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Rt Honble  
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NATIONAL EDUCATION.

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A REPLY

TO A BOOK CALLED

"THE CATHOLIC CASE STATED:"

BEING

EXTRACTS FROM THE SWORN EVIDENCE AND REPORTS OF

J. W. KAVANAGH, ESQ.

(LATE HEAD INSPECTOR OF NATIONAL SCHOOLS.)

WITH A POSTSCRIPT.

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"I venture to express reasonable confidence, not that the work will escape attack, but that it is beyond the power of any one to controvert its leading statements, or disprove any of the general conclusions drawn from them."—*The Catholic Case Stated*, p. iv.

2529. *Lord Fingall.*] "Admitting that the national system has not hitherto secured universal confidence, can you suggest any system of education which is more likely to obtain the confidence of all parties?"

"I cannot conceive that any other system could be adopted which would at the same time receive the sanction of the Legislature and the cordial support of the people of Ireland. There might be matters with regard to the administration of the present system in which, perhaps, persons might suggest a change; but, in my opinion, the question of toleration and concession to both parties, as regards its fundamental principle, has reached its limit. I do not see how you can touch the question without entirely destroying the present system of united education, and substituting for it separate or denominational grants. As an Irishman, I would deplore such an alternative in the present condition of Ireland; for I am perfectly satisfied, from my experience, that strife, sectarian bitterness, and mutual distrust would be the inevitable consequence."—*Mr. Kavanagh's Evidence on Oath before a Committee of the House of Lords.* March, 1854.

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## PREFACE.

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ANY person who has read a book called "The Catholic Case Stated" will admit the justice of selecting Mr. Kavanagh as a witness in defence of the National System of Education. Any one who has not seen the volume referred to will find in the following pages some of the principal statements and propositions advanced by its author, with the rebutting evidence contained in the sworn testimony and official writings of Mr. Kavanagh.





## I.

FROM the first sitting of the Board, in the Castle of Dublin, 1st December, 1831, when the Commissioners initiated the system by adopting the "*General Lesson*," which opens by misquoting and misrepresenting St. Paul, down to the present moment there has never been a rule framed, nor a measure adopted which could, by possibility, be brought to bear in that direction, whose drift is not either to openly proselytise, to secretly Protestantise, or to De-Catholicise the children of the millions of this nation.—*The Catholic Case Stated*, p. 204.

Owing to many causes, some inherent in the subject, others arising from the *laissez faire* tendencies of the people, but the most of them resulting from powerful influences which sustain the national system, I anticipated not only indifference, but incredulity, and, possibly, a large share of censure, should I publish a statement of the abuses and evils of the system unsupported by evidence at once clear, full, and incontrovertible.—*Case Stated*, p. iv.

Under an administration thoroughly Protestant, the national system, in twenty-seven years, has wholly failed to secure *united* education, to any extent deserving the name, in three of the provinces.—*Case Stated*, p. 215.

Upwards of twenty years ago, some of the most illustrious members of the Irish Hierarchy, with a sagacity and foresight truly marvellous, pointed out and predicted many of the very results which, unhappily, my Lords, it has fallen to my lot to chronicle and verify. Numerous resolutions and pastorals of the Irish prelates, rescripts from the Court of Rome, and decrees of the Council of Thurles—all of which are here set forth—sufficiently attest the jealous watchfulness of the Church in reference to the operation of the system of instruction pursued in national schools. The duty of a Catholic is so clearly enjoined in the precept, "*Hear the Church*," that mine, *as a layman*, has been chiefly confined to an examination of the practical working and effects of the present scheme of primary education, and to an exposition of its principles in their relation to Catholics, leaving untouched all dogmatic opinions on the general question.—*Case Stated*, p. iv.



During 1837-8-9, the Press contained numbers of most able letters upon the national system—amongst others the remarkable series, signed *Camillus*—but, for force of argument, elegance of style, and masterly power, those of His Grace the Archbishop of Tuam immeasurably outshone all others, and attracted the greatest share of public attention. The system was so shaken in popular estimation, that His Grace Archbishop Murray, early in 1838, addressed a circular to all the prelates, *except one*, to know whether the present plan of education was so dangerous, as that it could not receive their sanction. In those remarkable letters, His Grace Archbishop M'Hale pointed out with amazing lucidness most of those evil principles in the national system, which have since developed themselves to an extent that affords singular proofs of His Grace's wisdom and forethought, and lends an interest still increasing to those marvellous productions.—*Case Stated*, p. 370.

The mask has been thrown off, and the designs of the supporters of mixed education are now before the Irish people—the Minister of Public Instruction and the paid monitor of the village school are the top and bottom of an educational staff whose intermediate grades are to embrace every scholastic, academic, and collegiate institution in the country.—*Case Stated*, p. 386.

Many of them are full of cant and sermonising on the spiritual destitution and darkness of the country, owing to the want of the Scriptures; some cast the blame of this upon the Catholic clergy, and the laudation of Catholic inspectors upon the *General Lesson* and upon the invaluable blessings of *mixed* education is a loathsome exhibition of sycophancy.—*Case Stated*, p. 329.

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EXTRACTS FROM MR. KAVANAGH'S EVIDENCE ON OATH BEFORE A COMMITTEE OF THE HOUSE OF LORDS, MARCH 1854, BEARING ON THE PRECEDING POINTS.

Mr. Kavanagh's  
evidence.

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."

Mr. Kavanagh's Evidence.

Q. 2573. . . . 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.

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



Mr. Kavanagh's  
evidence.

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."

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."

2516. Lord *Beaumont*.] You said that all the Catholic clergy were favourable to the present system of national education?

"Yes; the great body of them."

2517. Do you include the superior clergy; the Bishops generally?

"Every Roman Catholic bishop in Ireland, without any exception whatever, *tolerates* the national system; some encourage it; some of them are very favourable to it. Even Archbishop M'Hale, who for some years actively opposed the national system, not only tolerates the schools



now, but his Grace has so stated in a pastoral letter to his clergy."

Mr. Kavanagh's Evidence.

2518. In his diocese, do you find that the national system succeeds as well as in other parts of Ireland?

"Even while Archbishop M'Hale was known to be publicly opposed to the national system, many of his clergy kept on the national schools, and others transferred the patronage of them to Roman Catholic laymen in the parish. Of course the schools there have not had that active superintendence when the spiritual authorities merely tolerated the system; but now there is no such restriction on the part of the Roman Catholic clergy in that archdiocese, and there is a considerable increase in the number of, and I should hope an improvement generally in, the schools."

2519. Have you found any difference with regard to the encouragement given to the schools by Roman Catholics since the meeting at Thurles?

"No; although I have had a good opportunity of knowing their sentiments, I have not observed the slightest change; the increase in the number of the schools goes on just as it did before; nor have I heard amongst such of the Roman Catholic clergymen as I have since met, and they are very many, any change of opinion on the subject; neither have I reason for believing that any decision come to at Thurles has affected their views on the question."

2520. Are you acquainted with what are called the statutes of Thurles?

"No; not well."

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



Mr. Kavanagh's  
Evidence.

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 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."

2525. Earl of Harrowby.] You say that practically the Roman Catholic clergy have been lately more favourable than before to the national system?

"I would rather be understood to convey by that answer, that the increase in the number of national schools under Roman Catholic clergymen goes on just as before."

2526. At what period was there a change in Archbishop M'Hale's views upon the subject?

"I do not know the precise date. Part of Archbishop M'Hale's dioceses was in my province as head inspector of schools; and I may mention that since his Grace withdrew from connexion with the Board in 1839, I was the first Inspector to visit a national school in Tuam; I allude to the workhouse school there, which is under the Board. I know that the national schools have greatly increased in number and in efficiency in that quarter since 1847. I can-



not mention the precise date of the change in the Archbishop's views alluded to."

Mr. Kavanagh's Evidence.

2527. Earl of *Wicklow*.] Was not the change to which you have alluded, in Archbishop M'Hale's opinion, produced by the operation of events which have recently taken place?

"Altogether prior to, and wholly unconnected with those events."

2528. Viscount *Hutchinson*.] Was it before or after what is called the Protestant reformation movement in Ireland?

"It must have been during the progress of the movement to which your Lordship refers."

2598. . . . 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.

2639. Did you use any words to this effect, that not even to obtain the sanction and assistance of a Protestant clergyman would you consent to remove the copy?\*

"I am certain I did not say anything of the kind. I have the most distinct recollection of having stated to him that while the use of the 'General Lesson,' or of a lesson of similar import was imperative in every national school, the use of the sheet containing the Ten Commandments was perfectly optional; and that was one of the things objected

\* Alluding to the use of the "General Lesson."



Mr. Kavanagh's  
Evidence.

to which I proposed to lay before the Commissioners, if Mr. Connor would tell me whether this and similar points were the only objections that stood in the way of his coming over to the system."

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EXTRACTS FROM MR. KAVANAGH'S PUBLISHED REPORTS, BEARING  
ON THE SAME POINTS.

Mr. Kavanagh's  
Reports.

The testimony of these clergymen, who watch with unceasing vigilance over the moral and religious interests of the youth of their respective flocks, is final and decisive. United secular education, when thus fairly conducted, is no obstacle to the highest religious instruction, under parental control, in all the specialities of any particular creed, or of any form of worship.—*Sixteenth Report of Commissioners of National Education. Mr. Kavanagh's Report on Clonmel Model School*, p. 266.

*Success of United Education.*—The combination of social classes attained in the schools is again surpassed by the combination of creeds. In these schools, conducted under the immediate management of the Commissioners, *united* education has succeeded—local circumstances considered—to a degree never before witnessed in three of the four provinces of Ireland. Of 367 pupils, three-fourths, or 270, are Roman Catholics, and one-fourth, or 97, Protestants of five different denominations. The 126 applicants are similarly of various creeds. Nor is it to be understood that because the number of Protestant pupils is far, and many times, higher than might be expected from the proportions of that creed in the entire population, that, on this account, an undue number of them has been admitted, or that the fact indicates less confidence on the part of the Catholics. It



is to be recollected that 1060 Catholic pupils are in three other national schools which are in the same parish, and under the management of Rev. Mr. Baldwin, P.P.; and that an equal, or greater, number attends the schools in the other Catholic parish.—*Mr. Kavanagh: 16th Report, p. 262.*

Mr. Kavanagh's Reports.

