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THE
Catholic School.

VOL. III.

No. III.

MARCH 14, 1855.

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NOTA BENE.— *All Communications for the Catholic Poor-School Committee must be addressed to No. 11 John Street, Adelphi, London.*

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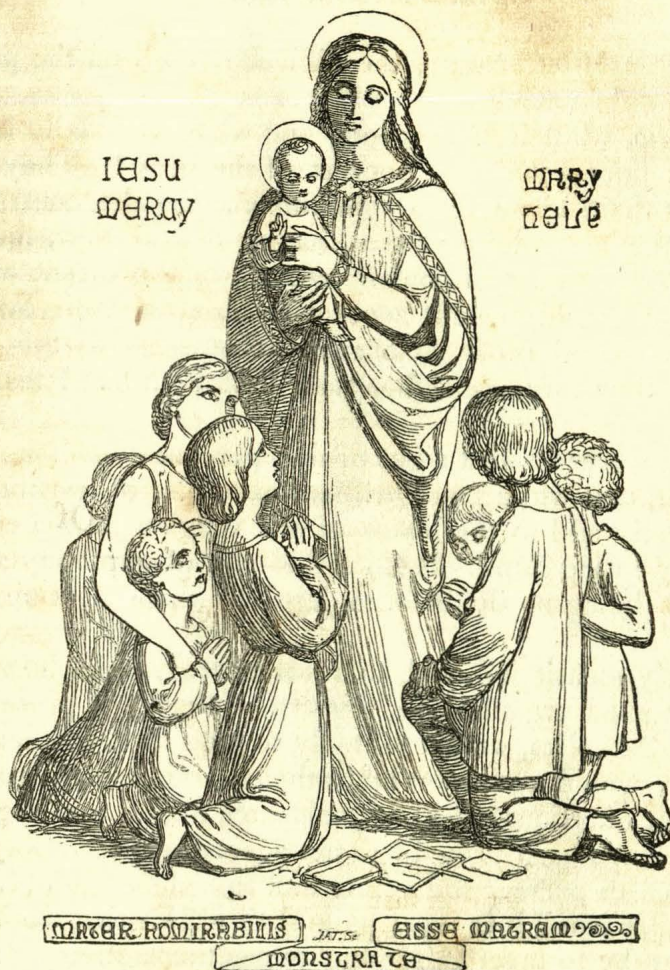
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N.B.—The General Meeting of the Poor-School Committee is expected to take place on Tuesday, 17th April.

All applications for aid must be addressed to the Secretary, so that the requisite forms *may be returned to him* not later than March 31st. He cannot forward or receive a form of application after that day. To prevent disappointment, this will be strictly observed.



The Catholic School.

VOL. III.

MARCH 14, 1855.

No. III.

A LETTER TO THE CHAIRMAN OF THE CATHOLIC POOR-SCHOOL COMMITTEE.

BY LORD EDWARD HOWARD.

MY DEAR MR. LANGDALE,

February, 1855.

WHEN I had the pleasure of meeting you at the last meeting of the Poor-School Committee, I was a good deal struck by a remark (although, in truth, I did not hear it for the first time), as to what would become of children after they had attended school for a certain period.

This remark might be said to include the difficulty which is sometimes found of inducing the children to continue at school, or rather of inducing the parents to let them continue there.

These two considerations result in one point, as it is clear (at least one would hope so), that if a sufficient ultimate inducement was held out as a

reward for successful education, the difficulty, both on the part of parents and children, would vanish.

But, *ab initio*, what is to become, and what *does* daily become of the children of our poor—the very poorest of the poor? They have but few friends besides those of our own communion,—on the contrary, others try to proselytise them; and I fear that, having this in view, many had rather put a little soup and an anti-popish tract down the throat of one Catholic child, than they would benefit several children of their own belief. Of course, there are still most honourable exceptions to this mode of proceeding; may they increase rather than diminish! but I fear the contrary is the case.

