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Education

EXTRACTS

FROM

THE FIRST REPORT

OF THE

COMMISSIONERS

OF

Irish Education Inquiry,

DATED 30th MAY, 1825.

SO FAR AS RELATES TO THE SOCIETY FOR PROMOTING THE
EDUCATION OF THE POOR OF IRELAND.

DUBLIN:

PRINTED FOR BENTHAM AND GARDINER,
WESTMORLAND-STREET.

1825.

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COMMISSIONERS

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DATED 20th JAN 1858

AS SELECTED BY THE SOCIETY FOR PROMOTING THE
EDUCATION OF THE POOR IN IRELAND

DUBLIN:

PRINTED FOR BRATHAM AND GARDNER,
WESTBURY STREET.

1858

Houses of the Oireachtas

EXTRACTS, &c.

SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR OF IRELAND,
COMMONLY CALLED THE "KILDARE-STREET SOCIETY."

THE Schools established by the Association for Discouraging Vice were at once too few in Number, and too Protestant in Character, to become generally available for the Education of Roman Catholic Children, who continued to remain in most instances without any other Instruction than such as they could obtain in that ordinary Class of Country Pay Schools, generally known in Ireland by the Name of "Hedge Schools," which were very frequently of an objectionable Character.

The Education of the lower Orders in Ireland was thus circumstanced, when in the year 1812 it came under the Consideration of the Commissioners of Education in Ireland, whom we have before adverted to.

In their Fourteenth and last Report, signed amongst others by His Grace the Lord Primate, His Grace the Archbishop of Cashel, the Bishop of Killala, and the Provost of the University of Dublin, we find the Recognition of a new Principle as applied to Education in Ireland. The Commissioners state, "that they had applied their Efforts to the framing of a System which, whilst it should afford the

“ Opportunities of Education to every Description of the
 “ lower Classes of the People, might at the same Time,
 “ by keeping clear of all Interference with the particular
 “ religious Tenets of any, induce the whole to receive its
 “ Benefits as one undivided Body, under one and the same
 “ System, and in the same Establishments.”

The Commissioners then proceed to state their confident Expectations, that such a Plan would be cordially accepted by those to whom it should be presented, “ if all Interference with the particular religious Tenets of those who are to receive that Instruction should in the First Instance be unequivocally disclaimed and effectually guarded against.” “ We conceive this” (they add) “ to be of essential Importance to Ireland, and we venture to express our unanimous Opinion, that no such Plan, however wisely and unexceptionably contrived in other respects, can be carried into effectual Execution in this Country, unless it be explicitly avowed and clearly understood, as its leading Principle, that no Attempt shall be made to influence or disturb the Peculiar Religious Tenets of any Sect or Description of Christians.”

By the same Report the total Number of Schools in Ireland in the Year 1812, is estimated at about 4,600, and the Number of Children receiving Instruction in them at about 200,000.

The Instruction afforded in a great Majority of the common Schools is represented as being extremely limited, and the Masters in general as very ill-qualified to give even that Instruction, having themselves been taught in Schools of a similar Description. It states that “ the Poverty of the Lower Classes of the People, while it limits the Recompence of the Masters to the low Rates above-mentioned, and thus holds out no Temptation to a better Class to undertake the Office of Instructors, produces Effects if possible still worse, by incapacitating them from purchasing such Books as are fit for Children to read; whence it frequently happens, that instead of being improved by Religious and Moral Instruction, their minds are corrupted by Books calculated to incite to

lawless and profligate Adventure, to cherish Superstition, or to lead to Dissension or Disloyalty.”

The Report proceeds to recommend the Appointment of a Board of Commissioners with extensive Powers, to substitute a systematic and uniform Plan of Instruction in place of these ill-taught and ill-regulated Schools—to prescribe the Mode of Education to be pursued in them, and to exercise a general Superintendence. “The Commissioners to be empowered to receive and dispose of Parliamentary Grants for building and endowing Schools—to purchase or accept Conveyances for the Sites of such Schools—to decide in the last Resort on the Appointment, Conduct, and Dismissal of Masters—to prescribe the Course and Mode of Education—to provide for the expence of furnishing Books, and to have a general Controul over the Whole of the proposed Establishments for the Instruction of the lower Classes.”

The Report further recommends, “That the Commissioners so to be appointed should apply themselves to the preparing a sufficient Number of well qualified Masters to undertake the Conduct of such Supplementary Schools as they should from Time to Time proceed to Endow.” The Report adds, “That the Attention of the Commissioners should also be directed to the Selection of proper Books for the Use of all the Schools under their Management, and that nothing should be taught in any of them without the express Approbation of the Commissioners, nor any Book introduced which has not been sanctioned by them.”

The Report proceeds to express a confident Persuasion that in such Selection of Books it would be found practicable to introduce not only a Number of Books in which moral Principles should be inculcated in such a Manner as is likely to make deep and lasting Impressions on the youthful Mind, but also ample Extracts from the Sacred Scriptures themselves, an early Acquaintance with which it deems, of the utmost Importance, and indeed indispensable, in forming the Mind to just Notions of Duty, and sound Principles of Conduct; and that the Study of such a

“ Volume of Extracts from the Sacred Writings would form
 “ the best Preparation for that more particular religious
 “ Instruction, which it would be the Duty and Inclination of
 “ their several Ministers of Religion to give at proper Times
 “ and in other Places to the Children of their respective Con-
 “ gregations.”

With these Recommendations the Commissioners closed their Labours, and we have no Doubt that the whole Subject became a Matter of anxious Consideration to the Irish Government. There is reason to believe that the Selection of Commissioners for carrying these Propositions into effect was found to be a Point of considerable Difficulty; and it may have been owing in part to this Circumstance, that it was thought right, in order to try the Experiment of the Principles above recommended, to make a Parliamentary Grant to an Institution already in existence, rather than appoint a new Board for the Purpose. The Institution selected for this object was called “The Society for Promoting the Education of the Poor of Ireland.” It had been formed on the 2d of December, 1811, and was managed by a Committee of Gentlemen of various religious Persuasions. The Principles which they had prescribed to themselves for their Conduct, were to promote the Establishment and assist in the support of Schools, in which the Appointment of Governors and Teachers, and the admission of Scholars, should be uninfluenced by religious distinctions, and in which the Bible or Testament, without Note or Comment, should be read by all the Scholars who had attained a suitable proficiency in reading, excluding Catechisms and Books of religious controversy; wishing it at the same time distinctly to be understood, that the Bible or Testament was not to be used as a school book from which children should be taught to spell or read. A grant was accordingly made to the Society of £6,980 Irish, in the Session of 1814-15.

Antecedent to this period, the Society had held its meetings in School-street, an obscure and inconvenient situation in the liberties of Dublin, but to which they had been attracted by

the circumstance of a large school having been there most successfully established ever since the year 1786, and which had been conducted, to the satisfaction of all concerned, precisely upon the principles which the new Society proposed for their own guidance. The School, in School-street was, in fact, at that time the Model School for the practical exhibition and illustration of their plans. When the Society became the object of Parliamentary assistance, a new and more convenient site was sought for their operations; Kildare-Place was selected, and the Parliamentary Grants for the first two or three years appear to have been principally expended upon Building One Model School for Males and another for Females, with apartments for the Masters and Mistresses who were to be received for training, together with Rooms for the purposes of the Committee and their clerks, a Warehouse for the stores of Stationary, Books, and other School Requisites, and a shop for their sale.

The Society took possession of this their new situation in the year 1817, from which period the commencement of their present system is to be dated.

Their Plan of Proceeding embraced the following distinct objects :

1. To assist by pecuniary grants, as well the founding and establishment of new Schools, as the improvement of Schools already in existence, upon condition, however, that the principles of the Society should be adopted for their regulation.

2. To maintain in their premises at Kildare-place, Two Model Schools, one for Male and the other for Female children, in which they might exhibit practically the plan recommended by the Society, and at the same time supply the means of training masters and mistresses for country schools, in improved modes of teaching.

3. To receive Masters and Mistresses properly recommended from the Country; to board and lodge them while in Dublin, and to employ them in the Male and Female Model

Schools until they should become qualified for carrying the views of the Society into effect in the Country.

4. To publish a variety of Moral, Instructive, and Entertaining Books, fitted for supplanting the objectionable works then in use, and which had been complained of by the Commissioners of Education in their 14th Report.

5. To supply to Schools in connexion with the Society gratuitously, and to all purchasers at cost prices, spelling Books, Stationary, Slates, and all other ordinary School Requisites.

6. To maintain a system of Annual Inspection of all Schools connected with the Society, and to employ gentlemen of education and character for this purpose.

7. To encourage by Annual Gratuities, but not by Salaries, such Masters and Mistresses as should appear, from the reports of the Inspectors, to be particularly worthy of approbation.

We shall now notice, in succession, the proceedings of the Society towards the attainment of these several objects.