In the eastern side of the town there are two national schools, a day and an evening, held in the Mechanics' Institution, and which were called into existence by the public attention which the model schools caused to be given to education. The day-school is attended by about 90 boys, and like the model schools, these include every grade, from the public officer, or medical man, with an income of £300 a year, to the son of the day-labourer. The rates of payment are, 5s. or 2s. 6d. per quarter, or 1d. per week, and the fees last year amounted to £20. Of the 90 boys, 64 are Roman Catholics, 20 of the Established Church, 2 Presbyterians, and 4 Baptists. The evening school is attended by 58 pupils, including policemen, clerks, tradesmen, apprentices, &c., who are employed during the day: and like the day-school pupils they all pay moderate rates for their tuition, and they include a similar union of different religious denominations. Here, then, are three schools, boys', girls', and infants', opened under the Commissioners in 1849, in a town appearing to already abound with educational institutions; these schools are at once not merely filled, but crowded; and in addition two other national schools are opened, and these also secure a numerous attendance. One shilling was not paid for tuition in a single national or other public school in the town, *united* education was unknown, and the attempt to secure the attendance of children of different social grades in the same school was treated as perfectly utopian. Including the model schools, of the eight national schools in the town, five are as perfect types of *united* education, both as



Mr. Kavanagh's  
Reports.

to creeds and to classes, as the Commissioners could desire; and six of the eight are pay schools, with a receipt from school-fees of close on £200 a year; one of the two free-schools being under nuns, who, from their principles, could not accept any fee for tuition. — *Mr. Kavanagh: 18th Report, p. 177.*

*Religious Denominations, and Religious Instruction.*— Every religious persuasion in the town is represented in the model schools. The attendance is composed of Roman Catholics, Protestants of the Established Church, Presbyterians, Unitarians, Christian Brethren, and Wesleyans. The following table exhibits the number of children of each denomination :—

	On School Rolls December 31st, 1849.	Admitted in the Year ending December 31st, 1850.	On School Rolls December 31st, 1850.
Roman Catholics . . .	182	262	215
Established Church . . .	38	72	76
Presbyterians . . .	10	13	9
Ditto Unitarians . . .	8	4	8
Christian Brethren . . .	4	8	4
Wesleyans . . .	2	6	3
Total . . .	244	365	315

Here we have proof that UNITED EDUCATION, united both as to creeds and classes, has been *tried*, watched, examined, and cautiously tested on a new and peculiar field—the Catholic South; and the result of the eighteen months' experiment is the entire public confidence of all social ranks, and of all religious persuasions. It may be necessary to repeat what was stated in my former report, that there are in Clonmel the following schools in addition to the three model schools—three Protestant parochial schools, under the rector, Rev. J. B. Palliser; a girls' school, supported by the Society of Friends; two large girls'



schools, conducted by the Sisters of Mercy; three or four schools (one house) numerously attended, under monks; two boys' national schools, and two girls' national schools (the latter conducted by nuns), in the same parish with, and convenient to the model schools, under the patronage of the parish priest; two national schools (day and evening) in the Mechanics' Institute; an endowed classical school, and two private schools (one Catholic, and one Protestant) for respectable young girls—or an aggregate of 21 schools for a population of 13,505 persons. The Roman Catholics, who form somewhat about 12,000 of the inhabitants, attend the three model schools, the six other national schools, and also the schools under the monks and nuns.

Mr. Kavanagh's Reports.

The schools had been in operation for many a year before any of the parochial clergy of the Established Church had attended to give religious instruction to the children of their communion, and during that period instruction was imparted to them daily by one of the teachers. Last summer the rector, Rev. J. B. Palliser, commenced attending at the schools on Fridays, and not only has he attended most regularly since, but frequently either himself or one of his curates has attended on the other mornings of the week to superintend or examine the daily Scripture class. From the very large number (76) in the class, we have, at the request of the Rev. Mr. Palliser, allotted two rooms to the use of the children of the Established Church during religious instruction. On visiting Clonmel in February last, Dr. Clarke and I called on Mr. Palliser to ascertain his opinion of the working of the rules respecting religious instruction, and of the general character of the model schools, judging from his practical experience of them. We were much gratified to learn that all the arrangements for religious instruction, the proficiency of the children, their good conduct and attention, the facilities which he found them to possess in understanding his scriptural



Mr. Kavanagh's  
Reports.

lessons, owing to the superior literary instruction in geography, natural history, and on general subjects given in the schools; the assistance given him by the Protestant teacher, pupil-teachers, and monitors during the daily and weekly instruction; the absence of all complaint of distrust, disagreement, or estrangement between any of the pupils of the school on the ground of difference of religion; the cordial and respectful bearing of the teachers, and of the Board's officers towards him, and the facilities afforded by them to conduct the instruction of his classes; upon all these points he expressed himself perfectly satisfied, adding, that on none of them had he any suggestion to offer, and that the general arrangements met his entire approbation.

All the other Protestant children, who are not of the Established Church, continue to read the Scriptures daily, under Miss Bryan, the teacher of the infants' school, and on Fridays, Rev. Mr. Dill, the Presbyterian, and the Rev. Mr. Orr, the Unitarian minister, attend regularly to instruct and examine those of their respective congregations. These clergymen have from the first been active and earnest friends, and warm supporters of the schools, and not only at the times of religious instruction, but at all times have been constant visitors, and by every means in their power have exerted themselves to advance the interests of the institution. Both of them report most favourably of the arrangements for religious instruction, and the progress made by their respective classes during the past year.

The Roman Catholic pupils, who form two-thirds of the schools, receive religious instruction daily from two of the teachers, six pupil-teachers, and six paid monitresses who are of their own communion. On Friday the instruction continues for an hour, and in addition to the Sisters of Mercy, who, during the entire year, attended on that day to instruct the girls, Rev. Mr. Baldwin, P.P., and one, sometimes both, of his curates, regularly visited and ex-



amined the Catholic children. The clergymen also frequently visit at the daily morning instruction ; and Mr. Baldwin assures me that the proficiency of the pupils in religious knowledge, the exertions and attention of the teachers and assistants in imparting it, the excellent conduct of the children, and the moral influence of all the general arrangements of the school, continue to give him undiminished satisfaction. The commissioners are already fully aware of the invaluable support and co-operation that the model schools have derived from the local influence constantly and steadily exercised by Rev. Mr. Baldwin in their behalf. He and his two curates have left nothing undone to render the schools highly efficient in communicating religious instruction to the Catholic children ; and although Mr. Baldwin has given as much time and attention to them as any manager could possibly give to a school under his own exclusive control, he has never, directly or indirectly, claimed, solicited, or exercised control or influence over any arrangement of the establishment, beyond those specially pertaining to religious instruction, and agreed upon by the several clergymen who attended preparatory to the opening of the school.

These clergymen, who represent four of the religious denominations, and who attend regularly to give instruction to the children of their respective creeds, so entirely approve of the arrangements on this important point, of the sufficiency of the time devoted to it, and of the proficiency made by the members of their several communions, *that they unanimously state alteration or suggestion is unnecessary in the existing rules.* I am not aware that in any denominational school in Ireland, whether conducted by ordinary teachers, or by those of a special religious character, more time is devoted, or greater attention given to religious instruction than in the Clonmel model schools. The following table exhibits the amount of time which was actually devoted to the chief occupations of the



Mr. Kavanagh's  
Reports.

pupils in each of the three schools during the entire of the year 1850 :—

Occupation of Pupils.	Boys.	Girls.	Infants.
	Hours.	Hours.	Hours.
Religious Instruction . . . . .	138	138	115
Play-ground Exercises . . . . .	117	117	232
Vocal Music . . . . .	140	140	279
Literary Instruction . . . . .	872	697	641
Needlework and Female Industry. .	..	175	..

In the year 1850 there were 1267 school-hours in 279 school-days.

If there is one remedy that more than any other would tend to allay social hostilities between class and class, and sectarian prejudices and antipathies between creed and creed, in Ireland, it is the successful workings of institutions such as the Clonmel model schools. Poverty is arrayed against property, employed against employer, land against trade, creed against creed ; here, however, these are all so blended, that the son of the labourer stands in the same class, and perhaps higher in it, and plays in the same playground, with the heir of his father's employer ; the daughter of the wholesale merchant with the daughter of the struggling retailer ; the professional man's infant with the equally clean though humbler dressed child of one of its father's tradesmen ; pupils paying various rates of school fees, and each ignorant of the rate paid by the other ; children of every communion in the town, and who in school are separated merely during the time of instruction in that one point only upon which they differ. The parents of numbers of those children would hold no social intercourse with each other. The rich will learn, however, that the poor may be better conducted, cleaner, more talented, and even, though mixed with, more respectful to those in higher social station than they had before thought possible ; the poor will witness the example of the better domestic training and improved habits of the children of



the rich, and they will find them kindlier, and more considerate for their less fortunate neighbours than they had supposed; Protestants, Catholics, Presbyterians, Unitarians, Wesleyans,—those who had never before met on the same form or in the same class in Clonmel—will learn that the strictest and most practical attachment to religious principles which one conscientiously disapproves, forms no obstacle to the exercise of amiable and endearing qualities of a high order, and such as the various relations of citizens of the same country require to mutually exercise towards each other.—*Mr. Kavanagh: 17th Report, p. 236.*

Mr. Kavanagh's Reports.

*Opinions of the Local Clergy.*—Bailieborough is most fortunately circumstanced as to the opinions of the clergy concerning *united* education. The rector, Rev. F. Fitzpatrick, recently appointed to this living, has been the ever steady and firm friend to national education, from the period of its establishment.

The parish priest, the Very Rev. P. O'Reilly, has three national schools under his own management in his parish; and, in common with the excellent Catholic bishop, and the clergy of the diocese, has, from its first establishment, been active and earnest in extending the national system.

The Presbyterian clergymen and laity of Bailieborough, as elsewhere, are old friends and supporters of *united* education. The Rev. Mr. White has five national schools under his control, and the Rev. Mr. Bell (minister of the Second Congregation) is also a warm friend to our schools.—*Mr. Kavanagh: 16th Report, p. 297.*

In a recent Report I recommended the appointment of a second, or assistant master, who, it is desirable, should be of the Established Church, and also that a considerable increase be made in the number of pupil-teachers.—*Mr. Kavanagh: 18th Report, p. 153.*



Mr. Kavanagh's  
Reports.

Like the model schools, it contains pupils of every social grade and of every religious denomination in the town. Of 61 boys on the roll, December 31st, 1850, there were 15 Protestants of various denominations, and 46 Catholics. All the pupils pay quarterly, *in advance*—and of the 61 there were 13 at 1s. 1d. per quarter, 26 at 2s. 6d., and 22 at 5s.—or, an annual fee-fund of £37 16s. 1d., being an average of 12s. 4½d. for the yearly tuition of each child. This school affords another remarkable example, in Clonmel, of what may be done through the agency of the national system, in effecting *united* education, where parties are disposed to give it a fair trial, and whose motives are beyond popular suspicion.—*Mr. Kavanagh: 17th Report, p. 180. Clonmel Mechanics' Institute.*

To any one who understands the principles and regulations of the national system, it must be clear that it is open to any manager of a school, no matter what his creed, to render the school as efficient as possible in affording opportunities for imparting religious instruction, provided always that *parental right* be fully and honestly respected.—*Mr. Kavanagh: 17th Report, p. 147.*

A Protestant rector from the vicinity called on me in Limerick complaining that it had been stated to him that neglect and inattention were shown by the master in the literary instruction of some of the Protestant pupils of this school. I invited the clergyman to join me, and I drove out at once to inquire into the matter. The clergyman was present during the examination of the entire school, and left quite satisfied that the charge was wholly unfounded, as some of the very boys said to be neglected were at the heads of their several classes.—*Mr. Kavanagh: 17th Report, Parteen N. School, p. 172.*



## II.

It is simply and clearly extending *State education* over the country, superseding the Catholic clergy in the direction of the youth of their flock, establishing a connected system of educational fortresses throughout the island, and attempting to cut off the connexion between the Church and the school. If we compare the *one* set of Dublin model schools, in the eighteen years from 1831 to 1849, with the rapid extension of the *State schools* for the last nine years, by which already the Board have located themselves, or are in process of doing so, in 20 of the 32 counties of Ireland, we cannot doubt but that it is a mere delay of a few years until the Catholic youth of Ireland are handed over to a liveried educational police, from the village-school monitor up to the Minister of Public Instruction, emancipated from all Church control, inculcating universal salvation through "a common Christianity," and political regeneration by the thorough incorporation of West and East Britain.—*Catholic Case Stated*, p. 200.