Now, let it never be lost sight of that persons conversant with the fact have to lament, that while most brilliant examples of learning as well as of virtue continually add to the lustre of our religion in this country, yet we are continually losing hundreds from the bulk of our body; the efforts to which I allude being no doubt stimulated by the reflection of our acquisitions.

It was lately mentioned, and no question truly, with how much trouble and with what good organisation, persons addicted to proselytism used to seek out poor Catholics, and repeatedly to hold forth to them comparative wealth, if they would cease to be Catholics. There is, in fact, no doubt that the utmost exertions, good organisation, and the vast power of Protestant wealth have been brought to act against us in the ways which could best be devised to pervert the young and to seduce the old.

On the other hand, it is most painful to reflect that we have nothing of this kind whereby to meet this great opposition actively directed against us. From prejudice, or from a want of inquiry into the principles of our religion, a Catholic priest is looked upon as a spy, or an entrapper of others into idolatry,—and to such an extent is this sometimes carried, that there is, I have reason to fear, among a large number of those who do not agree with us in religion, an entire repugnance to intrust money to Catholic priests, even for purely charitable purposes. It is probably thought that we abound in wealth; while, in fact, Catholics too well know that we have little money, although great demands for it. We have a vast accession of poor from Ireland, and, while our resources are comparatively stationary, have all this powerful amount of active energy to contend against. It is difficult to over-estimate the amount of odds against us; but it is not difficult to calculate them up to a fearful amount. Look at any of the country towns, or the gentlemen's seats in their vicinity—take any street or square in London, trading or fashionable, and then let any one ask himself how many Catholics are among their inhabitants, and, moreover, let him place the wealth and power of Protestants and Catholics in contradistinction—is it hard to estimate the difference?

And perhaps I am pleading for some expensive undertakings, large churches, vast almshouses, expensive structures, or institutions. Not at all. I am only stating our lamentable want of the means for the bare education and care of the poor.

And what have we to meet these difficulties? We have neither efficient organisation, nor money to support organisation, if we had it. It is even

stated, on good authority, that some of our grants are ill bestowed and wasted by encouraging bad schools. The usual control over them is probably by means of the clergy ; now, it is certain that many of these have not the time, some have probably not the "knack," though all may have the best disposition, to regulate schools in the most effective way.

There is not as yet (it was stated that in one diocese such was going to be done) any inspection of schools by the ecclesiastical authorities. Many schools, it is plain, do not require it ; and many are very well conducted, some probably not so successfully. Thus this most important element of success may be said to be wanting. But it is certain that the best encouragement to give money is to feel sure that it is well bestowed, and made to do as much good as is practicable in the service for which it is given.

Now there is the necessity of considering :—

- I. What regards the schools themselves.
 - II. What is to become of the children after leaving them.
 - III. How to get money to support them, and increase their number.
 - IV. The state of the teachers.
- I.—Of schools there ought to be many sorts :—
- 1st. Those for first-rate education.
 - 2d. Those for a good education.
 - 3d. Those for education, good as far as circumstances allow.
 - 4th. Those for the elements of education, and chiefly for the rudiments of religion, or, better expressed, for good catechetical instruction,—thus a good ground-work of religion, including, of course, morals ; and under both these heads, I apprehend, would come Sunday and night schools.

No. 1.—Is for the rich.

No. 2.—These, perhaps best known by the name of the "Middle School," must depend upon private and independent support, and to these inspection does not apply.

No. 3.—Is for the poor. The schools in this class may derive their support from private funds, from grants of the Poor-School Committee ; they may be supported with Government assistance, and by the funds of the Poor-School Committee assisting the other resources.

No. 4.—Is what I mean by the ragged-elementary, or dame's school.

With the two former we have nothing to do. The two latter deeply concern us, and need all our effort and assistance—as to pecuniary means, all our support ; and, if they are to be satisfactorily conducted, must have vigilant inspection, ecclesiastical and lay.

