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OBSERVATIONS

ON THE

Opposition

TO THE

SOCIETY FOR PROMOTING THE EDUCATION

OF THE

POOR OF IRELAND,

Comprising

A DEFENCE OF ITS PRINCIPLES,

REMARKS ON THE PROCEEDINGS

OF THE

LATE MEETING

OF THE

*Irish National Education Society,*

AT THE ROTUNDA,

AND ON

THE SPEECH

OF

**R. THERRY, Esq.**

As subsequently Published.



BY THE REV. E. TIGHE GREGORY, A. M.



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Houses of the Oireachtas



TO  
COLONEL THOMAS BURROWES,

THE FOLLOWING PAGES

ARE

Inscribed,

*As a very inadequate Expression of the Author's grateful  
Recollection*

OF

MANY KINDNESSES

SHEWN

TO A PARENT, NOW NO MORE,

And of the

PERSONAL ESTEEM,

AND

HIGH RESPECT,

Of his most obedient,

And obliged humble Servant,

E. TIGHE GREGORY.

*Buckingham-street,  
24th May, 1822.*

Houses of the Oireachtas



## OBSERVATIONS,

&c.

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THOSE who adopt political or religious opinions from private views ; who enlist themselves under the blood-red banners of party, from the hope of gain, or the love of power, are usually perceived to adhere to their associates, or those whose cause they have espoused, with a tenacity often surprising, but more surprising still, which is extolled as consistency, when in reality it is diametrically opposed to an uniformity in politics ; while on the contrary, the really benevolent and patriotic man, remaining firm to that upright principle which forms the basis and the characteristic of his actions, withdraws his preponderating influence in the scale of society, from those to whom even he has been *most* attached, on their aberation from solemnly pledged engagements, or their pursuing in any respect a line of conduct disappointing to his hopes, or opposed to their own previously avowed views : and with justice, for in every compact there is a reciprocal obligation, and if the engagements on one side are not performed, the link which bound the other is dissolved at once ; nor can fickleness be with justice



imputed to him who thus appears diverted from his original purpose, through the wayward folly or the gross imprudence of those, whose subsequent demeanour proved them unworthy of his continued patronage ; and it cannot but appear extraordinary to the reflecting mind, that in so many cases, men endued with sense, learning and penetration, should permit themselves to be the dupes of others, who have wormed themselves into their good opinion, by the profession of *moderation*, or the specious pretext of a desire for mutual concord, and reciprocal good will—when all those plausible appearances prove by the sequel, to have been but a cobweb veil spread over ambition, discontent, and bigotry—this description of steadiness is an adherence to the *body*, not to the *principles* of the body, and surely (to simplify my meaning by making it an individual case,) if at one period of our lives we espouse the cause of a man who seems injured, or oppressed, from the idea that his sufferings are undeserved, that he bears them with saint-like patience, and that his integrity and virtues are worthy of a better lot ; if, from a conviction, that the sins of the parent should not be visited on a succeeding generation, the chill, cold blast of adversity, has through our means, been chased away by the warm sun-beams of prosperity, are we then bound still to make him an object of our fostering care, when serpent-like, he has turned upon the hands which dispensed benefits, and with deadly sting, wounded the heart which beat with pleasure when able to confer them upon him, when



he laughs at his benefactors, rejects as dross the gifts he once prized as gold, and *demand*s as a *right*, what had formerly been scarce *begged* as a *favour*. Certainly not ; ingratitude has dissolved the connecting chain, and we cannot be accused of mutability in *now* opposing one “ so different from his former self.”

It will easily be seen that I apply this reasoning to that great Body of my fellow subjects, (great in physical strength,) the Roman Catholics of Ireland, and to those who profess themselves their political allies—but let me not be misunderstood ; for, far is it from my design to impute ingratitude to the mass of the people, who, if the best feelings of their hearts were not too often diverted into those perturbed and muddy channels which spring from the fountains of superstition ; or, I should rather say, if the feelings of love and gratitude, the streams of good nature and hospitality which naturally flow through their veins, with the impetuosity of a mountain torrent, were not bridged over with the crooked arch of party, reared on the key-stone of Priestcraft, would be found ductile as the purest and most valuable of metals, and possessed of every virtuous quality which raises and ennobles the human heart. I speak of that class of Catholics (who, thank God, are not universal,) to be met with at Public Meetings, and Provincial Synods, throwing the apple of discord even into the very garden of Charity ; virtually blaspheming the Holy Gospel of the Redeemer of all mankind, by asserting, that the life and actions of the Saviour are improper to



