

both on account of the extent and importance of its operations, and also because of the wide-spread hold it possesses upon the regard and sympathy of the vast majority of the clergy and gentry belonging to the Established Church of the country. For upwards of twenty-one years the Society has been carrying on its labours over all Ireland, diffusing the blessings of sound and wholesome secular instruction, and training the young in the knowledge and practice of those virtues which make for their advancement in the present world, as well as in acquaintance with and in obedience to those heavenly truths that lead to salvation in the world to come. During all this time, its operations have been maintained exclusively by voluntary contributions. Its central establishment consists of the extensive model schools, situate in Kildare-place, for male, female, and infant scholars, conducted by a large staff of teachers of the highest capability and qualifications, together with the admirable training school, second in efficiency to none in the entire kingdom, in which candidate teachers from all parts of Ireland are received and boarded, and are instructed in the most improved methods of educational science. For the advancement and perfecting of these the Society spares no expense nor pains. The Society has also model and training schools on a lesser scale, but in vigorous working order, at Belfast and in Bandon. As regards its operations throughout the country generally, it is enough to say that the schools in connection with it are principally maintained by their respective patrons, whether lay or clerical, though frequently aided by grants, in both money and requisites, from the central committee. There is likewise a regular system of inspection maintained by qualified officers. The income of the Society has for many years exceeded £40,000 annually, and last year it reached the sum of £45,669. The number of pupils on the roll, according to the latest report, was 73,497, of whom 49,100 were members of the United Church of England and Ireland; 14,269 were Protestant Dissenters; and 10,128 were Roman Catholics. The Society has, in direct connection with it, 1,559 schools; but besides these there are also a large number of others in the country conducted strictly upon its principle, though under other voluntary societies, or else (owing to their peculiar circumstances) prevented from being placed in union with any educational society whatever. The distinctive principle of the Church Education Society is, that instruction in the Word of God should form a necessary part of the daily exercises of all the pupils in attendance on its schools. It is owing to their adherence to this principle, that the schools of the Church Education Society have been precluded from a participation in these ample funds, which are annually granted from the public purse for educational purposes in Ireland. It is on this account that the Established Church of the country has so long continued to hold (at a great annual sacrifice) its painful position of disagreement with successive governments on this all-important question; but with every returning age and with every fresh development which has taken place of the effect of an unscriptural, an irreligious or a purely secular education upon a people, the upholders of this extensive society have become more and more convinced that their views on this subject are just and sound, and that the true education for any people is that, and that alone, in which divine teaching—meaning thereby the knowledge of God and of His revealed word—is made the basis of all the instruction provided. The present position of the Established Church of Ireland, as regards the educational working of the country, is not only distressful but wholly anomalous. The legitimate and proper province of the Church of any country is that of being the recognized educators of the people; and while (in a free state) the fullest liberty should be granted to such persons as conscientiously dissent from the form of religion established by law, and while the utmost facilities ought to be afforded to them to bring up the young of their communions in their own particular religious belief, yet that the scruples of every other denomination should receive the fullest, while those of the Church of the land and of its Sovereign are wholly disregarded, is scarcely capable of defence. It is imagined by some that the foundation for the present system of education in Ireland was laid by the report of the Royal Commissioners, which was presented to Parliament in the year 1812. This opinion is an error. These Commissioners found a multitude of schools in existence and in as healthy action as the circumstances of the times allowed. They felt, however, that their number was too limited, and also that the means at their command were inadequate to the wants of the country. Hence they recommended the establishment of additional and supplementary schools in all such places as they should be required, admitting persons of all religious persuasions to partake of their advantages. But they also—and principally—recommended that the existing parochial schools should be more liberally supported, that good books should be provided for them, and that they should be made truly effective under the superintendence and care of the parochial clergy. But, that the Church schools should pass utterly away, as they since have done, from the care and cognizance of the State, was never for a moment in the contemplation of the

Commissioners. It has next been maintained that the present system of National Education in Ireland, to which the great body of the Protestants of the country object, is the outworking of the scheme laid down by the Right Hon. Mr. Stanley (now the Earl of Derby) in his letter to the Duke of Leinster. This likewise is a total mistake. Since the original establishment of the existing system (not to speak of its first framing, as set forth in that remarkable State letter) the alterations made in it have been so numerous and so great that it scarcely retains any resemblance whatever to the type by which it was to have been modelled.