Ecclesiastical inspection should, it appears to me, be established, with a view to the morals, and to the religious instruction carried on in the schools, not necessarily to the secular instruction ; nor do I at all wish to convey the idea that it should be in any way authoritatively imposed on schools *in general*, in respect even to the religious teaching. But I should hope that those who support schools would be glad to be assured that religious doctrine was taught there, and was properly inculcated. For example, it is of no use for a child to learn a catechism by rote without understanding its meaning : one would hope that the schoolmaster would see to this, also the clergyman under whose eye the school would be. But

it would be well that there should be a *certainty* that the schoolmaster should do this properly, and that, taxed as is the time and the physical strength of our burdened clergy, there should be the means periodically of ascertaining, in the event of the clergyman not being able to devote his time to it as much as he could wish, that it was in effect accomplished.

Neither should the inspectors have the right to *act* as of themselves, but to *report* as to any defects they might discover. Their appointment, of course, would be with the respective bishops.

When one considers that some of the youths in these schools may afterwards become priests, schoolmasters, pupil-teachers, may assist in duties in chapels (setting aside other callings), there would appear an obvious necessity for securing such sound religious instruction, as it is possible not only to procure, but to guarantee for them.

I trust, therefore, that with regard to the *religious* supervision, schools would eagerly embrace the assistance of these religious inspectors; and, with regard to the secular instruction, this same supervision might be requested in those schools where it failed to be supplied by other means. Of course, in schools in communication with Government, they would have nothing whatever to do under this head, as there are Government inspectors for the purpose. Their duty would be here clearly confined to assisting the priest, in order that the children's religious learning should be properly attended to by the master, and that nothing should be taught subversive of their religion.

It might, however, be well for the Poor-School Committee to make a rule, that schools aided by them should be required to have this inspection, so far as regards religious teaching. The idea would not perhaps occur to any one, but it may yet be well to say that nothing is contemplated in the least degree to interfere with Government. This inspection would be totally distinct. In schools aided by Government, this inspection would be no more than a security that what was already seen to by the Catholic clergymen was duly and efficiently performed.

It might certainly be a matter for consideration, in order to secure efficiency in those of the schools aided by the Poor-School Committee, where it was not likely that due superintendence could be exercised over the secular instruction, whether such a rule should not also apply to this secular instruction. But I should hope that all individuals contributing to schools, who can only do so with a view of bringing up youth "in the way it should go," would be glad to seize at the opportunity of availing themselves of a proper inspection in regard to religion; and where needed, no other means offering, in regard also to secular knowledge.

It is difficult to get subscriptions to the necessary extent for our Poor-School Committee. It follows that, both to secure confidence for further contributions and in justice to those who do subscribe, the money ought to be well spent; and that, if there is any truth in the deficiency of organisation in schools supported by the Poor-School Committee, and consequently in money being ill applied, it ought immediately to be remedied.

What the Government finds it necessary to do with regard to the public funds apportioned to education, we also on our part, in a similar, though of course far smaller way, shall find necessary for our funds.

It may be objected, that we do not undertake to give an annual grant to schools; but if a school is worthy of our support at all, it is also worthy of our attention to see that the money intrusted to us, and voted by us, is not misapplied.

No. 3 Schools.