In Ireland, a leading object of the system of education being the combined instruction, as far as possible, of children of different denominations, the training of the teachers is specially directed to this end, and *the State alone undertakes the duty*. This monopoly and centralization have materially retarded the progress of education in Ireland, as will be shown hereafter, and in no other country of equal extent in the world is such a scheme now in operation.—*Case Stated*, p. 179.

The attempts which the Board has, since 1845, made to obtain possession of the property in the school-houses, its refusal to make grants towards erecting schools, unless vested in the Commissioners in their corporate capacity, the rapid increase and spread of model schools, and the projected conversion of these into *middle-class* schools, to serve as *feeders* to the Queen's Colleges, all these clearly indicate the immediate advent of a general and connected system of State education, more objectionable—on political as well as religious grounds—than any that had been established, elsewhere.—*Case Stated*, p. 389.

In so far as the ordinary instruction of the students is concerned, the Central Training Establishment, and the District Model Schools of the National Board, contain all the dangers common to Trinity College, the Queen's Colleges, and the projected Intermediate Schools, whilst the domestic life of the students exposes them to "*dangers to faith and morals*," from which all these other institutions for mixed education are exempt.—*Case Stated*, p. 307.

The establishment of any other than one central model school was not contemplated by Lord Stanley, and, for 18 years, this one appears to have



sufficed for the wants of the institution, but, within the last ten years, the Board has erected, or projected, nearly 100 model schools of various kinds throughout the different counties, and the number is increasing so rapidly, that, in a few years, the State will have established model schools in all the leading towns in Ireland. These schools are not required; the object of their establishment is to try and force *mixed* education upon the people, and to secure a connected chain of educational strongholds in the country.

These, as well as the central model schools, are managed by the Board, wholly irrespective of local control: some of them were erected in defiance of the Catholic clergy, and the system pursued in them combines, as we have shown, all the worst forms of mixed education.—*Case Stated*, p. 388.

While agitating these important questions, the proofs of the sincerity of Catholics should be shown by—

1. Withdrawal of every Catholic child from schools under any but Catholic patrons.

2. Withdrawal of every Catholic child from all the model schools, central and provincial, under the exclusive control of the National Board.

3. Withdrawal of all the Catholic teachers and pupil-teachers from the Central Training and from the District Model Schools; no teacher who would attend any of these establishments to be employed after a given date.—*Case Stated*, p. 400.

EXTRACTS FROM MR. KAVANAGH'S EVIDENCE ON OATH BEFORE A COMMITTEE OF THE HOUSE OF LORDS, MARCH 1854, BEARING ON THE PRECEDING POINTS.

Mr. Kavanagh's  
Evidence.

2532. Earl of Wicklow.] Have you much knowledge of the working of the system in the diocese of the Archbishop of Dublin?

“I have only a general knowledge. Dublin is my head-quarters. I was connected with the Central Institution there for some years, *as head of the model school*, and this brought me into intimate connexion with the professors and the gentlemen connected with the office. MY SYMPATHIES STILL ATTRACT ME TO THE PLACE, and I have consequently a better opportunity than most people of knowing the state of education in the schools in Dublin and its immediate neighbourhood.”



2533. Have you any reason to believe that the working of the system has experienced any injury whatever, in consequence of the withdrawal of the Archbishop of Dublin?

Mr. Kavanagh's Evidence.

"Not the slightest, so far as I am aware."

2668. Are not there very special inducements to attend the model schools?

"There is the inducement of a better education to be obtained by paying a higher rate for it."

2669. A very much better education?

"Yes; a high order of popular education."

2670. Do not both the better education which is there received, and the fact of its being obtained at a district model school, add to the chance of obtaining appointments under the Board?

"The better education would do so, but not from the mere fact of its having been obtained in the model school. Our object is to affiliate all the neighbouring national schools on the model school. Taking, for example, the schools about Dunmanway or Clonmel, if two children came forward with equal qualifications, looking for a pupil-teachership, or any office of the kind, we should not consider in what school the particular child obtained the advantage. We prefer our own pupils, and those entirely taught in the national schools, but we do not exclude from promotion the pupils of schools not connected with us."

2671. Do you know any case in which children who have never been at a national school have been employed as paid monitors at a national school?

"Yes, and pupil-teachers, and to many other higher posts."

2672. What number have you known?

"The cases have not been very many as to monitors and pupil-teachers, but I am aware of individual cases."

2673. Does not the prospect of obtaining the various



Mr. Kavanagh's  
Evidence

situations under the Board, generally speaking, account for the attendance of Protestants at those model schools, such inducement not existing with respect to the national schools generally?

“No doubt it may be, and likely is, a motive with some; but the higher education *obtained under an impartial system, and full opportunity for religious instruction to all creeds, these are the real motives.*”

2674. The model schools very often form an exceptional class, therefore, as regards united education?

“*The children of all creeds go there to get the best secular education ever before brought to their doors, and given to them impartially*; the advantages which this confers may lead to the advancement of a few to offices in the school; but it is not because they are pupils in the model school, or in order to induce or reward their attendance thereat, that they are so promoted.”

2675. Is it not the easiest mode in which persons of that class can get the advantages of an excellent education?

“Yes; but they have to pay very highly for it, compared with gratuitous education to be had elsewhere. In the case of Dunmanway schools, the children of that poor locality pay £100 a year for books and tuition; none are free.”

2676. Will you read the portion of your Report for 1851, which I now show to you?

“And with regard to the second object, in training these young men, there is no part of Ireland that needs its application much more than this and the south-western districts; as during the last four years upwards of 40 male teachers were removed in the single district in which the model schools stand, owing to want of qualification in the very elementary course prescribed for probationers. Even this statement affords rather a favourable view of the case,



as many of these teachers got repeated trials to test their capacity and industry before removal ; and a considerable number of unqualified persons have been retained as teachers, solely from inability to procure others with proper qualifications. I beg leave, therefore, to recommend this most important defect in the schools to the serious consideration of the Commissioners.”

Mr. Kavanagh's  
Evidence.

Classics and modern languages should be added to the national-school course in all the district model schools, and at least in all towns of 10,000 inhabitants.

It will at once be admitted that if with this education there were combined an elementary course of Latin, Greek, and one or more modern languages, thousands of our pupils, and many of our teachers, would be attracted to the higher schools and colleges of the country ; numbers would win their way into the public service, and the influence of this would be felt down to the humblest village school in the most remote district in the island.—*Paper read by Mr. Kavanagh at Meeting of British Association, September, 1857.*

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EXTRACTS FROM MR. KAVANAGH'S PUBLISHED REPORTS, BEARING ON  
THE SAME POINTS.

With respect to Munster, there will, I have no doubt, be a district model school, with a nautical department, in Cork, within a short period, as the clergy and citizens, of all ranks and creeds, are most favourable to its establishment ; a central and eligible site for the building being the only obstacle to its erection, should the Commissioners accede to the demand for it by the inhabitants.—*Mr. Kavanagh : 18th Report, p. 814.*

Mr. Kavanagh's  
Reports.

Kingstown being more favourably situated than Dublin, the Leinster Nautical School might be erected there, either attached to any vested school that exists, or else a



Mr. Kavanagh's  
Reports.

school to be established under the management of the Commissioners, and containing both a preparatory department, which would serve the same purpose as a district model school, and also a senior or nautical department.—*Mr. Kavanagh: 18th Report, p. 814.*

I recommend that the proposed maritime evening schools be engrafted on ordinary day national schools in the principal maritime towns, and if no day national school exists in any town in which it is desirable to establish such evening school, that one be forthwith established.—*Mr. Kavanagh: 17th Report, p. 465.*

During the year 1851, I visited the cities of LIMERICK, WATERFORD, and KILKENNY, with a view to assist in the selection of a site for a model school in each; and the most active and influential of the local parties in these cities assured me, that it was the reports of the remarkable success of the Clonmel model schools which mainly led to their desire to secure similar advantages for their own localities. The adequacy of the national system to the wants of the middle and burgher classes, has been tested in giving a higher and more practical education to their children; and if the Commissioners be pleased to add a *classical* branch to their present schools in Clonmel, it will give completeness to the scheme, and be competent to prepare young men to enter schools and colleges of a higher character. Several of the leading men in the town have spoken to me on the subject, and as the increased school-fees, arising from the addition of such a branch, would nearly afford a good salary to the teacher, the expense to the Board would be very trifling.—*Mr. Kavanagh: 18th Report, p. 175.*

In almost all the English training colleges and schools for masters, the candidate teachers are taught a second language; in St. Mark's, Chelsea, Latin, Greek, and



French ; in York and Ripon, Latin and Greek ; in Cheltenham, Latin ; and, in Battersea, Chester, and Durham, the students are taught French. Notwithstanding this practice in England, there appear to be many persons in Ireland who doubt the propriety of giving our pupil-teachers in the district model schools, and our masters in the Central Training Institution, the important advantage of a knowledge of Latin and Greek ; some fearing that its expense would be a misapplication of the public funds, *although the State itself mainly supports the English training schools just mentioned*, and the scheme is received unfavourably by other persons on grounds of a different character. All the friends to the national system in and about Clonmel—the clergy of all denominations, the landlords and gentry, and the professional and mercantile classes—unanimously urge the necessity there exists for the addition of a classical branch to the school ; and I beg to state that I cordially concur in that opinion.—*Mr. Kavanagh : 19th Report*, p. 82.

*Influence of the Model Schools.*—Apart from the immediate and direct influences of the model schools on the pupils and pupil-teachers and monitors instructed in them, they exercise indirectly a very salutary influence upon the schools in the town and vicinity. The two national schools (day and evening) at the Mechanics' Institute might never have had existence but for the public attention which the model schools had enlisted in the cause of practical education, and Dr. Clarke and myself gave them all the assistance and support in our power. They were well conducted under an excellent teacher, recommended to the Committee by me, and whose ability and good conduct the Commissioners have been pleased to reward by recently promoting him to the charge of the West Dublin model schools. The example of the intellectual life and efficiency of the model schools suggested to Rev. Mr. Baldwin to apply to the Board for an organizing teacher to assist with

Mr. Kavanagh's Reports.