1. The number of Schools and Pupils in connexion with the Society at the commencement of each year appears to have been as follows :

In the Year ending the 5th January, 1816	..	..	None.
1817	..	..	8
1818	..	..	65
1819	..	..	133
1820	..	..	241
1821	..	..	381
1822	..	..	513
1823	..	..	727
1824	..	..	1,122
1825	..	..	1,490

The number of pupils in these Schools is stated to have been

In the Year ending the 5th January, 1816	..	..	None.
1817	..	..	557
1818	..	..	4,527
1819	..	..	9,263
1820	..	..	16,786
1821	..	..	26,474
1822	..	..	36,657
1823	..	..	51,637
1824	..	..	79,287
And in 1825 not fewer than	..	..	100,000

Of the accuracy of the statements with respect to the children in attendance on the Schools we are not able as yet to speak with certainty. We have called upon the Society for exact Returns, but they have not as yet been furnished to us.*

The List of the Schools can hardly be otherwise than correct; but if the Numbers of the Pupils have a Reference to the Names upon the Roll, which is stated to us to be the Case, we must observe, that in these as well as in all other Day Schools in Ireland, the Number in actual Attendance at any given Time will be found to be very considerably less.

In the Course of our several Tours of Inspection, we have been in many of the Schools connected with the Society; and we found them, generally speaking, convenient, cleanly, and in good Order, and in the instruction given in them extremely efficient.

2. The Male and Female Model Schools at Kildare Place are the next Subjects for Consideration.

These are held in Two very large Rooms, well adapted for the Purpose.

We found 400 Boys in the Male, and 297 Girls in the Female School. Of the 400 Boys, there were 158 of the

* The letter calling for this return was dated 16th May, 1825, and the return was forwarded on the 7th day of June following.

Established Church, 17 Protestant Dissenters, and 225 Roman Catholics. Of the 297 Girls, there were 79 of the Established Church, Nine Protestant Dissenters, and 209 Roman Catholics.

The Pupils in each of these Schools are generally the Children of Mechanics, Labourers, and the lower Description of Tradesmen. Each Child pays 1d. per Week for Tuition. The System of Instruction is an Union of whatever has from Time to Time appeared to the Committee most deserving of Adoption in the several Systems of Bell, of Lancaster, and of Pestalozzi; the Proficiency which is attained in the Arithmetical System of the latter, by many of the elder Boys, and several of the Candidate Masters, is very remarkable. The Order, Dispatch, Cleanliness, and Accuracy so desirable in the conduct of a School, have attained a high Degree of Perfection in these Establishments.

In the Girls' School, the several Descriptions of Needlework appear to be Objects of particular Attention; and it is a Circumstance much to the Credit of all Persons concerned, that whilst so much Difficulty is complained of by other Institutions in finding Masters or Mistresses for the Apprentices whom they are desirous of sending forth, even with the Assistance of Apprentice Fees, there is an unsought and anxious Resort to the Model Schools of Kildare-Place, by Persons seeking as a Favour to be put in Communication with the Parents of the Children whom they find there.

Mr. Veevers, the Superintendent of these Schools, describes the Application, both for Male and Female Apprentices, as a Matter even of "considerable Annoyance," and amounting to Double the Number that can be supplied. He states, that he limits his Interference to introducing the Persons making Application to the Parents, who are not (as too often occurs with other Institutions) Masters or Mistresses in search of mere Servants, but Persons engaged in profitable Trades.

3. The local Advantages derived from these Schools in

supplying the Means of Education to a District of the City of Dublin, are, however, subordinate to their chief Object, which is that of affording the Means of training Masters and Mistresses for Country Schools.

We have already adverted to the Description given in the 14th Report, by the Commissioners who preceded us, of the Schoolmasters, who, in the year 1812, were dispensing Education to the Irish People. The Report speaks of the deplorable want of Qualifications in a great Majority of those who teach in the common Schools.

The Commissioners add, they are persuaded that a more essential Service could not be rendered to the State, than by carrying into Effect a practicable Mode of supplying a Succession of well qualified Instructors for the Children of the lower Classes.

To supply such a practicable Mode, and to carry it into Effect, became therefore one of the Objects of this Society. The Model Schools were to supply the Means, and they invited the Resort of Masters properly recommended, and whose Ages should not be less than Eighteen, or more than Thirty-five Years.

In order at once to enforce Discipline, and to secure the moral Conduct of the Masters while in training, the Society have provided for their Board and Lodging within their Premises. Seven or Eight Weeks, generally speaking, have been found sufficient for their Instruction.

The Expence of Maintenance, as well as of the Journeys to and from Dublin, are defrayed by the Society, in Cases where the Masters are intended for Schools to be conducted on the Principles of the Society; where this is not proposed, the Facilities for Training are equally afforded, but the Persons recommending are called on to pay for the Expences of the Master.

Accommodation was at first provided by the Society for 32 Masters, but this proving insufficient, it has been increased. Upon our Visit we found 48 Masters in training.

There are at present about 80 Candidates for Admission,

and Mr. Veevers, to whose Superintendence this Department is especially committed, considers 300 as about the Number which he is enabled at present annually to send forth. The Number of Masters trained by the Society in successive Years have been as follows :

In the Year ending 5th January, 1814	..	4
1815	..	16
1816	..	18
1817	..	24
1818	..	46
1819	..	33
1820	..	51
1821	..	86
1822	..	78
1823	..	127
1824	..	150
1825	..	207
Making in the whole	..	840

As there is no Distinction made with respect to the Religion of the Persons received for training, the Proportion of Protestants and Roman Catholics depends on the Number of Applications for Admission made by Persons of each Persuasion. We find that of the first 771 admitted, 461 were Protestants, and 310 Roman Catholics.

We learn from Mr. Veevers, that the Persons admitted to the Training School are latterly of a superior Description, and better qualified than they were a few years ago. During the Day they are occupied in the Training School; the greater part of their Leisure in the Evening is engaged in studying the Arithmetic of Pestalozzi. There is no Regulation as to Religion, except that they should attend their respective Places of Worship on Sunday. Mr. Veevers informs us, that on Sunday Evening they frequently read the Scriptures, though they are not required to do so; the Proposition, he says, originated from themselves, and that both Protestants and Roman Catholics applied to him, to know if

he had any objection. He says, he has never superintended this Exercise; that when he has heard any thing like religious Disputation, he has instantly checked it; that the Training Masters have amongst each other no Distrust arising from their different Persuasions, that on the contrary they live in the utmost Harmony.

Mr. Jackson, the Secretary, states, that they generally leave the Institution with greater Feelings of Attachment than they approached it; and “that they are very useful in the Country in removing the prejudices that have gone abroad. Their sojourning with us,” he adds, “cannot fail to have a good Effect upon the Teachers. We should say so from the Nature of the Thing, but Experience warrants us in saying that the very best Consequences do result. Individuals of the different Persuasions live together like the Members of one Family. They have no Differences between them, and I have often questioned them upon the Manner in which they were employed out of School Hours, and how they lived together; and I have always been answered by such Individuals expressing great Satisfaction, and even Surprise, that they could live together so happily, differing as they did. I am sure the very best Consequences have resulted.”

When the Teachers leave the Institution they obtain Certificates of Competence, distinguishing their several Degrees of Proficiency, which are said to be considered in the Country as a Sort of Diploma. In a few Instances the Masters have subsequently been taken from the Country Schools to act as Tutors in private Families.

These Masters have been maintained while in Kildare-place, and had their Journies defrayed in coming from the Country and returning to it, at the average Expence of £7 each; a Result which, when contrasted with the Expenditure of from £100 to £150, which we are told is considered not unreasonable to expend upon a Candidate Teacher in the Charter School at Santry, is not more striking in the Disparity of Expence than it is in the superior Success which has attended it.

It is only within the present Year that the Society have established a similar Branch of their Institution for the training of School Mistresses, in Connexion with the Female Model School. Accommodation for 36 has been provided, which will enable them to send forth an annual Supply to the extent of about 220.

4. The next Department to be noticed is that which relates to Books. The Fourteenth Report had characterized such as were in use in the Country Schools of Ireland in the Year 1812 as "calculated to incite to lawless and profligate Adventure, to cherish Superstition, or to lead to Dissention and Disloyalty."

It became, therefore, the Object of this Society to prepare a Supply proper for the Use of Schools, sufficiently entertaining to enter into fair Competition with the Works above referred to, and at the same Time so cheap as necessarily to supplant them in the Market.

The Society, by an Offer of their Books at a Price somewhat below their Prime Cost, have induced the Hawkers, Pedlars, and other Dealers, (who had been in the Habit of supplying the Country with the objectionable Works before mentioned) to become extensive Purchasers at their Depository, and they are now, in fact, amongst its principal Customers. The loss to the Society upon the Sale amounts to about £650 per Annum.

The Character of the Books formerly in Use in the common Pay Schools of Ireland is described by the Rev. Mr. Cooke, Moderator of the Synod of Ulster, who states, that when he was a Boy, in the Five Schools through which he passed in the Course of his Education, the Works which formed the subject of his Studies, were "the Seven Champions of Christendom, the Destruction of Troy, Hero and Leander, Gesta Romanorum, the Seven Wise Masters, the Chinese Tales, the Romance called Parismos and Parismenos, Don Belianis of Greece, the History of Captain Freney a Robber, Valentine

“ and Orson, the Irish Rogues and Rapparees, and the History of Redmond O’Hanlon a notorious Highwayman.”