These schools are the ordinary schools for the poor. In them, it appears to me that particular care is to be given to instilling into the children's minds the catechism and the rudiments of religion, and to establishing a secure ground-work of religious principle. It is undoubted that the Catholic body has suffered very much from a neglect of these essential safeguards. As well to make them Christians as to retain them Catholics, they are required; and boys well grounded in these rudiments will not only be the better able to withstand the temptations which assault all, but also the seductions and dangers which await them as Catholics; for, unluckily, at the present time, all that can be done is done to prevent the Catholic boy becoming a Catholic man. Whatever has been, or may be done, no time ever more called for exertion and promptitude on this head than the present. The necessity of inculcating *truth*, and of stating *fact* as compared with exaggeration, cannot be too strongly dwelt upon. Then there are the ordinary acquisitions of reading, writing, and arithmetic, also some knowledge of accounts, if practicable; some geography, now become more than ever necessary, on account of our colonies, &c.; history, both sacred and profane. A most important accessory would be singing in chorus, a taste for which would be most useful for Church services, and might be carried into effect, so as in some measure, if not entirely, to emulate the general assistance at the services of the Church which prevails in some parts of Germany. In large towns, where labour is of such great value, it is to be feared it would be impossible to add a knowledge of music; but in the country, in many situations, this might be effected. Industrial education in its various shapes should be encouraged as far as possible; where gardening or farming could be practised, they would be most valuable, both as a means of the necessary recreation and exercise in the intervals between study, and as in themselves lessons of prospective benefit of the pupils. Not impossibly the expenses of the school might be supplied to some extent from these sources, and from other kinds of industrial business. Whether the pupils should not have an interest in any profits made in this manner should be considered.

No. 4 Schools.

These schools are intended for large towns; they are essentially of a subordinate class, but yet would fulfil functions of vast importance. They would keep children out of the streets, thus out of ordinary harm's way, and also out of the hands of proselytisers and reformatory schools.

In these, catechism, rudiments of religion, strict attention to truth, should be taught, with reading and writing. Singing would be valuable, both for itself, and also (as many of these children would be very young) as a means of imparting instruction in an agreeable manner, so as to render it, in part, a pastime. Experience alone would show what and how much could be advantageously undertaken.

The great object (or one great object) in these, would be to have them

as numerous and as near the poor as possible, for two reasons: one, it might otherwise be difficult for the children to come to them from home and return; the other, that, from the crowded state and poverty of their homes, it would be desirable that they should be able to pass the day in a comfortable room, and in a more wholesome moral atmosphere than they might elsewhere meet with. Some bread (or better nourishment, if practicable) might be given at them; and it is hoped that benevolent persons might attend to them, when, no doubt, the interest they would take would much benefit the children, and also usefully work upon and stimulate the feelings of the parents.

Care should be taken that too onerous an attention should not be demanded of the scholars; and it would be most desirable that play or exercise should be added, otherwise scholars may be kept away by the tedium of application, and health might suffer. Probably singing and some industrial occupation might be of use to a considerable extent, even in these schools.

The great difficulty to contend with is the profit which poor people derive by keeping their children from school, and sending them in preference to beg in the streets, to sell little things, &c., both of which occupations are now fraught with danger to them, both as regards their civil and also their religious liberty. Another excuse may be the want of clothes; but surely the benevolence of ladies in making clothes for the poor, perhaps something of clothing clubs also, will go far to prevent such a want.

It remains to be seen how far the schools—the attention paid in them to the children—the interest charitable persons would take in them—would meet this great difficulty. But I should hope something, and perhaps a good deal, might be done, if our schooling could be systematized.

Here we arrive at the second head of this memorandum.

II.—One great beginning has been recently made in this most necessary preliminary, by the recognition of the propriety of taking up the case of the pupil-teachers, and providing for them as Queen's scholars. It is to be regretted that adequate means may be difficult to procure in the Catholic body for permanently founding a house for them; it is understood to be still a question whether their present proposed situation will be permanent. This should surely be settled as soon as practicable. Is it, or is it not true, that lay teachers are available where others cannot be placed? It appears to me that it is beside the question, whether religious enough can be found. I apprehend it is certain that enough could not be found for a long time. In all situations in this country partaking of the character of "rural," lay teachers are the most likely to succeed;—for *succeed* there is no question they would. Further, many teachers of this character are now coming into maturity; and it is a question how far the Catholic body is not *bound* towards their advancement. But it also humbly appears to me, that placing two (and there cannot be less) religious teachers in a country village, where a gentleman may set up a school, is rather throwing them away; and yet in many such situations a good schoolmaster is wanted. But, besides that, is it not placing them in a dangerous position? Where are they to live? Will the time of two be

adequately occupied? Will not their position unduly throw them open to temptation? Can they even get a house to themselves? Who would attend upon them? If with the priest, might they not be in his way, except in so large a house as to be difficult of attainment or of management? But would they not be made the butt of individuals on the watch to make up cases against Catholics? These difficulties occur to me, even if enough persons who wished to become religious teachers could be found.

