of committing myself in answering *ex tempore*, and without explanation, so wide and so deep a question.

5682. LORD BISHOP OF OSSORY.—You would not answer for the whole Presbyterian body, that the result of such a change in the national system would be, that they would withdraw their schools from connexion with the National Board?—To affirm that they would withdraw would commit me to answering for a great many more than myself. But I am willing to commit myself to this, that it would be a principle of which no good Presbyterian would approve.

5683. LORD MONTEAGLE of Brandon.—Supposing that there were a considerable number of schools around you in that part of Ireland where the population is considerably mixed, as between the Established Church and the Presbyterians, and that the schools were conducted by members of the Established Church, and mainly under the guidance of the clergy of the Established Church, and that those clergy or lay members of the Established Church, the patrons of those schools, had an unlimited power at their discretion to enforce upon all the children attending those schools such reli-

gious instruction as they thought fit, is that a system to which you, as a Presbyterian, would give your assent?—I would not, nor do I think that my brethren would.*

May 30, 1854.

The Very Rev. Edward Newenham Hoare, A.M., Dean of Waterford.

6323. LORD MONTEAGLE of Brandon.—What is your opinion with respect to the proposition, that there should be separate Parliamentary grants for education in Ireland?—I think that the proposition for separate Parliamentary denominational grants in Ireland would be the most objectionable scheme which could be devised, with the exception of a plan that has been recently proposed.

6324. Will you state your reasons for that opinion?—I think that the analogy between England and Ireland does not hold good. It is commonly stated that as the principle has been conceded in England, it ought to be granted in Ireland. I think whereas in England the National Society was one for educating in the principles of the Established Church, there was a reason for the separate grant which does not occur in Ireland, for there we have a united system. In regard to England there were three courses open to the Government in 1839, viz., First, either to dissolve the National Society, and establish a united system like that in Ireland, which I believe would have been impracticable on account of the opposition of the Church, which is that of the great majority in this country; or, Secondly, they might have left the National Society as it was, and have given a grant for a united system in addition to relieve the consciences of those who could not join it. That would have been manifestly unjust that you should give one Church the power to have a compulsory system, and restrict others from compulsion. Thirdly, it was open to them to give a separate grant, which they did. I think, happily, there was no necessity for this separate grant system in Ireland, on the principle of religious toleration. In England they sought a separate grant to maintain religious freedom; in Ireland it is demanded to oppose religious liberty. The Dissenters and Roman Catholics in England sought for separate grants to protect the children of their own communions; in Ireland it is wanted in order to make aggressions upon others. It is one thing to seek for liberty of conscience for oneself, and quite another thing to demand liberty and power from the State to force the consciences of others. The first I hold to be the principle of Protestantism, which was given in England; the latter I think to be the essence of ultramontaniam in its most exaggerated form, which I hope will be for ever refused in Ireland.

6325. Suppose separate grants to be made for education in Ireland, what would be the effect of that system, do you conceive, in Munster and Connaught more especially, and those parts in which

* The Rev. Dr. Henry gave very strong evidence to the same effect as that of Dr. Cooke, which we are reluctantly compelled to omit for want of space.

the population are to a great extent Roman Catholics?—I think nothing could be more injurious. I read a few days ago a pamphlet by the Rev. Dr. Graves, a clergyman who is a strenuous opponent of the National Board, and a supporter of the Church Education Society. It was in opposition to a scheme proposed in the “Christian Examiner” twelve years ago; he states truly that the result of such a system would be the total disappearance in a few years of the handful of Protestants in those parishes. I will beg leave to illustrate this by an example in the parish in which I have resided, namely, Achonry, in the county of Sligo, which is a Roman Catholic district. I will state the case of that parish briefly to your Lordships, to show the probable result of separate grants. There were eight national schools, including both male and female, in that parish and union. In every one of those eight schools, except the one to which I have just referred at Carrowmore, there were fewer or more Protestants to be found; five or six in one, ten or twelve in another, according to the locality. The Roman Catholic population of that parish was twenty to one as compared to the Protestants. There were Protestants scattered throughout the whole of the district. The parish was so extensive that it comprised 60,000 Irish acres, and contained a population of 16,000 souls. I could never have hoped, under the system of separate grants, that I could have had grants to build eight schools in that parish, and if I could not get grants to build eight schools in that parish, what was to become of the Protestants going to those eight?—I might have had two, and the rest of the Protestants would have had to go to schools under Roman Catholic management altogether, and they would, I am sure, in a few years have disappeared. I think there could be nothing more injurious. Union must always be for the advantage of the minority.

6345. Have you considered the proposition, which has been frequently adverted to in evidence before this Committee, for a system of education in Ireland which is often referred to as being supported by the Right Reverend Prelate on my right?—I have considered it very much, and, from a feeling of deference to the Right Reverend Prelate, who is present, and as I must strongly condemn it, I prefer to speak of it as that which really I think it is, the proposition of the “Christian Examiner,” in the year 1842. It was proposed in the “Christian Examiner” of that year, and I then wrote a short pamphlet in a letter to Lord Stanley, showing what I thought to be very serious objections to it. They are very numerous. I think first, it would be objectionable on principle, because it would be going counter to the principle of the last thirty years, which is that of non-compulsion, a principle which you have introduced into gaols, barracks, workhouses, lunatic asylums, and into the Queen’s Colleges, and which exists in Trinity College, Dublin. I think it would be very objectionable as to its practical results, because every objection which would hold against the separate grant system would hold as strongly against that plan, with the additional objection of not being so open and honest as the other, that is to say, it would not be openly and avowedly a separate grant, though tantamount to one. I think it would produce discord in

every parish, and would produce proselytism on all sides. It would produce miserable schools for the minority, which would generally be the Protestants, who would have schools of only ten or twelve pupils, and an end would be put for ever to all hope of united education; it would render that *impossible* which is now, alas! *difficult* of attainment—union. I would say, also, that the Protestant landlord in that case would have no control over the Roman Catholic school, because under this system the principle is that every patron may appoint such religious instruction as he pleases, without any respect to the parents' wishes. I think a Protestant landlord, therefore, could not with propriety, and I do not think he could by law, properly have any control over the inspection of a school under a Roman Catholic clergyman, so as to look after the children of his own tenants therein; much less would a Protestant clergyman have any power to interfere. If the Roman Catholic manager was proselytizing, and if that were reported to the Board, the answer would be, that this was precisely what the system intended he should have the power to do.

6346. The question did not refer necessarily to a divided system of education carried on by separate grants, but to the particular plan in question?—I think this is really a system of separate grants, under another name. As I understand it, a grant is to be made to any party who will promise to conduct his school, with reference to secular education, on certain rules which are to be set down by the Commissioners, and that they shall be *bona fide* carried out, and that he shall have the power of appointing any such religious instruction as he chooses for the children in the school. The result would be, that if a Roman Catholic priest had a school under that system, I could not interfere with him. Protestants might go to his school, and he would have the power of giving them such religious instruction as he thought proper, and I could have no redress. Then I think, also, independently of those considerations which I have mentioned, that scheme would never be acceptable to any party in the country, religious or political, to any Government, or to any religious denomination; and I think I can clearly show that. The Roman Catholics would be opposed to it, though that is a ground I should feel myself doubtful on, because it would be favourable to the interests of the majority, but I think they would be opposed to it. The Presbyterians would be decidedly opposed to it. The Church of England, if we take the supporters of the Board, must be opposed to it. But I will take the honest and conscientious opponents of the Board, and I cannot conceive for a moment of their sanctioning or supporting the system. And I know, in point of fact, that when it was put forward first by the editor of the "Christian Examiner" in 1842, and when I answered it, the Rev. Dr. Graves, of the diocese of Cloyne, who is strongly opposed to the National Board, and a strenuous supporter of the Church Education Society, wrote a very able pamphlet against the proposition, on the ground that as a Church Education supporter, and an ardent Protestant, he thought it would be a great deal worse than the national system. More than that, the Bishop of Ossory propounded his plan in a speech in the Rotundo, in April, 1852,

and the "Christian Examiner," which had advocated a precisely similar plan ten years before, had an article condemning it in June, 1852, as worse than the national system. I think that all the objections which can exist to the National Board, whether substantial or not, would be aggravated and made inevitable under that system. It has been objected, that you are teaching Roman Catholic doctrines in the national schools, because you allow them to be taught after school hours; but this would be allowing Roman Catholics doctrines to be taught in the majority of the schools in Ireland at all hours of the day. It has been objected that the Bible is excluded from the schools, which I hold not to be correct; but this would be literally excluding it from the great majority of the schools. It is said there is great danger to the Protestants in particular localities from going to the national schools and mixing with such a multitude of Roman Catholics; but then all the existing safeguards would be removed. I think it has been proved that no Government would accept it, because when it was proposed in 1842, an article in the "Christian Examiner" was expressly written for the purpose of being submitted to the consideration of Sir Robert Peel's Government, which at that time had come into office. Lord Stanley was one of that Government, and there was an apprehension that the system would never be given up while he was a member of the Cabinet. Therefore it was expedient to propose some compromise, which might be acceptable to all parties. With that view this article was put forward in the "Christian Examiner" by the then editor, now Bishop of Cashel, expressly stating, that it was intended for the consideration of the Government, and it cannot be doubted that it was under the consideration of the Government, but I need not say it was not adopted. In 1852, the same plan was proposed by the Lord Bishop of Ossory, when the Earl of Derby was Prime Minister, and the Earl of Eglinton was Lord Lieutenant of Ireland. It was generally believed in Ireland, and could hardly be doubted, that so eminent a prelate as the Lord Bishop of Ossory would be likely to be consulted, and any thing which he proposed would have due attention paid to it by that or any Government. It can hardly be doubted that it was considered by that Government, and it was not adopted by them. I think that the system which that plan proposed would be, in a word, a repeal of Lord Stanley's letter of 1831. I think it would be a giving up of the national compact which was made between the great body of the Irish nation and the British Legislature, when they gave up the principle of compulsion, and allowed liberty of conscience in the matter of education. I think the letter of Lord Stanley may be considered not only as the charter of the National Board, but the charter of religious liberty in respect to education in Ireland; and that it would be a breach of that contract to repeal it, or to adopt any system like this which is now under consideration, which would be essentially and diametrically opposed to it; and I think it would lead to Roman Catholics establishing schools of their own; which would, as I said before, have a tendency to throw the power of proselytizing into their hands.

6347. If those reasons which you have stated are good objections

to that plan, have you ever yourself considered any plan which could be adopted to meet the objections which prevail among the Protestant clergy of the Established Church in Ireland?—I have, very anxiously; because the feeling which I hope always to be influenced by would be, that while I would endeavour to maintain what I thought the principles of truth, I would go any length which consistency with my principles would allow me, to gain over the adherence and support of any opponents of any class.

6350. Will you have the goodness to explain to the Committee any suggestions of your own, which, in your judgment, would be calculated either to lessen or to remove that hostility?—So long ago as the year 1845, I proposed, in a series of anonymous letters, a plan, which I thought might have a good tendency in that direction; that was to take up the rule of the Board, which allows that you may superadd religious instruction in all vested schools. Of course the observation I make will only apply to vested schools. For my own part, I wish they were all vested schools. I have proposed a plan, founded on what the rule states, that the schools shall be opened at reasonable times for such pastors *or other persons* as the parents of the children shall approve, for the purpose of communicating separate religious instruction at reasonable times. I would make all due consideration for the feelings of my clerical brethren in the Established Church, who would entertain, even if they were not very hostile to the system, a feeling against going to a school which was entirely under the management of a Roman Catholic priest and a Roman Catholic master. I do not mean to say that I entertain that feeling myself, but I say it is very natural that it should be felt, and it is felt by many; I would, therefore, say, you need not go, but appoint a trustworthy person as catechist, to go and supply your place in teaching those children in the Bible and Catechism at suitable times. The rule of the Board fully allows you to do it, and you can in that way supply that deficiency. It was said, you acknowledge, then, a deficiency. To be sure I do; there must be a deficiency in any general national system of education, as to the full communication of religious instruction, where that system is intended for a country in which there are mixed religions. We cannot have all we should wish; therefore I think we should have all we can get. But I would supply that great deficiency. I consider it a great deficiency not giving them the Bible, and I consider it a great deficiency with regard to children of the Church of England, not giving them the Catechism. Of course that is a deficiency which cannot be supplied by the State, which is itself a mixed body as to religion. I do not think it can properly be supplied by the State; if you do it for one denomination, you must do it for both; and we know that it would be likely to create some outcry if you paid a Roman Catholic priest to go and teach at those schools, though you do so in the case of barracks and lunatic asylums, and so on. I say, therefore, the Church ought to supply this system of catechists. I propose that there should be diocesan religious instruction associations formed in every diocese of Ireland. I believe that if the Bishop of the diocese would put himself at the head of the society, the object might be attained with one-fourth of

the money now spent by the Church Education Society in establishing opposition schools to the Government. It must be painful to any one belonging to the Established Church, that he should be in hostility or opposition to a scheme established by the Legislature of the country, and supported by all political parties who have had, or are ever likely to have, the reins of Government in their hands. Here, then, they could superadd to that, a system in which they would be co-operating with the Government, and assisting to carry out the benevolent intentions of the Legislature, instead of spending money in opposition to them. I would propose that this catechist should go on one day in the week to the school, and there have the Protestants instructed in the Church Catechism and the Scriptures, and such books as the Protestant clergyman provided and thought right, and that those catechists should be paid by the voluntary contributions of the country. It would be aiding the clergyman in doing his duty, and the State could not be expected to contribute to it. I have seen this system carried out in many instances.*

6361. LORD ARDROSSAN.—You have suggested a scheme for the improvement of the system of national education in vested schools; have you any suggestion to offer with regard to any improvement which might be introduced into non-vested schools?—Yes; I proposed very recently, in a pamphlet which I published about three months ago, a plan which I hoped might meet the objections of some persons, and which would apply equally to non-vested as to vested schools, which would be that of monitors. I would propose, wherever there is a small minority of one creed in a large school, the State should enjoin, and the Commissioners should be bound to carry into effect, what I did voluntarily in Achonry, and what Lord Bessborough has done at Pilltown, and which was done at the Lismore school under the Duke of Devonshire, at Dunmore, and at Woodstock. In all those schools, I have found the system has succeeded in producing two most desirable results, united education, and preventing any prejudice on the part of Protestants, or *vice versa*, Roman Catholics, in going to those schools. The system is simply to appoint a monitor, not as a religious instructor. I do not think the State, or the Commissioners acting for the State, should employ any one to communicate religious instruction; it should be left to the pastors and other persons approved by the parents. But those monitors should be of assistance in the secular education of the school, while I think their presence would be a great comfort and satisfaction to either party. I know schools where there are 200 Roman Catholics, and five or six Protestants. I know the master is a Roman Catholic. I know that no one besides ever goes into that school-room who takes any care about it. I say, that I think those five or six Protestants are in a very uncomfortable and disadvantageous position. The Protestant clergyman cannot but feel some apprehension that they are in a dangerous position; their parents must feel it, and must be reluctant to send their children

*The case referred to is the Edgeworthstown School, in the county of Longford, founded by the late Mr. Edgeworth, father of the celebrated Miss Edgeworth. He founded a school on the principles of the National System long before it was established. Dean Hoare gives an interesting account of its management and success, for which we have not space.

there ; but if they knew that there was an assistant master who was always present, so that there should be no breach of the rules, it would be a great satisfaction to the minds of all parties. When I propose this, it is not that I myself think that there is practically any such evil going on as taking advantage of this handful either of Protestants or of Roman Catholics. I never heard an instance of it well substantiated, and I never saw it or knew it. But I know there are many excellent and conscientious people who do believe it, and I should be very glad to meet their views; and I would give them what I think a very reasonable protection, by this system of monitors.

7117. LORD BISHOP OF OSSORY.—You expressed, on a previous day of your examination, your decided disapprobation of the change which has been proposed with a view of comprehending within the operations of the Board those schools which are now excluded from them. Your objections were partly founded upon principle, and partly upon an apprehension of the results of such a change. What are your objections to the change on the score of principle?—I think for the last thirty years every plan of popular education for the laity has been founded on the principle of comprehension, and with a view to this, of non-compulsion and the absence of all religious tests, as the condition of a participation in the advantages of general education in the schools supported by the State. This I believe to be a just and sound principle, in accordance with the spirit of Christian charity, and with the genius of the British constitution, and I consider that the plan now under consideration would contravene that principle.

7118. You consider that this plan would be unjust, unsound, and at variance with the spirit of charity, and opposed to the genius of the British constitution?—I do not think compulsion is consistent with the full development of Christian charity. God forbid that I should say that those are deficient in Christian charity who are conscientiously of a different opinion from me.

7119. Whatever may be your convictions that your own view is right, do you expect that it will have much weight with the State, seeing that the plan which they pursue in England is that of giving aid to schools in which the principle of the proposed plan is fully adopted?—I think I adverted to that point on the first day I was under examination ; I consider that the Government of the day in 1839 were under a very great difficulty with regard to the question of education in England. I stated that they might either have adopted a new system like that of Ireland, which I considered to be impracticable, on account of the great preponderance of supporters of the National Society conducted on Church of England principles, or another plan would have been to have left that in operation, and to have established a united system also, which I think would have been unjust, inasmuch as it would have been saying that one party shall have the power of compulsion, and the other shall be restricted; they adopted the only other alternative ; it was not what I should like to see adopted in Ireland, and I am thankful that there is no necessity for it there. If the system established by the State does not compel me to allow the children who are of my own flock to be

taught any thing contrary to what my Church prescribes, I have no ground to complain. I can do all I like with regard to my own flock. But if there had been in Ireland a system which made the learning of the Roman Catholic catechism compulsory, I should have thought the members and the clergy of the Church of England and all Protestants would have had a fair ground for coming before the British Legislature, and demanding a separate grant for their own protection. Where the existing system is a neutral system, I conceive no one has a right to demand a separate system. I have seen since I was before your Lordships last, the evil results of the separate system in England, in parishes in Cheshire, where I know that a Roman Catholic school is set up which is taught by nuns, who have a very good system of education, and who are very kind to the children; and Protestants go to those schools to some extent, and are exposed to the danger of proselytism. I consider it is a fortunate circumstance for us that we are not driven to the necessity that they were under in England.

7120. You think the existing system was adopted in England under the pressure of difficulties which do not exist in Ireland?—I have no way of knowing what were the motives which influenced the then President of the Council and the other Cabinet Ministers in what they did, but it seems to me that that was the ground upon which the plan was adopted. It is the view I should have taken if I had had a voice in the matter.

7121. Whether it was originally done under insuperable difficulties or not, it appears that in England the State gives aid to schools upon the principle which you describe as unjust and unsound, and at variance with the spirit of Christian charity, and with the genius of the British constitution?—I do not think I have said that. I remember at college examinations one would be brought to such dilemmas, but I do not think it is a fair deduction to draw from any thing I have ever said or written, in which I have studied with prayer that I may avoid any thing like giving offence to others, or imputing motives. I do not consider that the Government of that day acted in a manner contrary to Christian charity.

