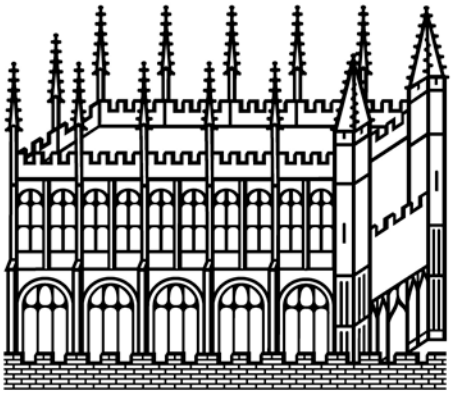

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AN ADDRESS

ON

EDUCATION IN IRELAND

TO THE

ARCHBISHOPS, BISHOPS, AND CLERGY

Of the Church of Ireland,

WITH AN APPENDIX,

CONTAINING AN EXAMINATION OF THE "PRINCIPLE" INVOLVED,
AND REMARKS ON SOME PLANS SUGGESTED
FOR REMOVING THE DIFFICULTIES HITHERTO EXISTING IN THE WAY
OF THE CHURCH SCHOOLS BEING PLACED UNDER THE
NATIONAL BOARD:

BY

JOHN GARRETT, B.A.
VICAR OF ST. PAUL, NEAR PENZANCE;
SOMETIME
INSPECTOR OF SCHOOLS
UNDER THE
CHURCH EDUCATION SOCIETY FOR IRELAND, &c. &c.

LONDON:
RIVINGTONS, WATERLOO PLACE.
DUBLIN: HODGES, SMITH, & Co.
JANUARY 2, 1860.

Price Sixpence.

PREFACE.

I KNOW I have written warmly in some parts of this p
tion. It may be I have snapped asunder ties of agre
with some whom I regard with affection and respect.
it has been felt by a few, that "after leaving the Chu
Ireland," I ought to be silent as regards her action i
a matter. Most of those who think so may, I hope,
to look kindly upon the expression I have given
thoughts, when they reflect that, although I have spe
ministry in England, receiving every where kindnes
success, and although my family is of English origin,
two generations, extending over a period of more tha
hundred years, my parents succeeded each other in the
age of one of the largest union of parishes in the w
Ireland, my father speaking the Irish language fro
infancy to his grave. So that I trust I may seem ju
as a brother, on revisiting my native branch of our
Church, in dropping some words which tell with feelin
it grieveth me to see her in danger of losing her right
sition in the momentous work of educating the poor.

2nd January, 1860.

PREFACE TO THE ADDRESS

WHEN ISSUED CONFIDENTIALLY.

THE accompanying Address was originally put in typ
a view to its insertion in the Public Press; but the s
seems hardly suited for Newspaper discussion at the p
moment; I therefore put it forth more privately,
encouragement from some valued friends, who are imp
with a feeling of its importance, and who have
intimated their appreciation of the manner and spi
which it is written.

This mode of publication is expensive. I shall rej
some who approve the course I am pursuing will cont
to assist in a subsequent wider circulation amongs
Laity; and I invite expressions of opinion which may
the true state of your mind on the question involved.

3, Waterloo-place, S.W., London,
14th December, 1859.

J. G

BIBLIOTHECA BODLEIANA

EDUCATION IN IRELAND.

To the Archbishops, Bishops, and Clergy of the Church of Ireland.

My Lords and Reverend Brethren,

I fully hope I may not be considered as acting with presumption, when I express to you a few thoughts which appear to me of intense importance at the present moment. No reflecting man can take an impartial survey of the present position of matters in Ireland, respecting the vital question of Education, and not feel moved with a deep feeling of the grave consequences which must flow from the course the Church of Ireland may pursue within the next few months; and I declare to you, I venture to touch this great question with lively feelings of the solemn responsibility I incur by doing so.