From the Fourteenth Report of the Commissioners of Education, to which we have so frequently referred, it appears that the Character of the Supply had not improved in the Year 1812. Since that Period, in proportion as better Books have been sent into Circulation by the Society now under Consideration, those of an objectionable Character have been gradually disappearing, and as the Number of Volumes issued by the Society within the last Seven Years has amounted very nearly to a Million, we cannot doubt but that a proportionate Decrease has taken place in the Supply of the Works that were complained of.

We have nevertheless found the Traces of their former Abundance in the following Catalogue of Books, which, amongst many others of a scarcely less objectionable Character, have been returned to us, by the respective Clergymen, as having been found by them in the common Schools, subsequent to the Issuing of our Commission :

“ The History of the Seven Wise Masters and Mistresses
 “ of Rome, the Seven Champions of Christendom, the Seven
 “ Wonders of the World, the Irish Rogues and Rapparees,
 “ the Life of Captain Freney the Robber, the Life of Red-
 “ mond O’Hanlon the Robber, the History of Captain
 “ Grant a Gentleman Highwayman, the Garden of Love, the
 “ Feast of Love, the Effects of Love, the Economy of Beauty,
 “ the School of Delights, Nocturnal Revels, the Chevalier de
 “ Faublas, the Monk, the Life of Lady Lucy, the Life of
 “ Moll Flanders, Fanny Meadows, Donna Rosina, Rousseau’s
 “ Eloisa, the Pleasant Art of Money Catching, the Devil and
 “ Doctor Faustus, the Feats of Astrologers, Tristram Shandy,
 “ the Arabian Nights, Pastorini’s Prophecies, Guy Earl of
 “ Warwick, Parismos and Parismenos, Hero and Leander,
 “ the History of Philander Flashaway, and the History of
 “ Renard the Fox.”

In the Appendix will be found a List of all the Books, except those of an elementary Description, which were found in

the Schools of four Counties, Donegal, Kildare, Galway, and Kerry, one County having been taken out of each Province, without any particular Ground of Preference, to serve as a sufficient Specimen for the Whole.

It has occurred to a Member of our Commission to see, in a School in the County of Sligo, a Child holding the New Testament in its Hands, sitting between two others, one of whom was supplied with the "Forty Thieves," and the other with "the Pleasant Art of Money Catching," while another at a little Distance was perusing the "Mutiny Act," and all reading aloud their respective Volumes at the same Moment.

We make these Statements with a View to shew the Existence of an Evil which still requires a Remedy, and not for the Purpose of charging it as a Matter of Imputation to any particular class of Persons—the Selection of the Book in which each Child is to learn to read in a common School, has necessarily been left to the Child itself, or to its Parents; the Masters, scarcely removed above the lowest State of Poverty, in no Instance have ever thought of providing them, the Schools being mostly founded on private Speculation, and unsupported by Societies or Patrons; the Books which were easily and cheaply to be procured, were those naturally preferred by the Children and their Parents.

The Society, therefore, became desirous of preparing a Variety of Publications which should, as much as possible, combine useful Instruction with Entertainment. A responsible Officer, at a Salary of £150, was employed for their Compilation, but no Work of his was allowed to be issued to the Printer, until it had undergone a careful Examination, both by the Book Committee, and by the General Committee of the Society.

In the Course of Seven Years, the different Works thus sent into Circulation have amounted to 52, a List of which we have inserted in the Appendix. They are, as will be perceived, of the most miscellaneous Nature—Voyages and Travels in every Region of the World—Arts and Sciences of every Description connected with Manufactures, Mechanics, Trade, and Agricul-

ture, Poetry, and History, Rural Economy, and interesting Narratives—almost every Species of Moral Instruction—of the Wisdom and Goodness of the Creator, illustrated in every Department of Natural History—Historical Selections from the Old Testament, and Collections from the Psalms and Proverbs. Some of a lighter Character were inserted in the Collection, an improved Edition of Esop's Fables, and of Robinson Crusoe, having found their Place in it. From all these, whatever was of dubious Tendency has been carefully excluded, while the Merits of Vaccination, the Treatment of Fever, the Nature of Savings Banks, and a Variety of Knowledge useful to the Peasantry, are often to be found illustrated in Works where they might have been the least expected.

The following is the Account of the Sales and Distributions of the Books :

For the Half Year ending 30th April 1818	..	50,311
From the 1st May 1818 to the 5th January 1819	..	42,611
For the Year ending 5th January 1820	..	123,763
Do. 1821	..	153,895
Do. 1822	..	185,218
Do. 1823	..	106,230
Do. 1824	..	121,888
Do. 1825	..	172,816
		<hr/>
Making in the whole	.. ..	956,702

Volumes in about 7 Years, ending 5th January 1825.

We learn that no Objection has ever been raised to any one of these Works, except in a single Instance. The Objection was of a very trifling Nature, and was immediately remedied by the Omission of the Passage complained of in a subsequent Edition of the Work.

These Books are sold wholesale and retail at the Shop of the Society; Twelve may be bought in the bound Form for 6s. by any Purchaser, and Grants are made gratuitously, not only to Schools in Connexion with the Society, but to any well regulated Schools, the Patrons of which take the Trou-

ble of making Application, or even to any Lending Library that may be formed in a Country Village.

Not only are the Schools connected with the Society supplied with these Books, but they are more or less to be found in the common Schools of the Country. Large, however, as the Issue has been, it is still altogether inadequate for the Purposes intended.

Among the Publications of the Society, there is one which we think ourselves called upon particularly to notice.

It is entitled, "A Selection from the New Testament, consisting of Lessons composed from the Writings of the four Evangelists, for the Use of Schools. By Permission of the Most Rev. Dr. Troy, printed in 1818."

It having been questioned whether the Permission of Dr. Troy had in fact ever been given to this Work, we have thought it right fully to examine into the Matter. We beg to refer particularly to the Evidence of Mr. Jackson, the Secretary, Mr. Warren, a Member of the Book Committee, and Mr. Blenkinsop, who is Stationer to the Roman Catholic College of Maynooth, and the Printer of the Work in question. From these Gentlemen the following Facts appear.

In the Year 1818 Mr. Wm. Parnell, Member for the County of Wicklow, and not a Member of the Kildare Place Society, conceiving Mrs. Trimmer's Selections from the New Testament to be a Book well adapted for Circulation among the lower Classes of Society, was desirous of re-publishing it, and with that View submitted it to the Inspection of Mr. Doyle of Bray, a Roman Catholic Clergyman, who introduced Mr. Parnell to Dr. Troy, for the Purpose of obtaining his Permission to have this Work published for the Use of Schools. Dr. Troy desired Mr. Doyle carefully to peruse it, and to see if it contained any thing objectionable. The Work was examined by Mr. Doyle accordingly; he made several Alterations, and suggested the Propriety of leaving out certain Passages. The Work in this corrected form was then submitted by Mr. Doyle to Dr. Troy, from whose Hands Mr. Blenkinsop, the Printer, received it, with Authority to

print it. An Edition of 1,000 Copies was then printed by the Orders of Mr. Parnell, in exact Conformity with the corrected Copy, and with the Permission of Dr. Troy, certified in the Title Page. We have ourselves examined the identical Copy which Mr. Blenkinsop received from Dr. Troy, and find that in the printing of the Edition for Mr. Parnell, every Alteration and Omission suggested by Mr. Doyle has been adopted, except in one Instance, about which a Doubt may be entertained. 'The Passage occurs in the Angelical Salutation of the Virgin Mary, in the first chapter of St. Luke's Gospel, verse 28. In the Copy given by Dr. Troy to the Printer, the Words "thou that art highly favoured" appear to have been struck through with a Pen, and the Words "full of Grace" to have been written above. These latter Words "full of Grace" appear to have been again struck out, and the Words "that art highly favoured" stand written over the printed Words which are struck out. The Passage, as finally printed, is "thou art highly favoured."

After this Edition was printed, Mr. Parnell appears to have become desirous that the Kildare Place Society should adopt this Work, and upon the Suggestion being made to them, the General Committee directed a Sub-committee to report on the Nature of any Variations from the authorized Version of the Protestant Church, and also from Mrs. Trimmer's Selections, and to state their Opinion whether, in the form which it had assumed, it was a Work calculated for general Circulation, and one which the Society might adopt. The Gentlemen who prepared this Report had the Advantage of Mr. Parnell's Attendance at One of their Meetings, and upon each Variation or Alteration that occurred, either from Mrs. Trimmer or the authorized Version, Mr. Parnell assigned a Reason for such having been made by the Roman Catholic Clergyman who had prepared the Book. The Committee reported in favour of the Work, and upon their Report the Book Sub-committee were directed to purchase from Mr. Blenkinsop the 900 Copies of the First Edition which remained unsold, and they were further desired to inform themselves

fully of the Nature of Dr. Troy's Sanction, in order that the Possibility of Misapprehension might be removed before the Society should undertake to reprint it. On the 11th of February Mr. Parnell transmitted to the Book Sub-committee the Result of his Correspondence on the Subject, and laid before them a Certificate in Dr. Troy's Hand-writing, in these Words :

“ I hereby certify that the Selection from the Scriptures, lately published by Mr. Peter Blenkinsop, Printer, of Dublin, has been approved by me.

“ Dublin, 28th January, 1818.