be read by those who profess to be Christians, inciting the common people by the never ending repetition of imaginary grievances, disturbing the country by inflammatory speeches, uttered on every occasion, appropriate or inappropriate, whether at Elections, at meetings on the subject of Education, or for the relief of a starving Peasantry : for we have had a recent example, that even such a meeting could not be held without raising the ire of a man, who sets up for the champion of the people ; a people, whom he no longer can assert to be bondsmen, when their *soi disant* leader was quietly permitted to bring the flaming firebrand of dissension into the field of benevolence. England, as was justly observed on that occasion, by a talented and philanthropic Barrister, deserves the meed of our gratitude for its exertions and its beneficence. Yes, “ gratitude to that great and glorious nation, who could not be frightened by our crimes, our outrages, or our atrocities, but who had nobly come forward to discharge their duty.”\* But what will England say, when it hears that an Irishman ; an educated and a gifted Roman Catholic, a *native* too of one of the distressed districts, avowed, openly avowed, that tho’ rebellion, murder, arson, were not sufficient to arrest the generosity of our fellow subjects of the sister Isle, or to deter them from the exercise of that charity which should be wide as the world—boundless as eternity ; yet a petty pique, a school-boy huff, were found adequate

\* Counsellor Leader’s speech at the Meeting at the Mansion House, on 16th May, 1822.



causes to withhold (influenced) *Irishmen* from the consideration of the miseries of their countrymen, and even to stem the tide of pity, and staunch the stream of charity—here are some of the causes which make Ireland “one half of the year in rebellion, and the other in starvation,”\*

Studiously maintained irritation, and systematic opposition —

The periodical agitation of what is termed the Catholic Question ; a question in which the majority of the people of that persuasion—the labourer inhabiting his mud cabin, or the artisan his garret, have no real concern, and by the passing of which, they would gain no benefit ; a measure designed only to gratify the restless ambition of a few candidates for popularity, who, it is to be feared, would be ill calculated to give, in the Senate of Great Britain, very flattering ideas of the people they are so anxious to represent.—This, with the ever thirsting desire of power, and the soul sickening pride of bigotry, forms the triple stem from which all the ramifications of those causes proceed. In truth, the branches of this noxious tree, cast such lengthened shadows, that it is difficult to trace their interlacings, and perhaps more so still, to separate them ; and it would as much exceed the limits of a Pamphlet, as the capabilities of its author, to write a natural history of each ; and though I may, perhaps, in the course of the following pages, allude to all, I shall, in the first instance, but cull a scion from the parent trunk. It is indeed a recent shoot ;



for it was but the other day we found plans formerly desired, praised, extolled; openly held up to reprobation and contempt; and systems of Education rejected, which but lately were joyfully received, and gladly acted on. It is then to the new-fangled opposition given to every *general* plan of Education, and particularly that sought to be brought into universal practice, by the meritorious exertions, and most truly liberal measures of the EDUCATION SOCIETY, in Kildare Place, I mean chiefly to direct the attention of my readers, and I know not if ever I should have committed my thoughts on the subject to paper, were it not for the speeches which took place at, and proceedings of the meeting held at the Rotunda, on the 7th of May, Inst. by what might with justice be called the *opposition to Education Society*, but which, by its members, is imposingly termed, “the Irish *National Education Society* :” fine sounding title—excellent subscription trap—glittering bait to deceive the simple and the unwary.

One of the speakers on that occasion, anxious to record his insinuations against the Education Society, and to give as wide a circulation as possible to his hostile opinions respecting the Holy Bible, has, during the present week, published his speech in a less perishable form than it could be supposed to assume in a mere news-paper report; and as fourteen days elapsed between the delivery of this speech, and its embodied publication, it may reasonably be supposed that it has received



every needful emendation, and *many* additions from its Author : in point of fact, the latter is acknowledged by his publisher. On this publication I shall very briefly make a few

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and as a proof of the bondage in which Catholics are held in this country, hardship and servitude, as I some time since heard it asserted, excelling in suffering the misery of a West-Indian slave, it may be worth while to remark *en passant* that Mr. Therry's father enjoys the lucrative and honorable place under our *Protestant Government*, of Commissioner of Excise, although the son decries an Institution, in part, supported by that Government, (that Government which contributed to *his* food and clothing) and lends his active assistance to its overthrow. His very title page exhibits an imputation calculated to rive to its centre any institution for the instruction of youth, however long established or firmly founded.