But I conceive few men could be more suitably circumstanced for addressing you at this crisis than myself; and in order to give my words such weight in your estimation as they may deserve, I will briefly state some points in my history which seem to fit me for being able to form sound opinions in this matter. Brought up in youth amongst clergymen of acknowledged piety and Christian zeal, and surrounded by men from whose example and counsel my opening character could not fail to receive the best impress which your Church could be the instrument of imparting, I came out of Trinity College, Dublin, with my Divinity Tes-

timonium, and all other papers, ready
age of twenty-one—two years too y
Under satisfactory testimonials, and
of many friends, I had the high privil
fill the office of Inspector of School
Education Society for Ireland, at
informed, there were seventy-four c
pointment. For two years I filled th
Society's Inspectors; examining into
and southern counties, as well as pene
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opportunities for holding most inti
with Clergy and supporters of Script
variety of position. My Ordination i
connexion with the Society, and I wa
to the ministry in England. Since t
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rience, and taking no small practical
which has been so wonderfully prog
late years, until under patronage of h
called to the vicarage of an important

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itself to you as calculated to enable
into such a matter, I have had occa
parts of Ireland during the last four
stances which have placed me in close
with a very large number of the Cler
Church. I have received impressions
and, after careful consideration, I am
sion that no feelings of delicacy would
from addressing to you a few earnest
will be received in the spirit of br
regard, by which I am sincerely actuat

The faithful stand which was mad

Ireland for the principle of the free use of the Holy Scriptures in education, has commanded as well as deserved the respect and admiration of the whole kingdom, even of those who have thought it would be more expedient to accept and make the best of the pecuniary assistance provided by the State; and the serious sacrifices made by the Clergy and Laity, have told of the deep piety which your Church possesses, and of the sincerity of the motives by which they have been guided. I have no doubt that impartial history will bear testimony to this.

When originally established, there were features in the National System of Education which demanded the careful consideration of the Church of Ireland; and its introduction was also accompanied by a measure which gave the friends of Scriptural Education a severe shock; I refer to the withdrawal of the grant previously made by the Government to the schools of the "Kildare Place Society." Look calmly back to the first years of the National Board. There was a prevailing opinion that the direct teaching of Holy Scripture was decidedly discouraged by the Government of the day, because of their taking away the Kildare Place grant. I well remember the alarm that measure caused as to the expected intentions of the Government, and how seriously men reflected upon their solemn duties in the matter; and I also remember how sorrowfully, and yet how firmly, earnest, loyal men resolved that they could take no part in a system of education which held forth as its leading rule the use of a "Book of Extracts," which was considered a "mutilation of the Holy Scriptures." The aversion to introduce such a book, immediately after the withdrawal of the previous grant, caused a universal feeling of repugnance to the National Board. This feeling was strengthened by an expectation that the Board would interfere with the appointment of teachers, so as to assume a large control in that matter: and it was strongly felt that with the design, as it appeared at the time, of putting the Holy Scriptures in the background, the Board would probably cover the

after an absence of fourteen years: the awful famine, with its attending consequences of a large decrease in the poorest class of the population; the Encumbered Estates Court, with its severe remedy, and its wonderful effects in introducing and liberating capital throughout the country; the introduction of railroads, and the partial effects of education, have, with other causes, introduced a revolution into the physical condition of Ireland. Not only are the results of a better directed industry already largely manifested, but the very aspect of the population is improved; local prejudices have been greatly broken through by increased means of communication; a more independent spirit is evident amongst the people, since a better system of wages has increased their comforts, and a desire for information upon various subjects may now be found in every direction. I cannot doubt that five years of active intelligent education would place the regeneration of Ireland on a foundation which no selfish interests could check or hinder.

In the midst of so general an improvement, one subject, which ought to be leading the way, is lamentably behindhand, I refer to the education which is under the superintendence of the Church. All over the country there are clergymen of deep learning, earnest spirit, and warm piety and zeal; but in the great paramount work of vigorous education they seem almost spell-bound. With a wonderful self-denial they maintain schools, in very many instances chiefly at their own cost; the Laity are, in many places, changed, and originally liberal contributions have either fallen off altogether, or become seriously reduced. The wide-spread nature of the difficulties felt in keeping open the Church Schools is weighing as a heavy burden upon Clergy who have succeeded brethren who first made the protest against the withdrawal of Scriptural Education. I believe those who reside in the few leading cities have no knowledge or conception of the true state of the case; it is felt considerably in towns of the second and third rate of