(Signed) “ J. T. Troy, D. D., &c. &c.”

It appears from the Evidence of Mr. Blenkinsop, that he received from Dr. Troy's own Hand, the Copy of the Work from which he printed. The General Committee, on the 22d April, directed that a new Edition of 25,000 Copies should be printed by Mr. Blenkinsop.

While this Work was in the Press, and after the greater Part of the Sheets had been printed off, a Proposal, purporting to be from Dr. Troy, was made on the 4th of July 1818, to the Society through Mr. Blenkinsop, that certain Alterations should be made in the Text of the Book. These proposed Alterations related to Texts, which are held by the Roman Catholic Church to be incorrectly translated in the authorized Version. The Particulars will be found stated in the Evidence of Mr. Jackson.

In reply to this Application, the Society informed Mr. Blenkinsop, that the Edition of the Scripture Lessons had been printed with the Approbation of Dr. Troy, and was in Circulation before the Education Society had taken any Steps in the Matter ; that they had been induced to adopt the Work in consequence of his Sanction being prefixed to it, seeing, at the same Time, nothing in it contrary to the Principles of the Protestant Persuasion ; that they had, in consequence, applied to Dr. Troy, for a Renewal of his Sanction, which he

had been pleased to give; that they had subsequently, on the Faith of Dr. Troy's renewed Approbation of the Work, ordered 25,000 Copies to be printed exactly conformable with the First Edition which had been disposed of; and that in their Annual Report they had stated those Facts to the Public; that they therefore could not then enter into any Consideration of the proposed Alterations. The foregoing Statement can leave no doubt that the Publication of this Work actually received the Permission of Dr. Troy, both when printed for Mr. Parnell, and subsequently when printed for the Society. The Circumstances under which the Approbation was given, and Dr. Troy's View of the Publication, are fully explained in a Letter addressed by him to Dr. Trench, of which the following is a Copy:—

“ Dublin, 23d July, 1818.

“ Very Reverend Sir,

“ In reply to your obliging Letter of the 18th Instant, handed to me on Tuesday last by Mr. Galway, I have to state that I did authorize Mr. Blenkinsop, of this City, to publish *historical* and *moral* Extracts from the Gospels and Acts of the Apostles, on Condition they would not in any Manner refer to controverted Doctrines, and desired a Roman Catholic Clergyman to compare them with the Douay Version of the Testament. On his Report to me I sanctioned the Publication alluded to in your Letter.

“ In this Publication I have discovered that the Protestant rather than the Douay Translation has been followed, particularly on controverted Points, such as the Eucharist or Lord's Supper, the Veneration of the Blessed Virgin, Mother of God, the Supremacy of St. Peter, and that ‘Repentance’ is substituted for ‘Penance.’

“ However, as I cannot object to the Extracts in general, and under the Expectation that a future Edition of them will be more conformable to my original Intention, I have not withdrawn the Sanction of my Name from the Publication.

“ Allow me, Very Reverend Sir, on this Occasion, to
 “ observe, that the Catholic Church in all Ages has prohi-
 “ bited the indiscriminate Use of the Scriptures in the vulgar
 “ Tongues without Note or Comment, also the Interpretation
 “ of them by every One’s private Judgment. This Interpre-
 “ tation has been the fatal and prolific Hive from which
 “ Swarms of Sectaries daily issue, each One finding his
 “ Religion in the Bible, which has disfigured and distracted
 “ the Christian Church since the days of Luther; wherefore
 “ the Catholic Church condemns the indiscriminate Use of
 “ of the Scriptures in vulgar Tongues without Note or Com-
 “ ment, and permits it only to the learned or the lettered of
 “ the Laity.

“ I have the honour to remain,

“ Very Reverend Sir,

“ Your very humble and obedient Servant,

(Signed) J. T. TROY.

“ The Very Reverend C. Le P. Trench, D. D.”

In this Letter Dr. Troy complains that certain Passages are not conformable to the Douay Version, and he seems to have believed that Mr. Doyle must have recommended the Alteration of those Passages, but no Alterations appear in the Copy delivered by Dr. Troy to Mr. Blenkinsop, which were not adopted in the printing, excepting, perhaps, in the Instance before mentioned, relating to the Angelical Salutation of the Virgin Mary.

Mr. Blenkinsop has stated to us that he has heard very bad Faith imputed to the Kildare Place Society with respect to this Work, but that they have been guilty of none in the World; and that wherever he has had an Opportunity he has contradicted it.

5. The Object next in Order proposed by the Society, is to supply gratuitously to Schools in connexion with them, and to all Purchasers, at Cost Prices, Spelling Books, Stationary, Slates, and other School Requisites. Bibles and

Testaments are not included amongst the Books supplied by the Society, and it is frequently a Matter of Surprise to the Persons who receive Books from them, that the only Work which the Society requires under all Circumstances to be used in the Schools is not included in the Grant.

The Society have adopted this Course for the Purpose of avoiding a Competition with other Societies which distribute the Bible gratuitously ; we, nevertheless, are persuaded that their Rules would have been much more strictly complied with, if they had from the first supplied the Schools with Copies of both Versions of the Scriptures.

The Rule of the Society is held to be sufficiently complied with if either Version is employed.

Under this Head, we have only to state the Amount issued in each Year :

YEAR.	Amount given gratuitously.			Amount sold at low Prices.		
	£.	s.	d.	£.	s.	d.
In 1817 ...	93	1	6½	146	6	7
1818 ...	215	3	8½	343	0	6
1819 ...	327	8	0	399	11	0
1820 ...	588	12	8½	409	2	11½
1821 ...	559	0	4	559	0	9½
1822 ...	1,401	10	4½	769	5	10
1823 ...	2,475	15	5	720	7	0
1824 ...	3,395	0	11	707	12	9

6. The next Head for Consideration is the Maintenance by this Society of a regular System of Inspection of all Schools connected with it, and the Employment of Gentlemen of Education and Character for that Purpose.

The Society have at present Six Inspectors, Mr. Donelan,

Mr. Malachy Daly, Mr. Griffith, Mr. Mills, Mr. Robert Daly, and Mr. Fitzgerald; the Two former are Roman Catholics, the others are Members of the Established Church. We have examined all these Officers as Witnesses, and to their Evidence we wish to direct particular Attention.

It is the Object of the Society to effect an Inspection of each of their Schools at least Once in the Year. Their Practice is to divide the Country into Circuits, and the Rewards are measured out according to the Reports of the Inspectors. Any Deviations from the System, or Neglects observed in any Schools, are noted and supplied to the Inspector of the ensuing Year, who reports particularly whether or not they have been rectified.

7. The last Object of the Society remaining to be noticed is the Encouragement, by Annual Gratuities, of such Masters and Mistresses as are found particularly worthy of Approbation. The Uncertainty of the Amounts to be thus awarded, added to the Expectation that they will be proportionate to Merit, has operated in a salutary Manner, and enabled comparatively small Sums to produce considerable Effects. The Gratuities awarded by the Society vary from £1 to £10. A larger Sum is sometimes given under peculiar Circumstances.

The Total Amount of these Gratuities in successive Years has been as follows :—

From the Year ending 4th May 1818	..	277	0	7
Ditto 5th January 1819	..	98	18	9
Ditto 1820	..	222	10	0
Ditto 1821	..	445	1	2
Ditto 1822	..	649	11	0
Ditto 1823	..	1,768	10	0
Ditto 1824	..	3,361	0	0
Ditto 1825	..	4,009	0	3

The Direction and Management of these various Departments of the Society are allotted to six Sub-committees, viz. of Correspondence, Books, Library, House, Model

School, and Accounts, which are formed out of a General Committee of Thirty-one Members, for whose Approbation every Act of the Sub-committees is referred.

The General Committee meets every Saturday Morning at about Eight o'Clock, that early Hour having been selected for the Accommodation of the Members, who are most of them engaged in professional Pursuits; their Attendance has been regular, and their Exertions unremitting, notwithstanding their other Avocations. As to the probability of the Continuance of this Exertion, Mr. Jackson says, "I have every Hope of it. I should be extremely sorry to think otherwise. We began upon a small Scale, and the Institution has gone on thriving and prospering under our Care. We have all become attached to it, and I am sure it would cost each of us a Pang to be obliged to desert it."

Of the General Committee Twenty-one appear to be Members of the Established Church, Four of the Society of Friends, Two Presbyterians, and Two Roman Catholics. There are Two Vacancies.

The Committee is appointed at the annual Meeting of the Society; the same Persons are generally continued from Year to Year, if they are desirous of being so.

The Society has Eight Vice Presidents, of whom Six are of the Established Church, and Two Roman Catholics. The Proportions are accidental; there is no Rule upon the Subject. We have already observed, that of the Six Inspectors Four are of the Established Church, and Two are Roman Catholics. The Master of the Male and the Mistress of the Female Model School are each of them Roman Catholics.

It has frequently been imputed to this Society that their *real* Object is to make Converts from the Roman Catholic to the Protestant Religion. No Fact has come to our Knowledge that leads us to doubt their own repeated Disclaimers of having any such Intention. Mr. Jackson, the Secretary, has stated in his Evidence that he cannot call to mind any Instance of an Attempt to make Proselytes in any School connected with the Society; he has heard that in some of

their Schools, which were also connected with other Societies, it has been alleged that something improper in that respect has been done, but that there has never been an Instance authenticated, that he can never recollect even a Charge of that Nature having been brought under the View of the Correspondence Committee.

