

proposition, and to be. It never did propose such a bill, but in its original form, the *Bill for Education*, must never, I fear, be staled or *scandaled*."

The position he took up against this bill was that no man voting for it, after such reflection, could claim to be in a public feeling against it, could claim to be in a public feeling of religious liberty, because it could not go one step further in that house without making the *Lives of the Saints*, which were brought forward and triumphing on convictions the truth presented to him in his illness, instead of himself, he conceived a strong ambition to be the founder of a religious order; whence originated the religious order.

He now came to the conclusion that

the question was the danger of too great a

centralization, and he would try the bill by

that means.

There could be no doubt, however, that the

proposition was *lamentably incontrovertible*, that

the state of education was not such as to satisfy

those who wished, either from high religious

grounds, or from prudent or other motives, to

see education promoted amongst the working

classes. He took it there were two great diffi-

culties which presented themselves in dealing

with this question, and they were these,—first,

the respect to religious convictions, which ought

not to be violated, and, next, the danger of too

great a state interference, involving all the evils

of a centralizing system. Now he opposed the

present bill, because he believed, in the first

place, that it grossly violated and cruelly trampled

on the rights of conscience; and, secondly,

because it directly led to all the worst conse-

quences of the worst evil,—centralization.

First, with regard to the question of the violation

of the rights of conscience,—and he ventured to

ask the hon. gentleman who had introduced this

bill, as there had been some differences with

regard to the question of the definition of educa-

tion, why he had entirely avoided defining the

epithet which he had prefixed to the title of the

bill—he meant the word "secular." (Hon.

Mr. H.)—He would tell the hon. gentleman what

this bill was believed "not" to be. It was believed

not to be religious; and not being reli-

gious, it was believed to be irreligious, and the

time had come when—and it must be told to the

hon. gentleman opposite—the people of England

would have a still stronger epithet, and he be-

rged to ask the hon. gentleman if the term

"atheistic" were not, in this case, a synonyme

with "secular?" What appeals had the hon.

gentleman made to the great organs of public opinion as regarded education in support of his

of his "secular principle?" It was idle to allude to

the National Society, he supposed, as the organ of

the church party, on this occasion, because no

one would say that the church was in favour of

centralized education. Then he said that a system

which violated the principles of every church

must rankle on some consciences that

sought to be respected by that house. But,

moreover, it must be observed, that the hon.

gentleman did not allude to the various denomi-

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