THE CLAIMS OF SCHOOLMASTERS FOR APPOINTMENTS AS INSPECTORS OF SCHOOLS.

Mr. D'Orsey, English Lecturer at Cambridge, said, he feared the remarks which he was about to make would be at variance with popular feeling, preconceived notions, and aristocratic prejudice. Few would listen with patience to any project bearing on intermediate education that referred to the important principle of training the man who was to be the educator. He asked permission as a schoolmaster, to speak very plainly on this point. He would confine himself at present to the question of the social position of the schoolmaster. The phrase "only a schoolmaster," although going out of fashion, was still not altogether extinct. There had been in some places, and still was, an impression that those who failed in other professions would do for that of a schoolmaster. It was replied to him, when speaking on this topic the day before yesterday, that the highest circles in the realm had received schoolmasters. His reply was, that the reception was not in virtue of the position of schoolmaster, but in virtue of the ecclesiastical position which the gentlemen enjoyed. The highest classes of schools—Eton, Harrow, and many others in England and Ireland—enjoyed the direction of, perhaps the most eminent men that the University sent forth, and might perhaps be taken as exceptions to his observation; but of the middle class of schools, a large proportion lying between the schools he had mentioned on the one hand, and the National schools on the other, were, as had been well stated already under a class of men—might he dare to use the expression—not very far removed from the "Wackford Squeer's" order. Canon Robinson, of York, whose name ought to be known to every educationist, had said in a recent article in the *Museum*, that a large number of private schools were under the direction of bankrupt publicans, dismissed railway clerks, and tailors who could not find sufficient employment in their profession. It was easy to point out defects, but it was difficult to suggest remedies. He knew it would be said, that if men were deserving, they were sure to obtain the place suited to their talents; the world would ultimately do every man justice. But his proposition in connection with this question of middle-class schools was, that Government had not done justice to the profession of schoolmaster, as such. He maintained, and he hoped he should not shock anybody's feelings, that schoolmasters as schoolmasters, and not merely as clergymen, should be at least upon the same level with other professions in yielding a crop of royal inspectors of schools. He hoped he should not offend any gentleman connected with Normal schools there when he said that a good many of those schools—he would not say all of them—were aiming too much at "cramming," to use a familiar but most expressive word, and not sufficiently at training of a professional character. If of two men, one were possessed of ten per cent. of attainments and ninety per cent. of teaching powers, and the other had these proportions reversed, the former would make the better teacher. Practical skill, far more than profound knowledge, was the essential desideratum in schoolmasters for all sorts of schools.—*Educational Times.*

LORD BROUGHAM'S REMARKS ON EDUCATION.

(Extracts from his opening Address before the Social Science Association in Dublin.)

In coming to the next department—Education—our attention is first of all arrested by the great event which has happened since our last meeting, and to which our unwearied exertions have most essentially contributed—the repeal of the paper duty, the heavy tax upon knowledge in every one of its various branches. That gross and glaring anomaly in our legislative as well as administrative proceedings, has now ceased. We can no longer be charged with, at one and the same time, paying for schools to teach and raising the price of the books taught—of encouraging the people to read, of patronizing authors, and multiplying readers, while we make it unprofitable for the former to write and hard for the latter to read. The effect of this most salutary change has been immediate and it has been great. Over what an ample field its operation extends may be seen from this,—that one daily penny paper has a circulation of 80,000; and a halfpenny weekly journal, with excellent cuts, has been established, and already issues above 8,000. My complaints