Mr. Donelan has assured us, that he would not act as the Inspector of the Society if he were not convinced that they had the Intention only of giving Education without proselytising ; that as far as he has known, they have endeavoured to protect the Roman Catholics in every possible Way consistent with their Laws ; “ that he has been in the Habit of “ applying to the Roman Catholic Clergy for Information on “ this Subject, and has never met with any thing like a Proof “ of such an Assertion ;” that before his Acceptance of the Office he had a Communication with Dr. Troy, and another with Dr. Curtis, who gave their most unqualified Approbation of his undertaking it; and that he believes the Appointment was proposed to him for the specific Purpose of giving a pledge to the Roman Catholics of the Sincerity of the Motives of the Kildare Place Society.

We have thought it right to inquire the Views entertained by the Society itself of the Advantages to be derived from the Use of the Scriptures in Education. Mr. Warren says, “ I think it of inestimable Value to make the Peasantry “ in any Degree acquainted with the Scriptures. I do not “ think we can expect any very decidedly religious Effect “ to be produced upon Children when they are prevented “ from having any Explanation given them ; but I am satisfied “ that great Advantage will arise from making them know “ that the Book in which they read is the Word of God ; “ that when in future Life they are suffering under Illness or “ Affliction, or any other chastening Dispensation of the “ Almighty, they may be enabled to take up that Book in “ which they will be sure to find Consolation, instead of “ being afraid to look into it. I think it is also of greater “ Value that they should be aware that the Book upon which

“ they are so often obliged to take their Oath is the Word
 “ of God. I am perfectly satisfied they are not acquainted
 “ with that Fact. I know of many Instances in which the
 “ lower Classes have mistaken other Books for the Scrip-
 “ tures ; and a Friend of mine, who was lately at Loughrea,
 “ told me that a poor Man in that Neighbourhood told him
 “ he thought the Bible was written by Luther for the Use of
 “ the Protestants.”

On this Point Mr. Donelan informs us, in Answer to a Question, Whether the Peasantry could in most Instances distinguish between a Testament and any other Book of the same Size, upon a religious Subject, put into their Hands ? “ Upon my Word, I think they could scarcely do it, except “ where the Exertions of the Bible Society have succeeded ; “ but in many Parts of Connaught the Peasant does not “ know what a Bible or Testament is.” To another Question, Whether they generally understand that the Bible contains the Word of God, the History of our Saviour, the History of the Creation, and the Redemption of the World ? he says, “ I think we may say, in general, they do not ; they “ have some general Notion of it, but it is a very vague “ Idea ; in some few Instances you will meet with an utter “ Ignorance of it altogether.”

The Rise and Progress of the Opposition which the Society has encountered deserve particular Attention.

The Society does not appear to have received Support at any Time from the Dignitaries of the Established Church. The Schools of the Association for discountenancing Vice are naturally preferred by them ; but as there is not in the Rules of the Kildare Place Society any Principle inconsistent with the Doctrine or Discipline of the Established Church, the Society has not received from them any positive Opposition. It has, however, been approved and supported by the general Body of the Protestant Clergy and Gentry.

With respect to the Feelings of the Presbyterians towards the Society, we have inquired from Mr. Cooke, the Moder-

ator of the Synod of Ulster, and he informs us that “they feel a lively Interest in all its Operations; that they feel exceedingly grateful, both to the Members of the Society for their Attention to their Application, and to Government for granting them Aid; and he thinks that the People are every Day seeing the beneficial Effects of their Labours; that the Exclusion of Catechism during School Hours does not excite the least Feeling of Dislike or Opposition on their Parts; that they consider it as a Concession to the general Purposes of Education; and while he knows that the Presbyterians generally wish for Catechisms being taught, either out of School Hours or by Parents at Home, he knows they do not object to the Rule of the Society; that they consider it a fair thing to make any reasonable Concession on their Parts to advance the general Interest of the whole Community.”

With Respect to the Roman Catholic Clergy, the Case has been otherwise; they have opposed the Society, particularly of late, with the utmost Industry and Zeal. We therefore felt it our Duty to inquire into the general Nature of their Opposition, and we have examined as well the principal Officers of the Society, as also high Authorities in the Roman Catholic Church upon the Subject.

Mr. Jackson, Secretary to the Society, considered the Opposition which was existing at the Time of our Inquiry to have arisen from a Desire on the Part of the Roman Catholic Clergy to display their Power to the Commissioners; he considered, that it was produced by the Commission; that it had been particularly violent after the Commission had issued; it seemed as if some Direction had been issued from Authority to the Parochial Clergy throughout the Country, to oppose the Schools in Connexion with the Institution, and as if many of them obeyed such Orders with Reluctance. He stated that several Schools of the Society were connected with the Association for discountenancing Vice, and several also with the London Hibernian Society; he was not aware of the Impossibility of an honest Compliance with the Rules

of the Association and the Kildare Place Society in the same Schools ; but his Attention having been particularly called to those Rules of the former, he said the Subject had been brought under his View by our Examination, in a Light that it never was before ; that it did appear to him that the Spirit of the Rules, either of the Association or of the Kildare Place Society, must be violated ; and that he had not the slightest Doubt, that if the Committee of the Kildare Place Society were aware of that, there would be an End of all Connexion with the Association. He inclined to think, that where the Rules of the London Hibernian Society were observed, the School was more objectionable to the Roman Catholics than if it were subject only to the Rules of the Kildare Place Society.

Mr. Warren attributed the Opposition of the last Year to the same Cause as Mr. Jackson : he thought the Friends of the Society were increasing in a greater Proportion than their Opponents, up to the Period of the Parliamentary Discussions of the last Session. If he were asked to name the Time when he thought the Society had the greatest Number of Friends amongst the Roman Catholic Parochial Clergy, he would mention the present Moment ; he expressed a confident opinion, that the Society, if not interfered with by Parliament, would triumph over the Opposition then given to it. He considered that a great Number of the Roman Catholic Parochial Clergy were favourable to the Society, and that the Opposition which many gave to it was stimulated by Orders from their Superiors. He was of Opinion that the London Hibernian Society and the Capel Street Association had Proselytism in View. Many of the Schools of the Kildare Place Society were in Connexion with these Institutions ; he thought that Connexion inexpedient, but not inconsistent with the Rules of the Kildare Place Institution ; he thought that there would be an inconsistency in making a direct Grant to either of these Societies, but not in affording Aid to Individual Schools in Connexion with them.

Mr. Donelan, one of the Inspectors of the Society, and

who is a Roman Catholic, stated, that he had visited about 210 Schools of the Society during the last Autumn, in various Counties, but principally in the South; that the Schools were generally opposed by the Roman Catholic Clergy; that he considered their Opposition to have been increased by the Commission, and that he thought that the Object of the Roman Catholic Clergy was to overturn the Kildare Place Society, and to prove to the Commissioners that its System was totally inefficient for the Circumstances of Ireland. We inquired of him what particular Measures were resorted to by the Roman Catholic Clergy, to induce the Parents to withdraw their Children from the Schools of the Society; he said they refused to give them Absolution, and to Church the Women after Child-birth, or to administer the Consolations of Religion to them at the Time of Death; the Refusal extends both to the Father and the Mother; if the Children still remained at the Schools, they had recourse to the last Resource, that of cursing: he adds, that what the poor People consider as the Curse of the Priest, is that it will bring down the Vengeance of Heaven in every Respect; the vulgar Expression, he says, is that they will have neither "Luck nor Grace."

In answer to other Questions put to him, he said, what he had stated as to the Conduct of the Roman Catholic Clergy, he did not state of his own knowledge. Personally, he knew no Instance of such Conduct—he had not heard of many such Instances in an authentic Way—he had not heard of such Facts in a Way that he could consider well authenticated, except in Six or Seven Instances. He is himself a Roman Catholic—he attends the Roman Catholic Worship, and he never heard a Priest curse Parents for sending their Children to the Schools of the Society, he has only heard them exhort the Public against doing it—he disapproved of the Connexion subsisting between Schools of this Society and the London Hibernian Society—he considered that the Object of the latter was Proselytism, and he was so satisfied of this, that it had become Matter of Difficulty with him,

whether he could conscientiously act as an Officer of the Kildare Place Society, if it permitted its Schools to continue in Connexion with the Hibernian Society—he knew some Instances of Tracts of a controversial Nature, and highly offensive to the Roman Catholics, having been in the Schools. The conduct of local Patrons was sometimes calculated to excite Suspicion in the Minds of the Roman Catholics—he was sincerely convinced that the Roman Catholic Clergy were anxious to obtain the Benefits of Education for their Flocks. They objected to the particular system of the Kildare Place Society, not to Education in the Abstract. What they objected to, was the Rule with respect to the Use of the Testament; when they were able to controul that Rule, as they could in Schools under their own Directions, by selecting the Passages of the Testament which should be read, they in many Cases approved of or adopted it.