“ Uncertain, indeed, is the efficacy—limited indeed is the extent of a virtuous Institution ; but if Education takes in *vice* as part of its system, there is no doubt but that it will operate with abundant energy, and to an extent indefinite.”\*

The friends of *liberal* Education (such were invited to that Meeting) may here see in the very outset, a specimen of *true* Catholic liberality; they will perceive that the *liberal* object in view, is not the establishment of a *new* Society, but the destruction

\* Motto to Mr. Therry's Speech.



of the old. How is this to be done? By hints and innuendoes, first essayed in a motto, the aim of which, is sufficiently apparent, but still leaves a loop hole to creep out. The Education Society is thus virtually accused of taking in *vice* as part of its system; and its flourishing condition, the great number of its Schools, is attributed to that natural depravity of the human heart, which readily receives the touch of pollution, and into which, the lessons of "vice" having been sedulously instilled, operate on the mind "with abundant energy," spread through the diseased frame "to an extent indefinite." Indeed, after reading this chosen, this generous motto, I did expect to have found in the honorable gentleman's speech, a harrowing detail of youthful depravity, a narration of childish excesses, and infinite crimes, calculated to raise the hectic blush of shame, even on the wrinkled cheek of age, and to cover with confusion and disgrace, the Society which made its Schools but Temples of impurity and wickedness. I read page after page in breathless expectation, and horror-stricken suspense, and when I reached the conclusion, was surprised to find the only instance of immorality laid to the charge of either conductors or pupils, was—reading the Word of God! it was the Gospel of Christ contained those lessons of "vice," and it was the Holy Bible which was to operate with such "abundant energy" in demoralizing the infant community. Pious, moral, orderly and excellent, will then the Scholars issue forth from the *National Schools* in Abbey-street, Magherafelt,



and New Market, for in none of these are their minds contaminated by reading the pure and heavenly principles of their Saviour, his discourses, his parables, and his miracles ; far better calculated to make them good members of society, are the *matter of fact* tales in Fenning's Spelling Book, or the *Moral Poems*, the *Pious Speeches* of Scott's Lessons ; two books, doubtless, adopted in these Schools, not only from their *Religious* tendency, but their peculiar fitness for the instruction of each simple peasant boy ! Admirable plan no doubt, and the Scriptures most worthily superseded, and their want most judiciously replaced.

If however, I am disposed to blame Mr. Therry's choice of a motto, 'tis but fair that I should give him credit for the very ingenuous avowal he makes in the second paragraph of his speech, that his observations could not, "with strict propriety be introduced into the body of a Report."\* Here indeed is candour ; and I cannot but admire that manly feeling which unhesitatingly admits, that a Report coming (with its accompanying Petition for Parliamentary aid) before the Government of the Country, could not fail of defeating its own object, by the introduction of such topics as he thinks proper in his official capacity, of Secretary, to enlarge upon ; and, notwithstanding the exuberance of his feelings, he yet considered it his duty not (in an authenticated document) to open the eyes of the Executive to the *real* views of the *National* Managers, although unable to restrain the full expression of his splenetic opinions in his oratori-

\* Mr Therry's Speech, page 5.



cal effusion, which he then commences by observing, that "the object of the Meeting was two-fold: first, to state to this Society, the proceedings of the last year; and secondly, to make those proceedings the ground of an application to the Legislature for Parliamentary aid." But there was a third, though an occult object—to vilify that very Legislature, by falsely insinuating, that it kept "seven millions of its subjects, in a state of abject slavery,"\* and by traducing almost every public establishment which it assisted or supported; and Messrs. O'Connell and Therry, left not the few *real*, not *nominal* Protestants who attended that Meeting, in suspense, but quickly proved that the *National Society* was to rise Phoenix like, from the burning ashes of every established Institution—'Tis amusing to consider the *cogent* arguments adduced by the latter gentleman, in support of this application, grounded on his eccentric definition of maturity and experience; the former, 'tis probable, is in his estimation, the ripe fruit of a few months, and the latter, he explicitly disclaims "length of time,"† as an impartial criterion by which to judge: yes, "old things are passed away, all things are become new," the aged Sage, according to this *new* order of things, will be laughed at when *he* talks of experience—'tis the unfledged Youngling, who can alone lay claim to it; the veteran warrior is to yield the hard-earned laurel to the raw recruit, or, what touches more nearly, the ermined judge to sur-

\* Mr. O'Connell's Speech at the Meeting in the Rotunda, 7th May.