Mr. Kavanagh's  
Reports.

her skill and practical experience the ladies of the Irish-town Convent in conducting their schools, which are in the vicinity of the model school. The Commissioners acceded to this request, and these important schools are now likely to compete very successfully with our model school. In the same parish, also, one of the pupil-teachers has got the charge of an important school at Irishtown very numerously attended. The only rivalry carried on is the rivalry of endeavour to help each other to do good, and all in Clonmel will acknowledge that not only have we, as in duty bound, aided the establishment of new schools, and assisted the less efficient connected with the Board, so as almost to become competitors with the model schools in public approbation, but we have never directly or indirectly allowed any spirit of hostility to any denominational school in the town to associate itself with the model schools.—*Mr. Kavanagh: 17th Report, p. 247.*

*Influence of the Model Schools.*—In 1849, and for some years previous, a national school, attended by boys and girls, existed in the town of Dunmanway, under the management of the parish priest. The average attendance in it did not exceed fifty scholars, and it was most inefficiently conducted. Such an impetus has education received from the new life and energy of the model schools, that while about 260 pupils attend the latter, the ordinary national school has nearly doubled its attendance; two efficient teachers have been appointed; an increased grant of books of free stock has been made; the inspector has received special instructions to pay a monthly instead of a four-monthly visit; a grant of £15, in addition to their ordinary salaries, has been made to the teachers in lieu of school-fees; and in a word, while not interfering with the management of the school, the Commissioners have declared it an *Auxiliary Branch* of their model school, which they will so specially support, until, by enlarging their own



establishment, accommodation can be provided for about 150 children, who attend there. Here, in a small town, the same remarkable result has arisen from the successful working of a model school as I had the gratification to report in Clonmel for the last three years. It is a feature in the history of the district model schools of the most striking character, and one which I trust WILL DETERMINE THE COMMISSIONERS IN THE SPREAD OF THOSE MOST IMPORTANT INSTITUTIONS.—*Mr. Kavanagh: 18th Report, p. 158.*

Mr. Kavanagh's Reports.

The population of Dunmanway by the census of 1851, is only 2222 persons, or least, except that in Trim and in Bailieborough, of any of the nine towns in which there is a district model school in operation. There were in the town, when the schools opened in 1849, a parochial school, under the Protestant rector—for boys, girls, and infants—and a national school, with a mixed attendance taught by a master, and under the direction of the parish priest. Instead of interfering with the attendance in the ordinary national school, as some might have supposed, the model schools have, by the desire for education which they have awakened, stimulated it in numbers and efficiency.—*Mr. Kavanagh: 19th Report, p. 125.*

Attracted by the success of the model schools, to which they are frequent visitors, the Society of Friends, or Quakers in Clonmel, have spread through their reports to the members of their community in England and Ireland such a spirit for educational inquiry, that numbers of their body have especially visited the town in order to witness the mode in which the schools are conducted. At their request, I visited their large boarding-school, for boys, in Waterford, and at the desire of the Committee of the establishment, the teachers have since spent some time in observing the system pursued in Clonmel. I know of no body of men in the country that evinces a higher desire to



Mr. Kavanagh's  
Reports.

promote education than several of the Quakers in Clonmel ; and a new school for the young ladies of their community, built, but not yet opened in the town, is likely, under their superintendence, to become one of the first private schools in which the national system, so far as its books, improved method of teaching, &c., are concerned, will be practically adopted. Some of the pupil-teachers of the model school, who are now in charge of national schools in the town, are employed as private tutors in the families of Quakers.—*Mr. Kavanagh: 18th Report, p. 176.*

Nothing could more strikingly exhibit the estimation in which the model schools are held by the patrons of schools, and the high opinion entertained of the moral character and superior efficiency of those trained in them, than the desire shown to secure for their own schools the services of trained pupil-teachers, when they can obtain them, and failing this, of pupils taught in the model schools. Appendix D contains a list of 15 pupils who have got charge of schools in various parts of the country ; of these, five have already been examined and classed, nine are waiting this year's examination, most of them having been only recently appointed, and one emigrated. Each had been, at an average, twelve months a pupil in the model school ; all of them are Roman Catholics ; three of them were appointed to schools in 1850, 3 in 1851, 7 in last year, and 2 in the early part of 1853.—*Mr. Kavanagh: 19th Report, p. 131.*

The pupil-teachers being trained with the two-fold object of supplying an adequate and efficient auxiliary teaching staff in the school, and at the same time, of forming a source from which to provide a higher class of teachers for the ordinary schools in the country, it is clear that there is no valid reason why, because an agricultural department is attached, that, with an attendance nearly equal to that in



any of the seven model schools, and exceeding that in most of them, Dunmanway should have a teaching staff of only four, while each of them, except Bailieborough, has *eight* pupil-teachers. And with regard to the second object in training these young men, there is no part of Ireland that needs its application much more than this and the south-western districts, as during the last four years upwards of 40 male teachers were removed in the single district in which the model schools stand, owing to want of qualification in the very elementary course prescribed for probationers. Even this statement affords rather a favourable view of the case, as many of these teachers got repeated trials to test their capacity and industry before removal, and a considerable number of unqualified persons have been retained as teachers, *solely from inability to procure others with proper qualifications. I beg leave, therefore, to recommend this most important defect in the schools to the serious consideration of the Commissioners, that steps may be taken to provide extended accommodation for an increased number of pupil-teachers.*—*Mr. Kavanagh: 18th Report, p. 155.*

*Pupil-Teachers.—Studies and Training.*—Next after the efficient state of the schools, the object of greatest solicitude is the training and instruction of the pupil-teachers, or apprentices. We shall be able to send out from the model school each year eight skilful, intelligent, and practical teachers; and in a few years, through the agency of even ten district schools, such a number of them will be scattered through the country as must produce most beneficial influence on the state of the schools and of education.—*Mr. Kavanagh: 16th Report, p. 270.*

*The superiority of the training and the extent and utility of the education afforded to these young persons having been reported, and comfortable situations having been provided for*



Mr. Kavanagh's  
Reports.

each of them, already it has had the effect of inducing parents in a superior rank of life to put forward their sons as candidates for the pupil-teacherships.—*Mr. Kavanagh: 17th Report, p. 246.*

*Support of the Local Clergy.*—THIS SUCCESS RESTS NOT ALONE ON THE JUSTICE AND HONESTY OF THE GREAT PRINCIPLES OF THE NATIONAL SYSTEM, nor on the zeal of any or all of those officers connected with the model schools; a very large portion of it is mainly owing to the good sense, sound views, practical liberality, and active co-operation of the clergy. Without resigning to an individual what belongs to the Commissioners, we have had the good fortune to secure, in three of the clergymen, a practical joint management and general moral control over the schools, without which success would have been impossible, or only problematical.—*Mr. Kavanagh: 16th Report, p. 275.*

It is only to those who possess considerable knowledge of Clonmel and its vicinity, and also when viewed in connexion with the Table of occupations of parents, that these returns can exhibit their full importance. Happily in all the district model schools there is a mixture of children of various social grades and of different religious persuasions; in none, however, is this union so varied in its elements, local circumstances considered, as in the schools in Clonmel.

The arrangements for the separate religious instruction of the children by their respective clergymen, or by the teachers and assistants acting under their direction, have continued the same from the opening of the schools in July, 1849; and the clergymen who attend report most favourably of the progress of their respective classes, and of the good conduct and attention of the children during the times of religious instruction.—*Mr. Kavanagh's 19th Report, p. 74.*

From 10 to 11 o'clock each Friday, the rector, the



parish priest and Sisters of Charity, the Presbyterian and the Unitarian ministers, all give religious instruction to those of their several communions, and ascertain by examination what progress the pupils have made during the morning lessons under the teachers. Full accommodation in separate rooms is provided for each denomination.

Under the direction of the parish priest, and instructed by the teacher of singing, a class of Catholic children learn to chaunt the litanies and hymns of their Church each Friday.—*Mr. Kavanagh: 16th Report, p. 263.*

The pupil-teachers have generally been examined by me at each of my visits to the schools, and I have to report very favourably, not only of their studies and progress, but also of their excellent moral conduct, attention to their religious duties, conformity to discipline, and kindly spirit towards each other.—*Mr. Kavanagh: 16th Report, p. 272.*

We have never had a complaint of any kind against any of the pupil-teachers, and their respective clergymen report most favourably of their attendance at their religious duties, and of their good conduct and example in every respect.—*Mr. Kavanagh: 17th Report, p. 247.*

The proficiency of the pupil-teachers in their studies, and their conduct and attention, during the year, were highly satisfactory; and their respective clergymen have several times spoken to me in the most favourable manner of their attention to their religious duties, and of the efficient aid they have given them in imparting religious instruction in the schools. Their health has been also remarkably good during the period.—*Mr. Kavanagh: 18th Report, p. 174.*

I had no opportunity last year of examining the agricultural boarders as to their literary proficiency, under the Head Master, but I hope, at my next visit, to inquire into



Mr. Kavanagh's  
Reports.

this matter. Their conduct in the house has been very good, and their attention, and that of the pupil-teachers, to their religious duties, is spoken most favourably of by their clergyman.—*Mr. Kavanagh: 18th Report*, p. 158.

*Morality.*—The moral tone and conduct of the pupils cannot be more clearly indicated than from the fact, that although all corporal punishment is repudiated and excluded, of 528 pupils who came under instruction since the schools opened, expulsion for any offence was never found requisite; also that of the various creeds and classes of which the pupils consist, and which were never before so commingled, no single instance of any unkind, or unpleasant reflection of class on class, or creed on creed, has ever occurred between two pupils.—*Mr. Kavanagh: 16th Report*, p. 266.

The moral conduct, regular observance of the rules of the school, kindly disposition towards each other, and excellent relation, little short of affectionate, mutually subsisting between the teachers and pupils, are most gratifying.—*Mr. Kavanagh: 17th Report*, p. 240.

In concluding this, my Second Report on the Clonmel Model Schools, I have to reiterate the congratulation before expressed on their entire and complete success. The Commissioners have never undertaken anything that, examined in every relation, has more truly realised all that was anticipated of it than this institution. I am not inclined to limit its future success by the experience of even the hopeful past, but rather that the Commissioners having now sufficiently tested it as an experiment, they will, I am sure, take such steps to extend its further capabilities in the same field, that it would be difficult to assign a limit to its general utility.—*Mr. Kavanagh: 17th Report*, p. 248.



### III.

THAT comparing the Catholic parochial schools, which were established and organized under the prelates, *before* the introduction of the national system, their arrangements for religious instruction, and the excellent works used in imparting it, with the *present* condition of the national schools—even those under clerical patrons—there is a manifest decline, in these respects, which can be accounted for only by the injurious operation of the national system, upon the religious element in the schools.—*Catholic Case Stated*, p. 231.

This *right*, here secured to the Catholic parent, to *approve* of proper persons, other than their pastors, to *read the Holy Scriptures*—or give any other religious instruction—in the schoolroom to their children, is a suggestion to *schism*, which would find warm encouragement from many non-Catholic landlords, under pretence of supporting *parental right*. Fully three-fourths, or about 1200, of these vested schools are the property of Catholics—most of them under the management of the Catholic clergy; and although such a contingency as that apprehended is extremely unlikely, experience shows that local circumstances might favour the *impious assertion of the right to schism* here secured to Catholic parents.—*Case Stated*, p. 61.

Can it then be a matter of wonder, what has been so generally remarked by the Catholic clergy of the vicinity, that the Catholic children who frequent these schools\* are not only wanting in that warmth and unction which distinguish Catholic youth, but that even towards themselves, their personal bearing and tone are not marked by that respectful salute, unbidden and unsought, so full of veneration and affection, which children trained in Catholic schools never fail to tender to their spiritual pastors?—*Case Stated*, p. 187.

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EXTRACTS FROM MR. KAVANAGH'S EVIDENCE ON OATH, BEARING ON  
THE POINTS HERE REFERRED TO.

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?

Mr. Kavanagh's  
Evidence.

\* Marlborough Street Model Schools.



Mr. Kavanagh's  
Evidence.

“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 in 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.”

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 them as an *à 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? Mr. Kavanagh's Evidence.

"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."

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 instruction 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 school-



Mr. Kavanagh's  
Evidence.

masters, 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, 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."