7122. What are the Government of the present day doing; the Government of the present day are aiding schools in which this principle, which you call the compulsory principle, is carried out. Are the Government of the present day right in carrying on the system, the principle of which you have described in this way?—I do not know what ground they may take; they continue what they found. I dare say some of them may agree with my views, but others may not. I do not think they act inconsistently in carrying on the present system.

7123. CHAIRMAN.—Do you undertake to explain the motives which have influenced either the present Government or any previous Government in administering the grants for education in England, or are you merely stating your opinion that you do not think the principle, should it be proposed for Ireland, is a right principle, and giving your reasons for that belief?—That is precisely the state of the case; I do not undertake to state any one's motives.

7124. MARQUESS OF LANSDOWNE.—Have you ever meant to

state more, with respect to the difference of system in England and Ireland, than your belief that the Government was under the necessity, in endeavouring to extend education, of adapting the system it proposed to the state of the community in each country?—Certainly; I never intended more; that is what I meant to say, and I think I have so stated.

7165. LORD BISHOP OF OSSORY.—I collect from your pamphlet that you think there is, properly speaking, no hardship of which the clergy or laity in Ireland have to complain?—I think none in respect to this matter.

7166. You think the clergy have no grounds of complaint?—I think not.

7167. Why do you think the grounds which they put forward are so utterly without foundation?—I think, of course, they believe they have some grounds; my view is that every one has a right to demand liberty with regard to the religious instruction of the children of his own communion, and I think no man has a right to demand power to force his own system upon others; their complaint is, not that they have not full power for their own, but that they have not the power to compel others; that is a complaint which I think is not a Protestant one, or one consistent with Protestant principles.

7168. There are two parties concerned in education, both of whom are supposed to have consciences, the teachers and the taught; would not you think that a national system ought to consider the consciences of both?—Certainly; but if a man tells me that his conscience obliges him to persecute, I would not admit his right of conscience in that respect; on the contrary, I would restrain him.

7169. Do you describe the principles which the clergy put forward as persecuting principles?—I consider compulsion is persecution, or I do not know what persecution means; and there never was such a thing in the world. If I had made a rule in the county of Sligo, during the famine, that I would give no food on Monday except to those who came to my church on Sunday, I should have left them the option of either starving or going to church; but I consider that that would have been compulsion. I say, there never was persecution, if this principle of compulsion is not persecution. In Rome, the pagan emperors always gave the Christians the choice of sacrificing to the gods, or going to the lions; and they seldom succeeded in compelling them to do the former; then they persecuted, although they gave an option. I think, to deprive children of the means of earning their bread, because they will not conform to your views, is equally bad as depriving them of the bread itself: the condemning them to be brought up as “hewers of wood, and drawers of water,” because they will not admit your principle, which is a very good one in your estimation, I think is persecution and compulsion.

June 2, 1854.

Rev. Michael Kieran, D.D.

6710. CHAIRMAN.—What would be your opinion of a change under which the Government should give grants of money to every school where sufficient literary and moral education was given, leaving to the patron the discretion whether he would give religious instruction to all the children as the condition of their attending that school, either in the Roman Catholic religion, or according to the views of the Church of England, or according to the Presbyterian creed, or whether he would give any religious instruction whatever?—I look upon it as a system which cannot work well for Ireland in its present circumstances. Considering the question in the abstract, I myself would prefer a separate system. The great advantage expected from the united system is, I believe, that it lays a foundation for kindly feeling in after-life, by throwing children together at a time when they have no bias or party feeling which would embitter their minds against each other; I, for one, do not attach so much importance to that as others; whatever the value or the amount of it may be, I think the Catholic Church secures it for her own children, and for all concerned, by teaching them the obligation of loving all men, and co-operating in promoting every good work. I believe that in the separate system the action of the Catholic Church would be more unfettered and more powerful, and of course more productive of blessings; but when there is a question of establishing a separate system in Ireland, I could not abstract from the consequences which the establishment of such a system would produce either directly or indirectly; if, for instance, a separate system were given to the Catholics, the Protestants of the Established Church, I suppose, would also claim a separate system; and the Presbyterians, on the same ground, would claim a separate system. I am most decidedly of opinion, that this is a state of things very much to be deprecated. In the first place, it would, I think, involve a destruction of the parental right, and a clear violation of the liberty of conscience. If there were three grants, and, of course, three systems as there would be, as far as religious education is concerned, if a Catholic child went to a Protestant school, the manager of the school or the Protestant clergyman would claim the right, I suppose, of giving the child religious education, although the parents and the spiritual instructors of that child were opposed to his receiving such a system of religious instruction. Here is one consequence which would inevitably follow from that system, and in my mind it is a most serious one, involving as it does a clear subversion of the parental right, and a violation of the liberty of conscience. I think, in the next place, that the establishment of a separate system would introduce very bad feeling, or embitter the bad feeling which now exists between religious parties in Ireland. If, for instance, a Protestant child of the Established Church attended a Presbyterian school, the clergyman of the Established Church would feel himself bound to condemn the system of religious instruction given in that school,

particularly when the children under his care were made to receive it. I suppose the Presbyterian clergyman, under the same circumstances, would denounce the religious instruction given in the schools of the Established Church ; and I believe the Catholic priest would equally condemn both. Again, I think that the establishment of a separate system would introduce a rivalry, which the Catholics and Presbyterians should deprecate very much. Speaking for the Catholics, we would not dread any competition in the field of education, if the rivalry were conducted upon fair principles ; but it is a notorious fact, that equality, or any thing like an equality, is not in existence between the different religious parties in Ireland. Nine-tenths of the property belongs to Protestants. The landlords, who are generally Protestants, and the Protestant clergymen possess influences derivable from property ; and it is my opinion that they have used those influences to compel children to attend their schools and receive religious education there, which their parents or clergymen disapprove of. Now this is a state of things which we certainly would not like to see established. If the Protestant clergy receive an addition to what they already possess by means of a separate grant ; if they have a separate grant of money in addition to what they already possess to educate the children, I think the Catholic clergy and the Presbyterian clergy must be placed at a great disadvantage. They would see their children under an additional temptation of frequenting schools in which they would receive religious education which their parents and their clergy could not approve of. I admit that the united system entails one inconvenience, or perhaps one grievance, upon the clergy and members of the Established Church. Under the united system they have not an opportunity, I am aware, of giving religious education in the form and at the time that they would wish to give it in the national schools. But it occurs to me, that the separate system would entail a still more startling consequence, and a still greater grievance ; because under the separate system their children might be obliged to receive a religious education which their parents and pastors would greatly disapprove of. Under the present system the amount of the evil is, that they are not afforded opportunity of giving religious instruction at the time and in the manner that they wish to give it. In the other case, there would be a positive violation of the liberty of conscience, instead of the existence only of a want which can be supplied at another time, and at another place. So that, on the whole, I think it would be a great evil to disturb the national system as now existing.

6711. What do you think would be the opinion of the Catholic laity in those parts of the country with which you are acquainted with regard to such a change?—As far as I know their opinions, I think they would be decidedly opposed to any change in the present system. It has worked well. At the time that the system was established, it was established on the principle of united literary and separate religious instruction. There was then an express, or at least an implied, compact made with the people of Ireland, that they would receive the money of the State for the purposes of education, as long as the principles of the system were adhered to.

That compact has been confirmed over and over again by the Governments which have ruled this country since. We have now been so long in possession of the advantages of the system, that we may be said to have a prescriptive right to them, and if we were deprived of them, or if the system were made less efficient for us, we should feel ourselves greatly aggrieved.

6712. EARL OF DESART.—Do you object to the proposition of some persons who would withdraw all religious education from schools under the national system, leaving to the clergy of the different denominations to give such religious instruction as they might think proper?—I do not see the same objection to that proposal.

6713. EARL OF WICKLOW.—Still you do not wish to see that alteration made?—I would act on the old principle, of letting well enough alone. I think that the present system has worked well, and should not be disturbed.

6719. LORD BISHOP OF OSSORY.—In stating your own views on the subject, do you mean to say that those views are shared in extensively by the Roman Catholic clergy of Ireland?—I do.

6720. Do you think also that they are shared in by the Roman Catholic Episcopate?—I do; I will explain why. I am aware that the Bishops at the Synod of Thurles expressed an opinion that a separate system should be granted to us, just as it has been granted to the Catholics of England; but I think, in expressing that opinion, they never contemplated the case of giving an additional grant to the Established Church, for this reason, that they believed, I am sure, that this separate grant to us would give us what the Protestant clergy already possess in the abundant means they have of educating their children; and I believe, therefore, when they expressed that opinion, that a separate grant would be desirable for us, they never contemplated that a similar grant would be given to the Established Church.

6721. Do you think they contemplated the Presbyterian clergy getting a separate grant?—What they dreaded was an increase of power to the ministers of the Established Church.

6722. Do you think that they contemplated, when they expressed this strong approbation of the English system, that the Presbyterians would obtain a separate grant?—I cannot say. I have consulted a leading Bishop of our Church upon the question, and he told me that his opinion was that the separate system would not work well in the present circumstances of Ireland, though he took a leading part in the Synod of Thurles.

June 22, 1854.

The Rev. Theophilus Campbell.

8385. CHAIRMAN.—Should you feel any objection to putting any schools of which you had the management under the National Board, if the rule were repealed which prevents your making it a condition of a child attending those schools, that it should be instructed in the Scriptures?—Not the least, supposing the modifi-

cation is made, which I understand to be suggested, that the Board will disembarass itself of the religious question altogether.

8386. Would you acquiesce in a system which enabled a Roman Catholic patron to establish the rule that, as a condition of admission to his school, Protestant children should be taught the doctrines of the Roman Catholic religion?—I would not acquiesce in any such arrangement, but I would be totally free from the blame of it in my own conscience.

8387. You would not feel it your duty to oppose such a system?—I would not feel it my duty to give it my sanction.

8388. LORD MONTEAGLE of Brandon.—Supposing it to be the case that within the sphere of your own ministry there was a Roman Catholic school established; that is to say, a school under Roman Catholic patronage, and the secular system of instruction was that of which you approved, but in addition to that secular instruction, the Roman Catholic patron was at liberty to give any amount of religious instruction to the Protestant children which in his judgment appeared fit; would you recommend your Protestant children to attend that school?—I certainly would not; that is a question which answers itself; I would endeavour to get them to my own school, but I would not otherwise interfere with the school.

8389. Do not you think, on the same principle exactly, those who were interested for Roman Catholic children would feel equally bound to induce them to quit a Protestant school in which Protestant religious instruction was given by a Protestant patron?—So long as the inducement consisted merely of moral persuasion, I would honour the man who would do so; but when it amounted to priestly tyranny and coercion over the parents, I then would dissent and disapprove of such proceedings.

8390. You would object to the mode in which you suppose it might be enforced, namely, by compulsion or strong influence, and not to the desire on the part of the clergyman or of the parent to protect the children from the influence of the Protestant religious instruction?—I would honour any man who would honestly maintain his own conscientious opinions, and use for that purpose the moral persuasion which is allowable to all.

8391. EARL OF WICKLOW.—Would not the result, in your opinion, be a separate education for Roman Catholic and for Protestant children?—That is the result at present.

8392. EARL OF HARROWBY.—Would you not apprehend that there would be increased danger to scattered groups of Protestant children in different parts of Ireland, for whom it would be difficult to provide a separate school, their numbers being so small?—There could not be more danger than there is now, in my opinion.

8393. Have you reason to know that there is danger existing, arising from their attending what are, in effect, Roman Catholic schools under the National Board?—Not residing in a Roman Catholic part of the country, I cannot answer the question from my own knowledge.

8394. You can only speak of the fact as being probable, but not as one of which you have yourself ascertained the existence?—That is the case.

8395. Have you heard, in discussing the question, that in the South and West of Ireland proselytism has been the result of the national system?—I cannot say that I have heard it asserted; I do not at present recollect, but I have no doubt the thing is done.

8396. EARL OF WICKLOW.—Do you approve of the new Colleges which have been established in Ireland, one of which is in the town of Belfast?—No; I do not approve of the system.

8397. What difference would there be between the system on which they are established, and that which you are now advocating, as a desirable change in the national system?—I regard the recently established system of the Queen's Colleges as analogous to the present system of the National Board.

8398. LORD BISHOP OF DOWN.—Is not it more analogous to the system described by the Noble Chairman, according to which the State would give secular education, leaving the parties to seek their religious instruction elsewhere?—No; I think not; but it is analogous to the system of the National Board at present.

8399. CHAIRMAN.—In a previous question which I asked, a modification was mentioned as having been suggested, which it appears would reconcile you to putting your schools under the national system, by which you would have full liberty to insist upon imparting what religious instruction you thought fit to the children who attended your schools. Supposing such a modification once adopted, should you be perfectly satisfied with that modification, and would you make no effort hereafter to introduce any further modification in a system, by which money would be granted to Roman Catholic priests for schools in which they could enforce Roman Catholic doctrines upon the Protestant children who attended them?—I would not feel myself concerned in that question; I would leave it between the Government and the patrons of the schools.

8400. Have you ever signed any petitions against the Maynooth Grant, for example?—I have.

8401. Would you sign a petition against such a system as that which has been just described?—I really am not prepared to answer. I disapprove of the grant to Maynooth; but it is not analogous to the modification which I should wish to see carried out.

8402. You doubtless signed the petition against Maynooth, upon the ground that you disapprove of the system; in that case, therefore, you did not leave it as a question simply between the Government and Maynooth, but one in which, as a citizen of Ireland, you had a perfect right to interfere and take a part?—As a citizen of Ireland, I feel myself justified in believing that the aid given by the Government to the teaching of Roman Catholic doctrines is not just or sound in a religious or civil point of view.

8403. What would be the distinction, in regard to your position as a citizen of Ireland, towards a system by which money was granted to Roman Catholic priests, to compel the children who attend their schools to receive Roman Catholic doctrines?—I consider there would be a very considerable difference.

8513. LORD BEAUMONT.—You do not object to the principle on which the present schools are carried on, but you only ask that the

schools carried on according to your principles shall receive the same favour from the State?—I do object to the present system in itself. I object to the displacement of the Scriptures from the position they should occupy as the means of making wise unto salvation children who are born for eternity. I object to the authority which the Board affords the parent of withholding from his child the Scriptures, those Scriptures being the right of the child, by God's gift, independently of parental authority altogether.

8514. Entertaining those conscientious objections, could you conscientiously be a supporter of a system which still continued the violation of your principles, to which you object?—I do not contemplate any such modification as has been suggested. If the Government disembarass themselves of the religious question altogether, the present system falls to the ground.

8515. Could you, having those conscientious objections, be a supporter of a system which would still retain in a great portion of its schools the principle to which you object?—I do not think I should support that system; there would be practically then two systems in operation; one by which my schools were connected with the Board, and one by which other schools were connected with it.

8516. If the one were made conditional on the other, would you support the system?—That is a hypothetical case, which I do not think could exist.

8517. If the condition on which all schools are to be admitted to receive support from the State were, that the present system should continue as it now exists, and that the two should be supported by the same vote of Parliament, could you conscientiously support that principle and that system?—I could support the principle and the system on which I received aid from the State, while I would not approve of the other system.

8518. EARL OF HARROWBY.—Do you consider the question to be, not whether you support the system, but whether you could receive aid upon certain conditions?—That is all.

8519. You do not consider yourself called on, in accepting such aid, to pass a judgment upon other parts of the system?—No.

June 23, 1854.

The Right Rev. Cornelius Denvir, D.D., Roman Catholic Bishop.

8661. CHAIRMAN.—Do you think it would be advisable in the present circumstances of Ireland to introduce a system of giving separate grants to each religious sect?—That is a matter which involves very serious considerations; upon satisfactory conditions I have no objection at all to separate grants; whether those conditions would be granted or not is an affair for Parliamentary consideration, and also for the consideration, not of myself as an individual Catholic bishop, but of the entire body to which I belong.

8662. Have you any objection to state what those conditions would be?—It would be impossible for me, as an individual, to tell what the conditions required by all would be; I might say for

myself that what I will mention would to some extent give satisfaction; I do not say that they would do so to the whole extent; I speak only of the Roman Catholics; I leave other denominations to speak for themselves. If there are separate grants, they should in the first place be *adequate*, and I will explain afterwards, if your Lordships will permit, what I mean by adequate. I should say, in the second place, they should be *permanent*. I should say, in the third place, that if there be separate grants, the Catholic pastors should be the persons to provide for all the religious instruction which is given, either by themselves or by persons approved and accredited by them, and that they should have the selection of all the books which are necessary for this purpose, that is, for religious instruction. Where necessary, there should be approved assistants, and they should have the power to remove from the schools all books whatever which they might consider to have a dangerous tendency, either as regards fidelity towards the Sovereign authority, or as regards religion. I should say, generally, that before I would consent to a separate grant, it should be given on such terms as would be approved of by the Catholic bishops of Ireland. Those conditions would go very nearly to satisfy myself, as an individual; but I cannot speak for others. As to separate grants, I would say further, that whatever alteration may be made in the system, it will never give satisfaction in Ireland, where the majority of people are Catholics, unless it meets with the approbation of the general body of Catholic bishops. The conditions, therefore, in order to satisfy me, should be adequate to the purpose and to the complete fulfilment of the object contemplated. Secondly, the grant should be of a permanent kind. Thirdly, the religious instruction should be provided for in every respect by the pastors of the children. Fourthly, I would require that the grant should be given under such conditions as to satisfy all the other Catholic bishops of Ireland.

8663. EARL OF HARROWBY.—Or the majority of them?—You will never have complete satisfaction under any system, unless the whole body will pull cordially together. What I mean by an *adequate* grant is this, a grant so proportioned to the object held in view, that a Catholic patron would be able to support his school and his teachers in such a way as to compete with the school and the teachers of any other religious denomination in his parish or district: hence the teachers should be fairly paid, and not only should they be fairly paid, but they should be well educated men. I am a strenuous advocate myself for the progress of education, and am very anxious to have highly educated teachers everywhere. Another reason I had for introducing the word “adequate” was this: if you have separate grants the Calvinistic Presbyterians, the Unitarians, the Methodists, the Quakers, and other religious denominations would have separate grants also; and I say it with great respect to clergymen of the Protestant Church, they having more means than others, would be likely to have the grants to their schools supplemented and augmented by subscriptions to such an extent that they would be able to give clothes, books, food, &c. to the poor children to induce them to leave the Catholic schools to which grant would be given to come to their schools, and be placed

under their rules. And not only would these things occur, but I would apprehend that the landlords and the Protestant employers of the place would tamper with the parents and operate upon them, so as to induce them to send their children to their schools under a threat, which most probably would be put into execution, of dismissing the parents from their work, or turning them out of their cabins, in the event of their not sending their child to their schools in preference to the Catholic schools. Hence, I stated, that I would require, before I would take up this system, that the separate grants should be of an "adequate" description to pay first-rate teachers, to provide good and decent school-houses, and to supply every thing in such a way that the allurements alluded to would not take the children off. When I speak of teachers generally, of course I speak of both male and female; and when I speak of schools, I speak of every thing which should be supplied to and taught in schools, industrial occupations included. I set great value upon these, sewing and needlework of every kind. These are some of my reasons for saying that before I would be inclined to give up the present system, I would require that the separate grants should be adequate. Next I stated that I would require them to be permanent. For if they were grants, merely such as have been conceded from the year 1795 down to 1845 to the college of Maynooth, which had to be annually proposed to Parliament, and ventilated through long and angry debates, members coming to a vote upon the question whether the grant should be given or not, many of them stating that it ought not to be given, and many others of them stating that they could not conscientiously vote for such a grant; under such circumstances I would say Ireland would be kept in a state of continual perturbation: annually this would be the case. The grants should, therefore, be permanent. I would not consent to the change unless upon that condition. The third condition is one on which I suppose there would be very little difference of opinion among clergymen of any religious denomination whatever. That the clergy are the best judges of what books are the most suitable for the instruction of youth at every age, from infancy to puberty, that they should have the power of removing from the schools any book which they considered to contain doctrine of an unsound nature as regards faith and morals, are principles which I will assume to be granted of every one. Fourthly, I stated that although those conditions would go far in satisfying me as to an alteration in the present institution, I would require the co-operation and consent of the entire of my brethren the Catholic bishops of Ireland. And if those conditions, and such others as do not now occur to me, but would be concurred in by the entire Catholic episcopate of Ireland were complied with, I have no objection whatever to separate grants.