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only superintended large schools in which they are used, but having had the privilege, and great advantage, under election by the "Coopers' Company" in London, of filling the office of Chaplain and Master of "Stroode's Charities" in Egham, where I taught single-handed a large school of 100 boys, and I can state without reserve, from full practical knowledge, that nothing can be more admirable than the books of the Irish National Board for secular instruction. But the great feature to be remarked, is that it is now placed beyond a doubt that *the patron of every school may select and appoint his own teacher*, without any interference or control on the part of the Board, so that every Church School in Ireland might be placed under the National Board, and retain the existing teachers, or change them at pleasure in cases of inefficiency. Surely this advantage cannot be overrated, as it removes all feeling that you would be patronizing schools in which the children might be under teachers with no heart in the work of religion. Again, there cannot now be the least fear that Inspectors under the Board would be sent to your schools, calculated to interfere in any way with plans for religious instruction; and what can any system of education effect without regular efficient inspection? and of what value can inspection be, if no means exist for carrying out such improvements as may be suggested? A school without inspection is sure to become a lifeless form; and inspection without means of improvement must be a mockery.

So far, then, union with the National Board would now respect your appointment of teachers, allow you to use the entire "unmutilated" Scriptures, supply you with salaries, and an unrivalled quality of secular books and apparatus, besides giving life and vigour to your schools, by an impartial and skilful inspection.

I am aware, however, that in a single point, you should forego what no doubt is of great importance. In case a child of a Roman Catholic should apply for instruction, your

teacher's duty would be
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receive secular instructio
the Scriptures in school.
proceed with the educatio
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objection? I fully belie
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And now may I notice

portance, remembering the single point which now separates the Church Schools from Government aid; would it be desirable to introduce the English system, and give to each religious community separate grants? or, in other words, to extend Government aid to all schools, leaving the religious teaching entirely uncontrolled. I believe no thoughtful man, who knows both countries, can look at such a wish as involving, if carried out, any thing less than the suicide of your Church in the matter. The leading feature of the English plan has been giving grants in aid of local contributions. The Church has in England gained a high and advanced position by meeting the proposal in time, and raising her schools in every direction; but when the schools are not under the Church, still they warmly uphold the study of the Scriptures, the number of Roman Catholic Schools being a mere fraction of the whole; but how would it be in Ireland? At this moment every where the schools are already in the hands of the Roman Catholics; and to give them the power of teaching such religious books as they might choose, would throw an immense power into the scale of their interests, whereas it would require some years to establish Church Schools at all able to compete with them. This would surely place the Church in a fatal disadvantage in the work of education; and still it must be felt universally that the Government can never give a grant in aid of Church Schools on rules which can be withheld from other religious communities.

Moreover, even if it was thought right, would the Government have the power of granting a privilege to the Church Schools which would open the door for similar unlimited control by patrons in the schools supported by the State, and under Roman Catholic superintendence? I am strongly persuaded serious difficulties would meet them in such a course. The feeling of reserving a power of objection on the part of parents and guardians to have their children instructed in the Scriptures by any specific teacher, is a

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and apply for aid in new

inspection. Sound judgment will look upon such threats as intended to draw from the Government fresh concessions calculated to give greater facilities for teaching their peculiar History of England, and other specially Roman Catholic books under the sanction and endowment of the State.

Such being the state of matters, what course should the Church of Ireland pursue at this trying crisis? Considering the difficulties and disadvantages education under the Church is now experiencing; considering the great and liberal advantages the Government aid would afford—above all, considering the severe pressure which is brought upon the Government by the Roman Catholic threats of desertion and abandonment, what should be done? Is it wise or right to continue rigidly to draw the cord of separation on the one remaining point, when no reasonable prospect exists of its possibly being granted? or would it be wise and right at this juncture to come forward in a body and give that support to the Government which would at once throw life into their schools, and give fit scope for their talents and energy in educating their own people at least, and all others as far as they could?

When at Solferino one Emperor changed his tactics or position, the other would be unwise not to do the same, although in some point or other it might oblige him to do somewhat which he did not altogether like or approve. So now is the Church's best and greatest, perhaps her ONLY opportunity.

And oh! what results would follow from a hearty self-denying adhesion to the Government aid at such a time as this! How nobly would your Church stand forth before the nation when Parliament assembles! What healings of brotherly differences would take place in every diocese! What new courage and strength would it give your poorer brethren! Yea, what a body of independent Roman Catholic Laymen would it range on your side! May you have wisdom suited to this hour, and may you have no reason to

regret the few words I ha
to you.

I have the honour
My Lords a
You

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3, Waterloo-place, S.W., Londo
1*st December*, 1859.