The Opposition of the Roman Catholic Clergy was very successful. The Leaning of his Mind was, that the System of the Kildare Place Society would ultimately prove impracticable, and that the Opposition of the Roman Catholic Clergy would succeed. It was his Opinion, that the Peasantry would never be induced to break the Bond which united them to their Clergy; he said he had seen all the Influence of the Landlord come in open Collision with the Parish Priest, and that his Experience had been, that the Power of the Parish Priest had been generally paramount.

Mr. Griffith, another Inspector of the Society stated, that he had visited about 231 Schools of the Society last Autumn, in the Counties of Kildare, King's County, Tipperary, Clare, Galway, Limerick, Kerry, Kilkenny, Queen's County, and a small Part of the County Cork. He says, that he has heard from the People, in many Cases, that the Priests had announced their Determination not to visit them when they were dying, or administer the Sacrament to them; and he adds, "I have known Instances where it has been put to the Proof, that they have actually refused the Sacrament." And in another Place he says, "that all the Measures he

“ has heard of are of extreme Violence, denouncing the People, and stating from the Altar that if they read the Bible or took it into their Houses, they should be damned ; and that the Devil was in the Bible : ” — he adds, “ I do not speak of those Cases from my own Knowledge, but only from a strong Conviction on my Mind, owing to the Authority from which I had them. ”

In answer to other Questions he stated, that he heard of the Facts he mentioned with respect to the Roman Catholic Clergy from Protestants, not from Roman Catholics ; he said, he was not aware that the Priests were obliged to read Part of the Bible every Day, or that the Mass of each Day contained an Epistle and Gospel taken from the New Testament.

He found the Opposition of the Roman Catholic Clergy much more extensive and effectual than it had been ; he attributed this partly to the Commission, and partly to the Excitement produced by the polemical Discussions which had taken place in some of the Southern Counties, and to the general political Agitation in the Country.

He disapproved of the Connexion that subsisted between the Kildare Place Society and other Societies. He was satisfied that much of the Odium which attached to the Kildare Place Society, with respect to the Roman Catholics, was owing to it ; — he expressed an anxious Wish that the Schools of the Kildare Place Society should be separated from all other Societies, and also from the Controul of local Patrons, as he thought much of the Prejudice which was excited against the Society was owing to the over Zeal and Indiscretion of some of them. He stated, that in some Cases the Patrons gave oral Explanations of the Scriptures to the Children in the Schools, and that the Persons who did so were generally of a proselyting Character.

Mr. Daly, another Inspector of the Society, visited during last Autumn several Schools situated in the North-west of Ireland, passing through the several Counties of Meath, West Meath, Fermanagh, Cavan, Tyrone, and Donegal. He found the Attendance much less than he expected, which

was owing to the Opposition of the Roman Catholic Clergy—he said he had a strong Opinion that their Opposition would be permanent in preventing Roman Catholics from attending the Schools of the Society. The Clergy generally disapproved of the System, and he thought their Authority was equal to keeping the Children away—he thought their Objection was not to the reading of the Testament at all, but to reading it without Note or Comment. He found many Instances in which Explanations of the Testament had been given in the Schools, as well in those which were only in Connexion with the Kildare Place Society as in those in Connexion with the London Hibernian Society—they were Explanations of a polemical Nature.

Upon this Part of the Subject, the Evidence which we have received from Two Roman Catholic Archbishops, Dr. Murray and Dr. Kelly, and from a Roman Catholic Bishop, Dr. Doyle, has been as follows :

Q. “ In the Course of the last Summer, the Commissioners
 “ had Occasion to inspect very many Schools in many Parts
 “ of Ireland, and in many of them they found that the Chil-
 “ dren of the Roman Catholic Persuasion had been withdrawn
 “ in consequence of the Interference of the respective Priests ;
 “ was the Interference of the Priests at all in your Opinion
 “ connected with the Appointment of this Commission, and
 “ were the Children withdrawn in any Parts of the Country
 “ more or less on that Account ?”

(*Doctor Murray.*) “ I am not aware of any Case in
 “ which the Children have been withdrawn in consequence
 “ of the Appointment of this Commission.”

Q. (*To Doctor Kelly.*) “ Are you aware of any In-
 “ stances in Connaught of the Children being withdrawn in
 “ consequence of the Appointment of this Commission.”

A. “ I have known no Instance of it whatever ; it has been
 “ quite otherwise since this Commission has sat. Children
 “ have been permitted, in my Part of the Country, to conti-
 “ nue at Schools, from which they would have been withdrawn
 “ but for my Recommendation and the Suggestion of many

“ of the Clergy. Matters were recommended to remain as they were, until the Report of this Commission should be made public.”

Q. “ If any one has surmised that there were general Orders, which emanated from the Roman Catholic Bishops of Ireland immediately prior to, or contemporaneous with, or subsequent to the Appointment of the Commission, simultaneously to withdraw their Children from Schools in which Scriptural Education was allowed, such Surmise was founded on Misconception and Error ?”

A. “ So I conceive.”

Q. (*To Doctor Murray.*) “ It is known to you that the Exertions which were made to withdraw the Children from the Schools took place to a greater Extent in the Course of last Summer than they had heretofore ?”

A. “ I have already mentioned that I was not aware of any Case in which Children had been withdrawn within my Jurisdiction during the last Summer.”

Q. (*To Doctor Doyle.*) “ Is that your Impression with respect to your Diocese ?”

A. “ From what Description of Schools.”

Q. “ From any Description of Schools in which the Scriptural Plan of Education was pursued ?”

A. “ They are withdrawn from several of such Schools for other Causes, but they have not been withdrawn from any School in my Diocese in consequence of the Appointment of the Commission ; on the contrary, I think the Attendance of the Children at such Schools since that Period has rather increased than diminished.”

Q. “ The Question is, whether subsequent to the Appointment of this Commission, whether in consequence of it or not, there has been any increased Exertion on the Part of the Roman Catholic Priests in Ireland to withdraw the Children ?”

A. “ Subsequently to the Appointment of this Commission I was myself led to use Exertions to have Children removed from Schools connected with the London Hibernian Society,

“ but those Exertions had no Connexion with the Appointment
 “ of this Commission. I looked on the Schools very quietly
 “ which were frequented by Children of my Communion
 “ subsequent to the Appointment of the Commission, and
 “ much more so than I would have done had not the Commis-
 “ sion been appointed, for in that Case I would have felt
 “ myself called upon to use more Exertions than I did, for
 “ this Reason, that having petitioned Parliament during the
 “ last Session to adopt some Measure for giving a generally
 “ improved System of Education to the Poor of Ireland, had
 “ I found that Parliament and the Government were totally
 “ regardless of our Prayer on that Subject, I should have felt
 “ myself bound to consider them as tacitly approving the
 “ System which was in operation, and feeling so, I should
 “ have felt myself called upon to use increased Exertion to
 “ withdraw Children from a System in which in my Opinion
 “ not only Individuals who could do Evil were engaged, but
 “ to which the Government itself freely lent its Aid ; finding,
 “ however, that a Commission had been appointed, my Views
 “ were changed, and I resolved to pursue the Plan I had
 “ adopted Three or Four Years ago, and quietly waiting
 “ till the Result was known, act then as Circumstances
 “ might dictate.”

Q. (*To Doctor Murray.*) “ Has a different Course been
 “ pursued in the District under your Observation ?”

A. “ I was not aware of Children having been withdrawn
 “ during the last Summer, more than at any former Period.”

Q. “ Is not the Objection generally taken to the Atten-
 “ dance of the Children on Schools in which the Testament is
 “ read without Note or Comment ?”

A. “ Yes, it is.”

Q. “ And that, whether they are under the Inspection of
 “ the London Hibernian Society, or any other Society ?”

A. “ There is an Objection to it under whatever Society
 “ the School is placed.”

Q. “ The London Hibernian Society require that the
 “ Children shall not only read the Testament, and read the

“ Testament as a Common School Book, but also that the
 “ Children shall get Portions of the Testament by Heart,
 “ which Portions are to be selected by Officers of that Society.
 “ The Kildare Street Society require that the Testament
 “ shall be read, but it allows the Patrons of the Schools to
 “ select the Passages which shall be read, and to appoint
 “ the Periods at which they shall be read, and does not require
 “ that the Book shall be used as a School Book. Do you
 “ not consider, that the Kildare Street Regulations may by
 “ possibility be so acted upon as not to be inconsistent with
 “ the Discipline of the Roman Catholic Church ; and do you
 “ conceive that the Hibernian Society’s Principles can be so
 “ acted upon ?”