8679. CHAIRMAN.—With regard to the adequacy of the grant, do you mean to say that you think the grant ought to bear any proportion to the relative numbers of Catholics and Protestants in the population of Ireland?—I do; and not only should it be in the direct ratio of the numbers, but it should be in the compound ratio of numbers and poverty; for a poor Catholic patron, if he is obliged

to maintain a school, and to keep it in repair at his own expense, will be very heavily taxed in comparison with a rich Protestant landlord and patron, who can, without any inconvenience to himself, keep the school in repair; and, therefore, I should say that the comparative poverty of the Catholics should be taken into the ratio along with the numbers.

8680. If any alteration could be made in the national system, which did not affect the fundamental rule under which you consider the religious principles of your community are protected, but which would induce the clergy of the Established Church to join the present system, should you view such a change with regret?—If any change can be made which will meet the universal wishes of all the clergy of Ireland, and obtain the approbation of the body to which I belong, I would feel no hesitation in saying that I should be happy to consent to that.

8687. CHAIRMAN.—You have stated your opinion to be opposed to the giving of separate grants to the different sects in Ireland; does that opinion apply to the plan which has been proposed, by which the State should only ascertain by inspection whether the secular education given in the school is of a sufficiently good quality, reserving to the patron the power of insisting, as the condition of a child receiving that instruction, that he shall receive whatever religious instruction the patron chooses to enforce?—If the patrons had the power universally of selecting the religious instruction for the children, you would find no Roman Catholic bishop or Roman Catholic priest in Ireland connected with such a system.

8688. LORD ARDROSSAN.—You mean to say, that if the State were to change the system so far as to take cognizance only of the secular instruction, leaving the religious instruction to the patron, neither you nor any Roman Catholic bishop in Ireland would agree to it, or be connected with it?—I have no hesitation in saying that I would not be connected with any system according to which any patron could insist upon having religious instruction given not approved of by the Catholic pastor.

8689. Do you believe that that opinion is shared in by the Roman Catholic Bishops in Ireland generally?—I should say that that would be their opinion. I can only answer for myself.

8690. Will you state the grounds on which you form that opinion?—The grounds on which I form that opinion are these: the imparting of religious instruction I consider to be the province of the pastor. Of course, the selection of books from which the religious instruction is to be culled also belong to him. But the system propounded to me is one which would leave the religious instruction not in the hands of the pastor of any religious denomination, but in the hands of, sometimes the pastor, and sometimes the lay patron, who might be a man possessing no religion at all.

8691. LORD BISHOP OF OSSORY.—What result would you apprehend if the patron had no religion?—If the patron had no religion, and had the power to appoint the books for the religious instruction, what security could I have that he would not cause Tom Paine's "Age of Reason" to be introduced into the school?

8692. It is not your apprehension that he might leave the

children without religious education, but that he might give them an infidel or a false religious education?—He might either prevent any, or give one not coincident with my views or desires.

8693. EARL OF HARROWBY.—Do you conceive that there is adequate security under the present national system for the religious instruction of the children in the school?—I would prefer having some more power given to the pastor; but I must say, that as a Roman Catholic I have never found the present system to do any harm. I have mentioned already that I never had to complain of any Catholic child being proselytized. I think I may speak with some confidence on that point, not only as to the diocese of Down and Connor, but as to any part of Ireland.

8751. CHAIRMAN.—Supposing a system were adopted, under which the State would give assistance to all schools which provided sufficient secular education, leaving the patron of each of those schools to make it a condition of attendance, that the children shall receive the religious instruction which he thinks fit, that system being unaccompanied by the conditions which you have laid down as being necessary before any system could obtain your assent; what do you think would be the effect upon the Roman Catholic promoters of national schools in Ireland?—I think, if the national schools were connected with such a system as that, the Catholic children would be totally withdrawn from them.

8752. VISCOUNT HUTCHINSON.—The Roman Catholic clergy and laity, you think, would cease to co-operate with such a system?—With such a system as that which I understand to be propounded to me in the question of the noble Chairman.

June 27, 1854.

Jeremiah J. Murphy, Esq.

8922. CHAIRMAN.—Are you acquainted with the plan, a most able exposition of which was made in a speech by the Bishop of Ossory, at a meeting of the Church Education Society, by which it was stated the co-operation of members of the Established Church would be probably secured?—I have read the published speech of his Lordship.

8923. What is your opinion of that plan?—My opinion of the plan is that it would be very objectionable, and scarcely practicable.

8924. Why would it be objectionable?—It would be objectionable, because it would be, in fact, annulling what had been done in pursuance of the Reports of Committees of repeated Parliaments, from the year 1811 down to the present time; it would be in fact annulling the national system of combined education, and I am quite sure it would be productive of very great bitterness and disunion among the clergy and the people in Ireland.

8925. LORD BISHOP OF OSSORY.—You regard it as objectionable, as overthrowing the national system?—Yes.

8926. In what way would it overthrow the national system; would it lessen either the amount of secular education given in the

national schools, or the amount of religious education given in the national schools?—I do not think that if this plan were adopted you could have such a thing as a combined national school at all ; it would annihilate the combined national schools.

8927. What do you call the “combined national schools”?—The national schools under the supervision of the State attempting to combine the people of Ireland in united education.

8928. If the fact be, that united education has been successfully attained by another system carried on concurrently with the national system, and that the national system, notwithstanding the sacrifices made for the purpose of attaining united education, has failed to attain it, why do you suppose that the introduction of the principle of this other system, to any extent to which it might be introduced into the education given by the State, would have the effect of lessening combined education?—I am satisfied it would have that effect. I think the very first thing it would lead to would be the setting up of ecclesiastical schools upon both sides. The rector of the Established Church would establish his schools. On the other hand, the parish priest in the country would establish his schools : there would be open and constant struggles and rivalry between them. The proposed plan would give to the Roman Catholic clergy the means of using, and daily inducements to exercise, all the powers of their religion to secure attendance at their schools ; it would on the part of the members of the Church bring into action all the power and all the influence which wealth, station, and rank would command, for the purpose of enlisting pupils of different religions for their schools.

8929. Supposing that to be the result, will you describe to the Committee how it differs from the existing state of things ; is not there at present in every parish in Ireland a rector’s school, and in every parish at least one priest’s school, very frequently planted down in direct opposition to it, with the aid of the National Board?—They might both be receiving grants from the Board in the supposed case, but when the schools of the clergy under the new system received a grant from the Government I think the feeling would be quite different.

8930. Do you mean that the anxiety of the Roman Catholic priests to keep away Roman Catholic scholars from the Church Education schools would be increased, or that the anxiety of the Protestant clergy to obtain such scholars would be increased?—I have no doubt such an effect would be produced in both ways.

8931. LORD MONTEAGLE of Brandon.—The system would become more antagonistic than it is?—Yes.

8932. You have spoken of the effect which would be produced in a particular parish, namely, that it would lead to contests between the Roman Catholic clergyman and the minister of the Established Church ; might not there be another and a very formidable contest also created, namely, a contest with respect to the division of the grant, which would be of a national and parliamentary character?—I had this objection in my mind when I stated that the proposed plan would be scarcely practicable ; I think it would be impracticable. You would have contests as to how much of the grant was

to be given to each class of recipients, as to whether it should be given in the ratio of the population, or to the numbers of the respective religious denominations, or the numbers attending the schools, and that would lead to infinite financial difficulty.

8933. Do not you anticipate, from the experience of late times, that if the question of Irish education assumed the character of a Parliamentary contest, such as you have described, the strong probability is, that one of those divisional grants, or possibly both of them, might be altogether lost?—I think so.

8934. Supposing that contest arose, which do you think would be lost?—I am very sorry to be obliged to say that I think the Roman Catholic one would.

8935. Supposing that to be the result, would not the ultimate consequence be to deprive the body which is the poorest, and the most standing in need of education, of that species of education which, by universal assent, is the one which suits at once their intellectual wants, and guards their religious liberties?—It is my decided opinion.

July 4, 1854.

The Rev. Mortimer O'Sullivan, D.D.

9792. VISCOUNT HUTCHINSON.—You are aware that a very large number of the body to which you belong, the clergy of the Established Church, have not co-operated with that system, feeling that they could not do so with a safe conscience?—Yes.

9793. Have you ever considered what modification of the existing system would overcome their objections, and enable them to co-operate with it?—So far as I am myself concerned, and I may speak with some confidence as to more than myself, having been so frequently engaged on deputations from the Church Education Society, I require no more than that the scheme as propounded in Lord Stanley's letter shall be carried into effect.

9796. How does the scheme which was propounded in Lord Stanley's letter, in your view, differ from the system which is now in existence?—The principle of Lord Stanley's letter was to leave the question of instruction in the Scriptures free. The patrons of the schools might, as they pleased, enforce or prohibit the reading of the Scriptures; whereas, the present system requires that the patron of a school shall exclude the Scriptures during the hours of united instruction, and does not require that they shall be read at the hours of separate instruction.

9802. EARL OF WICKLOW.—On the whole, you approve of Lord Derby's system, as first established?—Yes. I declined taking a part in the proceedings of the Church Education Society, unless I were free to take my own course with respect to the system proposed by Lord Stanley.

9803. LORD MONTEAGLE of Brandon.—You consider the principle of Lord Derby's letter to be clearly one of non-compulsion, as regards Scripture reading?—As the patrons should determine. Lord Derby speaks of the Kildare-place Society as entitled to praise,

but complains that it laboured under one vital defect, "the determination to enforce in all their schools the reading of the Holy Scriptures, without note or comment." The important words are, "enforcing" and "all;" so that if the Scriptures were permitted in all the schools, but not enforced, or enforced only in some, there would not be ground for his Lordship's complaint. I required no more than this freedom. Patrons should be so far free. They should be bound by the rules of the Kildare-place Society, to exclude from the hour of united education all human formularies of religion; and should have the power, which, I conceive, Lord Derby's letter left them, to introduce into all their schools the reading of Scripture.

9804. Did you consider that in those schools in which, at the wish of the patron, the Scriptures were so to be introduced, the reading of the Scriptures should thereupon become compulsory upon the children?—That the patrons of the schools should, if they pleased, render it so. According to Lord Stanley's directions, the patrons whose applications for aid were to have the first preference, were to be those who consisted of persons of different religious denominations. It would have been important to ascertain how far such partnerships could be formed. Where they could not, patrons of one religious denomination were to be received. In either case, if patrons decided that the Scriptures were not to be read in the school, the Commissioners were not to enforce them; where they decided that the Scriptures were to be read, the Commissioners were not to interdict them.

9805. Where the Scriptures were so introduced, the reading of them became compulsory upon the pupils?—I conceive that I should have power in my school to make the reading of the Scriptures compulsory on every child, as I have at present. In my school they are compulsory on Roman Catholic children in the school, as well as on the Protestants.

9806. LORD BISHOP OF OSSORY.—It is upon that understanding of Lord Stanley's letter that you express your approbation of the system then proposed?—Yes.

9809. LORD MONTEAGLE of Brandon.—Will you have the kindness to point the attention of the Committee to any passage in that letter, or any statement Lord Stanley has ever made, which connected with the system introduced by him the compulsory reading of the Scriptures by children whose parents object to it?—There is no other passage in this letter on the subject of the Scriptures which can be matter of question. But Lord Derby afterwards mentions what are the circumstances under which the Commissioners shall be empowered to make grants, and what are the cases in which they shall refuse; and he does not say there that they shall refuse grants to a master or to a patron who decides upon reading the Scriptures.

9810. You are aware that, for several years after the issue of that letter, Lord Derby was still Secretary for Ireland, and subsequently a member of Lord Grey's cabinet. During the whole of that period, was any interpretation at any one time given by the Commissioners of Education to their system which would have justified or authorized them in making Scripture reading obligatory

upon a child?—I do not know; it has been a subject of surprise to me that where there was genius enough to contrive the system which this letter describes, there could possibly have been permission or latitude given to the Commissioners to mar and to supersede it.

9811. Are you aware that this supposed construction of Lord Derby's letter, which would graft upon that letter founding the national system a practice wholly at variance with the conduct of the Commission from its origin up to the present time, has ever been before suggested by any one, under any circumstances; and if by any one, by whom?—It has been suggested frequently by me at public meetings, on one occasion at Liverpool, where I exposed the deviations of the system from the model in Lord Stanley's letter. The chairman of the meeting was requested to write to his Lordship, and call his attention to their discrepancies. Lord Derby's answer to the communication was a private one, and I have never seen it.

9855. VISCOUNT HUTCHINSON.—Do you think, from your knowledge of the Roman Catholic poor in Ireland who have come under your view, there is any dislike on their part to their children reading the Scriptures?—I am speaking under a very solemn sanction when I say that I think the love of the Scriptures is greater among the Roman Catholics than among the Protestants. The Celtic temperament is strongly attracted by the accessories of Scripture, and feels much delight in its imagery and eloquence.

9856. CHAIRMAN.—If that feeling exists among the Catholics, what would be the result of a clergyman of the Established Church opening a school in the same way as the Presbyterians do, offering a large amount of scriptural instruction, but not obliging the children to attend that instruction?—I do not think it would be good. A Presbyterian clergyman is not circumstanced as we are; he is responsible simply for his congregation; we are responsible, in the eye of God, for all within the local boundaries of our parishes; and although they may not receive our instructions, and though it may be a matter of great delicacy in what manner we are to offer them, I think it is clear that we are under obligations very distinct from those of a Presbyterian clergyman.

9857. My question did not address itself to whether you are right or not in your own conscientious objection, but you having stated that you consider that the Roman Catholics have a great wish to read the Scriptures, I ask you what do you think would be the effect if you were to offer them that sort of instruction, without making it a *sine quâ non* of their attendance upon your schools?—I could not do it. It would be making the Scriptures secondary to books of secular instruction.

9865. LORD BISHOP OF OSSORY.—The Committee has had it in evidence that some of the Protestant orphan societies have come to the resolution that the children under their care should not attend national schools; do you think, in coming to that resolution, they have acted according to what would be the probable feelings of the parents if they were alive, or have they acted in opposition to them?—In accordance with them. I am not aware whether your Lordships know how the Protestant Orphan Society had its com-

mencement. It was at the funeral of a poor Protestant, who was buried in St. Catherine's churchyard, in Dublin. When he died, the doubt was how his widow was to be taken care of, and how his children were to be brought up as Protestants. Some of his friends remained behind after the interment; they knelt in the graveyard, and prayed that God would bless their resolution, and they took upon them the care of their friend's orphans. They were three poor men, and from that commencement the Protestant Orphan Society has made progress to its present enlargement and prosperity. In reference to the question which has been put to me, as illustrative of the feelings entertained by persons of the middle classes in Ireland towards the national system, I would beg to mention a little incident which took place in Dungannon. A Presbyterian clergyman came to one of the Poor Law Guardians there, and asked him to bring for him some parcel in his gig; the man, who was a Presbyterian, said, "Certainly;" when he saw the parcel (it was a stone, with the inscription "National School" on it), he said, "That shall never go into my gig."

9866. EARL OF WICKLOW.—Do not you think that denotes a great deal of prejudice and want of due consideration of the subject on the part of such a person?—I should hardly say so; it denotes a good deal of zeal.

July 6, 1854.

The Rev. William Le Poer Trench, D.D.

10105. LORD BISHOP OF OSSORY.—If the clergy persevere in the course they have adopted for the last twenty-two years, is there any prospect of an increase of united education in the national schools?—No, I think not; I think it will probably become less every year.

10106. On what grounds do you think so?—I think it is the tendency of the national system. I think, from a reference to the reports, it will appear that joint applications from persons of different religious creeds have become less and less every year. There is another thing which strongly shows that there is a tendency to separate education in Ireland. If the principles which are enunciated by the Statutes of Thurles, and the principles enunciated by Archbishop Cullen, Bishop Foran, and other organs of the Church of Rome, are practically acted out in the country, it will render combined education impracticable.

10107. Would you think it wise in the Government to fall in with that tendency to denominational education, by giving grants to the different religious bodies who are carrying on the education of the poor in Ireland?—By no means; I would very much deprecate any thing of the kind.

10108. On what ground?—I think that it is peculiarly important to the progress of education in Ireland that the Government should retain the management of the funds voted by the State for the purpose entirely in its own hands. In my opinion, the State ought to deal as much as possible with schools, and as little as possible with religious parties or denominations in Ireland.

10109. In dealing with the schools, in what way would you recommend that an attempt should be made to heal the division which at present exists in Ireland on the subject of education?—In modifying the existing national system, so as to meet what I think is the tendency towards separate education, a difficulty presents itself to my mind, in the very existence of vested schools. The mode of education to be given is defined in the trust deeds of those schools, and to me, it appears impracticable, even if it were thought desirable, to deal with them in any way. But I do not think the same objection holds good with respect to the non-vested schools, that plan was originally introduced as a concession to Protestant feeling, and it had the effect of reconciling the Presbyterian body to it. I think they were very inconsistent in the view they took of it; but that is a matter for their consideration, and not mine. It was also expected that it would have had the effect of allaying the opposition of the clergy of the Established Church. That expectation was not realized, because it was founded upon a misconception of the essential principle of our objection; but I think it would be very desirable to open up religious instruction in the non-vested schools, and to allow the patrons to give the religious instruction which they, in their consciences, think it right and necessary to give. The reason I suggest that course, is this; I think, instead of having the mere formal adherence to the national system which you now have, you would then have the adherence of men of all parties, whose hearts were in it; and you would have the advantage, which would, in my opinion, tend very much to promote the secular education of the country, of the emulation between one school and another; a source of benefit to education, which was alluded to by the Commissioners of 1812, when they recommended the establishment of a system very analogous to the vested system, as “supplemental” to the establishment of the old parochial schools.

