

distress, their habit was, notwithstanding whatever was going on in the school,—and I honour them for it as Christian men,—to kneel down beside the child, to read for it out of God's Word, to pray for it and comfort it, and to administer to it all the consolation that Divine truth could impart to its troubled heart. Now, Christian brethren, let us see how the rules of the Board apply to such a case as this. May I say it with reverence?—the National Board was not constructed for times of religious awakening (hear, hear) Acting as honest men, those pastors should have come into the schools, and should have remonstrated with the children for having been "revived" at an unsuitable time (hear, hear) They should have told them to be revived when religious instruction was going on (hear)—but their conscience stood out against that. They honoured what they believed to be God's presence, and were not restrained by the rules of the Board, but said, when the Lord's power was manifested, the restraining rules of men should be set aside at once (hear, hear),—that it was one thing to obey man, but it was a better and a higher thing to obey God. They broke the rules of the Board constantly, and God's blessing on them for it (applause.)

Now I would make further reference to the other education meeting which took place here a short time ago. Several arguments,—as the speakers thought that they were on that occasion, were brought forward to show the falsehood of our position and the solidity of their own. I did not read the entire of the proceedings, but I did read, with very close attention indeed, the address of the right rev. prelate, who presides over your diocese, and of whom I desire to speak with every respect (a slight hiss from the body of the hall.) Pardon me. I would not desire for one instant to evoke such an expression of feeling. I would rather employ the just tribute of honour paid to your Bishop by the respected Moderator of the General Assembly, and say, that "the more he is known among us, the more he is revered and prized, not more for his decision and independence than for his christian courtesy and moderation" (applause.) I refer, with all respect, to your diocesan; but however great my regard for him as a man, and reverence for him as a prelate, it does not in the least prevent me from reviewing his arguments. He referred to the Ceylon schools, and read one or two extracts out of a book dedicated to himself by Sir James Emerson Tennent. Now, though resumes of large octavos are pleasant things at times, and save trouble, giving the contents in a short and epitomized form, yet sometimes when we come to compare the resume with the original work, we are startled at the discrepancy between them. The right rev. prelate referred to the course which the Wesleyan Methodists adopted in that island. You know that they are the denomination which in this country, have recently had their eyes opened, and finding that they were in error hitherto, have gone over to the National Board in a body, without obtaining any special modification of the rules. With regard to the schools of the Wesleyans in Ceylon, the Bishop of Down states that in the Island of Ceylon "no religious test is required for admission, no compulsion is exerted to enforce participation even in the christian services of the schools, and the objections of parents are at once respected, if advanced, and consequently the instances are rare." That he declares that to be their principle in conducting the schools of Ceylon, and recollect that they are converts of not more than three weeks' standing to the National Board. Now, with great deference to your diocesan, I would say that his setting forward the example of the Methodists is particularly unreasonable, because they can be examples

of nothing whatever except of the most extraordinary inconsistency (applause.) For, observe that ten years ago, the time to which the author of this work refers, these Wesleyans were in the same boat with the Established Church on this question: therefore they were doing one thing at Ceylon, and exactly the other thing at home (hear, hear.) With regard to them, I will never copy from or think highly of, a body that can do two opposite things according to the latitude in which they happen to be situated (applause.) I am reminded of Æsop's Fable of the countryman and the satyr. When the satyr saw the rustic blowing upon his fingers to make them warm, and again blowing upon his cup of drink to make it cool, "Oh," said he, "blow hot, or blow cold, but I will never sit in company with the man whose breath can warm one thing and chill another" (laughter.) So far for the argument as to the example of the Wesleyan Methodists. I could not, however, readily believe that they are quite so the inconsistent people the right rev. prelate would represent them. Although the book was dedicated to his lordship, he either did not read it through or his memory failed him with regard to it. He quoted from page 246, but appears oblivious of what appears on page 148, where we read that the principal difficulty to be overcome was that which arose from the distinction of caste, and the following illustrative anecdote is added:—"In 1847, a low caste lad, a Roman Catholic of some ability, was admitted to one of the higher classes in the Wesleyan Seminary of Jaffna. The high caste youths immediately refused to permit him to sit with them, and the native teachers declined any satisfactory interference. Fifty of the youths, headed by a Brahmin, who was also a pupil, came in a body to demand his expulsion, but on their being refused, they left the school in a body and opened a rival establishment of their own, elected the young Brahmin assistant-master, and to mark their irritation at the Wesleyans, they excluded the Bible and all Christian treatises from their schools, which they proceeded to keep open on the Sabbath. The experiment was, however, unsuccessful; the pupils gradually returned to Mr. Percival, the Brahmin accepted employment in a public office, and the teacher who succeeded him, though not himself a Christian, declined to enter on the office until the reading of the Scriptures was restored." Further on it is said: "No profession of Christianity is required as a preliminary to admission, but once enrolled as a scholar, the little Hindoo must show such outward respect for the religion to whose charities he is so deeply indebted as to lay aside for the moment the distinguishing symbols of his own idolatry. He is not permitted to enter with the mark of ashes on his forehead, and every pupil, whether heathen or converted, is obliged not only to attend public worship on the Sabbath, but to join in the daily reading of the Scriptures, and the study of the first principles of christianity." And the author adds:—"In a heathen school recently established by Brahmins in the vicinity of Jaffna, the Hindoo community actually compelled those who conducted it to introduce the reading of the Bible as an indispensable portion of the actual course of instruction." And again:—"It will be seen from this hasty sketch that in the assault meditated by the missionaries upon the idolatrous system of the Tamils, the first approaches have all been made through the instrumentality of education, though in every stage of the process the inculcation of Divine instruction, and the development of the truths of christianity, have formed the end and object of every measure, and been enforced with earnestness and unremitting devotion." It would thus appear evident that these Wesleyans really aimed at having the elements of christianity free