A. “ The System of the Hibernian Society cannot be re-
 “ conciled with our Discipline. With respect to the Kildare
 “ Street Society, it may in some Places be less obnoxious than
 “ others. There are Cases in which Schools may derive
 “ Advantage from the Kildare Place Society with less Danger
 “ than others ; and that is where the Patron is a Catholic,
 “ and where the School is under the Superintendence in
 “ some Degree of a Catholic Clergyman, who will deem it
 “ his Duty to select the Passages of Scripture to be read
 “ to the Children, and not to allow any unfair Interpretation
 “ to be put upon those Passages, and at the same Time will
 “ have Opportunities of giving religious Instruction to the
 “ Children out of School Hours. At the same Time, it is
 “ fair to say, that our Objections to the Kildare Street Society
 “ have of late greatly increased, since we learned its Con-
 “ nexion with other Societies, the Object of which is avowedly
 “ to proselytise, and since it has avowed itself to be, though
 “ not in Name, in Reality a proselytising Society, by putting
 “ forward a Principle which we hold to be erroneous, and en-
 “ deavouring to enforce that Principle with Catholic Children.
 “ In the Instructions which it gave to its Inspectors, I think
 “ last September, one of its fundamental Principles is there
 “ acknowledged to be, that the sacred Scriptures be read in
 “ all the Schools to which it communicates Aid ; ‘ that the

“ ‘Children who thus read may become acquainted with the
 “ ‘Principles of the Christian Religion ;’ that is, of course,
 “ that each Child, on inspecting the sacred Volume, may
 “ select such Principles of religious Faith and Practice as he
 “ may think he can there discover, and that by private Judg-
 “ ment, with an almost total Absence of Culture of Mind,
 “ and before his Reason has arrived at Maturity. That this
 “ Child is in this State to make out his religious Belief and
 “ Practice from the sacred Volume, is a Principle which we
 “ conceive to be erroneous ; and as long as that Principle
 “ is affirmed by the Kildare Street Society, so long we must
 “ endeavour to oppose its Diffusion. At the same Time,
 “ there are Cases, as already mentioned, in which it is less
 “ injurious than others, where the Schoolmaster is a Catholic,
 “ and a Catholic Priest has an Opportunity of attending under
 “ the Circumstances to which I have referred.”

Q. “ The Roman Catholic Prelates and Clergy of Ireland
 “ object to the Testament being used as a School Book, or
 “ being read by Children ?”

A. “ We do.”

Q. “ Do you object to the Testament being read by Per-
 “ sons of mature Years and of Education ?”

A. “ No, of course not.”

Q. “ Do you rather recommend than forbid it ?”

A. “ I do not know whether there may have met the Eye
 “ of the Commissioners a Publication signed by all the Bishops
 “ of Ireland, printed by Mr. Coyne. In this, all the Bishops
 “ recommend to the Faithful to read the Scriptures, but to
 “ read them in those Dispositions of Prayer and of Obedience
 “ to the Authority of the Church, which we think necessary,
 “ that they may be read with Profit.”

Q. “ The Objection to reading the Scriptures, where it is
 “ made, applies to the Person who reads, and to the Manner
 “ of reading it, rather than to the Act of reading it by a
 “ Person of competent Knowledge, and who reads it with a
 “ proper Disposition ?”

A. “ Certainly, it is.”

Q. "It is considered that Persons of the Age which Children are, when attending Schools, are not competent to come to a right Knowledge of its Meaning?"

A. "Our Principles are the same as those of St. Paul. We wish to give to Children Milk, and not strong Meat. We give them, therefore, in the Form of Catechism, the first Principles of the Religion of Christ, and as they grow up in Faith, we give them the strong Meat of the Gospel to digest."

Q. (*To Dr. Doyle.*) "If the Children are not withdrawn willingly by their Parents, to what Means do the Priests have recourse in order to carry their own Wishes into Execution?"

A. "I have never found it necessary to resort to any other Means than merely to recommend, either privately or publicly, to the Parents, to withdraw their Children; and on my doing so, or the Priest doing so, I have found uniformly that the Children were withdrawn; so that finding those Means sufficient, I have not had even one Occasion to resort to others."

Q. "Was that Admonition given publicly or privately?"

A. "I have often given it myself publicly. If the Matter suffered Delay, I desired the Schools might be left unmolested till my Visitation; for it often happened that they were protected by a Landlord or Proprietor, or a Man of Influence, and that if the Priest interfered in public to have the Children withdrawn, he might bring down upon himself, or the People, the Enmity of such Individuals; and therefore, as it was somewhat of an odious Duty, odious in its Discharge, I preferred taking it upon myself, and therefore it was I who generally, at the Visitation of the Parishes, directed the People to withdraw the Children, or desired the Priest would see it done in the Course of a short Time afterwards. There have been some few Instances where I have been consulted by the Priest, and not being able to go within a short Time to that Parish, I have desired him to see that the Children were withdrawn;

“ and I have been informed that he had done so, and that
 “ my Wishes were fulfilled.”

Q. “ Has any Instance occurred within your Knowledge,
 “ of the Priest having made use of his spiritual Authority to
 “ compel the Parent of any Child to withdraw it, if he appeared
 “ unwilling to do so?”

A. “ I have no Recollection of any Instance of the Kind
 “ in my Diocese, except One, which perhaps might be in-
 “ cluded in the Question which has been asked. There was
 “ a School under the Protection of Lady Aylmer, in the
 “ County of Kildare; this School was frequented by some
 “ Catholics, and I was informed by the Parish Priest that
 “ there was no Catholic Teacher in it, and that the Persons
 “ employed used many Exertions to disturb the Faith of the
 “ Children; I desired him therefore to advise the Parents
 “ to withdraw their Children. He told me afterwards that
 “ they all did so, except the Gate Keeper of this Lady, who,
 “ apprehending that he would lose his Situation, and undergo
 “ a Persecution, (which frequently follows, at least in some
 “ Parts of Ireland, from the Children being withdrawn from
 “ such Schools), he suffered one or more of his little Chil-
 “ dren to continue to attend it, and I think the Priest told
 “ me, that in consequence of his (the Gate Keeper) doing
 “ so, he refused to administer the Sacraments to him, and, I
 “ believe, to his Wife. That is the only Instance of the
 “ Kind which has come to my Knowledge, as I now re-
 “ collect.”

Q. “ Do you not conceive, that if the Parent of a Child
 “ having been cautioned against sending his Child to a parti-
 “ cular School, inasmuch as in that School the Religion of
 “ the Child was likely to be tampered with or endangered,
 “ still continued to send his Child, he would be guilty of a
 “ sinful Error?”

A. “ Yes.”

Q. “ Would it not be the Duty of his Confessor, on his
 “ stating the Fact to him, to require, either that he should

“ abandon that Error, or if he refused to do so, to refuse him
“ Absolution ?”

A. “ Yes, that would be the Duty of the Confessor.”

Q. “ No Person could be admitted to the Sacraments
“ while in the practice of Sin? he must repent of Sin, and
“ resolve not to persevere in it, before he can receive a
“ Sacrament ?”

A. “ That is the Case, with the Exception of the Sacra-
“ ment of Matrimony, which being a Civil Contract as well
“ as a Religious Rite, we sometimes solemnize it where we
“ are not certain that the Party is not in a State of Sin.”

Q. “ The Sacrament of Penance ?”

A. “ That cannot be administered but on Repentance.”

Q. “ Do you conceive that a Priest of the Roman Catho-
“ lic Church would be justified, not only in refusing the
“ Rites of the Church on the Grounds stated, but in impre-
“ cating Curses on the heads of the Parents of Children
“ who should persist in sending their Children to Schools
“ disapproved of by him ?”

A. “ The Priest who would imprecate Curses on any one
“ for any Crime whatever of his own Authority, would act
“ extremely wrong ; and if by Curses is meant Excommuni-
“ cation, he has no Right to excommunicate any Person, for
“ the Right to inflict that Censure is reserved to the Bishop,
“ or the Person deputed by him.”

Q. “ Would a Priest be justified in praying or expressing
“ a Wish that any temporal Evil, Sickness, or Disease might
“ visit any Person, who sent a Child to a School disapproved
“ of by him ?”

A. “ He would not ; and if I found any Priest under my
“ Direction had done so, I should reprimand him in the
“ most severe Terms, for abusing his Office, for our Duty
“ is to bless and not to curse.”

Q. “ If it should be found that a Priest had so done, he
“ would incur your Censure ?”

A. “ I should reprimand him most seriously.”

Q. "Did you ever hear the Expression in common Parlance, of the Priest's Curse?"

A. "I may have heard the Expression used, but do not recollect it."

Q. (*To Doctor Murray.*) "Is the Phrase of the Priest's Curse familiar to you?"

A. "It is not."

Q. "Did you ever hear it used by any Peasant, 'the Priest's Curse be upon you?'"

A. "No, never in my Life."

Q. "As an Imprecation from one Peasant to another,—as a Malediction?"

A. "I never heard that Expression from one Peasant to another."

(*Doctor Kelly.*) "Nor have I."

From these Examinations, and from the general Communications which, in our various Tours, we had personally with all orders of the Roman Catholic Clergy, but generally under Circumstances which prevented their being formally recorded, we collect, that the Use of the Testament without Note or Comment as a School Book, or the reading of it by Children, save under the Direction of their Pastors, or Persons approved by them, is considered contrary to the Discipline of the Roman Catholic Church; and inasmuch as the Kildare Place Society neither requires the whole Testament to be read through, nor points out the Parts which shall be read, but leaves the Selection, both of the Passages, and of the Children who shall read them, to the Master or Patron, and admits the Use of either the authorized or Douay Version, the Rule of the Society that the Testament shall be read without Note or Comment, may be so qualified in Schools under the Directions of the Roman Catholic Clergy (where the Master is a Roman Catholic), as to be observed in them without any Violation of their Discipline; it appears that several Roman Catholic Clergymen, upon understanding that the Rule might be qualified in this way, have obtained Aid from the Society.