10110. Do you think that that rivalry at present exists between the Church Education schools and the national schools to a great extent?—No doubt it does; and I believe it to be very wholesome to both.

10111. Do you think it could become, as some have thought, more sectarian and embittered in its character by such a modification of the principles of dispensing the Government aid as would take in the Church Education schools?—No; I should think not. I should expect rather that that rivalry would be allayed, and to a certain extent reduced within wholesome limits by an arrangement of that kind.

10112. Whatever were the details of the modification, supposing them not to be very unreasonable, if it comprehended the relief of the clergy from the restrictions now laid by the national system upon religious education, do you believe it would be satisfactory to them?—It is not a mere matter of belief on my part; I know it. Some years ago I went round, by the direction of the committee of the Church Education Society, to visit several diocesan societies, not all of them, because I visited chiefly those diocesan societies where the Bishop was not a president of the Church Education Society. The Committee felt pretty sure that the clergy would

follow the Bishop in any view he took in those dioceses in which the Bishop was favourable to the Church Education Society. I met the clergy in the several places I visited by appointment, for the purpose of conferring with them as to what was the minimum of modification they could take; the least that would satisfy their consciences. I met the clergy of Cork, Cloyne, and Ross, in Cork; and I met the clergy of Clonfert and Kilmacduagh in Ballinasloe. To Kilmore the Bishop specially requested me to go, though he was favourable to the Church Education Society. I met the clergy of the dioceses of Down and Connor in Belfast, and it was very extraordinary to see the unanimity that prevailed among them all, in deciding that no system which did not leave them at liberty with respect to the religious instruction which they gave within their schools would satisfy them, but that any system which did, they would be prepared to avail themselves of, provided there was nothing in the details which might constitute a new objection which they did not anticipate.

10113. Do you think at that time they contemplated, or was it set before them, that in obtaining for themselves that liberty, they must be prepared for having it given to all others?—Yes, that was discussed and talked over; it was the general feeling. We cannot expect, now that the Church in England has agreed to be placed upon a level with all sects and denominations in England, to have a mere Church measure extended to us.

10114. EARL OF HARROWBY.—They were prepared not to agitate the public mind against the receipt of funds from the State by other religious bodies upon similar principles?—Quite so. I think the fact of the principle being acted on in this country, of allowing Roman Catholics to give the religious instruction in their schools which they please, and, notwithstanding, to receive aid from the State, has made the clergy in Ireland feel that it would be utterly unreasonable, if they were to demand more.

10115. LORD MONTEAGLE of Brandon.—Would not that be a denominational system, to which I understand you to object?—It is a denominational system in England, and I should object to that modification of the principle which obtains in England being applied to Ireland; but I think the principle is one which would greatly benefit education in Ireland, modified in the way I speak of, by merely taking off the restrictive rules with respect to religious instruction in non-vested schools. I think your Lordship would find that to be a system approximating very closely to the recommendation of the Commissioners of 1812, if you took the Church Education schools as standing in the place of the old parochial schools, which the Commissioners of 1812 recommended should be increased and enlarged, and that the vested system should be taken as supplemental to them.

APPENDIX.

APPENDIX A.

CORRESPONDENCE between the ARCHBISHOP of DUBLIN and the EARL of ST. GERMANS, late Lord Lieutenant of Ireland, relative to his Grace's retirement from the Board of Commissioners of National Education.

From the ARCHBISHOP of DUBLIN to the LORD LIEUTENANT.

Palace, 26th July, 1853.

MAY IT PLEASE YOUR EXCELLENCY,—Pursuant to the communication made a short time ago, I have now to announce to Government, through your Excellency, and to the Commissioners, that I am no longer a member of the Education Board.

When I found myself under the painful necessity of appealing to your Excellency against the recent proceedings of the Board, which I regard as a departure from the existing system, such as we were not justified in making, I added, that if I obtained no redress from Government, I should consider myself *dismissed*.

I have purposely avoided using the word “resignation,” lest I should be understood to have altered my views of the National System, and to withdraw from it as no longer approving it. The reverse is the fact. I am as much attached to the system as ever, and as ready as ever to carry it on; and it is precisely because I do retain these views that I am driven to the present step. Feeling that the system which has flourished for above twenty-one years is virtually abandoned, and consequently that the office I have hitherto held is in reality suppressed, it would not be fair for me to deceive Parliament and the public by pretending to go on carrying out the system, which, in truth, is fundamentally changed.

If I were to wait for the final determination of Government on the matters in debate, the decision of the Board *in the meanwhile taking effect*, I should be placed altogether in a false position. By withholding my decision to withdraw while the Commissioners do *not* withhold *theirs*, but carry it out in practice, I should be held responsible, and justly, for proceedings which I not only believe, but am known to believe, to be unjustifiable.

When I spoke of the Commissioners having exceeded their “powers,” and of their having no “right” to prohibit books that have received the unanimous sanction of the Board, of course I was speaking of *fair and equitable* rights. As for legal rights, or obligations enforced by legal penalties, these were not in my mind. I am considering what a man of honour would hold himself bound to do, or debarred from doing, in the faithful discharge of a public trust solemnly confided to him. I am well aware that a man may sometimes find himself so circumstanced as to have the “power,” with *legal impunity*, to break faith with his neighbour;—to disappoint reasonable expectations which he knows to exist, and has himself contributed to raise;—to “keep the word of promise to the ear, and break it to the hope.”

But to any one judging fairly it must be evident that “the full control over the books to be used” given to the Commissioners was always *understood to mean*, that no books were to be used *without* their unanimous sanction, and that any book thus sanctioned was to be supplied to any school in connexion with the Board, and *might* be used therein if the patron approved it.

That a book so sanctioned should be liable to be afterwards *prohibited* is what *never was at all contemplated* by any of the *Ministries* which have supported the system, or by any *Parliament* that has voted grants to it, or by any *Member* of Parliament *favourable or hostile* to the schools.

This is plainly proved by all the debates, and they have been very numerous, that have ever taken place on the subject.

In the debate lately, on a motion of Lord Clancarty's, and in every debate on the motion for a grant for the schools, and on many other occasions, reference has been made (both by advocates and opponents) to the *list of the books* sanctioned by the Board. Never did any opponent come forward to say, "this is all a delusion; we are wasting time in discussing the merits of these books, since some of them may probably be struck off the list next week, and some more the week after. The list of books is merely a bait to allure the over-trustful into placing schools under the Board, and as soon as the deception has succeeded, the books which had chiefly aided in it will be prohibited."

And if any one *had* brought forward such a surmise, it cannot be doubted that it would have been repelled with indignation and disgust.

This being the case, it is plain that to depart from the system in this point, and to introduce an innovation *never contemplated* by any one *when the grants were moved* for and voted, would be to divert the public money from the purposes for which it was granted; and it is also a gross injustice towards the many hundred patrons of schools who were invited and induced to place them under the Board on the strength of an implied promise, fully understood by all parties, and acted on for twenty-one years, but which it is now proposed to violate.

When on various occasions attempts were made by some parties among Protestants to introduce for their purposes such a "modification of the system," as would have amounted to a subversion of it, I always strenuously opposed any such unwarrantable changes. I never would nor never will consent to break faith either with Roman Catholics or with Protestants.

And that the recent proceedings of the Board (even if not followed up, as I cannot doubt they will be, by further steps in the same direction,) do amount to a breach of faith with the public, and involve a misapplication of the public money, is a conclusion which appears perfectly evident, both to myself and to all those confidential advisers, including some of the ablest and most upright characters in existence, with whom I have discussed the subject.

I will take the liberty of suggesting, in conclusion, not as a Commissioner, but as a patron of a National School, that measures should be taken to secure at least the schools (amounting to several hundreds) which are *actually using* the books proposed to be discarded from being deprived of the advantage they have hitherto enjoyed.

The patrons of these schools, if thus grievously wronged, will be likely to bring forward their complaints in a manner which may lead to such contests as are much to be deprecated.

I have the honour, &c.,
(Signed) RD. DUBLIN.

His Excellency the Lord Lieutenant.

FROM THE LORD LIEUTENANT TO THE ARCHBISHOP OF DUBLIN.

Viceregal Lodge, 2nd August, 1853.

MY LORD ARCHBISHOP,—I have the honour to acknowledge the receipt of your Grace's letter of the 26th ult. I learn with deep regret that your Grace has ceased to be a Commissioner of National Education in Ireland, and with extreme surprise that your Grace attributes to the Government the severance of the connexion which has so long, and so much to the advantage of Ireland, subsisted between your Grace and the Board.

The resolution of the Board of which your Grace complains was carried by a large majority, and the Government could annul it in no other way than by displacing all the Commissioners who voted for it, and appointing persons who take a different view of the question to be Commissioners in their room. It surely cannot be said, with justice, that because the Government has not done this it has dismissed your Grace from the office of Commissioner.

I can conceive circumstances in which it would be the duty of the Government to displace a majority of the Board, but I do not think that the circumstances of the present case would justify such a proceeding.

The Board has resolved that a particular religious book, of which many Roman Catholics, lay as well as clerical, declare that they conscientiously disapprove, shall be no longer used in any National School. It is true that

this book formerly received the unanimous sanction of the Commissioners, but it is no less true that all the Roman Catholic Commissioners who now have seats at the Board protest against its use. It is, they say, an essentially Protestant work, inconsistent with the doctrines of the Roman Catholic Church. They cannot, as members of that Church, continue to sanction it; still less can they compel Roman Catholic Teachers to use it in the schools.

Having read the "Evidences of the Truth of Christianity" with profit and with pleasure, I am sorry that the work should not be acceptable to all, but I am bound to respect the religious opinions and feelings of others.

I may remark, in passing, that the "Evidences of the Truth of Christianity" were not approved by the Board till 1838, six years after the introduction of the "Scripture Lessons" and the "Book of Sacred Poetry." They are now used in comparatively few schools, and in them they may hereafter be used at the time of separate religious instruction. The exclusion of this book from the schools at the time of combined instruction cannot then, I think, be looked on by any patron as a breach of faith, or as the violation of a compact; and it will, I hope, lead to a more extended use of the "Scripture Lessons" and of the "Book of Sacred Poetry." I must further observe, that a body, which has legal power to authorize the use of a book, must, in my opinion, have not only legal power, but also a fair and equitable right, to prohibit its use, on good and sufficient grounds. The fact that no book can be introduced without the sanction of every Commissioner does not appear to me to prove, that a book once introduced must be retained for ever, even though a majority of the Commissioners are of opinion that it ought to be withdrawn.

Your Grace does not admit that the eighth rule gave to the parent of a single child attending a National School the power of excluding the three religious books from it. You tell me that the framers of the rule did not intend that it should have that effect, and that on one occasion the Board put a different construction on it.

I am very far from questioning the accuracy of this statement, but I cannot overlook the wording of the rule, nor forget that it was held by many Roman Catholics to be a safeguard against any attempt that might be made to use these books as a means of converting the children of their communion.

The Roman Catholic Commissioner who moved the exclusion of the "Evidences of the Truth of Christianity" from the schools expressly declared that if the eighth rule were allowed to remain unaltered he would withdraw his proposition; of so much importance did he deem this rule to be.

It appears, then, to me, that in passing Baron Greene's resolution the Commissioners have made a change in the rules of the Board of which the Roman Catholics would have had a right to complain, if it had been unaccompanied by the withdrawal of the book to which they object.

I have, on these grounds, come to the conclusion that the Board has not exceeded the limits of the discretionary power which it possesses, and that the Government would not be justified in interfering with its decision.

I must, however, in expressing this opinion to your Grace, assure you that I am fully sensible of the value of the services which you have rendered to the cause of National Education in Ireland, and of the magnitude of the loss which it will sustain in your secession from the Board.

I have, &c.,

(Signed), ST. GERMAN.

His Grace the Archbishop of Dublin.

From the ARCHBISHOP of DUBLIN to the LORD LIEUTENANT.

(Private.)

5th August, 1853.

MY DEAR LORD,—I feel sure your Excellency will kindly permit me to correct some not unimportant misapprehensions as to facts into which you have been lead.

1. When you say that "on one occasion the Board put a different construction" on the eighth rule from what has been lately contended for, you seem to have misapprehended what I said, and what is the fact, and to suppose that usually, or at least sometimes, it was understood and acted on differently.

But the fact is not so, nor is that what I meant to convey. It was *always* explained, and acted on, whenever there was occasion, in the sense which I spoke of, as the intention of the framers. I referred, I believe, to a correspondence with a Mr. Tottenham for the explanation given very shortly after the passing of the rule, and which interpretation was invariably acted on.

2. Baron Greene's motion was not, as has been represented, meant as a *substitute* for rule 8, nor to introduce any *new* practice or new interpretation; but he intended merely to give a clear *explanation* of the sense in which it had *always* hitherto been explained and acted on.

After Mr. Blackburne had left the meeting, the resolution which had been passed was entered on the minutes, either through a blunder of the secretary, or from some other cause, as a *new* rule. But in fact *no* new rule was ever passed or proposed by Baron Greene. That alleged "change in the rules of the Board" therefore has no existence.

3. To "compel Roman Catholic Teachers to use a book they disapprove of" is a thing no one ever thought of, any more than our Government compels any officer to serve against the Burmese or the Caffres, if his conscience forbids. But for an officer in our army to insist on *retaining* his *commission* and yet serving or refusing to serve in each place, according to his own choice, would be considered quite unreasonable; yet a Government that should accede to such a demand would not be more in error than the Commissioners in allowing their servants to choose what rules they would or would not observe, and what books they would use or reject, and yet claim to retain their situations.

Every *private patron* of a National School has always required (and been allowed by the Board to require) that his Teachers should conduct the school according to his directions or else resign; yet several of the Commissioners, I believe a majority of those now on the Board, were for depriving the *Board* of the right (in schools of which it is patron) which is allowed to *all other Patrons*!

If such a course is not to be considered as an unwarrantable innovation, and an abandonment of the trust reposed in the Commissioners, I know not what can be.

4. When your Excellency speaks of "many Roman Catholics disapproving" of a certain book, you seem to have been led to suppose that this is a *new* circumstance, and one which may therefore warrant a new course of procedure. But such is not the fact. Archbishop M'Hale and several others, both Roman Catholics and Protestants, always, *from the first*, decried that and several other of the Board's publications.

The answer given to these always was, that the patrons of schools were not *compelled* to introduce these books, nor the children to read them; but that the objection of *some* ought not to debar *others* from the use of what they do approve.

My "respect for the religious opinions and feelings of others," (in which I trust I never have been found deficient,) cannot lead me to respect the proceedings of those who would debar their neighbours from acting for themselves; but there has always been a "sufficient safeguard provided against attempts to convert the children."

By the way, it is worth remarking, that the particular book against which this first attack has been directed I never heard spoken of at the Board by any Commissioner as at all open to the suspicion of being *inconsistent with the principles* of the Roman Catholic Church, *except once*, and that once was by a Protestant Commissioner, and Doctor Murray, who was *present*, did not express any concurrence; indeed it would have been strange if he had, considering that he had carefully revised the book, and deliberately, along with the other Roman Catholic and Protestant Commissioners, sanctioned it.

How any one can, after this, venture to call it (or indeed *any* of our books) "an essentially Protestant work" is not easy to be explained.

If, however, any one, on being offered a seat at the Board, found that any of the books, or of the other parts of the existing system, were what he could not approve, he had only to decline the appointment, or at least announce to Government *at once* that he could not accept it, except on condition of such and such alterations being made. As it is, according to all the notions of honour that I have always acted on, the present Commissioners have as decidedly sanctioned all the books as any of their predecessors, since all

the books have appeared in the *published lists* of books sanctioned by the Board.

No one was obliged to be a Commissioner. We all accepted the office with our eyes open; and I must ever maintain that we were appointed for the purpose of carrying on the existing system, and not of subverting it.

5. I feel doubtful whether your Excellency is fully aware, or at least whether you recollect, that the attack was not originally limited to *one* book, but was directed against *three*; besides that there was and is a design, as I have ascertained, and as I informed your Excellency, of proceeding to mutilate many of the other books.

Subsequently, however, one book was singled out to *begin* with, it being judged (and rightly) that if once the *principle* were admitted there could be no ground for objecting to its being carried out to any extent, and probably it was hoped that some persons in England, at least, would be so simple as to offer no opposition to the prohibition of *one* book, in the belief that this concession would satisfy every one, and that the encroachment would stop there. But the first step would doubtless be followed very shortly by the second, and that by a third, &c.

Indeed the children in [my] *Redesdale National School* have just been prohibited by the Roman Catholic priest [the same who *was here when the school was first opened*] to read the *Scripture Lessons*, which have been used in it from the first, with his knowledge and approbation!

I trust it is hardly necessary for me to assure your Excellency that I have no wish unnecessarily to embarrass Government at any time, and least of all at such a time as this. But it is indispensable for me to act up to my own principles, and to let my clergy and the public, generally, perceive that I do so; and if I had remained a Commissioner I should have been understood (and reasonably) as becoming a party to the late proceedings (to say nothing of the further steps that may naturally be anticipated), which I am known to regard as unjustifiable.

If I were to do so on the plea (which I find is still urged) that a body which has power to sanction a book must have a "*fair and equitable* right to prohibit that same book afterwards," most people, I apprehend, would be likely to consider this as saying that to confer a gift and to take away what has been already given are to be on the same footing; that the right to make a promise implies a right to break it. For an *understood* promise there *certainly* was (as I formerly pointed out to your Excellency), that the books sanctioned by the Board should always be allowed to be used in the schools. This is plainly proved (as I then remarked) by *all the Reports of the Board*, and by *all the debates in Parliament*.

If any such thing had been dreamed of as the liability of any or all of the books to be erased from the list, it is manifest that all the invitations given, and often accepted, to patrons, to place schools under the Board, would have been a mere deception, and all the appeals to the books as characterizing the system by every successive Ministry (including the present), and by members of every successive Parliament, in former sessions *and in this*, would have been utterly nugatory.

If in the face of all this I had maintained the "*fairness*" of disappointing expectations which it is undeniable were universally entertained, and which I had myself contributed to raise and keep up, and on the strength of which many had incurred expense and trouble, and often much odium also, in establishing National Schools; and if I had contended that this was no breach of faith with the public, no diverting of a parliamentary grant from the object it was designed for, I should have forfeited from henceforth all claim to confidence in my uprightness, not only in what regards the schools, but in all my other transactions.

I may add that all persons have now reason to fear not only unlimited encroachments on the system made by the Commissioners themselves direct, but *also* their *ratifying* the encroachments made *without their authority*, by persons who had no shadow of right to take such steps. In fact it is to these irregular proceedings in some of the model schools (and which were subsequently approved and confirmed) that the present unhappy state of things is chiefly to be traced.

The views I have taken are (as I formerly apprized your Excellency) those of *all* the confidential friends I am accustomed to consult with, includ-

ing very many men of as thorough a knowledge of Ireland and as sound judgment and as high principle as any in existence. And one of them, Bishop Hinds, in two long interviews with which he was favoured by Lord Aberdeen, expressed his conviction that no course was open to me, consistently with honour, but the one I have taken, and his lordship did not suggest any thing to the contrary.