P.S.—It strikes me a pr
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APPENDIX.

The reception given to the foregoing Address has been full of encouragement, and more than justifies my proceeding to lay it before the public generally. In doing so some remarks and expressions of opinion may be added, calculated to strengthen the position I have taken up. More than Two Thousand Three Hundred copies have been circulated, one to each clergyman in Ireland, and twenty copies to the leading newspapers in London and Dublin. The result I feel to be highly satisfactory, giving me stronger grounds for believing the premises laid down were correct, and the conclusion drawn from them judicious and sound. It was published at length in the north of Ireland; and in the Dublin *Daily Express* of last week two able articles appeared, drawing the same practical conclusion from the present circumstances surrounding the question, while in no case whatever has an unfavourable criticism come to my notice. Thus I sincerely hope no injury has been occasioned by the anxious course I pursued. At the same time, my cordial thanks are due to a large number of brethren of every shade of opinion, and from every part of Ireland, for most valuable communications; among them I only received *five* letters in any degree regretting the publication of my Address. Four of them rather angrily question the propriety of *my* taking such a course, but make no suggestion of any plan to meet the difficulties which have been felt in the matter. The

fifth letter is from a friend, whose e
be carefully considered, and for whos
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five letters could lead me to alter
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On the other hand, both by letters
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tinued towards me.

Foremost in letters of weight and
lowing communication from a clergy

of a century has faithfully advanced the cause of Scriptural Education.

"My dear Mr. Garrett,

"I was duly favoured with yours of the 16th, and also your letter enclosed, which I had previously seen and read, with interest, in the public papers. I at once recognized in it a good deal which had formed the subject of your conversation and mine, when we talked over various matters here, with some additional points noted, which are of moment in the great question at present pending concerning Education. It is but honest to state that in your *premises* there is very much (as appears to me) undeniable. But whether or not you would gain many adherents in your conclusion remains to be seen. One great disaster to be seriously avoided, in any proposed settlement of the question, would be the breaking up of the powerful, and I trust I may add principled, party which has so long stood together on the Church Education platform. I trust we may be enabled to avoid this. But it is also (to me at least) plain, that should the alternative be offered us, either of helping to maintain in its existence the National Board, as also to endeavour to improve and amend it, or else to look out for a *separate* grant, thereby giving indirect aid to the Ultramontane party, I should certainly prefer the former. I think we are further agreed, that we ought to seek for a settlement of this vexed question on any terms which do not involve a giving up of *principle*. There certainly seems a *growing* disposition *here*, among both Clergy and Laity, to seek such a settlement."

No doubt it is of the utmost importance that the adhesion should be as unanimous as possible. The strength it would give to the Church, and the support it would give to the Government, must largely depend upon the degree of union observed in the movement; and it is because I heartily believe a sacrifice of "*principle*" would not be involved, that the hope presses upon me that the Church in a body may promptly be led to adhere to the Board. What is the *principle* involved? Surely it must be possible to look straight at a matter of so vital an importance. I believe I was able rightly to open out the only point now separating the Church Schools from Government aid: it is NOT *the uniting to withhold Scriptural instruction from any class of children;* but it IS *consenting to allow the secular advantages of the schools to be enjoyed by such individual children as*

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eighteen years ago, and which she is at liberty still to consider right and to recommend, has not been adopted? Can the Church hope to impress her *principle* on the nation by standing aloof, ignoring her proper position in the education of the poor, and leaving to others the onus and the privilege of teaching the people? I think not. Looking at the state of matters from an independent position, and with a good knowledge of both periods, I do not hesitate to say, the *principle* which was contended for, and which was worth contending for, is irrevocably gone; in good theory it still may exist in the wishes of ardent Christians, but, as a practical object, it cannot be obtained.

And more than this, the *principle* on which opposition arose to the National System has not only thus been rejected by the State, but it has also been abandoned by the chief men who most firmly and enduringly adhered to it. Never were words uttered which needed more careful consideration now than those which fell from Lord Clancarty in the House of Lords on the 5th of August last. The position filled by his Lordship, during the whole period of the controversy, entitled him to speak with full authority; he said, "When I have argued in favour of assimilating the plan of education in Ireland to that in operation in England, the only objection that the friends of the National System urged against it is, that it would throw the education of the people wholly into the hands of the priests. I think such a view of the case extremely illiberal. Provided the people are free to avail themselves of whatever schools they prefer, I see no reason why the Roman Catholic Clergy should not be invited and encouraged to co-operate in the work of National Education, as well as the Clergy of other religious denominations; and, unless found to be inconsistent with the general interests of the country, the development of Roman Catholic Education should be perfectly free." I am unable to see in this language any thing less than an unqualified abandonment of the *principle* so long

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Church in applying her *principle* freely to her own children, and not only offering but recommending it to all others.