We have inserted in the Appendix Letters from Fifty-nine

Roman Catholic Clergymen, expressive of their Sentiments towards the Society at the respective Periods when those Letters were written, conveying in strong Terms, their Approbation of its Principles, and their Gratitude for the Aid which they derived from it. This seems to have been considered by the Society as affording Reason to conclude, that there was nothing in its Rule with respect to the Use of the Testament to which Roman Catholics in general could fairly object; that the Opposition given to it was therefore founded in Error, and could not be permanent, or at least permanently successful. In coming to this Conclusion, the Society do not appear to have considered the very opposite Character which the Rule assumes, when applied to Schools under the Direction of the Roman Catholic Clergy, and when applied to Schools not under their Direction; the Patron or Master of the School may select the Children who shall read the Testament, the Version which shall be used, and the Passages which shall be read; when this is done for the Roman Catholic Children, by or under the Directions of the Roman Catholic Clergy, it is compatible with the Principles and Discipline of the Roman Catholic Church; but when it is done for them by Persons of a different Religion, it is incompatible with both. Hence, some Schools of the Society have been supported by the Roman Catholic Clergy, while others have been opposed by them, the former (being generally under their own Superintendence) have been few, and the latter (being those over which they had no Controul) have been many; their Support has therefore been limited, their Opposition extensive.

It is not however to be understood that this Opposition has been produced solely by an abstract Objection to the Rule respecting the Testament, as applied to Schools not under the Superintendence of the Roman Catholic Clergy; it has been materially increased by Circumstances connected with the particular Management of several Schools of the Society.

Of these Schools, there are 57 in connexion with the Association for discountenancing Vice, according to the Rules of

which, the Patron must be the Protestant Clergyman of the Parish, the Master must be a Protestant, the Version of the Testament used must be the Protestant authorized Version, and the Protestant Catechism must be taught in the Schools to the Children of the Established Church. There are 370 others in connexion with Two Societies, which we shall notice in a subsequent Part of this Report; the London Hibernian Society, and the Baptist Society; 340 with the former, and 30 with the latter. In these Schools, and of course in the Schools of the Kildare Place Society which are in connexion with them, the Testament is used as a common School Book, and the Children are obliged to commit to Memory whole Chapters from it, which are selected for them by quarterly Inspectors. This System the Roman Catholic Clergy universally condemn, and they in general consider that the Object of the London Hibernian and Baptist Societies is Proselytism. Mr. Donelan, it will be observed, also considers that such is their Object, and he says he is satisfied of it, that it has become Matter of Difficulty with him, whether he could conscientiously act as an Officer of the Kildare Place Society, if it permitted its Schools to continue in connexion with the London Hibernian Society. But it is not in those Schools only which are in connexion with other Societies that Practices exist which are objected to; it appears that they have occurred sometimes in Schools belonging exclusively to the Kildare Place Society; this is not in any Degree attributable to the Managing Committee, but to the Conduct of particular local Patrons, who occasionally avail themselves of the Opportunities their Situation affords them, to interfere in the Schools upon religious Subjects, in a way calculated to excite Distrust and Jealousy amongst the Roman Catholic Clergy. To use the Words of Mr. Griffith, "a great deal of the existing Prejudice against the Society is owing to the Indiscretion and Over-zeal of some of them."

With respect to the Character of this Opposition, it appears to vary according to the Circumstances of particular Cases, and the Temper of particular Individuals. It is stated to us

on the Part of the Roman Catholic Clergy, that in general, where the Roman Catholic Clergyman of a Parish condemns a particular School, he announces from the Altar, that it is improper for Parents to send their Children to it, and exhorts them against doing so; if any Individual resists this Injunction, and sends his Children notwithstanding, he is deemed guilty of Contumacy towards the Church, and of putting the Faith of his Child in danger; he is therefore refused the Sacraments while he perseveres in this Conduct, in like Manner as he would be while persevering in any other Spiritual or Ecclesiastical Offence. We have stated Instances which we have heard, of Clergymen proceeding to imprecate Curses on the Parents who should send their Children to forbidden Schools; such a Practice we hope has been very rare. We have already stated that it is condemned in the strongest Terms by the Roman Catholic Prelates, whom we examined on the Subject.

When the Rules of the Society are violated, the Course taken in such Instances as have come to the Knowledge of the Society, is, that upon the Inspector communicating to them the Facts, the Society, by withholding the Gratuity from the Master, and by entering into Communication with the Patron, bring the Matter to the Issue of, either the Practice being rectified, or the Connexion between the School and the Society dissolved.

We have reason to believe that the Instances in which it has been necessary to resort to the latter Alternative, have been very rare.

The Connexion which appears to exist between the Kildare Place Society and so many Schools which are also in Connexion with the London Hibernian Society, requires Explanation. We learn from Mr. Jackson, that in the Year 1820 His Grace the Archbishop of Tuam, as Vice President of the London Hibernian Society, applied for Aid for that Society to the Kildare Place Society, "in any way which might appear to the Committee most fit." Mr. Jackson states that the Committee held it quite necessary that they

should understand the Principles of the London Hibernian Society, in order to enable them to judge whether they could consistently comply with the Application on that Occasion; and that he therefore requested that His Grace would procure the several Reports of that Society for their Inspection. The Committee, however, never did receive the Reports referred to, and accordingly they never did assist the Society, although Mr. Jackson states, that the Committee would have been happy to have had such a respectable Person as His Grace to confide in, but that they did not feel themselves at liberty to make the Grant without first ascertaining that the Principles and Acts of the London Hibernian Society, from the beginning, had been such as were consistent with those upon which the Kildare Street Society was established; they have not, however, felt precluded from giving Assistance to individual Schools, though connected with the London Hibernian Society, provided an Undertaking was given, as in other Cases, to conform to the Rules of the Kildare Street Society.

Upon the whole, it appears to us, that while the Society have succeeded beyond their own most sanguine Expectations in some of their Objects, they have failed in others. They have certainly failed in producing universal Satisfaction; and it is observable, that while in Matters which they consider of lesser Importance, for Instance, the Issue of Books, the Arrangement of the Model School, the training of Masters and Mistresses, their System of Rewards, and their directing the Public Mind so powerfully to Education, they have conferred the most extensive and undoubted Benefits on Ireland, the Three Points which they distinguish from all others, as being fundamental and indispensable, are those in which their Failure, to a certain Extent, cannot be denied. The Compliance with these Three fundamental Rules, we are convinced, is in many Cases merely nominal: the Use of the Scriptures is frequently a Matter of Form; Catechisms are taught as freely in many of their Schools as in any others, merely by the Fiction of treating the appointed

Times as not being School Hours ; and the Selection of Masters and Mistresses, though nominally uninfluenced by religious Considerations, are truly and practically confined to Roman Catholics, when the Patrons are the Roman Catholic Clergy, and to Protestants, when the Schools are in Connexion with the Association for discountenancing Vice, or the Patrons are Clergymen of the Established Church.

It appears to us, that the Objection which may with the greatest Propriety be urged against the Society, is the very opposite to that which during their Course they seem most to have apprehended : they feared that they should be considered as going too far upon the Subject of Religion ; in our Opinion, they do not go far enough. While they have abstained, as a Matter of Necessity, from giving particular Instruction in Religion, they have rested upon a Compromise, the Terms of which they have never been able perfectly to realize, and which, even if realized, no Person is of Opinion would have been completely satisfactory. His Grace the Archbishop of Dublin says, “ The System just described is one I have “ never been able to approve of, standing by itself ; if con- “ nected with another, it may be made to be usefully instru- “ mental. A Child may, by reading a certain Portion of the “ Scriptures, be rendered tolerably familiar with the Words “ and Subject, as far as it is a Matter of History, or exceed- “ ingly plain Instruction ; at the same Time, there will be of “ course a Kind of Undefinedness in the Minds of young “ Persons, even as to the Meaning of simple Sentences, that “ will mislead them if left entirely to themselves ; but I am “ willing to suppose, that in Cases where any Attention is “ paid to Clerical Duties, some Religious Teaching is super- “ added to this simple Reading of the Testament, either by “ the Means of Sunday Schools, or on Week Days out of “ School Hours, so as not to interfere with the Rules and “ Conditions of the Schools regulated under this particular “ Plan of a comprehensive System, which has rendered it “ necessary to give the Testament by itself, without Note or “ Comment. If the System were to go no further than this,

“ it would be one which could not be approved of, and therefore it is only to be viewed as Part of a Scheme ; and in point of Practice, the Evil has been in a good Degree remedied.”

The chief Defect in the present System is, that while a Compromise is rested on in the Schools of the Society, the supplemental Education in Religion, which all admit to be indispensable, is in Fact very insufficiently provided, and in some Instances which have fallen under our Observation, we regret to say, it is altogether neglected. The Catechetical Examination afforded in many of our Churches to such Children as attend, however valuable, as far as it extends, is evidently inadequate to supply what is required ; and we cannot but consider it as in the highest Degree desirable to provide for such supplemental Instruction being effectually given in the Schools themselves, under Circumstances that shall excite no Jealousy or Distrust.

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