One word as to the form assumed by my retirement. It was far from my wish to assume a hostile position towards Government, or to give unnecessary offence to any one; but it was necessary to guard, as far as lies in myself, against misapprehension. It was conceivable that I might have *altered my opinion* as to the system, or that I might have sought to introduce into it some *changes* that were not allowed, and on one or other of these grounds I might have "*resigned*" my seat. In fact, each of these has been (along with a multitude of other mis-statements) publicly imputed to me. It was necessary, therefore, to guard (as far as depends on me) against the prevalence of a belief which is the exact reverse of the truth.

It was for this reason that I avoided the use of the word "*resign*." And considering, as I cannot but do, that the system I have been for so many years aiding to carry on (*and which I am as ready now to carry on as ever*) is, for the present, at least, virtually abandoned, I was compelled to account myself (as I formerly explained to your Excellency) "*dismissed*" from my office; but I have not presumed to say that this dismissal may not have been rightful, or expedient, or unavoidable.

Believe me to be, your Excellency's faithful and obedient servant,

(Signed) RD. DUBLIN.

P.S.—It may be as well to mention, that a petition to Parliament, which probably your Excellency will have seen (though I cannot wonder at the proceeding of the petitioners), was not suggested by me, nor seen by me till it was in print, in the course of signature.

His Excellency the Lord Lieutenant.

From the LORD LIEUTENANT to the ARCHBISHOP of DUBLIN.

(Private.)

Viceregal Lodge, August 8, 1853.

MY DEAR LORD,—I have received your Grace's letter of the 5th, and am much obliged to you for explaining to me the view which you take of the various points adverted to in my letter of the second.

The only question which I had to consider was, whether the circumstances of the case submitted to me by your Grace were such as would justify me in displacing the majority of the Board, and appointing other persons to be Commissioners in their room.

I thought, and I still think, that they were not.

It seems then to me to be unnecessary that I should make any further observations on the several matters in respect to which the Commissioners are at variance with your Grace.

Believe me, &c.,

(Signed) ST. GERMAN.

His Grace the Archbishop of Dublin.

APPENDIX B.

CORRESPONDENCE between the Right Honourable BARON GREENE and the EARL of ST. GERMAN.

From BARON GREENE to the LORD LIEUTENANT.

Killarney, July 18, 1853.

MY LORD,—A copy of the minutes of the proceedings of the Board of National Education, on the 8th inst., has been forwarded hither to me, from which it appears that with respect to the use of "*The Scripture Lessons*,"

"Lessons on the Truth of Christianity," and "The Book of Sacred Poetry," orders have been made in accordance with the opinion expressed by a majority of the Commissioners on the 17th of June last.

These orders seem to me to involve such a departure from the system of instruction which I have always understood as that hitherto administered with the unanimous sanction of the Commissioners, that I cannot with consistency continue to be a member of the Board.

I beg, therefore, most respectfully, to tender to your Excellency my resignation of the office of Commissioner of National Education.

I have, &c.,

RICH. W. GREENE.

His Excellency the Lord Lieutenant.

FROM THE LORD LIEUTENANT TO BARON GREENE.

Viceregal Lodge, July 20, 1853.

DEAR BARON GREENE,—Your letter of the 18th reached me this morning.

If I am not mistaken, the effect of the resolutions agreed to at the last meeting of the Education Board was, first, to strike the "Lessons on the Truth of Christianity" out of the list of books sanctioned by the Board; and, secondly, to substitute for the eighth rule the rule proposed by you, so that the "Scripture Lessons" and the "Book of Sacred Poetry" are no longer liable, as they were, according to the literal construction of the eighth rule, to exclusion from any National School by the parent of any child attending it.

I cannot think that the Board did wrong in prohibiting the use, at the time of combined instruction, of a religious book which Roman Catholics believe to be inconsistent with the doctrines of their church. This, however, is a question which I do not wish now to discuss. My present purpose is to persuade you to retain your seat at the Board till you know what course the Government will take with reference to the recent proceedings of the Commissioners.

The Government have not yet had time fully and deliberately to consider the question, and till it has, no Commissioner ought, in my opinion, to act as if the decision of the Board had been confirmed by the Government.

Do not suppose that in saying this I mean to imply that I think it probable that the Government will annul the decision of the Board. I mean only to explain why your immediate retirement from the Board would be at any rate premature.

I may add, that the Archbishop and Mr. Blackburne are still Commissioners.

Believe me, &c.,

ST. GERMANS.

The Right Honourable Baron Greene.

FROM BARON GREENE TO THE LORD LIEUTENANT.

(Private.)

Cork, Monday Evening, July 25, 1853.

MY DEAR LORD ST. GERMANS,—In consequence of some neglect at the Post Office here, your Excellency's letter of the 20th inst. was not delivered to me until this morning, so shortly before my going into court as to prevent my acknowledging it by the day's post. My reason for declining to continue to act as a Commissioner was, as I stated to your Excellency, that the recent innovation appeared to me to be a material departure from our previous practice, and, consequently, to amount to a breach of faith towards many, who, in reliance upon the continuance of the course of education sanctioned by the unanimous approval of the Board, had consented to connect themselves with us. When this change was first mentioned, I had frequent conversations upon the subject with the Archbishop, who, as I understood, fully coincided with my views; and I took an opportunity of explaining them to Lord Clarendon, and of apprizing him, that, should the contemplated alteration be carried out, I should feel it to be my duty to

retire. My resolution in that respect, therefore, was not made hastily, or without deliberation, and I am not prepared to retract it. The question seems to me to be not so much whether the new course is that which it would have been most expedient to have originally taken, as whether it is the same as the Commissioners had pledged themselves to adopt. I should exceedingly regret that my secession should either cause embarrassment to the Government, or at all affect the success of an institution from which I am convinced that the country has derived the greatest benefit, and to the progress of which I have for fifteen years contributed my humble efforts, at some sacrifice of personal convenience and feeling. But unless I can satisfy myself that I have taken an erroneous view of the effect of the late rules, I don't see how I can, with honour or propriety, retain the office of Commissioner. I shall, upon my return to town, consult the Archbishop and Mr. Blackburne, and in the meantime shall, in accordance with your Excellency's wish, suspend my definitive resolution.

Believe me, &c.,

RICH. W. GREENE.

His Excellency the Lord Lieutenant.

APPENDIX C.

LETTER from the Right Hon. BARON GREENE to the ARCHBISHOP of DUBLIN, in reference to resolutions proposed by him (BARON GREENE) before his retirement from the Board.

Stephen's-green, August 8, 1853.

MY DEAR LORD,—Your Grace, I understand, purposes to make a statement of the transactions which resulted in our retirement from the Board of National Education. There is one portion of them to which I wish to direct your Grace's attention. I need scarcely say, that the resolutions which I originally proposed were not intended to introduce, or in any manner sanction, any innovation in the then existing system of education. On the contrary, it must be obvious, I think, from the reading of them, that they were based upon the assumption that no important change was to be made. The object of them was merely to guard against the possibility, that any child, with respect to whom an objection should be made, should be compelled to read, or even exposed to solicitation to read, any of the three books to which they related. The resolutions were unnecessary and unmeaning, except upon the supposition, that the three books were to continue, as theretofore, to constitute a part of ordinary instruction. Upon my signifying my intention to propose these resolutions, notices were given of two amendments, the adoption of either of which would have the effect of negating the original motion. The proposed resolutions and the amendments were taken into consideration on the 17th of June last. I was on that day in London, and, of course, have no personal knowledge of what occurred. Having afterwards learned that my resolutions were negated, and the amendments carried, one by a majority of ten to one, and the other by a majority of seven to four, I at once determined to resign, and awaited only a formal communication of the proceedings of the 17th of June. Not having received it, I attended at a meeting of the Board, after my return to Dublin, and then suggested the propriety of having a regular entry or minute made of the opinions of the respective majorities at the discussion of the 17th of June, and of some formal resolutions or orders in conformity with them. This was considered right, and was, as I was informed, to be done on the next Board-day, the 8th of July. On that day I was absent on the circuit, and it was not until the 18th of July, that a copy was furnished to me of the minutes of the proceedings of the 8th. Immediately upon the receipt of it, I wrote a letter to the Lord Lieutenant, tendering my resignation. Entertaining no doubt that what had taken place on the 8th of July was the mere formal record of the transactions of the 17th of June, I did not read the copy furnished to me with as much care as perhaps I ought. I put it aside, after I had forwarded my resignation, and in consequence of the pressure of business, did not recur to it, until I learned, to my great surprise, that my con-

duct had been animadverted upon, and that I had been accused of being instrumental to opening the door to a serious alteration in the system of National Education. I then looked more attentively at the copy of the orders of the 8th of July, and found, that instead of simply carrying out and formally recording the proceedings of the 17th of June, they varied from the latter in some important respects. My resolutions, which applied to the three books, are stated to have been,—not rejected, as in fact they were,—but *adopted* with regard to two of the books, omitting the third. Of this *modification* of the resolutions I never received any notice, and, it is unnecessary to say, I never sanctioned it. When I originally announced my intention to bring them forward, no intimation was given of any amendment, to the effect that they should be adopted, as to one or two of the books, and that the other or others should be omitted from their operation. Had I been apprized of the possibility of such a result, I should have felt myself bound to consider the propriety of altogether withdrawing them. The consequence of my not having been allowed this opportunity, has been, it appears, to expose me to the suspicion of having been conducive to an act which I do not approve, and with respect to which I had no possibility of exercising any judgment. Nor is this the only point in which the acts of the 8th of July differ from the proceedings of which they were to have been the only formal expression. By one of them the eighth rule is rescinded. I have never had any notice or intimation of any motion for that purpose. No such amendment was alluded to at the meeting at which notice was given of the original resolutions. I do not wish to be understood as offering any opinion as to the necessity or expediency of annulling or altering the eighth rule. I mean only to say, that nothing which took place on the 17th of June, so far as I know, warranted the act as a part of the proceedings of that day. Under what circumstances those proceedings were recorded in the form adopted on the 8th of July, I am altogether ignorant. But, without notice to me, an use has been made of the original resolutions, which I could not anticipate, and never authorized. This, I take for granted, has led to the misconception of my motives to which I have adverted. I was willing to consent to certain regulations of the practice in the schools, for the purpose of preventing differences, and meeting conscientious scruples, but necessarily upon the understanding that my proposition should apply to all the books used. In the order as framed, however, advantage has been taken of the concessions offered by me as to two of the books, whilst the third has been wholly excluded. My object has thus been disappointed, and at the same time the consideration which I was ready to accord as the price of it has been, partially at least, accepted. It is but right, therefore, that I should disclaim any participation in the order, as recorded, and all responsibility connected with it. Your Grace has probably already seen the matter in its true light, but I am anxious that your Grace should distinctly understand how far there is any just ground for the supposition that the resolutions which I proposed have laid a foundation for the recent order.

Believe me, my dear Lord, your Grace's most obedient,

RICHARD W. GREENE.

His Grace the Archbishop of Dublin.

APPENDIX D.

LETTER from the Right Hon. FRANCIS BLACKBURNE to the ARCHBISHOP of DUBLIN, assigning the grounds of his (Mr. BLACKBURNE'S) resignation as a Commissioner of National Education.

September 3, 1853.

MY DEAR LORD ARCHBISHOP,—Though it may not be necessary, I think, as your Grace suggested, that it may prevent misunderstanding, to state, in a few words, the grounds on which I most reluctantly resigned the place of Commissioner of National Education.

They are, that recent resolutions of the Board, withdrawing certain books from the course of secular instruction, have been passed in derogation of a principle of the system of education, established when, and long before I con-

sented to become a Commissioner. That system as it existed, ought, I think, to have been maintained in its integrity; and that abundant reasons for this are to be found in the great authority of those who formed and matured it—in its maintenance and extension by so many successive Parliaments and Governments, and in the testimony borne to its merits and success while it remained unchanged. These, with many others, afforded, as I conceive, decisive grounds for resisting the innovation which has been effected, and by which the institution has incurred the risk of losing one of its strongest claims to a large share of the confidence and support which it had previously enjoyed.

I remain, with sincere regard, your Grace's most faithful servant,

(Signed)

F. BLACKBURNE.

To His Grace the Archbishop of Dublin.

APPENDIX E.

EXTRACT from MINUTES of the Proceedings of the Board, dated 12th August, 1853.

In reference to the letter of the Archbishop of Dublin, addressed to the Lord Lieutenant, communicating his Grace's withdrawal from the Board, and sent by his Grace to the Commissioners; though it was laid before them, they had not thought it right to place it on their minutes, as such official recognition of it would have led them, with pain, to express their deep regret that his Grace had used language, which, as the document is now made a public one, they are compelled to pronounce to be unjustifiable and unbecoming.

APPENDIX F.

EXTRACTS from the STATUTES of THURLES relating to the National System of Education.

(See the Evidence of the Archbishop of Dublin, Question 1280.)

CONCERNING THE NATIONAL SCHOOLS.

The prudent manner of acting which has been observed by the Holy See respecting the system of National Education, which abstained from pronouncing any definite judgment upon it, we think should be observed also by us. Nevertheless, we consider it our duty to declare that the separate education of Catholic youth is altogether to be preferred to it. The assistance lately granted by the British Government in England, in order that the education of Catholic youth may be carried on separately, and according to the rule of the Catholic religion, we have witnessed with pleasure. A right thus acknowledged we claim for ourselves; for, if it be just and expedient to assist the Catholics of Britain, out of the public treasury, for the separate education of their youth, there is no reason why the same course should not be pursued towards the faithful Catholics of Ireland. But since, in fact, as yet, all assistance of this kind is denied to us, and that, except through the medium of the National system of education, we cannot avail ourselves of any portion of the public funds which are granted for education, it behoves us to adopt all suitable cautions that as little danger as possible may be incurred, and specially to have before our eyes the counsel and provisions which, after all the dangers and advantages of the thing had been carefully weighed, the "Sacred Congregation *de Propaganda Fide*" recommended in letters dated the 16th day of January, 1841.

The following are the directions conveyed:—

"I. That all books which contain any thing hurtful or contrary to the canon of the Sacred Books or their purity, or against the doctrine of the Catholic Church or its customs, shall be removed from the school. This can the more easily be done, as there is no law of the above named system which prevents it.

"II. That every exertion should be made that every normal teacher of Catholic schoolmasters in the religious, moral, and historical classes, should

be a Catholic, or there should be none. For it is unseemly that a Catholic should be taught, by one who is not a Catholic, either the method of conveying religious instruction or religious history.

“ III. It would be far safer that the office of teaching in mixed schools should be confined solely to secular learning, than that the fundamental, as they say, and the common articles of the Christian religion, should be sparingly taught, the peculiar instruction being reserved for the separate teaching of each distinct sect. To deal thus with youth seems to be pregnant with danger.

“ IV. That the bishops and parish priests should always watch lest any injury should accrue to the Catholic youth, from any cause, from this system of National Education; and it is their business also strenuously to exert themselves to obtain a better ordering of the daily routine, and more equable conditions. The Sacred Congregation also think that it would be very useful if the school-houses were in the power and under the sole jurisdiction of the bishops or parish priests. It thinks also that it would be very useful that the bishops should frequently confer together in provincial synods on so grave a matter. But, if any adverse circumstance should arise, the Apostolic See is at once to be apprized of it, that it may make immediate provision ”

4. In compliance with these admonitions, we think that the rule lately passed by the Commissioners is to be reprobated, in virtue of which it is prohibited that any assistance should be given to build schools, or supply them with requisities, unless the school-houses should be placed under their power and entire control. It is manifest that this rule will go far to prevent the erection of school-houses by Catholics. It is of great importance to the Catholic interests that this rule should be rescinded by the Government.

5. We forbid all Catholics who have school-houses which were built before this rule was in force, to transfer them to the Commissioners. As far as regards the necessary expense of procuring and repairing houses, and the supply of school requisites, we think that these things should be altogether done by the Commissioners, even for those Catholics to whose trust the school-houses shall be or are committed, they retaining the right and possession of them.

6. We think it dangerous for Catholic children to frequent those schools over which Protestants only preside; and, therefore, it is quite necessary for the safe education of them, that in all schools which they frequent, at least one Catholic master or mistress should be employed. In schools where the greater part of the boys or girls are Catholic, the principal master or mistress should be Catholic. But we command that those Catholics only should preside over schools who have been approved of by the ordinary.

7. It is necessary that all books which are used for teaching secular learning, whether in common or normal schools, where Catholics attend, should be approved by the ordinary. The bishops are to be considered the only judges in respect of books which are used in the religious education of Catholic youth.

8. In all schools which Catholics frequent, a book must be kept in which all their names must be inscribed, and their religion: and the masters must be required to prevent any Catholic from attending any religious exercise which may be carried on by the Protestant minister, or any other person whatsoever, whom the Catholic pastor has not approved of. It will be the duty of the pastor to watch, lest any thing should happen in schools of this sort which is adverse to the Catholic religion; and if he should detect any thing, either in the books or in the mode of communicating instruction, or in the conduct of those who preside over the schools, which he should judge necessary to remonstrate with the Commissioners about, it is altogether necessary that his remonstrances should be attended to, as the spiritual father of the pupils. On no account should Catholics be taught by Protestants in any thing which relates to history, religion, and morals.

9. It can by no means be permitted that henceforward any Protestant professor of history should, in any normal school, teach history to Catholic schoolmasters. With these cautions carried into effect by the Government and the Commissioners, it will be, moreover, necessary to secure a fairer proportion in the appointment of Catholic commissioners than has hitherto been done; for while these are far inferior in number to the Protestants in the Board, the far greater part of the boys and girls, for whose education it was founded, are Catholic.

10. In order to bring these things to a more favourable issue, we desire

that our brethren the venerable archbishops should in our name make them known to the Government, and should strenuously urge upon it the necessity of accommodating the system of National Education to them.

APPENDIX G.

TABLES from LORD CLANCARTY'S Return relative to the small amount of United Education in the National Schools.

(See Introduction to Part IV., page 293).

TABLE showing, from LORD CLANCARTY'S Return, the Number of SCHOOLS attended by PROTESTANTS exclusively—viz., ESTABLISHED CHURCH, PRESBYTERIANS, and DISSENTERS—and by ROMAN CATHOLICS exclusively, with the Number of Children under these Heads attending those Schools.

Number of Schools attended by Protestants,	119	Number of Schools attended by Roman Catholics,	1,740
Number of Children,	7,142	Number of Children,	196,129
Total Number of Schools,	1,859		
Total Number of Children,	203,271		

TABLES (Nos. 1 & 2) showing, from LORD CLANCARTY'S Return, the Number of SCHOOLS in which the per Centage of the MINORITY, whether of PROTESTANT or ROMAN CATHOLIC CHILDREN, is calculated on the Total Number upon the Rolls in the following Rates—viz., under 1 per cent., and not exceeding 1; exceeding 1, and not exceeding 2 per cent.; exceeding 2, and not exceeding 5 per cent.; exceeding 5, and not exceeding 10 per cent.; exceeding 10, and not exceeding 20 per cent.; exceeding 20, and under 50 per cent.