† Mr. Therry's Speech, page 6.



render at discretion, all the knowledge of past years, and at once, find the youthful barrister, of a Term's standing, his superior in "experience." Indeed it seems as if Mr. Therry himself, felt how untenable was his position, by his evasion in the following line of his own assertion, and his transposition of experience into estimation :

" If the approval of virtuous and influential characters in the community, if the suitability of a system to the wants of a people, if the wide diffusion of that system, circumscribed only by the limitation of the means of giving it a still wider diffusion, if these constitute an equitable rule of estimation, the usefulness of this institution has been brought to a test, the most full, fair and satisfactory." It may be so, but all this is not the test of "experience;" nor does it prove the following assertion: "that the petition which we are now about to present, is adopted in exact acquiescence to the wishes of Government; and this our strict conformity to its intentions, cannot fail of giving a renewed and augmented weight to the reasonableness of our request."

It is naturally to be supposed that if the characters he mentions, gave their unqualified approval to the designs of the *National Society*, some of them would, without hesitation, accept the honorary distinction, and be by the members of that Society, gladly appointed as Vice Presidents; but on looking to the list, I find, that though the persons who compose it, may be extremely "vir-

• Mr. Therry's speech, page 6.



tuous," they are very far from being so "influential," as is asserted, if we except that local description of influence, which the Roman Catholic Prelates on it, possess over their own immediate clergy; nor can a patronage be easily imagined, less adapted to promote the confidence of other persuasions to the children of which this Society affects "to afford the same facilities of Education, without any attempt to interfere with the religious opinions of any, or to countenance proselytism," \* The eleven Vice Presidents, being all with one solitary exception, Roman Catholics and I scarcely know, whether even that *exception* should be made; it is assumed however, that theirs is the only system suitable to the wants of the people. Now it appears that the class of public men with whom Mr. Therry is identified, when speaking of the people, mean the Roman Catholics, which is an oblique assertion, that the Protestants form no part of the people; while in reality, it must be allowed, they form a very considerable, and the best ordered portion of the community, which proceeds in a great degree, if not entirely, from their being less ignorant than their Roman Catholic brethren of the same class, who I have no doubt, would be equally exemplary, and equally loyal too, if a *stumbling block* were not perpetually laid in the way of knowledge, and *barriers* continually opposed to the progress of Education, which alone can prepare the mind for ideas of social order, or with plastic hand form it to religi-

\* Sir Thos. Esmond's Resolution.



ous conceptions ; for to be a good Protestant or a good Catholic either, it cannot for a moment be supposed, that it is sufficient merely to attend Prayers regularly, (even though these Prayers were in a language which all understood,) or to keep appointed fasts with Pharasaical exactness ; the Catholic Hierarchy themselves would (if I appealed to them,) answer me in the negative, and in one point at least, I agree with Mr. O'Connell, in a sentiment he uttered in his speech on that occasion, that " that which is most truly valuable, most absolutely essential, is the Education of the heart." And is it out of Scott's Lessons, or Fenning's Stories, let me ask, that a child's disposition is to be formed, or the " heart educated ?" for they scout the Bible, and are pledged not to interfere with the religious opinions of any ; *any*, pray observe the word. It follows of course then, that had those Algerine Merchants who visited Dublin last year, a little before his Majesty came here, or any of their retinue or servants remained in this country, induced by the patriotic speeches of some of those Lords or Barristers who *talk* so much of good will, peace, concord and unanimity, and who at the same time *loyally* and *consistently* endeavour to stir up the dying embers of sedition amongst a deluded people ; and had it happened too, that they should have had children, and anxious to make their offspring acquire the *National* manners, had sent them to one of the *National* Schools, this Society would have been " wanting in one of the very first branches of Education,—Sincerity