3. Straining the point which now separates Church Schools from Government aid, is involving those who do so in a practical denial to the poor of a sacred parental right, and is asking the State to assist in a coercive interference between the parent and the child, contrary to the very spirit of toleration which our Church upholds. If we protest against the Roman Catholic priest interfering between the parent and the child on the one side, what right have we to ask Government to assist us in refusing to listen *to the parent's wishes on the other?*

No feature has been more prevalent during the discussions which have taken place, than the lightness of some reasons which many earnest men have allowed to prevent their union with the Board. A remarkable instance of this is disclosed by the following letter, which has appeared in the Dublin *Daily Express*, since the leading articles to which I have before alluded:—

"TO THE EDITOR OF THE DAILY EXPRESS.

"Sir,—I have read with deep interest your leading article of the 26th instant on the education question. With its main features I entirely agree, and IF it be as you state, that the FREE use of the Bible for all willing pupils is conceded by the Board, there is nothing more that Protestants can desire. *Is this the case?* I apprehend not. There is the use, but not the *free* use, under the present rules. The patron is required to be active in excluding the Bible from the schools during the hours of united instruction, by the rule I subjoin, whose operation is to constitute the patron or teacher a shutter out of the Scriptures from the school for the greater part of the day. Besides, no pupil, however willing, can remain for Scriptural instruction against the express wish of the parents. However, this latter point I would not press. Let all the activity of refusing to permit the child to remain for instruction in the Scriptures rest on the shoulders of the parent, and let the rule, as below, be expunged, leaving the patron at liberty in this respect, and I feel the *vexata quæstio* would soon be set at rest. You intimate that *mutual concessions* should be made. Let this be granted on the part of the Board, and we may then yield the requirement that *every* child in our schools shall daily

read the Scriptures, admitting the right of
he will accept our proffered aid to impart ins

"I am,

"December 27, 1859.

"RULE.—Part i., sec. iv., paragraph 6.—"
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in all the injury separation is pro
them not only frivolous, but vexat

true nature of this rule? Simply to prescribe that the *secular* and *religious* books shall not be mixed up at the same moment in the hands of the pupils. Where is the teacher who has witnessed the opening out of a child's mind under his instruction, who would not hail such a regulation as the most powerful means for enabling him to inculcate that respect and proper feeling of reverence with which all pupils should be led to approach religious instruction? Can it be expected that a young mind will enter reverently into worship, private or public, which in school is not taught to make any practical distinction between the learning of *arithmetic* and the study of HOLY SCRIPTURE? Let scenes of the two modes of education be realized to the mind. I have experienced both. Enter one school at any time of the day, and you will find monitors running backwards and forwards, carrying to the different classes bundles of books, and handing round indiscriminately spelling books, parables, table books, miracles, grammars, New Testaments, Bibles, and geography, all alike torn and soiled, all falling at times on the ground, and equally associated in the pupil's mind with the "*drudgery*" of school. Enter the other school at one time, and you will see actively going on the use of slates, pens, ink, and all the appliances for secular instruction. Come again a little later, and, all such varied materials having been "carefully laid aside," you may see every class using the Holy Scriptures, and books of religion, with an evident appreciation of the change. Is this constituting the patron "a shutter out of the Scriptures from the school for the greater part of the day?" If it is, I for one must rejoice that the authorities put so wholesome a barrier in the way of what, I doubt not, the religious feeling and good sense of the nation must consider nothing less than a DESECRATION OF THE SCRIPTURES.

From all the communications I have received, it appears evident the only real difficulty felt by the great majority of the existing Clergy to an immediate union with the National Board is of a purely *practical* nature. It is well brought

out by the following lette
strong expressions of the sa

"I have been much struck with
and quite agree with you that the
in advance, or for ever give up all

"I was a curate in the Queen's
the Church Education Schools, a
served by you, that the Roman C
had an average of forty Roman C
in general better answerers in Scri

"Your letter has, however, one
scheme. You do not seem to be
the National Board, and yet that
continue without assistance from
rule which requires an *average att*
master to his salary, or the school
hundreds of parishes of the west,
the children of the Church of a ra
to a sufficient number. And even
year some Roman Catholic childr
easily be enforced by the priests f
school.

