

act contrary to their consciences.\* But I would refer to a rather important argument brought forward likewise at the previous education meeting here. Allusion was made to the Commission of 1812, and it was said that the Commissioners applied their efforts to the framing of a system which, "while it should afford the opportunities of education to every description of the lower classes of the people, would at the same time, by keeping clear of all interference with the 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 establishment," and that the Commissioners "indulged the more confident expectation that the people would accept such a system of education if all interference with the particular religious tenets of those who were to receive it should, in the first instance, be unequivocally disclaimed, and effectually guarded against." That was, in fact, that the old parochial system should be done away with. Now, as I had to recall the Right Rev. Prelate's attention to what his own book contained, I have to recall his attention to a rather important declaration (which made before the Lords' Committee, which sat three years ago), upon this very subject of the old parochial schools. I admit at once that it was the intention of the Commissioners to establish a system analogous to the National system, but I contend that they were also willing to have the means of support given to Scriptural schools, not only as largely, but more largely than previously. There is one passage in the report of the Commissioners of Education to which I would particularly refer. It is as follows:—"We recommend in the first place that the Commissioners be instructed to apply to the governors of all the existing establishments for the education of the lower classes, whenever the information which has been received by us shall appear to be insufficient, and to require from them returns of the several institutions over which they preside, such as may enable them to ascertain in what districts supplementary schools, to be put under the direction of Protestant or Roman Catholic masters, as the circumstances of the case may render eligible, are most immediately necessary, which schools the Commissioners shall be empowered to found, to endow, and to regulate." In reply to a question founded upon that passage, the Right Hon. Alexander McDonnell said before the Lords' Committee, "It would seem, from what has been now read, that while the Commissioners of 1812 looked upon a system such as we have established to be the just and perfect one for a country circumstance like Ireland, they were not prepared to withdraw all State assistance from other schools carried on upon an entirely different principle, such as the parochial schools, but they were prepared to recommend that they should not only be sustained, but more largely sustained than before. . . . While the Commissioners approved, as a new system of something very like what we have established, they were also, on the whole, favourable to the endowment of schools like the parochial, or like the Church Education Schools, and even an extension of them." That is his reply, so that if the Commissioners wished to carry on the principle of the National Board Schools, we should recollect what those men have left on record as their opinions—that the Scriptural schools should be liberally supplemented, so that the work might be carried on with increased efficiency (hear, hear.) So far from their intention being that all existing schools should be placed under the system they propose, it was to make these Church schools of the country more efficient, more flourishing, and bet-

\* It is simply absurd to talk of the people suffering from compulsion, for already the National Schools are, to the schools of the Church Education Society, in the proportion of three to one.—(Ed.)

ter able to accomplish their work than they were before the Commission issued (applause)

An argument has been adduced from the rules of the University of Dublin—an argument unfounded from first to last. In the first place every Roman Catholic student who enters is obliged to be made up in certain portions of Holy Scripture itself in the original tongue, or he has not one chance of getting within the walls of Old Trinity. The applicant that would matriculate there, must be both read and made up in a portion of the Word of God. Is that compulsion? Furthermore, every tutor is at perfect liberty, during any period of the day's instructions, without let or hindrance, to make reference, if the case requires, to the Word of God. If I were a professor, lecturing on natural philosophy, and found it necessary to refute some opinions I heard started from the class benches, I might bring forward the New or Old Testament, and Provost or Board would not call me to account for referring to the Divine Word in the midst of the most secular lesson. All through also there is an element of sacred things. The graduating student class is examined, and searching inquiry is made into its proficiency in that most glorious book—"Butler's Analogy of the Course of Nature to the revealed will of Almighty;" and the student must be prepared in it before he can take his degree. Dissenting students are not obliged to attend catechetical lectures, or chapel, or peculiar Church teaching, but they are obliged to attend to those things which are mingled with general education of the place. They are obliged to submit themselves to tutors who are thoroughly free to refer to God's Word whenever an occasion arises to demand it. Now this is precisely in accordance with the rule of our Society—Scriptural religion for all peculiar Church teaching for the children belonging to our own persuasion (hear hear.) Various other arguments have been offered. I hold a pamphlet by the Rev. Mr. Garrett, who came here from the South of England, and urges us strongly to re-consider the question. He says:—"When at Solferino one Emperor changed his tactics or position, the other would be unwise not to do the same, although in some point or other he might oblige him to do somewhat which he did not like or approve. So now is the Church's best and greatest, perhaps her only opportunity." I can only discover one point of similarity between this illustration and the thing it is intended to illustrate. He compares moral differences with military differences, and the only parallelism I have been able to make out is that they both begin with a "M." (Laughter) Why we should now think a thing right, which we have all along thought to be wrong, merely because another party makes a particular move, I cannot see, and I leave the argument to stand upon its own alliterative merits. (Laughter.)