2290. "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."

2737. In any considerable portion of the schools, is there an arrangement that they are open for secular instruction six days in the week?

"I am clear that in the majority of the schools, Saturday is set apart for religious instruction."



EXTRACTS FROM MR. KAVANAGH'S REPORTS REFERRING TO THE SAME  
POINTS.

Since the opening of the schools not even the slightest occurrence has arisen, on the score of religion, to mar the harmony with which teachers and pupils of the several creeds should mix with each other, and discharge their respective duties.—*Mr. Kavanagh: 16th Report, p. 263.*

Mr. Kavanagh's Reports.

*Religious Instruction.*—In nearly all the schools the teachers give religious instruction daily, and also Saturday is, in addition, generally devoted to that purpose. The last half-hour is spent in catechetical or other instruction, and in the greater number the school is closed with prayer. Such of the managers and clergymen as I met with during the year assured me of their entire approval of the rules on this point; nor do I recollect having had to notice in any of my reports to the Commissioners, on the schools visited, a single violation of the regulations. The moral conduct and general demeanour of the children were very gratifying; and in most cases, especially in the better schools, they evinced a deep interest in the examination, and, in my opinion, of their own answering.—*Mr. Kavanagh: 17th Report, p. 154.*

*Religious Denominations and Religious Instruction.*—The same mixture of children of all the religious denominations in Clonmel, as reported on former occasions, continues to attend the model schools, and the same unbroken harmony and good feeling continue to mark their mutual intercourse. During the year the proportions of children of the several communions remained as in 1850, two-thirds Roman Catholics, and one-third Protestants, including members of the Established Church, Presbyterians of the Synod of Ulster, Unitarians, Christian Brethren and Separatists.—*Mr. Kavanagh: 18th Report, p. 166.*



Mr. Kavanagh's  
Reports.

The progress made by the children in religious instruction, during the past year, is most favourably spoken of by the several clergymen, Rev. Mr. Palliser, Rev. Mr. Baldwin, Rev. Mr. Dill, and Rev. Mr. Orr, all equally testifying the zeal and attention of the teachers, pupil-teachers, and monitresses, in carrying out their instructions on this important head.—*Mr. Kavanagh: 18th Report, p. 167.*

*Religious Denominations and Religious Instruction.*—Hopes were entertained at the opening of the model schools, that not only would united secular education of the children of the several religious denominations in the town be secured, but that the clergy, Protestant and Catholic, would aid in effecting this object. Unfortunately, however, active measures were set on foot against the schools, so that several of the Protestant children who had entered were subsequently withdrawn, and at last the number of pupils of the Established Church was merely nominal. The schools have been nevertheless so conducted, both as to literary efficiency and freedom of conscience, *that even with the great disadvantage of the absence of the Protestant clergymen*, the confidence of the Protestant parents was gradually secured, prejudices were removed, at the present time a considerable number (20) of the children of the most respectable Protestants in the town and neighbourhood attend the model schools.

The Protestant pupils read the Scriptures at the time set apart for that purpose, under the superintendence of a Protestant pupil-teacher; and the Roman Catholic children get instruction under the two teachers and the pupil-teachers and paid monitors of their own church, the parish priest, Rev. Mr. Kelleher, or one of his curates, attending frequently to superintend or to give religious instruction, and to ascertain the proficiency made therein by the children.—*Mr. Kavanagh: 18th Report, p. 150.*



It has already been explained that the number on the rolls at the *end* of the year is considerably less than the average number on the rolls during the year; so far, however, as the present question is concerned, this difference merely diminishes the absolute numbers of children of each denomination, leaving the *ratio* between them unaltered. The following Table exhibits the numbers on the religious instruction rolls of the model schools at the periods set forth :—

Denomination.	No. of Pupils on School Rolls, Dec. 31st.		
	1849.	1850.	1851.
Roman Catholics . . . .	182	215	174
Established Church . . . .	38	76	63
Presbyterians . . . . .	10	9	8
Unitarians . . . . .	8	8	8
Christian Brethren . . . .	4	4	8
Separatists and Wesleyans .	2	3	2
Total . . . .	244	315	263

The arrangements entered into by the several clergymen for giving religious instruction continue unaltered since they were made at the opening of the schools. These are, that the first half-hour of the first four days of the week shall be devoted to the separate religious instruction of the children in rooms provided for each denomination; and that on Fridays the morning instruction be given by the respective clergymen one hour to the children of their own communion. The clergymen who unanimously agreed to those arrangements, were the two parish priests of Clonmel, the Very Rev. Dr. Burke, V.G., and Rev. J. Baldwin, Rev. Mr. Crotty, C.C., Rev. John Dill, Presbyterian minister, and Rev. James Orr, Unitarian minister; and although not present at the opening of the schools, and not having attended for about a year to take any part in giving religious instruction, the rector, Rev. J. B. Palliser, has, on several occasions, expressed his entire concurrence in the



Mr. Kavanagh's  
Reports.

arrangements which he found existing, and to the practical working of which he has since his first visit given most active and zealous co-operation. On Friday morning Rev. Mr. Palliser, or one of his curates, Rev. Mr. Baldwin, or one or two of his curates, Rev. Mr. Dill, and Rev. Mr. Orr, attend regularly to instruct or examine the children of their several communions, and to ascertain the proficiency made by the children during the previous week's instruction, under the teachers and assistants of their respective persuasions. In addition to their visit on Fridays, all the clergymen are accustomed to visit occasionally at the time of religious instruction on the other mornings, as the teachers, while so engaged, act merely as their deputies, and under their exclusive control and direction. From the opening of the schools, up to the past summer, the Sisters of Charity, from the convent in the parish adjoining that in which the model schools are situated, were accustomed to visit and give religious instruction to the Roman Catholic girls on Fridays; owing, however, to the demands on their time from other duties, they have discontinued their attendance, intimating the cause in a note addressed to Rev. Mr. Baldwin.—*Mr. Kavanagh: 18th Report, p. 166.*



#### IV.

THE sworn evidence of all parties, friends and enemies to the system, lay and clerical, private and official, Protestant, Catholic, and Presbyterian, the Board's own letters in the Bessbrook and Ballindine cases, the "cooking of the Annual Reports" of their officers, which exposed the general proselytising in Ulster, all prove the melancholy fact, that *no system of day schools that has ever existed in Ireland has at all approached the national system, as a practical scheme towards proselytising Catholic children.*—*Catholic Case Stated*, p. 154.

The sworn testimony of Commissioners, of officers, of friends, and of enemies of the system, official letters, and various publications, place, beyond all question, the fact, that no system which has preceded it has afforded such facilities for proselytising Catholic children as the present national system.—*Case Stated*, p. 388.

The publication of this work places beyond doubt the general proselytising of Catholic children in Protestant national schools, and there is, therefore, every reason to expect that Catholic children will be withdrawn from all schools under Protestant patrons, and from all model schools under the National Board; furthermore, that all Catholic teachers will, henceforth, be prevented from attending either the Central Training, or the District Model Schools.—*Case Stated*, p. 394.

In 1853-4, during his\* term of special inspection of all the Irish Workhouse national schools, his attention was first attracted, when visiting the Ulster counties, to the sad position of Catholics in most of the Northern union schools, and, from this, to their position in the ordinary national schools, under Presbyterian and Protestant patrons and teachers.—*Case Stated*, p. 102.

While the number of national schools, from 1847 to 1848, increased only 284, the number of pupils, attracted by the relief afforded, increased by 105,000, or more than one-fourth above those of previous year. This dark and sad hour of our history was the one selected for placing within the power of the legion of proselytisers the famishing Catholic children. His Grace Archbishop Murray was far advanced in life—close on eighty years of age—and the question, if at all brought before him, must have been put rather as a speculative than a practical one, one of the gravest nature; Mr. Blake, who, whatever were his faults, was an uncompromising guardian of the fences against proselytism, resided in England, was in bad

\* Mr. Kavanagh.



health, and died some months afterwards; Lord Bellew, then as now, rarely attended the Board; and Mr. Corballis, the only other Catholic member, may not, from his short service on the Commission, have understood the early rules, or the radical change involved in the alteration. The Protestant and Presbyterian sections of the Board, therefore, easily substituted *non-compulsion* for *exclusion*.—*Case Stated*, p. 24.

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EXTRACTS FROM MR. KAVANAGH'S EVIDENCE ON OATH, BEARING ON  
THE POINTS HERE REFERRED TO.

Mr. Kavanagh's  
Evidence.

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.*"

2371. Lord Bishop of *Ossory*.] With respect to the establishment of the school at Dunmanway, I find in your Report in 1851, at page 150, you say: "Up to within a few years education was very backward in the west of Cork (indeed in the whole county) generally; but strange as it may appear, the circumstances arising from the recent distress have tended materially to spread and advance the



means for education in that part of the country. A local branch of the Church Education Society, having its centre at Bandon, showed great activity in establishing schools in the west of Cork; and as these schools were avowedly hostile to the freedom of conscience which is secured under the national system, the Roman Catholic clergy and their flocks sought, under the protection of this system, an asylum in which the children might receive a good secular education, and, at the same time, be afforded an opportunity for religious instruction according to their own views and wishes: this principle affected the increase of the schools in the immediate vicinity of Dunmanway, and several national schools were established mainly on this ground." Have you, in this paragraph, given an account of the cause of the establishment of several of the national schools in the immediate vicinity of Dunmanway?

"Yes."

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EXTRACT FROM MR. KAVANAGH'S REPORTS REFERRING TO THE SAME POINTS.

Those years of trial and suffering have proved, in many respects, how "sweet are the uses of adversity." To entitle the poor to temporary relief, several new schools were established, where none had ever before been, and although some of these ceased with the cause which had called them into existence, in numerous cases the managers have continued many others that are now doing some permanent good in these localities. In very many instances schools of a special character were opened, and of which it was stated that a prominent object of the founders was to induce a change in the religious persuasion of the great majority of the pupils; to counteract these, other schools were established in their vicinity, and in the many and bitter contentions to which such occasions gave rise, THERE WAS ALWAYS ONE SPOT FREE FROM STRIFE—THERE WAS ALWAYS ONE ROOF UNDER WHICH NO ONE DARED TO INTERFERE WITH CONSCIENCE AND PARENTAL RIGHT—THAT ONE IN EACH LOCALITY WAS THE NATIONAL SCHOOL.

Mr. Kavanagh's Evidence.

Mr. Kavanagh's Reports.



Mr. Kavanagh's  
Reports.

Let us hope that Parliament, by a more generous grant, will enable the Commissioners to put the schools on an efficient footing, as with the present appliances and means they cannot be properly conducted,

I have the honour to remain, Gentlemen,

Your very obedient servant,

JAMES W. KAVANAGH, Head Inspector.

*The Secretaries, Education Office.*

*June, 1851.*

—17th Report, p. 155.

## V.

THEY saw, from the events of 1852-3, in reference to Archbishop Whately's books and to the scripture extracts, which they had not introduced into the model schools opened by themselves, that *Catholic teachers, in these schools, might be compelled to instruct Catholic and non-Catholic children in books condemned by the Catholic bishops, and that Catholic inspectors might be required to examine and report upon the proficiency made in such works.* Such compulsion upon the conscience of Catholics to become practical *schismatics* is, as we shall show, open and notorious. The synod of the province of Dublin, in a pastoral address to the Catholic clergy and laity, dated July, 1853, enjoins—

“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.”  
—*The Catholic Case Stated*, p. 194.