"Were this rule rescinded I for

This reveals an unanswer
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districts, especially in Rom
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of a parish who has devote
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to do so with the dread be
spiritual tyranny, it would
to destroy his school, on a
an insuperable difficulty s
fixing a *rigid average numb*
and continuance of Gover
rience convinced me that
parents will send their ch

monstrances of the priests; it was so when the Church Schools were good and efficient, much more would it be so if the parent, in reasoning with the priest, could justify his sending his child by pointing to a rule which gave him the power of objecting to Scriptural instruction being given in school. It should be remembered that the Government are not recognizing the voice of the priest or the clergyman in the matter, their principle is to reserve an option for the *parent;* and every one generally acquainted with Ireland now must feel, that the people are fast growing into a state of mind which will no longer yield a blind obedience to any teacher, but will assert for the parent the right to get his child educated in such a school as he may most approve. Let a patron but steadily supply a good Church School with Government advantages, and respecting the objections of such parents as think it right to interfere, and in a short time it will be out of the power of any one to keep the children from school.

The difficulty of a *rigid average attendance* being *necessary*, is however an effectual bar against a vast number of Church Schools being now placed under Government aid. Surely this may easily be obviated. The Chief Secretary has declared that, while adhering to the present National System, that is, while withholding public funds from schools in which the objections made by parents would not be respected, the Government are prepared to make such practical alterations, as may render the rules by which grants are made suitable to the present requirements of the country. What is this but an invitation that representations of such a difficulty as I have referred to should be made to the Government? No doubt, if the point is brought properly before the authorities, the rigid rule may be rescinded, and some general power reserved for the Board specially to consider cases of very small attendance, in order to protect the public funds from being uselessly expended. Will the Church of Ireland leave the meeting of this invitation to all other Religious denominations, and refuse her part in adapt-

ing the practical rules to the wa
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largest body of pious working cle
selves, and the influential laymen
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the country. If "Middle Schools
if the question of "Endowed Sch
the voice of the Church can only be
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rather than leave the Church ent
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a mass send forth an Ultramontan
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Government are not promptly str
adhesion of the Church's influence.
byterians, whose General Assemb
union with the National Board inv
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they should receive it at their han
the Wesleyans, whose United Con
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once with the Board. Will the Ch
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the country in educating the peopl
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in which all other denominations
united and firm stand? If so, th
cannot foresee or estimate the "he
couragement which the course no
her, probably before ten years more

But before closing these remar
another "plan for meeting the di
recently put forth, and which evide
able attention in circles of great inf
the idea that it might be adopted

many Churchmen from thinking seriously of joining the Board. It has appeared in a pamphlet by "FIAT JUSTITIA," —Dublin: Hodges, Smith, and Co., 1859. On the same day which brought my Address to the Clergy of Ireland, a review of this pamphlet appeared in the *Irish Ecclesiastical Gazette*, strongly approving of the recommendations it contains. The essential part of the plan suggested is contained in the following extracts:—

"First, then, let there be no change whatever made in the rules that affect the *model* or *training*, or what are called the *vested* schools of the National Board.

"Secondly, if the patrons, Protestant or Romanist, of the *non-vested* schools, or of others that may hereafter be similarly connected with the Board, should claim the right of unrestricted power with regard to Religious instruction, let them still be entitled to *inspection*, *books*, and *other requisites*, and *access* to the *training* and *model schools*; but, instead of *salaries*, as at present, let them receive only *small capitation allowances* for those children that may be recommended for such, by the Board's Inspector, as having shown at his examination a suitable amount of proficiency in *secular* knowledge.

"Thirdly, instead of the present cumbrous and fluctuating Board, let there be three permanent paid Commissioners; all to be laymen, and chosen for their intelligence, their acquaintance with the subject of education, and their fitness for the office in other essential points."