On the other hand, the position of a lay teacher would be much sought after. It would be paid to a considerable extent by Government; it would be an employment of respectability for Catholics to look to—now devoid as they are of openings for a fair livelihood. A well-instructed man (perhaps married, with his family) would be an object for social intercourse and for respect on the part of his neighbours, of whatever religion—and of usefulness to his own community. With his certificates of merit, he would be at once stamped as a person of standing in intellect; and I trust, by the care used in his education, that his morals would also be unexceptionable. A proper inspection of schools, as suggested above, would much tend to secure this important point.

I think it would be difficult to over-estimate the desirableness of such persons, and the benefit they might effect in their localities. As a matter of course, their education would be one which would exert their faculties over a large space of knowledge; and the ability to instruct their pupils in gardening or farming would be very desirable, with a view as well to their own comfort and amusement at leisure times, as to the benefit of the children confided to their care.

I look, then, at this as being a new and legitimate object open for the employment of Catholics, which will be honourable in itself, and good for the body, both as an opening for a livelihood, and for inducing application, method, steadiness, respectability, and good character.

I now come to a point which cannot but be of vast consequence; and not, I think, difficult to attain, if the proper attention is paid in overlooking the schools. It is this:

The boys in the school should be well watched, and those who most distinguish themselves by ability and by good conduct should be encouraged, and not lost sight of.

Suppose, for example, that a boy should be found in one of the No. 4, ragged, or preliminary schools, who should show talent and good conduct. He should be taken notice of, and effort should be made to get him to attend one of the No. 3 schools, where due attention should be paid to his progress. If his talent was striking and peculiar, some little subscription might be got together, and he might be sent to a higher school still. By these means it is possible that, from a low origin, such a boy might become a distinguished man. If religiously disposed, the line would lie before him for his adoption—an eminent artist or surgeon might be produced. From this class the pupil-teachers would come, who would themselves progress to the position of schoolmasters. But not alone in the higher walks: such a course would promote good workmen in their different trades; and boys might be recommended to master-workmen to whose trades they showed an inclination. At all events, the very watch kept

upon promising boys would be very encouraging, and also advantageous to both children and masters—the former would show it in a laudable ambition to excel; the latter would feel that their exertions would be requited by the success of their scholars (and what can be more satisfactory to a good schoolmaster?)—by the general acknowledgment and evidence of their care and abilities.

In the actual comparative dearth of pecuniary resources in the Catholic body, and the multitude of demands for those which exist, there is, I fear, no likelihood of the speedy realisation of such a scheme; but I think it might be a very beneficial course to establish a large kind of industrial school for the working classes, to which boys of merit would be drafted off from the different schools—orphans—boys who showed an aptitude for any particular trade—might be more perfectly educated there, and masters in want of workmen would resort there to find them. If this could be done, it is obvious how great an object would be gained by master workmen, as they would have a guarantee for both the skill and good conduct of their work-people. How far this might interfere with the system of apprenticing, or each would influence the other, and how far it might be supported by either contributions of the boys, or fees from those who came to obtain their services, or from both sources combined, in connection with the establishment, as founded by charitable contributions, it is hardly necessary, I fear, now to inquire, as there are even more pressing wants. But all these ideas as to the efficiency of the school system as bearing on the well-being of necessitous children, might be viewed either as tending towards that end, or are also independent of it.