The condemnation of this *common religious element* was early decided, not merely by archbishops and bishops, but also in resolutions of the hierarchy, at national meetings and synods, which have been confirmed by the Holy See. As if in contempt of such authority, the National Board



pursues the even tenor of its way, and not only prints and circulates millions of copies of books, containing this condemned element, but its Catholic members continue *earnestly and unanimously*, with Protestants to *recommend* them for use by Catholic children throughout Ireland. Nor is their evil influence limited to this country, it extends to Great Britain; and the entire Catholic youth of her vast empire, upon which the sun never sets, are exposed to its perils.—*Case Stated*, p. 53.

As the translator of the scripture lessons did not believe that the Greek original warranted the beautiful and touching Catholic formula, "Hail, full of grace," and, thereupon, not only omitted it, but supplied its place by the description, "and the angel saluted her as one *peculiarly blessed* of God," so it cannot be supposed that, under Protestant teachers, or from *their* mouths, Catholic children are likely to learn proper respect for the transcendent virtues or exalted destiny of the Mother of God. In all this system, Protestants give up nothing—Catholics almost everything. From Carlisle, Whately, Arnold—a very liberal man—Catholics receive the Scriptures; from Watts, and others, the prayers and hymns to be said and sung by them. *Neither Catholic nor Irishman ever composed one sentence, or modified one line of these religious works for the children of millions of Catholics.*—*Case Stated*, p. 33.

It is a novel position in which to find so high a dignitary of the Catholic Church as the Very Reverend the Dean\* of the Archdiocese of Dublin, ordering the use of the New Testament on Saturday for the laity, and its explanation on Sunday by the priest, *at the instance of the Protestant Lord Lieutenant of Ireland*; ignorant of the condemnation of the Scripture extracts by the synod of the prelates of his province, and directing the use of these books in his own schools; and "approving, exceedingly, as most essential, in every respect, for the country," the scheme "of common religious instruction," although the project had been condemned by the Council of Thurles, and reprobated by the synod of Dublin in 1853. The good dean sees a mission open to "the blessed system of national education," which its most ardent votaries can scarcely have ever hoped for it.—*Catholic Case*, p. 269.

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EXTRACTS FROM MR. KAVANAGH'S EVIDENCE ON OATH, BEARING ON  
THE POINTS HERE REFERRED TO.

2428. Have you any further explanations to give?

"I desire to supplement an answer which I gave on my last examination to a question put by one of your Lordships; it did not then strike me that my answer was not sufficiently full. His Lordship asked me whether any difference was

Mr. Kavanagh's  
Evidence.

\* Dean Meyler.



Mr. Kavanagh's  
Evidence.

made in Rule 8, as now amended, by Baron Greene's proposal with regard to the Scripture extracts, beyond the increase from two to three heads of instruction ; to which I replied in the negative. I beg to add, that there is a new and most important difference created ; under the rule as it stood before, if the parents objected to the use of the Scripture extracts, the book became, as your Lordships are aware, relegated to the time of separate religious instruction. This gave no security for its use, because the rule adds, that it cannot be used at such time or for such purpose without the consent of the clergyman or the layman who gives the religious instruction by the direction of the parents : so that under the rule as it stood before, if the clergyman or the layman giving the religious instruction objected to the use of the extracts (and there is no difficulty in conceiving such a case), the books became entirely excluded from both the categories of instruction—combined and religious—in the school. Under the amended rule as it now stands, such exclusion is impossible, and therefore the Scripture extracts are placed upon a *much better footing* than they were on before. Any clergyman obnoxious to their use has no control over them, as they may be read at a time of combined instruction, though not combined to the extent of general or secular instruction."

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."

Mr. Kavanagh's Evidence.

2760. You have used the Scripture lessons yourself in teaching; are you of opinion that the use of the Scripture lessons is practically an advantage in a school?

"*I think it is, if there be full confidence that they are used with honest motives. It all depends upon the meaning attached to the word 'advantage.' I desire myself, both as a public officer and as an individual,\* the extension of the Scriptural information contained in the 'Extracts' among the people, if that can be done in consonance with their wishes and feelings.*"

2761. You found no difficulty in Marlborough Street in using the Scriptural extracts?

"No, there was no difficulty in my time."

2584. Lord Bishop of Ossory.] Do you believe that what happened 20 years ago in the North of Ireland is a contributing cause to the result that there are 114 Roman Catholics to one Protestant in the national schools in the county of Cork?

"Though the north was the locality, the feelings spread to the south, and permeated all classes of opponents to national education. They were by no means confined to Ulster, as my previous evidence respecting more recent occurrences in Munster proves. I ATTENDED A CHARITY SERMON, THE OBJECT OF WHICH WAS TO RAISE FUNDS FOR A CHURCH EDUCATION SCHOOL IN CAVAN; and in the course of his remarks upon the national system, I heard the clergyman state things that were utterly untrue; such as,

\* Mr. Kavanagh sent his son to the General Educational and Collegiate Institute, Ormonde Terrace, Rathmines, in 1857. The principal is a clergyman of the Established Church: *all* the masters are Protestant, and *all* the pupils, except Mr. Kavanagh's son, were Protestants; and the reading of the Bible forms part of the daily business.



Mr. Kavanagh's  
Evidence.

that we had two sets of school-tablets, two sets of prefaces to our books, &c. One tablet encouraging Maryolatry—as he called the particular reverence for the mother of our Saviour, entertained by Roman Catholics; and that we put up this copy of the Decalogue in the schools, whilst we had unobjectionable copies to show when they answered our purpose. This was in Virginia, in the county of Cavan, in 1846. If the Rev. Mr. Lewis believed that men of the rank and station of the Provost of Trinity College, where he himself was educated, that the Archbishop of Dublin, and the Marquess of Kildare (altogether omitting the other Commissioners), could lend themselves to such conduct, I could only feel, in charity, that the sanity of his mind must be very questionable.”

2585. Are you sure that such a statement was made by him with respect to the national schools generally, or only in speaking to a particular portion of them?

“In reference to the national schools generally. So strongly did his statements bear upon the point, *that I took care to show to several parties in the town copies of a paper containing the Decalogue which I had for distribution, and which are recommended to be posted up in the national schools.* There was present at this sermon the Marquess of Headfort; and I can state that now, just beside the church, there is supported by the Marquess of Headfort an excellent national school, attended both by Protestants and Catholics.”



## VI.

REGARDED in any light, or from any point whatsoever, the Central Administration of the National Board is anti-Catholic, and when monopoly and ascendancy have thus taken possession of the very seat of government, under the eyes of the few Catholic members who are supposed to protect the interests of Catholics, it proves how slender should be our expectation, as to the will or the ability of these members to correct or prevent abuses in quarters of the country entirely beyond the range of their observation. —*Catholic Case Stated*, p. 290.

All the leading changes which have been made in the national system have been *for* Protestants or Presbyterians, and *adverse to* Catholics.—*Case Stated*, p. 391.

If the entire Commission was recast, if its chief offices were filled by Catholics of the highest worth, the system could still receive no toleration from a Catholic.—*Case Stated*, p. 401.

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### EXTRACTS FROM MR. KAVANAGH'S EVIDENCE ON OATH, BEARING ON THE POINTS HERE REFERRED TO.

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?

Mr. Kavanagh's Evidence.

"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 what-



Mr. Kavanagh's  
Evidence.

ever proportion you assign to them, have confidence in the national system."

2502. Earl of *Desart*.] Is not there an apprehension entertained of proselytism both by the Roman Catholics and by the clergy of the Established Church?

"I have no doubt they both see that under this system, as well as any other, proselytism is quite possible; but the national system takes every possible precaution against its occurrence."

2503. Do not you think, that if more general confidence were felt in the intentions of the Board, and in the strict observance of their regulations, it would tend to increase the advantages to be derived from the national system of education in the country?

"I think, on the whole, with regard to the observance of the rules of the Board, that the rules are faithfully observed. Violations of the spirit or principle of the system itself are of rare occurrence, and are very seldom repeated."

2504. Is that confidence in the rules and regulations of the Board felt generally?

"Beyond all doubt, I think it is amongst the great body of the intelligence of the nation; and certainly, taking it in point of numbers, there is that confidence."

2505. Do not you think such changes in the regulations of the Board, and in the Board itself, which have recently taken place, must tend to diminish that confidence?

"I feared they would have had that effect; but I have seen no evidence of it by overt acts on the part of any class of persons: none have withdrawn their schools from the Board. I have seen no evidence of it in going through the country; nor did I hear from my Protestant colleagues that they had heard any expression of want of public confidence."



2506. You think a greater security for the observance of the regulations of the Board would have a tendency to dissipate all existing fears and doubts?

Mr. Kavanagh's Evidence.

"I do not think there could be much greater security given than there is; if the rules of the Board are not clearly defined and expressed, they ought to be made as clear as a sunbeam; and then, if persons take aid from the Government on the faith of observing those rules, they ought to be punished if they deliberately violate them. I DO NOT SEE THAT YOU COULD GET GREATER SECURITY THAN THERE IS UNDER THE PRESENT STATE OF THINGS."

2727. There was a case stated to the Committee with respect to a certain Jew who was once received into the Marlborough-street schools; are you acquainted with that case?

"Yes, there have been several Jews; that was, while I was head master."

2728. Will you state the circumstances of those cases, and how they were dealt with in respect to religious instruction?

"The principle of our system being Christian, but non-compulsory, at the time of religious instruction they were allowed to absent themselves; and I beg to state that a peculiar practice prevails in the schools under the management of the Commissioners in this regard. A patron is not bound by our rules to act the part of the parent in relation to the children; it is quite enough if the necessary guards and precautions with regard to the attendance upon the religious instruction be provided and observed. It is the business of the parents to see that their children do not attend to any exercise or instruction to which they object. But THE COMMISSIONERS, WISHING TO SET A HIGH EXAMPLE OF HONOUR AND FAIR PLAY, do actually send the children under the teachers of their respective denomi-



Mr. Kavanagh's  
Evidence.

nations to their different places of religious instruction on the day set apart for it. The Jews at this time either did not come on the day of religious instruction till the whole was over, or they came and remained in the play-ground till the proceedings were concluded. With respect to the reading of the Scripture extracts, at least the New Testament portion of them, they never took a part in it."

2729. That rule was rigidly adhered to?

"It was."

2647. Lord *Monteagle* of Brandon.] Supposing there was a school of the Christian Brothers established in a mixed population, and the rule of that school was so enforced as to compel the teaching of Roman Catholic dogmas, and thereby to leave to the Protestants of that district either the necessity of having no education at all, or conforming to a mode of education which would be in violation of their consciences, would you not, as an inspector, and do you conceive that the Commissioners, as directors of the national system, would not be bound, not only to establish a school that would admit the Protestants under the national system, but that their previous exclusion would form an additional reason for doing so?

"Decidedly; and I alluded to an example of that just now. I FEEL, AS AN INSPECTOR, that it would be my bounden duty to look as vigilantly to the protection of Protestants against unfair influence from Roman Catholics, as it would be in the contrary case. I can cite instances to show that even where, in the management of a national school, the Protestant clergyman had not full confidence, or at least that he preferred a school of his own, we made a separate grant for another national school under the Protestant rector. In Castleisland, in Kerry, for instance, there were vested schools in the town under the management of the priests. The rector, Reverend Mr. Maunsell,



wished for a school under his own management: some of the Protestants and some of the Catholics attending the national school under the parish priest left, and we made a grant to the rector for the school which he established in the public market-house for them, as he was unable to procure any other house for the purpose.”