(No. 1.)—PROTESTANT MINORITIES calculated on the TOTAL NUMBER of PUPILS on the ROLLS.

Number of National Schools in which the per Centage of Protestant Pupils, of all Denominations, of the Total Number of Pupils on the Rolls is,

Under 1, and not exceeding 1 per cent.,	141
Exceeding 1, and not exceeding 2 per cent.,	218
Exceeding 2, and not exceeding 5 per cent.,	444
Exceeding 5, and not exceeding 10 per cent.,	316
Exceeding 10, and not exceeding 20 per cent.,	271
Exceeding 20, and under 50 per cent.,	355
Total,	1,745

(No 2.)—ROMAN CATHOLIC MINORITIES, calculated on the TOTAL NUMBER of PUPILS on the ROLLS.

Number of National Schools in which the per Centage of Roman Catholic Pupils of the Total Number of Pupils on the Rolls is,

Under 1, and not exceeding 1 per cent.,	3
Exceeding 1, and not exceeding 2 per cent.,	23
Exceeding 2, and not exceeding 5 per cent.,	89
Exceeding 5, and not exceeding 10 per cent.,	98
Exceeding 10, and not exceeding 20 per cent.,	132
Exceeding 20, and under 50 per cent.,	308
Total,	653



APPENDIX H.

COPY of MINUTE relative to Superintendent BIRMINGHAM's Correspondence with Mr. BLACKETT, Patron of Ballyglass National School, in which Patron intends the Teacher to instruct the pupils in the "Lessons on the Truth of Christianity."

September 15, 1842.

Read Letter from Mr. Birmingham, Superintendent of District 20, with respect to suggestions made by him to the Patron of Ballyglass National School, relative to the Teachers instructing the children in the *Lessons on the Truth of Christianity*.

Ordered,—

That Mr. Birmingham be informed that he should have consulted the Commissioners before writing to Mr. Blackett on the subject,—That it is not obligatory on the Patrons of National Schools to use any of the National School books published by the Board; that in this case, Mr. Blackett had an undoubted right to *require* the teacher to use the book if he thought fit, and that the duty of the Superintendent was, to report to the Commissioners if any of the parents of the children, or *their guardians*, objected to their reading it; and that the *Lessons on the Truth of Christianity* were intended to be used during the hours of combined instruction, and were compiled with the express view of avoiding every thing that could be justly considered offensive to *Christians* of any denomination. The Commissioners further direct that Mr. Birmingham be cautioned to abstain from interfering on the subject of religious instruction given in schools under his care, except in cases when the rules of the Board are violated.

APPENDIX I.

CORRESPONDENCE of the COMMISSIONERS of NATIONAL EDUCATION with the Rev. OGLE MOORE and the Rev. PETER DUFFY, C.C., respecting the compulsory use of the "Scripture Lessons" in the KILBRIDE NATIONAL SCHOOL, County Wicklow.

(See Evidence of Maurice Cross, Esq., Question 7,924.)

Read letter from Mr. J. C. Law, Sub-Inspector, communicating an observation made by the Rev. Peter Duffy, Roman Catholic clergyman, in the report book of the Kilbride national school, county Wicklow, respecting the use of the Scripture Lessons; also a remark made thereon by the Reverend O. W. Moore, manager of the school. Ordered, that the Reverend Mr. Duffy be informed, that the attention of the Commissioners has been called to his observation in the daily report book of Kilbride national school, and to the remarks of the Reverend Mr. Moore thereon, copies of which have been furnished by the Sub-inspector in charge of the district; that a copy of the Board's rules be sent to the Reverend Mr. Duffy, and that his attention be particularly directed to the eighth paragraph of the second section, respecting the use of the Scripture Lessons in national schools, from which he will perceive that if the parent or guardian (by which is meant the legal or natural guardian) of any pupil, object to the reading of those books during the time for secular instruction, the use of them must be confined to the time set apart for religious instruction; also, that the Reverend Mr. Moore be furnished with a copy of the rule, and informed that the Commissioners trust it will be strictly observed." I will now read the letter from the Reverend Ogle Moore, dated the 6th February, 1851: "Gentlemen,—On visiting the Kilbride national school this day, I found the following observations in the report book of the school: 'Visited this school, and have found present nineteen males and twenty-four females, all of the Roman Catholic religion, with the exception of four females. The patron and teacher insist on the Scripture Lessons, notwithstanding my repeated remonstrations on the part of their guardian, the Rev. J. F. Archer, parish priest, and their parents also. They are read daily. I am told by the master, that the chil-

dren will not be allowed to continue in the school unless they comply with the above. I expect the Inspector will have the matter before the Commissioners of the Board of Education the first opportunity; if there is no redress, I consider the parents will withdraw their children.—PETER DUFFY, c.c., Kilbride, Blessington, 4th October, 1850.' I must remark upon the foregoing statement of the Rev. Mr. Duffy, that no parent or guardian of any child attending Kilbride national school has ever made to me, the patron, any objection against the reading of the Scripture Extracts of the National Board, though I continually invite them to remark upon any thing with which they may not be satisfied in the education of their children. It is possible that hereafter there may be made, at the command of Mr. D., some such objections, but I should probably, in that case, disregard any that I could trace to such a source.—OGLE MOORE, Vicar." This was brought specially before the Board, and then that minute was made which I have read; and the following is a copy of the letter sent to Mr. Moore: 'Sir,—The attention of the Commissioners of National Education has been called to the observation, dated the 4th of October last, made in the report book of the Kilbride national school by the Rev. Peter Duffy, and to your remarks thereon, copies of which were forwarded to the Board by the Inspector of the district. The Commissioners direct us to transmit to you the enclosed copy of their rules, and to remind you, that according to Regulation 8, Section 2, if the parent or guardian of any child object to the reading of the Scripture Lessons during the time of secular or literary instruction, the use of the book must be limited to the period allotted for religious instruction. The Commissioners trust that this rule will be strictly observed in the Kilbride national school. We are to observe, that by the word 'guardians' the Commissioners mean to imply the natural or legal guardians of the children. We enclose a note from the Archbishop of Dublin, at his Grace's request." There was a private note addressed to the Rev. Mr. Moore; whether it was on the subject of this discussion, I am not able to say. The letter to the Rev. Mr. Duffy is to the same effect as that which I have read.

7925. EARL OF WICKLOW.—Does not that show that the Archbishop must have been present at the Board when that letter was directed to be written?—The members present were the Archbishop of Dublin, James O'Ferrall, Esq., the Right Hon. the Lord Chancellor, Sir T. N. Redington, and the Right Hon. A. Macdonnell; and it is remarkable that all the members of the Board whose names I have read, excepting that of his Grace, had uniformly agreed in their understanding of the rule in its plain and obvious sense. I felt it would be improper on my part, after having had my attention called to the important correspondence I have read, to withhold it from the Committee: because, having produced the answer of the Commissioners to Mr. Tottenham's letter, a minute was passed actually the reverse of that in 1841. Whether the Archbishop of Dublin was actually present at the time this took place, with regard to the correspondence with the Rev. O. Moore and the Rev. Mr. Duffy, it is impossible for me to say. His Grace was frequently in the habit of leaving the Board before the proceedings terminated; his name, however, appears among the Commissioners present on the day in question.

7926. Did you write these letters?—Yes, I always draw up the letters founded on the minutes.

7927. CHAIRMAN.—Can you produce the letter which was enclosed from the Archbishop of Dublin to Mr. Moore on that occasion?—I will communicate with the Rev. Mr. Moore, to see if he can produce it, and whether he has any objection to do so.

APPENDIX J.

CORRESPONDENCE between the COMMISSIONERS of NATIONAL EDUCATION and the Right Rev. Dr. HALY, Roman Catholic Bishop, respecting the use of the "Lessons on the Truth of Christianity," in the BALLYSAX NATIONAL SCHOOL, County Kildare.

(See Evidence of Maurice Cross, Esq., Question 7928.)

8537. CHAIRMAN.—Have you any papers to deliver in to the Committee?—I was requested on the last day I was before the Committee to produce the

correspondence between the Commissioners and the Right Reverend Dr. Haly, the Roman Catholic Bishop of Athy, with reference to the use of the "Lessons on the Truth of Christianity" in the Ballysax School. A portion of this correspondence, I think, was produced by the Rev. Mr. Frew, and I need not, therefore, read any thing more than the Right Reverend Dr. Haly's two letters to the Commissioners, and their replies. The first letter from the Right Reverend Dr. Haly was dated the 13th February, 1850: "Gentlemen,—On visiting the national school of Ballysax, county Kildare, some time ago, I found a small tract, entitled, 'Lessons on the Truth of Christianity,' published by direction of the Commissioners of Education for the use of the national schools. A perusal of that little work has left on my mind a strong impression, that it is by no means a safe work to put into the hands of the children attending the national schools, inasmuch as I consider it much better calculated to raise doubts on most important doctrinal subjects in minds where no doubts before existed, than to impress and strengthen their conviction; and who does not know how much more easy it is to raise a doubt than to answer it? If this observation be true as regards the learned, how much more forcibly does it apply to those whose range of knowledge is so limited, and who do not possess the external or internal aids which are necessary to remove the difficulties which the perusal of the work under consideration is calculated, in my judgment, to present to their minds. These being my impressions, and without entering into any further review of the 'Lessons on the Truth of Christianity,' I beg most respectfully and earnestly to request that the Commissioners of Education will give directions to have it removed from all the schools in the diocese of Kildare and Leighlin. I remain, gentlemen, your faithful and obedient servant, F. HALY." This letter was taken into consideration by the Commissioners on the 28th of February, and a copy of the following minute was directed to be transmitted to Bishop Haly: "My Lord,—We have had the honour of laying before the Commissioners of National Education your Lordship's letter of the 13th ultimo, stating your objections to the use of the 'Lessons on the Truth of Christianity' in the national schools in the diocese of Kildare and Leighlin. We are directed, in reply, to inform your Lordship that, as is set forth in Rule 11 of section 2, the use of the books published by the Commissioners is not compulsory; it is, therefore, optional with the managers of the schools whether the book in question shall be read by the pupils or not. And we are further to observe that, even though the manager should approve of the book, yet if any of the parent or guardians of the children shall object to the use of it, it will then come under the conditions of the Rule 8, section 2, as to the reading of the Scripture Lessons. We enclose a copy of the rules of the Board and are to request your Lordship's attention to those regulations to which we have referred." A similar letter was sent to the Rev James Frew. The Right Rev. Dr. Haly replied to the letter which I have read, as follows; and it was dated the 24th of April, 1850: "Gentlemen,—I owe you an apology for not sooner acknowledging the receipt of the letter which you have done me the honour to address to me, in reference to the 'Ballysax national school.' I have indeed been very constantly employed, and during the period that has since elapsed, spent but a very small portion of my time at home. Having already stated my objection to the tract, entitled 'Lessons on the Truth of Christianity,' being used in the schools frequented by the Catholic children of this diocese, I shall forbear entering upon the subject again, or commenting on your letter to me, further than to say that I had hoped that my remonstrance would have been differently received by the Board, as I have never shown myself disposed upon any occasion to be unnecessarily captious upon the subject of its regulations. Anxious as I have always been to co-operate in the spirit of confidence and good faith with the Government of the country, as represented by the Board of Education; yet, I cannot conscientiously allow that feeling to prevail with me so far as to sanction theological tracts, unsuited to the age and capacity of children, being placed in their hands, under pretence of imparting secular education; to which I had always believed it was the duty of the Board to confine its attention. The course which my duty will oblige me to adopt in reference to those schools, in which only the book in question is used, would be more painful to me, had I not become recently aware that the rules of your Board, now applicable to what you term 'non-vested schools,' afford,

under Protestant patrons, such facilities for proselytism as to render them unsafe for Catholic children to resort to. In this light you are yourselves, I believe, aware that these rules are now regarded by many Protestant clergymen, who, after so many years' opposition, are now joining your Board. In conclusion, I cannot but give expression to my surprise and regret that, apparently with no other motive than the extension of your system, you should have broken faith with the earliest supporters of the Board, and justified to our Catholic population the distrust and suspicion with which they regard any act of the Government, which, with the apparent design of benefiting them, interferes with their education in religion.—I have the honour to remain, gentlemen, your faithful servant, F. HALY."

8538. EARL OF WICKLOW.—It is evident, therefore, he was not satisfied with the copy of the rules which was sent?—No, he was not, and he consequently withdrew the children of the Roman Catholic communion from the Ballysax school.

APPENDIX K.

EXTRACTS from a Letter of CHRISTOPHER GRAHAM, Esq., District Inspector, relative to United Education.

GENTLEMEN,—In reply to the inquiry contained in your letter of the 12th June, 1852, "As to how far the national schools in this district have been successful in affording education to children of different religious persuasions in the same school-room?" I think the returns lately called for by his Excellency the Lord Lieutenant will show that a fair proportion of the Protestant population do attend national schools, also attended by Roman Catholics; and I am confident that the numbers of all creeds attending those mixed schools would be greater, and that the schools themselves would be more numerous, were it not for the active opposition of the clergy of the Established Church (to the national system) on the one hand, and the antipathy of many of the Roman Catholic clergy on the other, to mixed education (even when provided under the national system), unless when placed under their own control and management, manifested in their lukewarmness and even opposition to national schools under lay patronage, no matter what their confidence in the individual may be in other respects. In the index to this report, I have given not all the cases "in which Protestants and Roman Catholics attend in the same school-room," but those which seem to me to "afford" the best specimens of a mixed attendance of children of different creeds, and also of those cases which have come under my own observation, as having at any time afforded education on the "united system," stating from inquiries carefully made on the spot, the causes which have led to their falling off in this desirable particular. The two great rivals to the national schools in this locality are the Church Education Schools, under the patronage of the clergy of the Established Church, and the Christian Brothers' Schools, patronized by the Roman Catholic clergy, both supported from private funds. In the former, the reading of the Bible in the Protestant authorized version is compulsory.

In these Church Education Schools education is not the only boon held out to secure an attendance, for in many cases bread and clothes are regularly distributed to the pupils; the former daily, the latter periodically. In many instances, when the parties have received the clothes, they do not return until the period for the next distribution draws nigh. The great stress which has been laid upon the numbers receiving "Scriptural instruction" has, I think, been exaggerated; for it will be recollected, that it is only those who are able to read who are required to receive it, and it will be generally found, that it is the younger members of a family (Roman Catholics) who attend; while the senior ones either attend some other school, or remain at home idle and uneducated. In making these remarks, I would not wish to be understood as speaking disrespectfully or slightly of the many estimable men who support the Church Education Society, but rather to show that proceedings, which might be legitimate in a Society supported by private subscription, could not be sustained in a body seeking aid from the public purse.

The case of the national schools on the Bessborough property (which lately came before the Commissioners of National Education) will, I think, show that any attempt made to "press" Scriptural Education upon the Roman Catholic people will prove a failure. The Scripture Lessons had been read in these national schools for many years. A new parish priest arrived who objected to their use: his objections were disregarded. A notice was issued to the tenants of the Earl of Bessborough, to say, that parental authority would only be recognised. The parish priest refused to allow the parents to object, alleging that his authority was sufficient, and obliged them to withdraw all the senior pupils from the schools, which they did; but after staying away for three months, the parents at last called upon Lord Bessborough, and having objected to the use of the Scripture Extracts, the rule of the Board, providing for such a case, was at once complied with. As regards the "Christian Brothers' Schools," they are also "Church Education Schools;" they have been established in all the large towns in this locality, to the exclusion of national schools, thereby closing the door to any chance of having good mixed schools in the localities where the materials for them might be supposed to exist in the greatest plenty. Among the many cases which have come to my knowledge, the following will serve to show that the laity on both sides (Protestant and Roman Catholic) would avail themselves to a greater extent than at present of the national system in the same school-rooms, were it not for the clerical influences used by the ultras at both sides to keep them apart.

Case 7. Whitechurch. This school is under the joint management of the Earl of Bessborough and the Reverend Charles Harte, rector of Whitechurch. The teacher is an Episcopalian. At the time of Mr. Harte's arrival in the parish, in 1849, he found a thatched school-house, representing the parochial school, with nine pupils in it. He at once, still retaining the teachers he found in it, put it under the National Board; and at the time of my visit to it in June 1850, I found 58 pupils in attendance. This was the only school on the Bessborough property in which the pupils were not asked to read the Scripture Extracts. In 1851 the old school-house (a non-vested one) was condemned, and a new one erected at a cost of £110; the Commissioners giving a grant to build of £37 13s. 6d., Lord Bessborough giving £20, Mr. Stewart, of Castletown, £10, and the balance being paid by Mr. Harte out of his own pocket. The school was advertised to be opened on a certain day by the Earl and Countess of Bessborough. His Lordship called upon, and Mr. Harte wrote to, the parish priest (the Rev. Mr. M'Donald), requesting his "attendance on that day, and also his co-operation in the subsequent management of the school;" and also stating that as the school-house was now a "vested one," any arrangement he chose to make on the subject of religious instruction for the Roman Catholic pupils should receive due consideration and attention. Mr. M'Donald wrote in reply to say, that he declined to take any steps in the matter, unless the Protestant teachers were dismissed, and Roman Catholics, approved by him, named in their stead. He was also informed, that every exertion would be made to get a Roman Catholic paid monitor appointed, if the attendance in the school were allowed to be such as would warrant such an appointment. The school was opened for business on the 7th April last, as advertised. Owing to the known opposition of the Roman Catholic clergy, there were but twenty-seven children present; many of the Protestant and Roman Catholic gentry attended; the latter expressing their regret at the course taken by Mr. M'Donald. Subsequently, the school was denounced from the altar, and on the day of your Head Inspector's visit to the school, 7th May last, he found but seven Protestants present. He called upon the Rev. Mr. M'Donald, and was informed by him that he acted under orders from the bishop, and that he had not any cause of complaint against the Rev. Mr. Harte, or his schoolmaster. Since that time the school has been denounced in the chapel, and the parish priest and his curate have gone round to the houses in the locality, warning the people not to send their children to the school. The Roman Catholic curate, the Rev. Mr. Walsh, of Piltown, having ascertained that a girl (Mary Gough, aged 12, of Three Bridges), continued to attend the school, threatened her, and said he would call her name from the altar, if she again went to the Whitechurch school. She discontinued her attendance for two weeks, but

is again a pupil. Thus it will be seen, that a national school in which united education had been given for three years, has been broken up by conduct just as sectarian as any which can be alleged against the opposite party in the Church Education Society.

