

and I presume the chief one, in recommending schools of general instruction, was that the kindly sympathies of our nature, being aided by habits of youthful companionship, as well as the benign precepts of the Gospel, might be matured, as life advanced, into the charities of Christian neighbourhood. It is obvious, however, that the success of this endeavour will entirely depend on the care with which sinister influences are excluded from the minds of the children, during the seasons set apart for their separate instruction in the tenets of their respective religions.

"The Roman Catholic catechism, which will of course be used on these occasions for the children of that communion, contains the following questions and answers :

"Q. Is there but one true church?—A. Although there be many sects, there is but one true religion, and one true church.

"Why is there but one true church? A. As there is but one true God, there can be but one true church.

"Q. How do you call the true church?—A. The Roman Catholic Church.

"Q. Are all obliged to be of that true church?—A. Yes.

"Q. Why are all obliged to be of that true church? A. Because no one can be saved out of it.

"Q. How many ways are there of sinning against faith?—A. Chiefly three.

"Q. What are these three ways?—A. First, by not seeking to know what God has taught; secondly, by not believing what God has taught, &c.

"Q. Who are they that do not believe what God has taught?—A. Heretics and infidels.

"The Commissioners will surely agree with me, in thinking that it would be desirable to have these passages expunged; that as long as they shall continue to be privately inculcated upon the Roman Catholic children by their religious instructors, any other lessons they may receive will teach them dissimulation rather than cordial good feeling. The same wise and benevolent motives which make the Commissioners desirous to discover a religious book which might be common to all parties, must inspire the anxiety that what is peculiar in religion should be conveyed to the youthful mind without poisoning or drying up the fountain of those sentiments, which next to the love of God, it is the great business of the Gospel to feed and purify—'peace on earth, good will towards man.' Let them, then, endeavour to remove these questions and answers. Should they succeed, the appointment of their Board will indeed be an auspicious era in the history of this country. But if they fail, or if it should be their feeling that they ought not to try—that these matters are beyond their sphere, that they relate so exclusively to religion as not to be approached without invading the rights of conscience, I can no longer elude the desponding conviction, that their wishes will be disappointed, and their labours ineffectual." pp. 16, 17.

The following letter from the Roman Catholic Archbishop of Dublin, will shew the termination at which this business arrived.

"Dear Sir—I have been honored with your letter of the 14th instant, intimating a wish to receive an answer to the suggestion contained in the following communication addressed to your Board by the Prelates of the established Church:—'We suggest to your Board the propriety of obtaining from the Roman Catholic Prelates, previous to the reception of any new proposal, an explicit answer as to their willingness or unwillingness to recommend the use of our compilation in the national schools, with such modifications as may be agreed upon.'

"On the subject of this communication, I did hope that you would be saved the trouble of making further inquiry, as all reasonable ground of doubt appeared to me to be removed by my letter of the 17th July and 26th December