in their schools, and desired that a religious feeling should prevail in every part, that God should be honoured, and that, along with all their secular teaching, divine and religious teaching should distinguish the instructions imparted by them, and by such means as these they hoped to raise that sunken people.

If, however, Government should refuse to grant us the full liberty we ask, there is another thing to which we ask, there is another thing to which we would direct your attention—namely, that there are exceptional cases under their present system as it exists just now. I would especially point attention to the convent and monastic schools which they just now support. If, contrary to our earnest hopes and desires, her Majesty's Government should decide that the Church Education schools are excluded by the rigid application of the National system, the presidents of our society would direct attention to the special case of those conventual establishments. They seem to shew that the principle admits of such relaxation in practice as would fully warrant the extension of aid to the schools of the Church Education Society. Convent and monastic schools exist to the number of 117 in Ireland at present, and they afford education to 45,292 children.* Now, it is admitted on all hands by the Roman Catholics themselves that those institutions are most essential to them. In fact before the Lords' Committee it was asserted by one of the Roman Catholic witnesses, one of the doctors of their church, Rev. M. Kieran, D.D., that it was only the fact of the State taking into connexion with the convent schools that gave them confidence in the Board at all, and that because they had extended their aid and friendship to those schools, therefore they were content to work along with the Board. Dr. Kieran's words are:—"If the connexion with the convents were broken, I certainly think that our confidence in the system would be gone."—(Report of Evidence, p. 866.) They are of the utmost importance to it. Now these schools are most decidedly and distinctly exceptional schools. They are exceptional in the mode of payment, they are exceptional in being conducted by nuns and professors of that religion, who teach in their peculiar garb; and they are exceptional because, even if a word of religion was not spoken in the schools, there is the influence of an indirect proselytism going on in the view of the children by the very fact that symbols of Romanism are constantly exhibited before them (hear)—and it is granted by the highest authority that it is utterly unsafe for any Protestant parent to send his child to one of these schools. It was confessed by Mr. Maurice Cross, one of the secretaries to the Board, in his evidence before the Lords' Committee, wherein he stated that the convent schools were schools of a distinct character, and were not, except in a very rare case, attended by Protestants. He was asked was the system adopted such as to confine them to Roman Catholics, and he answered:—"I think so, though not necessarily, by the rules of the Commissioners." And Archdeacon Stopford stated that it was as impossible that Protestants should send their children to those schools as that Roman Catholics should send their children to purely Scriptural schools. He "could not," he said, "imagine how any Protestant child could be secured from the influence which must exist there."

(To be continued.)

* Mr Paddock was here below the mark. The number of pupils in these convent schools is stated to be 64,666.—(See 25th Report, just published, of National Board, vol. II. p. 262.) By the way, looking at this return, the types of the last three figures make one zero again,—some Apocalyptic ideas being almost irrepressibly suggested!—Ed.