Lastly, I refer to the argument that we have been asking for separate grants. I desire to repudiate at once any such presentation. The Church of Ireland and the Church Education Society, as a society acting in her collective capacity, and speaking by their highest organs, never did, at any time, ask for a separate grant, and I trust that she never will ask for it; because I hold that for us to ask a separate grant for ourselves would imply this necessarily, that we should propose to the Government that they should throw a large proportion of British money, given for British education, into the hands of those who would withhold from the people, not only all true sacred instruction, but all education that could emancipate their minds and enlighten their understandings. If we asked for a quota to be given to ourselves, it would be equivalent to, and consenting and suggesting that it should be given to others. Now, and to my dying day, will I never

ask that there should be a fund of money placed at the uncontrolled disposal of the Roman Catholic hierarchy of this country to bring up the rising generations, not only in the corrupting tenets of their faith, but in the general darkness which is the atmosphere in which the superstitions of that church alone can thrive (applause.) No, what we want is a modification of the rules such as would give us the liberty that we crave; and I would strongly press on those in power, if my feeble voice can reach them, to consider (if they will hear of nothing better) what is due to the National Church of these countries, when they have already taken under their control those conventual and monastic institutions. I press that strongly upon them; and I would say that if they have seen their way to help Roman Catholics to the maintenance of dangerous schools on the one side, then, if they choose to call our's dangerous on the other side, they themselves have been the authors of the precedent from which we should argue.

People say we are doing nothing at present. Now, it is not in my power just at present to announce publicly all that is being done—but then I am at liberty to state the very utmost efforts we are just now being made to get this question adjusted. The wise man says there is a time for all things—to speak and not less to keep silent. Until the issue of our present endeavours, made painfully and prayerfully in the sight of God, shall be developed, it would be premature to speak at large or before the public of them. I do trust that reason shall prevail; but, whether it do or not, of one thing I am sure—that we are, and will be still, on the side of right. This I can state authoritatively, that in the propositions we have laid before the Government there has been no abating whatever of the high principles which we have always maintained (loud applause.) We have asked the Government to relax their rules; if they will not generalize their relaxing of them, let them, in the name of equality, give us a specific relaxation. But, until we get such liberty, christian friends, we must, and I trust we will, hold on. The truth must ultimately prevail. It is the honour of God that we seek; and it is the glory of His Word that we now hold up before his people. Oh! I would speak most earnestly to all men,—to our lay supporters. This panic cry of their deserting us, and cooling in the fervour of their attachment, has caused much embarrassment to the Church's leaders in this cause. My christian friends, as you have so long held on the faith, hold on in faith still longer. Let not difficulty induce you by the sophistry that may be presented, to think less of the cause than you did years ago. Remember, if it is true, that fundamental principle is what is at stake, we cannot surrender, and our cause must prevail. True is the eternal principle for which you have been battling, and never be induced to give up or relax that which you believe to be a binding duty upon you. And, therefore, at all hazards, we must endeavour to work on our way. God, I am sure, our own God, will bless us.

It is for us now, while the day of trial lasts, to be found not weary in well-doing, and in due season we shall reap if we faint not. We are at present in the period of trial and difficulty. But Holy Scripture informs us of a time when faithful witnesses of God were in a place of trial and difficulty, and the wisdom of man would have said that they would have been consumed. Yet when they came forth from the furnace it was found that one had been walking with them there like unto the Son of God; and this further was discovered, that even "the smell of the fire had not passed upon them" (loud applause.)—*Irish Ecclesiastical Gazette.*