Mr. Kavanagh's Evidence.

In the year 1821, the Kildare-place Society had 36,657 pupils in their schools, or one in 211, and in 1831, 137,639 pupils, or one in fifty-six of the general population of Ireland. In 1834, the national schools had one in fifty-four of the whole population in attendance in them; in 1841, they had one in twenty-eight; in 1851, one in twelve; and in 1856, very nearly one in ten. From 1836 to 1856, the number of schools had increased about five-fold, and the number of pupils four-fold nearly; and whereas in 1836, less than *one-fiftieth* of the whole population was in the national schools, in 1856, there was *one-tenth*, or five-fold increase in the twenty years. We have here before us the unparalleled fact, that although the population has rapidly decreased since 1841, to the estimated extent of 2,971,307, being now only 6,047,492, whereas, at the ordinary rate of increase, it should be 9,526,398, the number of pupils in the national schools has not only not shared in the expected decline, but it has actually doubled in 1856, as compared with 1841. The explanation of this remarkable social phenomenon is to be found in three causes—1, The intense love of knowledge, and hatred of illiteracy by the Irish people; 2, *The impartiality, upon religious grounds, with which the national schools are conducted*; and 3, The gradual extinction of the most of the hedge, private, and adventure schools.—*Paper read at Meeting of the British Association, September, 1857, by Mr. Kavanagh.*



EXTRACTS FROM MR. KAVANAGH'S REPORTS REFERRING TO THE  
SAME POINTS.

Mr. Kavanagh's  
Reports.

I HAVE SPARED NO EXERTION TO SCATTER, BROADCAST, THE SEEDS OF CONFIDENCE AMONGST THE TEACHERS, and to impress upon both managers and teachers, that ability, good conduct, and successful industry, are the only grounds that insure promotion under the Commissioners. — *Mr. Kavanagh: 16th Report, p. 259.*

That an annual parliamentary grant be made towards defraying the salaries of the workhouse teachers, and that the Commissioners of National Education be charged with its appropriation, subject to such conditions, agreed upon between the Poor Law Commissioners and them, and approved of by the Government, as will secure the free and independent action of the two Boards in their respective departments.—*Mr. Kavanagh: 20th Report, p. 690.*

The general change in the circuits of the head inspectors, withdraws me from Munster, and from the direction, under the Commissioners, of the Dunmanway model schools. The influence which these schools have exercised on the public mind in a large tract of the south-west of Ireland, can be estimated very inadequately indeed from the facts and statistics collected in this Report. Highly important as is its utility as a superior school for the small town of Dunmanway, its influence on the country 30 miles round it is of still greater consequence to the national system. Within the past year 49 pupils, 26 boys and 23 girls, were sent from distances ranging from 4 to 30 miles, to board and lodge in the town and vicinity, in order to attend the schools. Those who will take the trouble to make honest inquiry, will see, in the working of this establishment, phases of the Irish character that must inspire high hope of the future. Jealous of the



preservation of their religious faith, the native Irish stood aloof from the education afforded in schools wherein they feared it would be imperilled; but instinctively hating illiteracy, the hedge schools rose to supply the rude elements of letters. The earlier national schools in the south-west, as might have been expected, were but these somewhat improved; and from the establishment of the District Model Schools alone may be dated the permanent localization of the national system in a form which enables the whole community to see the honesty of its spirit, the soundness and extent of its intellectual aims, and the fulness of the opportunity which it affords for the separate religious instruction of all creeds under it. Its attempt to secure a united secular education to children of all creeds and of different social grades has been crowned with complete success, even under disadvantageous circumstances; the hereditary craving for learning, and the generosity which made the south the asylum of the pilgrim "*poor scholar*," yet live in the peasantry, and here, in one of its poorest districts, the parents pay, in the two small schools, £100 a year for better books and superior instruction. The 36 young teachers who have gone out in various directions in charge of schools, are gradually elevating their office and its efficiency in public estimation. The ordinary schools which they conduct, and the model schools where they were trained, thus act and react on each other, as mutual stimulants, in the struggle for progress; and while the whole community attests the marked and visible results which have, in so short a period, been produced by the model schools, EVERY REAL FRIEND TO POPULAR ENLIGHTENMENT ADMIRES THE WISDOM WHICH DEvised, AND THE JUSTICE AND IMPARTIALlITY WHICH DIRECT THIS NEW AND IMPORTANT SCHEME IN THE NATIONAL SYSTEM. It is not in human nature to subdue the tendency of the heart to feel grateful for such substantial benefits as these institutions confer on the mass of the

Mr. Kavanagh's Reports.



Mr. Kavanagh's  
Reports.

people ; and I have not the least doubt that all ranks and classes who share in them, entertain such feelings towards Parliament for the justice of the grant, AND TOWARDS THE COMMISSIONERS FOR ITS WISE ADMINISTRATION.—*Mr. Kavanagh : 19th Report, p. 133.*

## VII.

IN one, and but one diocese in Ireland have the prelate, the priests, and the people, laboured for twenty years to maintain, amidst poverty and famine, the independence of the conventual institutions, and the unrestricted influence of their religious training upon the Catholic population. Exempted from the evil influence of official inspection, such as we have described, debarred from many secular advantages, but with the action of Catholicity full and free, the illustrious Archbishop of Tuam has supported the schools under the religious orders through the generous zeal of his faithful flock, unaided by state grants, but released from the galling restraints which these entail.—*Catholic Case Stated, p. 248.*

The crushing of the expression of every popular feeling, the terrorism, the eaves-dropping, the backstairs intrigues, the bullying, the bribing, the general corruption of the whole inspection staff is, we trust, without parallel in the public service.—*Case Stated, p. 328.*

### EXTRACTS FROM MR. KAVANAGH'S EVIDENCE ON OATH, BEARING ON THE POINTS HERE REFERRED TO.

Mr. Kavanagh's  
Evidence.

2507. Is the security sufficient, and the inspection adequate for the purpose of ascertaining the existence of any abuses or violations of the rules of the Board ?

“The inspection is not fully adequate, particularly so far as secular education is concerned, but no serious abuse could exist for any considerable time without its being detected and its repetition prevented.”



2508. What suggestion would you make for improving and rendering more effective the inspection which exists ?

Mr. Kavanaugh's Evidence.

"I may mention incidentally that the schools are inspected more than twice as often in Ireland as the Government schools are in England; there is not quite one inspection given to each school connected with the Committee of Council in England in the year, whilst, as a general rule, each of the Irish schools gets two; and although I entertain the very highest respect for Her Majesty's Inspectors of Schools in England, amongst whom are men of the highest intellect, and of the first order as educationists, *yet I must in justice add, that the inspection of schools in Ireland is more frequent, more detailed, more specific, and, I will even add, more affectionate and parental.*"

2509. Do you think that an inspection twice a year is sufficient to correct all the abuses which may grow up in Irish schools?

"Under any inspection, no matter how frequent, some abuses may arise; I think two inspections in the year will correct the class of abuses to which your lordship refers; I do not think it quite sufficient, however, to keep the children and teachers stimulated as they ought to be in the intellectual department."

2510. Do you think the inspectors are paid sufficiently high to secure the employment of the men best qualified for that purpose?

"I think, considering the poor circumstances of Ireland, on the whole, the salary of the inspectors is pretty good, but yet too low, and I have reason to believe that the Board will soon improve the condition of all the inspectors. Government clerks, in very humble places in the public offices here, get a better salary than I do as head inspector."



Mr. Kavanagh's  
Evidence.

2511. Would you suggest an increase in the number of inspectors?

"Decidedly, in preference to increased salaries. I would first propose an increase in the number of district inspectors."

Since the establishment of the national system, twenty persons who had for some time conducted national schools rose to the rank of inspector, four of these to that of *head* inspector, of whom fifteen are yet in the service. Nine of the present staff of sixty-six inspectors have been appointed from the alumni of the Queen's Colleges; nine hold degrees from Trinity College, and others were students there; some had been students in Maynooth or in colleges on the Continent; and, with the exception of a few, *all* had been engaged in educational pursuits of some kind previous to their appointment.—*Paper read at Meeting of British Association, by Mr. Kavanagh, in September, 1857.*



### VIII.

PRIMARY education, both as to present condition and future prospects, could scarcely be lower than it is in Ireland; literature and science have been retarded, and public and individual benevolence in support of national schools diminished, because, amongst other reasons, the religious character of the schools has been greatly impaired through the direct effect of the mixed system of education.—*Catholic Case Stated*, p. 391.

A few thoughtful men amongst the inspectors elicited, within the past four years, some leading statistical facts, which prove, beyond all question, that elementary education, for the last fifty years, has never been in a lower condition among us, and, making every allowance for other circumstances, we cannot shut our eyes to the fact that want of qualification in the inspectors is, next to the defective training of the teachers, a largely contributing cause of this result.—*Case Stated*, p. 331.

Protestant statesmen, as well as churchmen, see that, by means of the monopoly of the class-books, apart altogether from the Scripture extracts and other religious books, the national system is purveyor to the Catholic mind of the country, and seasons with Protestant principles the moral, historical, devotional, and religious aliment which it supplies, while it carefully excludes, during the entire school-life of the Catholic child, everything which would impart a Catholic tone to its feelings and sentiments. From the primer to the highest class-book, the lessons ever turn to the *Bible*, never to the *Church*. No matter which kingdom of nature—animal, vegetable, or mineral—is under consideration, Scripture is incidentally brought in, the quotations being invariably from the Protestant authorized version. This is the true secret of the unqualified praise bestowed upon books, which, in variety and accuracy of matter, skilfulness of arrangement, and general merit, *as school-books*, are, as the Commissioners have repeatedly been told by their own officers, *the worst series in the English language*. They are *non-Catholic*, nay more, they are *Protestant*, they are *anti-Catholic*.—*Catholic Case*, p. 206.

The religious matter, the literature, and the historical sketches in the class-books—all written, compiled, and edited by Scotch Calvinists and English Protestants—are non-Catholic and non-national, in many instances, *decidedly* anti-Catholic and anti-national; and it is proved, in evidence, that the religious element in them is used for the purpose of *Protestantising* the Catholic children.—*Catholic Case*, p. 388.

When we see the respectable elementary works brought out by the Catholic Book Society, upwards of thirty years ago, when we examine the



truly admirable series of school-books by the Christian Brothers, when we see the numerous and superior works by the National Society and other educational bodies in England, when we see the skill and ability displayed in the Scottish school-books—when we see the courses of school-literature and science, brought out by Messrs. Chambers, by Cassell, by Lardner, by Orr, by Hughes, and others, when we see on the Privy Council List in England over 1,000 volumes, from which at reduced rates patrons are free to select, when we see all this affluence of mind and skill, and then turn to the miserable result of twenty-seven years' labours, seconded by an expenditure of three millions of public money in Ireland, we ask has Providence struck this generation of Irishmen with total intellectual blindness? *The mixed system has done this.* It has banished history, it has banned Catholic literature, it has enfeebled or excluded morals, it has emasculated poetry, it declares patriotism and religion contraband, it has prevented competition and established a monopoly in school literature, which, even on economical grounds, English educationists and statesmen successfully opposed, and, at length, restricted.—*Catholic Case*, p. 352.