Here is, FIRST, an unqualified approbation of the rules which govern those schools where the *principle* and practice of the National Board is most distinctly exhibited. No public institution could obtain a stronger testimony to the value of its vital position than follows from the words, "let there be no change whatever made in the rules that affect the *model* or *training*, or what are called the *vested* schools, of the National Board." The very fountain of what the National System is doing in the country, and capable of doing on a much more extended scale, is witnessed in the

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But, SECONDLY, some assistan
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the back are entered the following
different churches:—No. 1, 2*l.*
3*l.* 10*s.* 2½*d.* Of what avail would
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capitation allowances," so soon a
should find in them some scholar
ficiency in *secular* knowledge?"
North, the master of the Church
part of his livelihood by small fa
less than 10*l.*; while the master
his neighbourhood is a man who
and enjoys a salary approaching
could a promise of "*small capit*
future period render such a schoo

near the centre of Ireland be thought upon; there are buildings, but literally nothing else deserving the name of school appliances: and one of the most active and devoted clergymen in Ireland is "heart-broken" to see all the children scattered from him, and falling under the education of a body of Nuns, who welcome the Inspector of the National Board, a Protestant gentleman who bears strong testimony to the excellence of their schools. The clergyman, if he was patron, would rejoice to have schools under the Board, but to offer him a distant prospect of "*small capitation allowances,*" without salaries to strengthen him in engaging teachers able to prepare children for inspection, would be to him no better than a painful mockery. Such cases could be multiplied so as to startle the minds of those, who, in leading positions themselves, and without efficient means of information from the provinces, have no adequate appreciation of the imminent danger there is of incalculable injury resulting from a prolonged separation from Government aid. But it will sufficiently appear, from what I have stated, that the "safe plan" proposed by "FIAT JUSTITIA," after abandoning still further the *principle* contended for by the Church, and after fully recognizing the excellence of the working of the National System, would give the Church Schools a mere appearance of benefit utterly valueless where assistance is required.

But it is right to remark upon this proposal in another way. It may be considered probable, from the notes which are given, that some leading statesmen have at times been led to look favourably upon it. It cannot be doubted, when thinking of adopting such a plan, and engrafting upon the National System two offshoots to embrace both extremes, they had an impression that such "*small capitation allowances*" would effect some considerable benefit, and be claimed by a goodly number of efficient schools. Let it be supposed this boon was obtained, and an efficient and impartial Inspector was deputed by the authorities to examine

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The THIRD recommendation,
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extraordinary confusion; and I

how the appointment of three Commissioners could be securely arranged, so as to guarantee their impartiality in appointing Inspectors, and conducting all the other parts of so large a power of administration. Surely Laymen have their Religious predilections as well as Ministers. From what denominations should the charter lay down a rule for their selection? High Churchmen, Low Churchmen, Wesleyan Methodists, Primitive Methodists, Presbyterians, Independents, Baptists, and other Protestants, together with Liberal Roman Catholics, Jesuit Roman Catholics, and other numerous orders of Ultramontane Roman Catholics, would each and all have their faithful laymen willing and anxious to fill an office with so considerable an amount of influence. How should it be fixed to make selections of three individuals to administer a great national institution, embracing a large power in spending hundreds of thousands of pounds? No doubt, to ensure impartiality, laymen should be sought for who had no heart or earnestness in any form of Religion whatever. Could a supply of *such* men be found sufficiently educated in the present day, when the minds of all men are daily stretching more and more into religious subjects? And if they could be found, is it a wholesome proposal to make, that the heads of a great source of education must be men whose souls are asleep as to Religious matters? From any point of view in which it can be considered, the plan suggested by "FIAT JUSTITIA" appears to my mind fraught with danger and confusion.

Such being the state of the question, what is the really safe course? With the admitted efficiency and great practical value of the system established and approved of by the Government; with a *principle* at work which is fair and equal to all Religious ministers, essentially founded on the freedom and protection of a sacred parental right; with arrogant demands put forward by a priesthood whose foreign and un-English sympathies are boldly proclaimed; with a grievous want of better education for the poor people of the

Church; and with so great a desire for informati
dependence at large amongst those hitherto led
stition; what should be done? It is a solemn que
answer is plain; its sound should be distinct al
land, from every pious Christian and every loyal
The time is come which calls on every man of soun
and true wisdom, immediately and thankfully to "
NATIONAL BOARD."

THE END.

GILBERT AND RIVINGTON, PRINTERS, ST. JOHN'S SQUARE, L