But any thing would be useful which conduced to the child's legitimate support after leaving the school, and when about to be cast entirely on his own resources: if this is a critical time among the rich, so is it far more so among the poor; theirs are the temptations urged by want, by poverty, in their various most biting shapes. As it is, it is but too well known that, as Catholics, they are lost in the great crowd—the great competition among all classes—and the numerical and pecuniary inferiority which the Catholic body suffers in this country.

Without now considering the scheme of a great industrial school, the watching the ordinary schools to apprentice deserving and industrious children as opportunity offered, would greatly conduce to the well-being of our body, and to the consideration in which others would hold us.

The societies, to guard morals and for purposes of charity, which are now being established among Catholics in the large towns, will, one must strongly hope, be most instrumental in guarding young men from habits of vice, and thus, from motives of expenditure. They must give an *esprit de corps*, which will preserve youths from being led away by bad example, by gin-drinking; and will, let us hope, so contribute to maintain good character, that persons of other religions will be happy to avail themselves of their services, as being sure of employing respectable men. The societies to which I allude, are the confraternities now rising up in the large towns. In passing, let me observe, that individual priests may often do much (as appears to have been done) upon this important subject; but in the present paucity of the clergy, it is to be feared they cannot com-

monly have much time to devote to other duties than those of immediate and every day demand.

I come now to the third head which I have set down for consideration; and there is no question of its importance, it is as necessary as is steam for the steam-engine.

III. It is, unluckily, abundantly proved that, whether from multiplicity of demand, from local demand, from other inducements, from not knowing the existence of the Poor-School Committee, from indifference to give money, or from indifference to the necessity of education (and I urge its claims, not for its own important sake alone, but also for its importance as a mere moral preservative),—perhaps from not considering the overwhelming necessity of the Catholic body keeping its standing, in comparison with other bodies, by its education,—from the lack of means to contribute,—from despair at, or ignorance of, the multitudes who are without education, perhaps from not duly considering the fearful dislike of the Catholic body and Catholic doctrines which may be instilled into Catholic children, if educated in other ways,—from some of these reasons, unhappily, there is not the response to the wants existing, which there ought to be, if they are at all to be overcome.

Now, although there are exceptions to every rule, yet it is quite true that efforts without organisation are much wasted. This consideration should alone give such an institution as the Poor-School Committee an efficient support. That is needed, to enable it to carry out a system. And without system the case of our great towns is hopeless.

Sanctioned by the bishops, and guided by zeal, together with discretion, the proceedings of a Board like the Committee ought to inspire confidence, and to be well suited to administer the funds intrusted to it; and from a Board so constituted there can be no doubt every consideration would be given to improved plans to promote the best regulations, and to insure the greatest attainable efficiency.

To do this satisfactorily on the large scale required, the power is needed, not only of setting the machine in motion, but of sustaining its progress. It is therefore a very grave question how the action can be best promoted, and how the funds are to be increased. I trust that these remarks may not be considered presumptuous, but I am anxious to see whether some *advance* cannot be made in this respect. Resources can come from two quarters. Those who are aware of the institution, and who at present subscribe, and those who have yet to be informed of its existence, or may be persuaded to take an interest in it.

Almost the only mode at present of calling effective attention to the actual works done by the committee, is the circulation, to a certain extent, of the Annual Report, and the attention drawn to the subject by the yearly collections. Both are very imperfect. There are so many reports of charities, that it is questionable how far they receive attention, however ably they may be written, and however instructive and sad the information they contain. I need only refer for these qualities to the report for last year, which our Secretary has drawn up.

And with regard to collections, these are by no means uncommon, and thus perhaps do not excite the attention they ought, and to which ours is

certainly entitled. Some congregations raise money with difficulty; others may have a school of their own, or may have to subscribe for some article of church furniture; some may be impoverished by the attractive, but, in these times, questionable expenditure, incurred by building a church, whose excellent architecture and adornment are no doubt beautiful to the eye, but whose expense may prevent the establishment of schools, or the erection of more modest chapels. By this course, the flock at large may be a large loser, for surely the humble school, and the convenient, though not splendid chapel or church, is that to which the Catholic must look for the preservation, to say nothing of the increase, of his religion.