and Truth,"\* had they attempted to allow the very *name* of a Saviour to be mentioned in their Schools, or a single pupil to say that he was more than one of the prophets. Should a Deist, or an Atheist send one of his progeny to those Schools, the Divinity of Christ should never be admitted in the one instance, or the being of a God asserted in the other; cursing, swearing, lying, stealing, might be visited by the Ratan which is abundantly used in the Abbey-street School, (the *scourge of discipline* mayhap it is monastically called there) but the anger of a God for such offences, or the hope of a Christian Paradise, where happiness is enjoyed in the presence of "Him who taketh away the sins of the world, and washes us clean by his own precious blood," could never be held forth as an incentive to a course of uprightness, or a habit of morality, without violating that resolution to which I have alluded, and proving "that whilst Education is the *pretext*, Proselytism is demonstrably the end."† See then into what difficulties this Society bring themselves by their crude and unscriptural system; a system which if strictly acted on, might from accidental circumstances be the means of upholding even Paganism itself in a Christian country, but which we have no warranty to carry conviction that it *would* be acted on, and that the *National Education Society* Schools would not be as purely and as undividedly Catholic, as the Friars School

\* Mr. O'Connell's Speech.

† Mr. Therry's Speech, page 18.



in Cork, which though many Protestants largely contributed to erect, yet, the Scriptures being first as a preliminary step, excluded by a Catholic majority, has at last adopted the Douay Bible, with all its notes and comments, as a Book of Instruction, notwithstanding the so oft repeated assertion, that the Bible is unfit for a School Book. Indeed the insincerity of the professions of liberality, which this *National Society* trumpet forth, and the real motive for their objections to the Education Society's Schools, is sufficiently obvious, not only from the virtual exclusion of Protestants from the Cork Schools, but also from the proposition of Lord Fingal, and the mitred Vice Presidents, communicated by Lord Cloncurry, at the last annual meeting in Kildare Place, to substitute for the New Testament, a book termed, the Evangelical Life of Christ, teeming with notes of the most obnoxious and most bigoted tendency—well may we suppose, that this book, approved by the titular Archbishop of the metropolis, while he and his colleagues *talk* of moderation and liberality will soon be introduced into the three *National Schools*; and should a subscriber to those schools, rise up then, and say, you have not acted up to your promises; “you have professed to give advantages to all, and then suddenly turn about and interfere with the religious principles of those scholars who differ” \* from your own tenets—he would probably find the gentleman who un-

\* Mr. O'Connell's Speech.



advisedly uttered those words himself, turn round and say, would you not have Catholic children instructed in the Catholic Religion? He would then tell him perhaps, that they were kept separate from the Protestants in their Schools, and that they might close their ears while the others repeated their lessons, or perhaps avow, as it must be fresh in the recollection of all that he did once before, that "to convert is a Catholic's duty, and that they should never cease the holy work while *one* Protestant remains in Catholic Ireland." Alas! I fear this indeed would be the case, were they to attain that object, at which they so ceaselessly aim, for which they so fiercely contend. Thus then I think it is sufficiently proved, that barely *omitting* the Scriptures, would not satisfy those agitators; for every work would be by degrees objected to, and we would at length see, that the truths of history itself should be distorted, to chime in with those *liberal* feelings now so vaunted and so prized. As a proof, I will mention the objection made by a Rev. Roman Catholic Gentleman to the "Adventures of Mungo the Traveller," because it adverted incidentally to the well known fact, that the Churches in Italy were Sanctuaries; and within those very few days I heard, really a liberal and enlightened Catholic, a man of education and talent, object to the excesses, the legalized murders and sanctified burnings, in the reign of bloody Queen Mary, being noticed in an English History, used in Schools, where the young of a higher class, are prepared for the University. Precious



ignorance, it is wished to establish in the rising generation ! In fact, we would see in education as we have beheld in politics ever since the year 1793, that each new concession, would but germinate a fresh demand, and that some pretext would still be found out to centre in themselves what they so eagerly desire, the distribution of the Public Funds of the country ; in truth, we cannot suppose otherwise than that in time, an exertion would be actually made, altogether to shut out the members of the established church from *any* participation whatever in those funds ; when even at this early stage we are told, that it is “ *the poor Catholic* for whom the Legislature designed its benefaction ;” \* and yet, it will readily be seen, how ill digested are the political (for such they truly are,) schemes of these gentlemen, and how, as Providence ever ordains it in a bad Cause, the accomplices in an iniquitous work perpetually defeat their object, and actually turn *King's evidence* against themselves ; for notwithstanding the assertion of Mr. Therry, which I have quoted, and the miserable tribute of flattery he elsewhere pays to the Government, † yet his co-operating friend, Mr. O'Connell, did not (in his speech delivered at the Education Society's Meeting in 1820,) hesitate, *unguardedly*, to insinuate, that those in official situations about the Castle, the Government, or those employed by them, were unfavourable to the Catholics for whom

\* Mr. Therry's Speech, page 11.