Case 8. Woodstock Model Agricultural. This school is in my charge as Inspector of the district in which it is situated. The master and mistress are Roman Catholics; the paid monitors are Episcopalian; such teachers impart religious instruction (in the school-room daily), under the superintendence of the clergy of such religious denominations. All the Protestant children, within a circuit of three miles, attend. The attendance of Roman Catholics is also considerable; in fact, the school-room is overcrowded, and we are obliged to appropriate the agricultural pupils' lecture room, until a second school-room is built. The rector of the parish is opposed to the national system; and although he lays down the course of religions for the guidance of the paid mistress, yet up to this time he has declined attending at the school-house to give religious instruction; but he attends once a fortnight at a house in the immediate neighbourhood to catechise the pupils of his flock, and he has paid several visits to the school; and on each occasion has (by observation left in report book) praised the present order and discipline, &c., &c., observable in the establishment. The parish priest approves highly of the school, and attends each Tuesday, from two to three o'clock, to give religious instruction to the members of his communion; the schoolmaster and schoolmistress also instruct them daily in religion, from three to half-past three o'clock (after school). The most perfect harmony reigns in the establishment; and many of the parents have assured me, that every thing goes on to their perfect satisfaction. The return shows an attendance of 21 Protestants and 127 Roman Catholics; affording the best possible proof, that where a school is fairly conducted on the national system, and where the people have confidence in its impartial management, that they will be found to attend and avail themselves of their own privileges, without seeking to encroach upon the rights of others.*

Mr. Graham cites numerous other cases in which the success of united education has been remarkable where the clergy have either not interfered, or co-operated in carrying it out. The foregoing extracts from Mr. Graham's valuable report were, by some oversight, not inserted in the proper place under Chapter IV. His report is well worth an attentive perusal—(see folio edition of the Evidence, page 218). It is right to state, that the accuracy of several of the statements it contained was denied by the Very Reverend Archdeacon Bell, of Waterford; and we think that, in justice to Mr. Graham, ought to have been allowed an opportunity of rebutting the charge before the Committee.

APPENDIX L.

SUGGESTIONS for the consideration of the SELECT COMMITTEE of the HOUSE OF LORDS on the working of the National System of Education in Ireland: Proposed by the EARL GRANVILLE.

1. That the rules of the Board shall be revised, with a view of rendering them perfectly clear, full, and explicit, on the fundamental principles of the system; and the Commissioners should submit to the Lord Lieutenant, for his sanction, the alterations, omissions, or additions, which may appear to be necessary.

2. That all religious instruction, whether denominational or general, given in the National schools, and not contained in the National school-books, must be given at a separate hour, and publicly notified in the time table, under the head of Religious Instruction.

3. That whenever religious instruction, or religious exercises, including prayer, take place at an intermediate time during school-hours, they must

* See Evidence of Maurice Cross, Esq., Question 1500.

take place at the most only once, and must be so arranged as not to impede the secular instruction.

4. That the patron or manager is not bound by the rules to exclude from the religious instruction given in the school any child whose parent does not take the necessary steps to prevent his child from attending such religious instruction.

5. That religious rites must not be performed in the school-rooms.

6. That no emblems of a denominational character shall be exhibited in the school-rooms during the hours set apart for united instruction.

7. That the Commissioners permit the patrons of non-vested schools to employ them for the purpose of Sunday schools, upon the understanding that nothing shall take place in them leading to contention, and that they shall not be converted into places of public worship.

8. That any book of a religious character, having been once unanimously adopted by the Commissioners, shall not be withdrawn from the schools, or essentially altered, without the sanction of the Lord Lieutenant; nor shall any change be made in any fundamental rule of the Board without his approval; and that a statement of the grounds upon which the Commissioners may deem any alterations or additions necessary shall be embodied in their minutes.

9. That the clauses in the lease and other deeds of vested schools shall be in strict conformity with the present rules of religious instruction.

10. That objections having been made by many Protestants to the form of the Ten Commandments used in the National schools, it should be distinctly stated in the rules that it is not obligatory upon patrons to employ them in their schools if they conscientiously object thereto.

11. That the rule of the Commissioners requiring all schools which they contribute to build to be vested in them in their corporate capacity shall be modified, so that the patrons shall have the option of vesting them in trustees, or in the Board, whichever they prefer; the latter class only to be kept in repair at the public expense; and with respect to the former, that a stringent covenant shall be inserted in the lease to trustees binding them to defray the cost of repairs under particular conditions; and that the Commissioners be instructed to see that such covenant be strictly fulfilled.

12. That the Commissioners shall have authority to make small grants, towards the repairing of non-vested schools, not exceeding £5 in any one year, on condition that the patrons pay one-third or one-half that sum; and that this rule be applicable to such schools vested in trustees as the Commissioners see fit.

13. That the Commissioners be empowered to build a limited number of ordinary National schools in the poorest localities in Ireland, in which local subscriptions cannot be raised, at the entire expense of the State, not to exceed £400 each; these schools to exhibit the best specimens of what good ordinary National schools should be. They are to be under the exclusive control of the Commissioners, who shall have power to appoint the teachers, &c.; and, in cases wherever it is practicable, to appoint committees composed of Protestants and Roman Catholics to visit and superintend them, under the direction of the Board.

14. That the ladies or others who have the management of convent schools shall be required to enforce strictly all the rules of the Board; and that the inspectors shall be required, in their reports upon convent schools, to make minute inquiries on such points as the Commissioners may deem necessary.

15. That the Commissioners should withdraw their grants of salary and books, after due notice, from such of their non-vested schools as are not attended by a sufficient number of children—as are not adequately supplied with furniture, apparatus, and books; and that all needless multiplication of schools shall be avoided.

16. That premiums should be given to teachers who succeed in keeping up a numerous and regular attendance in their schools; and some inducement should be given to the pupils to remain in the schools a sufficient time to obtain a tolerable amount of good secular education.

17. The Commissioners should be instructed to be more strict than they have heretofore been in enforcing a small amount of local contributions in addition to the children's weekly fees. The amount should probably be made to vary in different districts, according to the condition of the population.

Before a school is received into connexion, a moderate sum should be required by the Commissioners, to be laid out by the manager in books, maps, black boards, &c., the amount to be regulated by the average daily attendance of pupils; and in addition to this, a small sum to be paid quarterly towards the payment of the teachers' salaries.

18. That a sufficient increase should be made to the district inspectors, to enable them to make at least three or four inspections of the schools under their care; that they should be divided into three classes, and be paid according to a graduated scale; that, before this increase is made, the Commissioners should carefully consider the qualifications of all existing inspectors, with a view of removing such of them as are incompetent for the discharge of the very important duties necessarily confided to them.

19. That the Commissioners should be permitted to expend a certain sum annually in gratuities to old and infirm teachers who shall be required to vacate their situations, and that young and efficient teachers shall be appointed in their places; and that some scheme for the superannuation of trained teachers shall be considered by the Board.

20. With regard to the control exercised by the Commissioners over the use of the school-rooms on Sundays, or before and after school-hours on other days of the week, the Commissioners should lay down one fixed rule, viz.:—that no religious instruction shall be given in any National school, except on Sundays, to others than the children attending the schools.

21. That a definite code of instructions should be prepared and supplied to each inspector, explaining in detail the specific duties allotted to him.

22. That an inquiry be instituted by the Lords of Her Majesty's Treasury, and some person authorized to visit the several departments in Dublin, to inspect the various forms and books used in conducting the business; to examine such individuals in the office as may be necessary; to ascertain the nature and extent of their duties; to see if the various processes of business can be simplified or abridged, and to report whether any or what alterations are to be made in the existing rates of salaries.

23. That the salaries of the teachers belonging to each class, and to each division of a class, should be further augmented; and the scale of local contributions towards the payment of those salaries should rise gradually in proportion to the amount of the salary paid by the State.

24. That the number of pupil teachers and paid monitors is inadequate, and ought to be largely increased.

25. That the training establishments should be forthwith largely increased; and that the Commissioners should have authority to extend the period of training to twelve months; but that they shall have permission to give only a half-yearly training to such married teachers and others, as cannot be absent a year from their schools.

26. That the Commissioners shall appoint two additional agricultural sub-inspectors.

APPENDIX M.

RESOLUTIONS proposed by the EARL OF DERBY.

Proposed to resolve—

1. That in the case of model schools, workhouse schools, and all vested schools already erected, or hereafter to be taken into connexion with the Board, the present system in all its main principles to be adhered to.

2. That no grant for building be made to any but vested schools.

3. That the adoption of the rules as to religious instruction in force in vested schools, be earnestly recommended to patrons of non-vested schools receiving aid from the Board; but

4. That the Board be authorized, if they shall think fit, to grant similar advantages to those enjoyed by the non-vested schools to any schools now existing, or hereafter to be built, whatever their regulations as to religious instruction, the patrons of which shall be willing to place them in connexion with the Board; to admit the Board's control over books to be used in general instruction; and to receive officially the visits of the Government Inspectors.

APPENDIX N.

RESOLUTIONS proposed by LORD ARDROSSAN.

1. That the Board shall consist of three paid commissioners, who shall be laymen ; that their duties shall be purely administrative, and that they shall be responsible to the Lord Lieutenant.

2. That there shall be a revision of the rules, for the purpose of removing all future doubts as to their real bearing, but that the essential meaning of them shall not be altered, except in so far as may be recommended by this committee ; and that it shall not be competent to the Commissioners to place their own construction on the rules, when so revised, in answer to any queries which may be addressed to them.

3. That no new rule or book shall be introduced till it has received the sanction of the Lord Lieutenant ; and that no book, when once introduced, shall be withdrawn, or essentially altered, without his approval.

4. That the salaries generally of the schoolmasters are inadequate, and should be raised ; but that it should be an instruction to the Commissioners to adhere more strictly than has been done of late years to the conditions laid down in Mr. Stanley's letter to the Duke of Leinster, with regard to local funds being provided.

APPENDIX O.

SUGGESTIONS drawn from the Evidence before the Committee, for that part of the Report which is to treat of a settlement of the Education Question ; proposed by the BISHOP OF OSSORY.

1. That the National System of Education in Ireland was intended :—First, to give education to the poor of the country ; and, second, to unite together in the same schools the children of the different religious denominations into which the country is divided.

2. That it has to a great extent failed in both the objects for which it was instituted ; and the means taken to secure the one have (without securing it) proved the cause of its failure in attaining the other. The attempt to make it united has prevented it from becoming national.

3. That the rule with respect to religious education, which is well known, was intended not only to protect the religious faith of children of all religious denominations attending upon National Schools, but to give assurance to parents that it should be protected, and by taking away all grounds of apprehension on that head, it was thought that the chief hindrances to united education would be taken away. The evidence, however, shows that some serious hindrances must have been overlooked ; for, notwithstanding this rule, there is little that deserves the name of united education in the National Schools,—almost nothing in three of the provinces, and but little in the remaining one.

4. That this rule has had the effect of limiting the extent to which the education of the poor has been connected with the State. There are, besides the National Board, other educational agencies in operation in the country in connexion with the chief religious denominations—the Roman Catholics, the Protestant Dissenters, and the Established Church—and there seems reason to believe that they all have been kept from connecting themselves with the National Board by this rule.

5. That this has been proved to be the case with respect to the most important of these societies, that which is connected with the Established Church. It is the only one of those voluntary societies of which the committee has had detailed information. With regard, however, to its origin, principles, constitution, and operations, information has been fully given in evidence. The report ought to embody so much of the information thus

obtained as would give a fair representation of a society which has been so important an agent in carrying on the education of the poor in Ireland. But there are but few of the many points that have been thus brought before the committee which it is necessary to notice in these suggestions.

6. That this society has been in operation about sixteen years, under the name of "The Church Education Society for Ireland." That it comprises a large majority (not less than three-fourths) of the clergy, and about the same proportion of the laity of the Church. That it is wholly dependent upon voluntary contributions; and that it has had other difficulties to contend with, but that, notwithstanding, its schools appear to be efficient, in general not less efficient than those of the National Board, which possess such great advantages over them in every respect, except that of local superintendence. That this one point of superiority is often found to outweigh all the rest, so as to make the Church Education Schools successful rivals of neighbouring National Schools. And that there were connected with it in the year 1853, above 1,800 schools, giving education to more than 100,000 children; that is, that the number of its schools is more than one-third of the number connected with the National Board, and the number of children in its schools is more than one-fifth of the number in the National Schools.

7. That it is through the rule of the Board referred to that the co-operation of the great body of the most efficient and zealous agents in the work of education is thus lost to the system supported by the State; and that this large portion of the education of the poor in Ireland is taken from the control and superintendence of the State; for it appears that a great majority of the bishops, clergy, and laity of the Established Church at the first declared against the system, and declined to connect their schools with the Board, expressly on account of the restrictions imposed by this rule upon their liberty in carrying on the religious education in their schools according to the dictates of their own consciences, and that this is the main ground upon which they have since held aloof from the system.

8. That, besides the loss thus sustained by the cause of education, a serious injury is inflicted on the Church by the unseemly division which is thus kept up among all ranks and orders in it, prelates, clergy, and laity, and by the anomalous and disadvantageous position in which it is placed in relation to the State; and that these evils are continually augmented by the necessity which is laid upon the society of bringing its case before the public, both in England and Ireland, both to justify its members for the position which it maintains, and to obtain funds to carry on its schools.

9. That as the clergy appear to be determined, as at any former period, to refuse to submit to this rule of the Board, and to abide by their own rule, which is, that, while the children of the Church in attendance upon their schools are to be taught Church principles by means of the Catechism and formularies of the Church, no child of dissenting parents, Roman Catholic or Protestant, shall be required to receive such instruction; but that all children in attendance shall be daily instructed in the Holy Scriptures in the authorized version.

10. That, waving all discussion of the merits of those opposite rules—of which there is a good deal in the evidence, and of which there ought to be something in the report—it appears that, in regulating the religious instruction which they give in their schools, not by the requirements of the children in attendance upon them, or of their parents, or of the State, but by the dictates of their own judgment and conscience, the Irish Church is acting upon the same principle on which all religious denominations in England with which organized educational societies are connected act; and that in England the State acquiesces in the principle by giving aid to schools in connexion with all those societies, without requiring them to abandon the principle, or to rescind the rules which are founded upon it; and that in a petition on behalf of the Church Education Society, presented this session by his Grace the Archbishop of Canterbury, and referred by the House to the committee, 5,414 of the English clergy have testified concerning their brethren in Ireland that, "in their steadfast refusal to connect themselves with the National Board, under conditions which would prevent them from instructing in the Holy Scriptures every child in attendance, they have only acted in accordance with the principles of the Church, and in strict fulfilment of their ordination vows."

11. That, however that be settled, the most important fact with which the committee have to deal admits of no doubt, that is, that whether this view of the duty of the clergy be right or wrong, it is conscientiously held by the great majority of the Irish Church; that it has hitherto prevented them from adopting the National System, and that they are as resolute in their adherence to it now as they have been at any former period; that all this has appeared clearly in evidence, and that it therefore appears certain that if this rule be maintained, there can be no settlement of the Education question in Ireland.

12. That, on the other hand, it has appeared that, whatever other objections the clergy may entertain, whether to the system or to the body by which it is administered, they feel able, and are disposed to waive them all, provided they are left unrestricted as to the religious education which they are to give in their schools, and that so, by rescinding this rule, the only insuperable hindrance to a settlement of the question will be removed.

13. That it appears that there is no good reason why the State should refuse to purchase this great benefit by rescinding the rule in question. That it not only has not effected united education, but seems less likely to succeed in the object for the time to come. That the causes which, in spite of it, have for twenty years prevented united education, still survive, and seem yearly acquiring additional strength. That it has been proved that Protestant clergymen are no less unwilling that the children of their flocks should attend National Schools under the patronage of Roman Catholic priests than they have ever been; and that the lower orders of Protestants are not less unwilling now than at any former period to attend such schools. And though there is not the same repugnance on the part of the poorer Roman Catholics to sending their children to schools under Protestant management, yet their priests are more than ever opposed to their doing so; and the decrees of the Synod of Thurles must add strength to their opposition, and make it more universal than it has ever been. That the maintenance of this rule is not essential to the protection of children from being compelled to receive religious instruction, of which their parents disapprove; for that there is another mode of effecting this object, which is not exposed to the same objection, that is, by leaving to the parents to determine the nature of the religious instruction to be given, but providing such a choice of schools as may enable a parent, whatever be his religious denomination, to find a school in which the religious instruction is such as he has no conscientious objection to his child's receiving.

14. That, therefore, it be recommended that the rule with regard to religious instruction be rescinded; that it be left to patrons to determine the religious education to be given in their schools; and that all schools which adopt the National System of Secular Education be entitled to grants of books and school requisites, and to the advantages of inspection, and access to the training school, and moreover to aid in money in proportion to the numbers and proficiency of the children in attendance upon them: the proficiency to be ascertained by the Inspectors of the Board.

APPENDIX P.

RESOLUTIONS intended to have been moved by LORD MONTEAGLE of Brandon.

1. That during the greater part of the last century, and till the year 1831, Parliament countenanced and assisted various schools established in Ireland, founded upon principles differing greatly from each other, and all more or less exclusive in character—the Protestant charter schools, founded on a declared antagonism to the Church of Rome, and for the avowed purpose of proselytism; the Association for Discountenancing Vice, governed by the clergy of the Established Church, enforcing a reading of the Scriptures in the authorized version, but admitting Roman Catholic and Protestant dissenting scholars, and releasing them from the obligation of catechetical instruction; the Kildare-place Association, with schools professing to be open to all, but in which the compulsory reading of the Holy Scriptures

by scholars of all denominations, either in the authorized version, or in the Douay translation, was laid down as a fundamental rule, thus imposing a restraint on admissions, though catechisms and books of religious controversy were excluded; and lastly, the Lord Lieutenant's fund, administered without any special restriction, and freed from the rules of the Kildare-place Association.

2. That it thus appears, from the experience of more than a century, that it has been found necessary to apply to the great duty of educating the poor of Ireland, principles becoming gradually more comprehensive and enlarged, with the view of adopting a system applicable to a mixed population, divided into various Christian denominations, and among whom, from a barbarous system of penal legislation, now happily condemned and abandoned, religious jealousies and animosities had been excited to a lamentable degree.

3. That the several systems of school instruction already enumerated were made successively the subject of inquiry and examination, the result of which has been that they have all been abandoned, and the parliamentary grants, on which they mainly depended, have, after full consideration, been for many years withdrawn.

4. That between the years 1806 and 1830 various royal commissions and parliamentary committees have considered the general principles on which the education of the poor of Ireland ought to be conducted, consistently with the principles of justice, impartiality, and toleration.

5. That the fourteenth report of the royal commission of 1806, presented to parliament in 1812, and signed by the late Primate of Ireland, by two other distinguished prelates, by the Provost of the University of Dublin, and by several other eminent members of the Established Church, both lay and ecclesiastical, laid down emphatically, "that no plan of education, however wisely and unexceptionably contrived in other respects, can be carried into effectual operation unless it be explicitly avowed and clearly understood, as its leading principle, that no attempt shall be made to influence or disturb the peculiar religious tenets of any sect or denomination of Christians."

6. That a second royal commission, consisting of experienced and able men, appointed in consequence of an address of the House of Commons in 1824, reported, as the unanimous opinion of the commissioners, "that in a country where mutual divisions exist between different classes of the people, schools should be established, for the purpose of giving to the children of all religious persuasions such useful instruction as they may severally be capable and desirous of receiving, without having any ground to apprehend any interference with their respective religious principles."