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EXTRACT FROM MR. KAVANAGH'S EVIDENCE ON OATH, BEARING ON  
THE POINTS HERE REFERRED TO.

Mr. Kavanagh's  
Evidence.

2381. Lord Bishop of *Ossory*.] Was there less ignorance in the district at the establishment of the national system than at the time that those schools were called for and established?

“There was greater ignorance before; as I believe that each year the national system has continued to spread, ignorance has become diminished: I speak generally of the whole country.”

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 the 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."

2398. *Chairman*.] What was their state in comparison with the present national schools?

"The aims of the Kildare-street Society, in regard to secular education, were altogether lower and inferior to ours; there was scarcely any intellectual activity in their schools, or aimed at, even in the very best of them, compared with the extent that it is in ours; the best of the Kildare-street Society's schools did not appear to have attempted a much higher range of education than instruction in common reading, writing, and arithmetic; the sub-



Mr. Kavanagh's  
Evidence.

ject-matter of the lesson books which they read was very little understood, in comparison with the average of the national schools. I wish to be understood, however, as speaking now of the average of the schools under both systems. Order, discipline, cleanliness, and the mechanical arrangements connected with the routine of a school were very well attended to—I should say, considering the difference of the time, quite as well as in the average of the national schools; but the intellectual aims of the school, and the training of the teachers, were altogether lower than ours.”

2399. Earl of *Harrowby*.] The object was to give more religious teaching than in yours, was it not?

“I cannot say that.”

2401. Taking them relatively as a whole, is it not the fact that there was more amusement given in the one, and more instruction and methodized and analytical instruction in the other?

“Yes; we give systematic instruction on several subjects, lesson after lesson, till the children have acquired the rude outlines of certain leading branches of science, such as the elements of botany, of zoology, of mineralogy, of industrial arts, and so on; the outlines of sacred history, and the elements of political economy; our series of reading books presents to the children piecemeal the connected first principles of a number of important sciences.”

2603. Is it necessary that the books used in any school should be those which are sanctioned by the Board, or may the patron of a school use books which are not sanctioned by the Board?

“He cannot use those which they disapprove, or which do not receive their sanction, but he can use in secular education any books he thinks fit, provided there is nothing in



them objectionable. The exceptions which the Commissioners ever take are on the ground that they contain matter of a sectarian or of a political character."

Mr. Kavanaugh's Evidence.

2604. Have you ever found in any of the schools books of the description which you would class under the name of objectionable?

"Very few. The question affords me an opportunity of saying that on this ground the greatest improvement has taken place in the country. When I first commenced my duties as inspector, I frequently found foolish books; very few decidedly sectarian or political, at least, used as such, but foolish books, and some of very equivocal morality; each year, as the national system has extended, I find this evil has diminished, and a great improvement in the moral tone of the country has taken place in this respect."

2757. Have you found the instances to be common in which the more advanced books used in the schools, 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."

The education now afforded in the higher national schools, is of the most eminently practical character. It embraces a sound knowledge of our language, a thorough acquaintance with geography, an extensive course of elementary mathematics, the principles of political economy, and of formal logic; the outlines of history, and the general principles of chemistry, and of all the branches of natural philosophy—in addition, vocal music and draw-



Mr. Kavanagh's  
Evidence.

ing. The copies (handed round) of the school programmes here submitted, show you that in the national schools the course of instruction laid down for the pupils is of the most liberal kind—where the teachers are capable of imparting it—AND SCARCELY INFERIOR TO THAT AFFORDED IN THE PRIMARY SCHOOLS OF ANY COUNTRY IN THE CIVILIZED WORLD.—*Paper read at Meeting of British Association, by Mr. Kavanagh, in September, 1857.*

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EXTRACTS FROM MR. KAVANAGH'S REPORTS REFERRING TO THE  
SAME POINTS.

Mr. Kavanagh's  
Reports.

Understanding from His Grace the Archbishop of Dublin, whom I had the honour to meet in the Cork Industrial Exhibition, that he was going to Clonmel, I proceeded there with the approbation of His Grace, and attended at the model schools, July 1st, when the Archbishop, Lady Osborne, Mrs. Osborne, and party visited. His Grace inspected the building within and without, and went through the several departments of the establishment. Classes were examined in the three schools at the request of the Archbishop, and His Grace took part in questioning on several of the subjects. Dr. Clarke examined the senior boys on various branches of natural philosophy, and His Grace expressed himself much surprised at the nature and extent of their attainments.—*Mr. Kavanagh: 19th Report, p. 85.*

Such an education, the details of which I have here sketched, is eminently *practical* in its character, and designed to bear directly on the future wants and occupations of the pupils. It embraces every degree of intelligence, from that which the day labourer's son is likely to attain to that required to make a skilful mechanic, an accomplished accountant or commercial man, an agriculturist acquainted with the scientific principles upon which the several de-



partments of his art depend, and extending to that varied instruction of a higher order which forms the preparatory training for the practical chemist, the scientific miner, or the professional engineer.—*Mr. Kavanagh: 17th Report*, p. 245.

Mr. Kavanagh's Reports.

*The superior and solid literary education*, and the efficient means for religious instruction, the rigid attention to everything that could affect the moral tone of the pupils, the vigilance with which the respective clergymen superintend the schools, and the circumspection with which the Board's officers direct their detailed arrangements; nothing but entire appreciation of these, and the appeal which they cannot fail to make to the parental feelings in behalf of a daughter's dearest and best interests, could reconcile the union of social grades, and of religious communions found in the school, with the class prejudices, and sectarian isolation found outside its walls.—*Mr. Kavanagh: 17th Report*, p. 242.

Notwithstanding some of the discouraging circumstances arising mainly from the peculiarly embarrassed state of trade and agriculture, there is every ground for hope and trust in the general working, and slow but healthy progress of the national system. A basis of classification under a higher standard of qualification and of salaries is now firmly laid; within certain limits the income and acquirements of the teachers must necessarily increase each year; the schools will exhibit in increased efficiency the benefit of those improvements; and the system, obeying the impulse of its progressive energies, will be controlled or retarded, only in proportion to the restricted or ample pecuniary support given to it by parliament.—*Mr. Kavanagh: 15th Report*, p. 254.

*Commissioners' Books.*—The spread of the knowledge of the Board's publications through means of the pupils must be very great, the sales for the past year having amounted



Mr. Kavanagh's  
Reports.

to £31 13s. 6d., at the reduced rates. The extension of improved tastes through this means cannot be better exemplified than from the fact that although as yet the schools are rather elementary in character, 120 volumes of the Selections from the British Poets have already been purchased by the pupils.—*Mr. Kavanagh: 16th Report*, p. 273.

## IX.

THE sacrifice of nationality and the imperilling of Catholicity, are the fruits of a system of education to which no other portion of the empire is subjected, and to which no civilized nation would submit.—*Catholic Case Stated*, p. 302.

Yet, with all these deficiencies in matter, and often forbidding and gross in the moral pictures which it places before youth, the merit of these works is blindly extolled because the history, the literature, the church of the Irish people are ignored, under this system called, as if in irony, *National*.—*Catholic Case Stated*, p. 208.

EXTRACT FROM MR. KAVANAGH'S EVIDENCE ON OATH, BEARING ON THE POINTS HERE REFERRED TO.

Mr. Kavanagh's  
Evidence.

2756. Have you reason to believe that the results of that sound education, such as you have described, are appreciated by and react 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 7 to 14 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."

Mr. Kavanagh's Evidence.

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EXTRACT FROM MR. KAVANAGH'S REPORTS REFERRING TO THE  
SAME POINTS.

The partial use of the native tongue as a *living* language may gratify our pride, and recall pleasing associations in the history of our ancient nation; agencies are, however, in active operation which have already laid the axe to its extirpation, and the substitution of English in its stead will henceforth be a measure, though far from being a main cause, of an improved civilization and higher social condition in the south and west of Ireland.—*Mr. Kavanagh: 17th Report*, p. 136.

Mr. Kavanagh's Reports.

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X.

To subject the nunnery schools to the inspection of some of these officers is decidedly objectionable.—*Catholic Case Stated*, p. 391.

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EXTRACTS FROM MR. KAVANAGH'S REPORTS REFERRING TO THE  
SAME POINTS.

I am fully aware of the anxious and sincere desire of the Commissioners to endow these institutions as liberally as



Mr. Kavanagh's  
Reports.

the means at their disposal will permit.—*Mr. Kavanagh: 16th Report*, p. 158.

I recommend that, as the teachers of the convents cannot be classed, that the principle of classification be applied to the schools instead; extent of literary and industrial instruction to the pupils, numbers in attendance, and general efficiency being the bases.

That the convent schools be divided into three classes.

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A Head Inspector, with the Inspector of the District, to examine each school in all its departments once in each year, and, according to a fixed scale of proficiency and acquirements, to determine the class the school merits.—*Mr. Kavanagh: 16th Report*, p. 159.

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## POSTSCRIPT.

SINCE the preceding pages went to press, Mr. Kavanagh has acknowledged himself the author of "The Catholic Case Stated." This acknowledgment does truly excite our "special wonder," for although every man has the right of changing his opinions, even in questions of the last importance, these questions are always to some extent of a speculative character. The extracts from "The Catholic Case Stated," and the extracts from Mr. Kavanagh's evidence on oath, do not present those lights and shadows which at once contrast and harmonize. They appear to us to present a picture of all contrast and no harmony.

There are many proofs to be found in our quotations, which establish Mr. Kavanagh's former zeal for mixed



education. He was the uncommissioned guardian of its interests in the Protestant Church of Virginia (see page 49); he was the voluntary advertiser and expositor of the Decalogue, to which objection is taken by the Catholic Layman (page 50); heedless of danger from the "sympathy of numbers," he placed his own son in an exclusively Protestant seminary (page 49); he was the enthusiastic advocate of the model school system (Section II., page 22); he extolled the religious education imparted to children, not only in the common, but even in the model schools (page 36); he eulogized the impartiality of the administration; and he bore glowing testimony to the sound principles and excellent results of the system generally (page 45, and *passim*).

No one is better qualified than Mr. Kavanagh to be a witness in defence of the Board. His brother and himself were for many years its servants, and his sister is still a teacher in the Templetown National School, county of Wexford.

In October, 1854, seven months *subsequent* to Mr. Kavanagh's appearance before a Committee of the House of Lords, Mr. John Kavanagh was *dismissed* from the Board's service; and in December, 1857, Mr. Kavanagh was himself *depressed* from the rank of Head Inspector to that of District Inspector. *Failing in his application to be reinstated on trial*, the scales fell from his eyes, and for the first time in his life he announces to the world that, from 1831 to the present moment, a Board has been sitting in Marlborough-street, which is nothing more or less than an organized conspiracy against the liberties of his country; and although he was for twenty-four years himself an active propagandist of the principles of this monstrous Board, he never exposed its wicked designs upon the faith



Postscript.

and freedom of his countrymen until he *reluctantly* ceased to serve under it.

Notwithstanding the avowal of the authorship of "The Catholic Case Stated," we yet believe that our purpose is fully accomplished, and that the preceding pages are a Reply to a book called "The Catholic Case Stated."

THE END.