† Ibid. page



Mr. Therry seems to assert, they exclusively mean their "benefactions." Thus do we see the sincerity of those *Liberals*, in their half uttered professions of attachment and gratitude to the Legislature; thus can we develope their real sentiments, and must assent to the declaration, the *loyal* declaration of Mr. O'Connell; "that bigotry acting and re-acting, will go on, until the war of words shall end in a war of blood, and blood be again spilled in Ireland." \* It is already so. In 1820-21 and 22, the Education Society has been bigotedly opposed, and re-opposed—the dissemination of the Scriptures resisted, and at this instant, we behold the blood of our countrymen streaming in the field, and from the scaffold; and it is worthy of remark, that this happened solely in districts which are purely Roman Catholic, where the good offices of the clergy of that persuasion, who Mr. O'Connell says, "had often made sacrifices, amounting to almost their own absolute starvation, to establish schools in the country," † (when the Education Society would willingly have furnished them with money and every other requisite gratis) could meet with no impediment *from the introduction of the Bible*, where, notwithstanding the immense tract of country, the Education Society cannot count even half a dozen schools under its influence. Had the children there been allowed to read the cheering truths, the heavenly precepts of

\* Vide his speech at the Education Society's meeting, Feb. 1820.

† Mr. O'Connell's speech at the Rotunda, May 7th 1822.



the Gospel, instead of being placed under the tuition of hedge school-masters, many of them without character or principle, many of them agents in the Rebellion, which has devastated the country, spread desolation, famine, and death, many of whom have expiated their crimes at the gallows; the knowledge acquired by its offspring would have been imparted to the parent; and the inundation of crime and misery, which has deluged a Province of Ireland, been probably altogether prevented, the "glad tidings of peace" would have been proclaimed in every family; and the hydra of dissention crushed at once. They would have learned that all mankind are brethren, would have "feared God, and honoured the King."—The Bible teaches submission to laws both divine and human; and yet in all the exhortations so pompously delivered by the Roman Catholic Clergy to their flocks, whether in their chapels, or at executions, we never once hear the Bible recommended; not a ray of Gospel light was suffered to beam on the expiring criminal, not a glimmer allowed to shine through the prison bars; and those who mercifully were permitted, by a Government at once humane and vigorous, to atone for their atrocities in a distant clime, and to suffer the mitigated punishment of exile, while speeding their voyage, from country, friends, connections, parents, wives, and children, were yet debarred the consolations of that Holy Volume which would waft their thoughts from mundane wickedness to heavenly glory; which would



shew them the evil of their ways, and as an index point out the road to heaven and to happiness! See what habits of morality have been introduced even into the very gaols where the Education Society have been enabled to establish Schools on their fundamental principles, where depravity, riot and blasphemy, have given way to order, sobriety and decorum; and idleness, which is the very nurse of crime, yielded to industry, which may almost be termed an incentive to virtue. Do you hear of sedition stalking abroad in the North, where the majority of their Schools are situated, or can you adduce a single instance of any of the Pupils becoming vicious from learning the Scriptures? Here I speak from personal experience; for I myself, had in that part of the country, under my constant, almost daily superintendence, a School, where the Testament was read, and where, when the children closed their books, they were questioned by their teachers, on the chapter they had perused; and it was delightful to hear the quick replies which the Roman Catholic, as well as the Protestant children, gave to the facts recorded, proving the attention they had paid them, and the blessings bestowed by the Almighty, on their infant endeavours; and I rejoice that at the examinations which I had held twice a year, (while I remained the Pastor of that Parish,) more than three-fourths of the Roman Catholic children usually obtained Premiums for their proficiency; and from being seated beside each other, playing and learning alternately together, participating in the same



care, enjoying the same indulgencies, and taught out of the same books, the kindly feelings of the children, were imparted to the parents, and by degrees, Protestant and Catholic amalgamated in each other; but this too, Mr. Therry would probably call "an attempt to educate the People out of their Religion."\*

In truth, it was an attempt, I thank God, a successful one, to educate them out of their Bigotry, to prepare their minds to resist the allurements of vice, and to serve as an antidote to the *baneful Poison of Seditious Pamphlets*; and it is for the same reason that Mr. Therry stigmatizes "the Kildare-Place Association, as whilst presenting itself to the people as a friend, falsifying that assurance in spirit, practice and effect."†