7. That a select committee of the House of Commons in 1828 (including many of the most experienced members of that parliament), to whom all the previous reports were referred, for the purpose of extracting from thence a practical plan of education, adopted unreservedly the principles of the reports of 1812 and 1825, and expressed their conviction that no system of National Education could be expedient in Ireland which was calculated to "influence or disturb the peculiar religious tenets of any sect or denomination of Christians."

8. That the same committee expressed a conviction that "it was of the utmost importance to bring together children of the different religious denominations in Ireland, for the purpose of instructing them in the general subjects of moral and literary knowledge, and providing facilities for their religious instruction separately, when difference of creed should render it impracticable for them to receive religious instruction together."

9. That this subject was again taken up in the year 1831, by the government of the late Earl Grey; and the cordial concurrence of that ministry was declared in the principle previously laid down in 1812, 1824, and 1828.

10. That the views of the government were submitted to parliament in a letter from the Right Hon. E. G. Stanley, then Chief Secretary for Ireland, dated in October, 1831.

11. That large and increasing votes of parliament, amounting to £1,907,040, have been appropriated, between the years 1831 and 1854, in support of the system of education, founded on Mr. Stanley's letter.

12. That in this system of education, well described by a distinguished prelate examined before the committee, who long presided over the Board of

National Education, to be one admitting of "no exclusion and no compulsion," it was laid down, that "while the interests of religion were not overlooked, the most scrupulous care should be taken not to interfere with the peculiar tenets of any description of Christians."

13. That to accomplish this just and salutary end, it was recommended that the schools should be kept open for "four or five days in the week for moral and literary education only, the remaining one or two days being set apart for giving separately such religious education to the children as may be approved by the clergy of their respective persuasions."

14. "That whilst it was not intended to exclude from the list of books for the combined instruction such portions of sacred history, or of religious or moral teaching, as may be approved of by the Board, it is by no means intended to convey a perfect and sufficient religious education, or to supersede the necessity of separate religious instruction at the time set apart for that purpose."

15. That these principles, which constitute the basis of the National system of education in Ireland, received the sanction of parliament, implied by the appropriation of nearly two millions sterling, voted during the last twenty-four years.

16. That during that period two committees of inquiry, on the subject of Irish education, have sat in this house and in the House of Commons, and that no departure from these principles has been recommended, or has even been suggested by them.

17. That during the same period there have been nine successive administrations in power, but that no one responsible minister, nor any Lord Lieutenant of Ireland, has ever suggested a departure from the essential principles adopted in 1831.

18. That a proposal to include under the National Board, on the same terms as are applied to the non-vested schools, any schools now built, or to be built hereafter, whatever may be their regulations as to religious instruction, would be to permit the introduction and enforcement of any system of compulsory religious teaching, at the will of the patron, without regard either to the conscience or feelings of the child, the rights of the parent, or the principles of religious liberty.

19. That, as such, it would be wholly at variance with the report of 1812, as it could not fail to be considered as an "attempt to influence or disturb the peculiar religious tenets" of the several Christian denominations.

20. That, as such, it would be at variance with the report of 1824, which recommended a "system from which suspicion should be banished, and the causes of suspicion and jealousy effectually removed."

21. That, as such, it would contradict the report of 1828, and the letter of Mr. Stanley of 1831, which agreed in condemning any attempt to force or violate conscientious scruples in matters of religion.

22. That any compulsory system of religious teaching for children, in schools supported by the State, would seem likely, on the authority both of Dr. Cooke and Dr. Henry, to be peculiarly repulsive to the numerous Presbyterian congregations of Ireland, now happily united in support of the National system. "I think to make obligatory on a child what its parents may object to, is, to say the least, a very dangerous principle; because, as a Protestant, I hold the principles of my fathers, that no one ought to force religion on another. If, then, we force the child, why not force the father? If we may not force the father, why compel the child? We claim liberty of conscience for ourselves and our children. Holding my own liberty, I must concede the same to others." (Cooke, 5689).

23. That such compulsory teaching would also be contrary to the prayer of the important petition referred to this committee, and signed by upwards of 200 patrons and managers of National Schools, who, in expressing their earnest desire to maintain the principles of the National system unchanged, and to obtain an adequate protection against any departure from the system itself, afford the strongest proof of their unabated attachment and their confidence in its essential provisions.

24. That this proposal is unsupported by any evidence taken before the committee, and would necessarily lead to a total disruption of the present commission, consisting of men who could not justly be asked, or expected, to

administer a system the very opposite of that to which they have hitherto most usefully devoted their zeal, their industry, and their public spirit.

25. That this suggested change would be still more impracticable and inexpedient at a moment like the present, when it is shown that the progress of the National system has been unexampled, and that, notwithstanding a reduction of the population, between the years 1841 and 1851, from 8,175,114 to 6,551,970, the number of National Schools have increased from 2,337 to 4,704, and the number of children on the roll from 281,649 to 520,401; when 142 workhouse schools out of 163 have, by the free votes of the guardians, been placed under the National Board; when 13 normal schools are either in operation, or in progress of building, in various parts of Ireland; when 29 model agricultural schools, and 23 industrial pauper schools, have already been established, raising the moral and the material condition of the Irish peasantry; when unvaried good feeling and harmony is proved to exist among the teachers in course of training at the central school in Dublin, whether Protestant or Roman Catholic; when that central school provides yearly a class of well-educated masters, and of female teachers brought up in a system the most successful, and above all, when the concurring evidence of almost every witness examined proves that no case of proselytism has existed, or is even suspected to exist, in any one of the many National Schools now in actual operation.

26. That whilst it is expedient, for these reasons, to adhere to the fundamental rules of the National system, it is the duty of parliament to omit no precaution which can prevent those rules from being set aside or their efficacy in any degree impaired, by a departure from the principles of freedom of conscience and respect for religious liberty on which the system rests, or from the admirable course of instruction contained in the school-books published and recommended by the commissioners.

APPENDIX Q.

EXTRACTS from the RULES and REGULATIONS of the COMMISSIONERS of NATIONAL EDUCATION, (1855.)

[From the Twenty-first Report of the Commissioners of National Education in Ireland, presented to Parliament, June, 1855.]

PART I.

I. OBJECT AND FUNDAMENTAL PRINCIPLE OF THE SYSTEM OF NATIONAL EDUCATION.

1. The object of the system of National Education is to afford *combined* literary and moral, and *separate* religious instruction, to children of all persuasions, as far as possible, in the same School, upon the fundamental principle, that no attempt shall be made to interfere with the peculiar religious tenets of any description of Christian pupils.

2. It is the earnest wish of Her Majesty's Government, and of the Commissioners, that the Clergy and Laity of the different religious denominations should co-operate in conducting National Schools.

3. The Commissioners by themselves, or their Officers, are to be allowed to visit and examine the Schools whenever they think fit. Those who visit on the part of the Commissioners are furnished with credentials under their Seal.

4. The Commissioners will not change any fundamental Rule without the express permission of His Excellency the Lord Lieutenant.

IV. *Religious and Secular Instruction.*

1. Opportunities are to be afforded (as hereinafter provided for) to the children of all National Schools for receiving such religious instruction as their parents or guardians approve of.

2. Religious instruction must be so arranged, that each School shall be open to children of all communions; that due regard be had to parental right and authority; that, accordingly, no child be *compelled* to receive, or to be present at, any religious instruction of which his parents or guardians

disapprove; and that the time for giving it be so fixed, that no child shall be thereby, in effect, excluded, directly or indirectly, from the other advantages which the School affords.

3. A public notification of the times for religious instruction must be inserted in large letters in the "Time Table" supplied by the Commissioners, who recommend that, as far as may be practicable, the general nature of such religious instruction be also stated therein.

4. The "Time Table" must be kept constantly hung up in a conspicuous place in the School-room.

5. The Teacher must, immediately before the commencement of religious instruction, announce distinctly to the pupils, that the hour for religious instruction has arrived, and must, at the same time, put and keep up, during the period allotted to such religious instruction, and within the view of all the pupils, a notification thereof, containing the words "Religious Instruction," printed in large characters, on a form to be supplied by the Commissioners.

6. When the secular instruction precedes the religious instruction, in any National School, there shall be a sufficient interval between the announcement and the commencement of the religious instruction; and whether the religious or the secular instruction shall have priority in any National School, the books used for the instruction first in order, shall be carefully laid aside, at its termination, in the press or other place appropriated for keeping the School-books.

7. No secular instruction, whether literary or industrial, shall be carried on in the same apartment, during school hours,* simultaneously with religious instruction.

8. In Schools, towards the building of which the Commissioners have contributed, and which are VESTED in Trustees, for the purposes of National Education, or which are vested in the Commissioners in their corporate capacity, such pastors or other persons as shall be approved of by the parents or guardians of the children respectively, shall have access to them *in the School-room*, for the purpose of giving them religious instruction there, at convenient times to be appointed for that purpose.

9. In Schools NOT VESTED, and which receive no other aid than Salary and Books, it is for the Patrons or Managers to determine whether any, and if any, what religious instruction shall be given *in the School-room*; but if they do not permit it to be given in the School-room, the children whose parents or guardians so desire, must be allowed to absent themselves from the School, at reasonable times, for the purpose of receiving such instruction ELSEWHERE.

In such Schools, the Commissioners do not insist that opportunities shall be afforded (as in the case of Vested Schools) for religious instruction being given *in the School-room*, by such Pastors, or other persons, as shall be approved by the parents or guardians of the children.

10. The reading of the Scriptures, either in the Protestant Authorized or Douay Version,—the teaching of Catechisms,—public prayer,—and all other religious exercises, come within the rules as to religious instruction.

11. The Patrons and Managers of *all* National Schools have the right to permit the Holy Scriptures (either in the authorized or Douay Version) to be read, at the time or times set apart for religious instruction; and in *all Vested Schools* the parents or guardians of the children have the right to require the Patrons and Managers to afford opportunities for the reading of the Holy Scriptures, in the School-room, under proper persons approved of by the parents or guardians for that purpose.

12. Religious instruction, prayer, or other religious exercises, may take place, at any time, before and after the ordinary School business (during which all children, of whatever denomination they may be, are required to attend); but must not take place *more than once*, at an *intermediate* time, between the commencement and the close of the ordinary School business. The Commissioners, however, will not sanction any arrangement for religious instruction, prayer, or other religious exercises *at an intermediate time*,

* The term "SCHOOL HOURS," is always to be understood to mean the entire time, in each day, from the opening of the School to the closing of the same for the dismissal of the pupils.

in cases where it shall appear to them, that such arrangement will interfere with the usefulness of the School, by preventing children of any religious denomination from availing themselves of its advantages, or by subjecting those in attendance to any practical inconvenience.

13. The secular School business must not be interrupted, or suspended, by any spiritual exercise whatsoever.

Note.—The Commissioners earnestly recommend that Religious Instruction shall take place either immediately before the commencement, or immediately after the close, of the ordinary School business; and they further recommend that, whenever the Patron or Manager thinks fit to have religious instruction at an intermediate time, a separate apartment shall (when practicable) be provided for the reception of those children whose parents or guardians may disapprove of their being present thereat.

14. Patrons, Managers, and Teachers, are not required to *exclude* any children from any religious instruction given in the School; but all children are to have full power to absent themselves, or to withdraw, from it. If any parents or guardians object to the religious instruction given in a National School, it devolves upon them to adopt measures to prevent their children from being present thereat.

15. Patrons, Managers, and Teachers, are not to use any means, directly or indirectly, to induce children to attend any religious instruction, contrary to the wishes of their parents or guardians. The Commissioners will regard such interference as opposed to the whole spirit of the system of National Education.

16. If any child of a religious persuasion different from that of the Teacher of any National School, attend during the time or times set apart for religious instruction given by such Teacher, it shall be his or her duty, on the *first attendance* of every such child, during the time for such religious instruction given by such Teacher in such School, *forthwith* to notify the same to the parent or guardian of such child on, and by, a Form to be furnished by the Commissioners.

17. The Teachers are required to keep a record of the names of the children to whose parents they have sent the printed Form of notification.

18. The Registry kept in each School, according to the form furnished by the Commissioners, must show the religious denomination of each child on the School Roll.

19. A sufficient number of hours, to be approved of in each case by the Commissioners, is to be appropriated to the ordinary School business, during which all children, of whatever denomination they may be, are required to attend.

20. In all National Schools (except those in which Industrial Instruction is the *chief* object) there must be Literary instruction for at least *four* hours upon five days in the week.

21. In Schools in which Industrial Instruction is the *chief* object, the Commissioners require that not less than *two* hours, daily, shall be devoted to Literary instruction.

V. Use of School-houses.

1. In Non-Vested Schools, the Commissioners do not, in ordinary cases, exercise control over the use of the School-houses on Sundays, or before or after the School hours on the other days of the week; such use being left altogether to the Local Patrons or Managers, of all religious persuasions, subject to the interference of the Board in cases leading to contention or abuse.

2. No National School-house shall be employed, at any time, even temporarily, as the *stated* place of DIVINE WORSHIP of any religious community; or for the celebration or administration of the Sacraments or Rites of any Church.

3. No aid will be granted to a School *held in a place of worship*; nor will the Commissioners sanction the *transfer* of an existing School, to a place of worship, even for a temporary period.

4. When a School-room is in any way connected with a place of worship,

there must not be any *direct internal* communication between the School-room and such place of worship.

5. Vested School-houses must be used, *exclusively*, for the education of the children attending them: except on Sundays, when they may be employed for Sunday Schools, with the sanction of the Patrons or Managers, subject, in cases leading to contention or abuse, to the interference of the Commissioners.

6. No political meetings shall be held in National School-houses, whether Vested or Non-Vested; nor shall any political business *whatsoever* be transacted therein.

VI. *Use of Books or Tablets.*

1. The use of the books published by the Commissioners is not compulsory; but the titles of all other books which the Patrons or Managers of Schools intend for the ordinary School business, are to be notified to the Commissioners; and none are to be used to which they object. The approval of any such books is to extend only to the particular edition which has been submitted to the Commissioners.

2. If any other books than the Holy Scriptures, or the *standard* books of the Church to which the children using them belong, be employed in communicating religious instruction, the title of each is to be made known to the Commissioners whenever they deem it necessary.

3. The Commissioners do not insist on the "Scripture Lessons" or book of "Sacred Poetry" being read in any of the National Schools, nor do they allow them to be read as part of the ordinary School business (during which all the children, of whatever denomination they may be, are required to attend) in any School attended by children whose parents or guardians object to their being read by their children.

In such cases the Commissioners prohibit the use of these books, except at times set apart for the purpose, either before or after such ordinary School business, and under the following conditions:—

First—That no child, whose parent or guardian objects, shall be required, directly or indirectly, to be present at such reading.

Second—That in order that any children, whose parents or guardians object, may be at liberty to absent themselves, or to withdraw, at the time set apart for the reading of the books above specified, public notification of the time set apart for such reading shall be inserted in large letters in the Time-table of the School—that there shall be a sufficient interval between the conclusion of such ordinary School business and the commencement of such reading; and that the Teacher shall, immediately before its commencement, announce distinctly to the pupils, that any child whose parent or guardian so desires may then retire.

Third—That in every such case there shall be, exclusive of the time set apart for such reading, sufficient time devoted each day to the ordinary School business, in order that those children who do not join in the reading of the books may enjoy ample means of literary instruction in the School-room.

4. When using the Scripture Lessons, the Teachers are prohibited, except at the times set apart for religious instruction, from putting to the children any other questions than those appended to the end of each lesson.

5. The Commissioners require that the principles of the following Lesson, or of a Lesson of a similar import (to be approved of by the Commissioners), shall be strictly inculcated, during the hours of united instruction, in all Schools received into connexion with the Board, and that a copy of the Lesson itself be hung up in each School.

Christians should endeavour, as the Apostle Paul commands them, to "live peaceably with all men" (Rom. ch. xii. v. 17), even with those of a different religious persuasion.

Our Saviour, Christ, commanded his disciples to "love one another." He taught them to love even their enemies, to bless those that cursed them, and to pray for those who persecuted them. He himself prayed for his murderers.

Many men hold erroneous doctrines, but we ought not to hate or persecute them. We ought to seek for the truth, and to hold fast what we are convinced is the truth; but not to treat harshly those who are in error.

Jesus Christ did not intend his religion to be forced on men by violent means. He would not allow his disciples to fight for him.

If any person treat us unkindly, we must not do the same to them; for Christ and his apostles have taught us not to return evil for evil. If we would obey Christ, we must do to others, not as they do to us, but as we would wish them to do to us.

Quarrelling with our neighbours and abusing them, is not the way to convince them that we are in the right, and they in the wrong. It is more likely to convince them that we have not a Christian spirit. We ought, by behaving gently and kindly to every one, to show ourselves followers of Christ, who, "when he was reviled, reviled not again." (1 Pet. ch. ii. v. 23).

6. The use of the Tablet, furnished by the Commissioners, containing the Ten Commandments, is not compulsory.

7. The rules as to religious instruction do not apply to the matter contained in the common School-books, in the Scripture Lessons, in the book of Sacred Poetry, or in any other book, the use of which the Commissioners may at any time sanction for the purpose of united instruction.

X. Miscellaneous.

1. When any School is received by the Commissioners into connexion with them, the inscription, "NATIONAL SCHOOL," shall be put up in plain and legible characters on the School-house, or on such other place as may render it conspicuous to the public. When a School-house is built partly by aid from the Commissioners, a stone is to be introduced into the wall having that inscription cut upon it. The Commissioners will not, when granting aid in future, sanction the inscription of any title of a *denominational* character, or which may appear to them to indicate that the school is one belonging to any particular religious body. The Commissioners, however, do not object to the terms, Male, Female, or Infant; or to the proper local designation of the city, town, parish, street, village, or townland in which the School may be situated; or to the name of the founder being stated on the inscription.

2. Patrons and Managers are permitted to close their respective Schools for a reasonable time or times during the year, subject to the interference of the Commissioners in case of abuse.

3. No emblems or symbols of a *denominational* nature shall be exhibited in the School-room, during the hours of united instruction; nor will the Commissioners, in future, grant aid to any School which exhibits on the exterior of the buildings any such emblems.

4. No emblems or symbols of a *political* nature shall at any time be exhibited in the School-room, or affixed to the exterior of the buildings: nor shall any placards whatsoever be affixed thereto.

5. The Commissioners regard the attendance of any of their Teachers at meetings held for *political* purposes, or their taking part in elections for Members of Parliament, or for Poor Law Guardians, &c., except by voting, as incompatible with the performance of their duties, and as a violation of rule which will render them liable to dismissal.

6. The Commissioners require that a Copy of Part I. of their Rules on a Form to be furnished by them, shall be suspended in every National School-room.

PART III.—VIII. Books.

7. The Commissioners will not withdraw, or essentially alter, any Book that has been, or shall be hereafter, unanimously published or sanctioned by them, without a previous communication with the Lord Lieutenant.

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