Now, I am at a loss to know how this (as it appears to me) most unfounded assertion is proved, or how, (as in the next line) he can declare his "knowledge of its, (the Education Society's) duplicity." A Friend to the People, to ALL THE PEOPLE, that Society undoubtedly is, for it adopts a line of Education the most liberal and extended. Its liberality is demonstrable, by one of the Masters of its MODEL SCHOOL being a Roman Catholic, by its admittance of all persuasions into their schools, by its interfering with the religious opinions of none, and by its assisting every School which applies (as far as its funds will admit) even though *not* conducted on the principles it prescribes; and it would indeed falsify its "assurance of Friendship both in

\* Mr. Therry's Speech, page 18.

† Ibid. page 17.



spirit, practice, and effect," and display the most reprehensible "duplicity," did it, in compliance with Mr. Therry and his compeer's *present* demands, depart from the principle recognized in the very first Report of the Society, that of reading those Scriptures, on which Christianity is founded; and I will fearlessly say, that the sect who dread their perusal, or refuse to let their doctrines be compared with Holy writ, shrinking from the proof whether they be of God, or whether they be of themselves, are not only unworthy of what is termed *Emancipation*, but should not be tolerated as Christians.

It is idle to say, as Lord Cloncurry did, on a former occasion, "that the Society impeded the Education of the great body of the nation, by interfering with their religious prejudices," when not only was the Bible published by them, without note or comment, (to take away all pretence of cavilling from the Roman Catholics) but the Rhemish Testament, without note or comment, (a book sanctioned by Dr. Troy,) was allowed to be used in their Schools, and considered as complying with the rule which required the Scriptures to be read, and the "Selections from the New Testament," also approved by him, were likewise admitted and recommended by the Society—Let me ask then the candid and impartial observer, where is "the palpable perversion of the good designs of Government,"\* which Mr. Therry accuses the

\* Mr. Therry's speech at the Rotunda, page 7.



Society of? Where the "ultra zeal for conversion" with which the noble Peer has upbraided it?\*

It would be a work of very little difficulty to prove paragraph by paragraph, the falsity of every one of Mr. Therry's Positions, and to expose the inflammatory tendency of the remarks so profusely scattered through his speech; but I am unwilling to be in any degree the means of giving them more general publicity than they have already acquired, and would be rather anxious to assist in smothering the flame his pamphlet is calculated to kindle, than contributing to scatter the burning sparks more widely—one assertion of his, however, (re-echoed by Mr. O'Connell,) I must notice before I conclude, as it serves in itself to prove that the reading of the Scriptures is *not contrary* to the Roman Catholic Religion.

"The Roman Catholic admits the Bible, not as the sole medium, but as a partial medium for the determination of his faith."†

"The Sacred Volume is *undoubtedly* the Word of God, but not *all* the Word of God, nor all that emanated from the Divinity. Part of that Divine Word has been reserved for the ear of the Church, and has been handed down to that Church, in whose possession it unquestionably is."‡ As then it is acknowledged that the Bible is (at least) "*undoubtedly* part of the Word of God," admitting

\* Lord Cloncurry's letter of 6th February, 1821, to the Committee of the Society for Promoting the Education of the Poor of Ireland.

† Mr. Therry's Speech at the Rotunda, page 12.

‡ Mr. O'Connell's Speech at the Rotunda, May 7.



for argument sake, (though I am far indeed from conceding it in reality,) that it is but *part*, what objection can fairly be made to so much of the Divine Word being read; and would not the respective Roman Catholic Pastors be much facilitated in teaching the rest, by the pupil having acquired a knowledge of so considerable a “part:” but those Gentlemen carried on by their rhetorical rhapsodies are often caught in their own toils; and what would either of them say, were they told, that the Holy Book, which even they admit to be a “Part of the Divine Word,” which they would be ashamed to assert was not the foundation of their Religion, was lately by a Minister of their Religion, publicly committed to the *Flames!!!*

’Tis division which is sought for; the growing and mutual friendship of Protestant and Roman Catholic, promoted by the children of each being educated together, is what is feared, and what every endeavour is used to prevent. The parents do *not* send their children with “reluctance, suspicion, and distrust;” but the Priests deter them from receiving the benefits of a well regulated Education, by every means in their power, and even *refuse* in some of the parishes around Dublin, the *rites of their Church* to those who accept them.