However, it seems to me that all congregations ought to consider that our claims upon them are strong, both in relation to Catholics in general, and to their own congregation in particular: if in large towns, to promote education there by our grants, as we ought to be the best medium of knowing generally the wants of the Catholic community; if in the country, I fear there is a fact—perhaps not generally considered—which equally entitles us to their regard.

Suppose a country labourer or two should become Catholics, very often, it is to be feared, they must leave their homes to seek employment elsewhere. But in the case of others, old Catholics, families grow up—employment does not increase in equal proportion; the sons must migrate. Whither? To some large town, where they are lost in the multitude, without sufficient priests or schools for themselves and their families; to some such parish perhaps, in a large town, as that in which a Protestant clergyman recently established seven or eight schools, all, except one or two, being exclusively for Catholics; thus undertaking perversion on so large a scale in one locality alone. Surely, therefore, in such circumstances, it becomes the interest of even the smallest country congregations to contribute their mites to a Committee whose duty is the extension of Catholic education where needed, whether in town or country. It is their interest, whether in compassion to the Catholic poor at large, or as regards the eternal interests of their own relations and friends in particular.

And thus it appears to me incumbent upon those who can stimulate subscriptions for such an object, to do so as far as possible; and even that congregations should for a time deprive themselves of any *luxury* of public worship, especially just at present, when the run against us is so severe.

Further, there is the utmost reason for considering how far local arrangements may be made to increase these collections. This is of vital importance. Without interfering with the constitution of the Poor-School Committee, can we not add to its efficiency? This, as has been suggested, might be done by assembling, in a kind of local committee, a few of the persons in different districts who take an interest in this most urgent question of the education of the poor. Could not a few occasionally meet together, and arrange matters with the bishop, or with his clerical nominee on the committee? It is impossible to overrate the importance of persons so meeting. Their assistance, cordially given and properly directed, would do very much to organise affairs—to find out where schools are wanted—

to ascertain the number of the poor (a most desirable, nay, a most essential thing, and of the greatest importance), and their wants—to devise means of increasing the subscriptions, and for their speedy remittance to the Secretary in London. Let me here remark, that the punctual payment is very important, as it enables the same sum to do more good, because it can be depended upon, than if the payment is delayed.

Local committees of this kind, working in accordance with the bishop or his nominee, would do wonders; and it must be observed, that the greater number of persons that can be got to assist at it (so that they be of business habits), the more is this charity like to spread around a larger sphere, because each would influence his friends in his own locality to take a share in its support.

Thus would a greater number of influential persons—clergy, gentry, and tradesmen—be engaged in the work. It would not be, I should hope, for such a cause, difficult for them to make their arrangements for their meetings or consultations, as necessity and requirement occasioned. They would ascertain whether paid collectors be required; they would circulate the Annual Report; and their recommendations, approved by the bishop, would be represented at the meeting of the Committee in London, at the proper annual time or times. Each locality would become a circle of action, and thus form little centres of education throughout the country. Thus would a general circulation be kept up throughout the Catholic body, which would vivify it, would also be an incitement to great care of the poor, and would stimulate, as well by their own action, as also in individuals, new schools and fresh beginnings of them.

IV. The question of teachers is not less worthy of attention than other essential matters which have preceded. I do not enter at length into the question of religious teachers here, since that was discussed at our last meeting in October. If candidates for that calling can be obtained, should not the means of educating them be left to other sources? Can the Poor-School Committee afford to train them? Has it not to consider what is certain, what is useful generally, and our immediate wants? and also the facilities we can obtain for supplying those wants? Facilities which, for the education of lay teachers, happen to be great; which, in fact, offer themselves at this moment open-handed, from more than one quarter. We have to deal with great difficulties, and to put into working the best instruction, without experiment, at the cheapest rate. Let me admit that others are the best, yet it can only be in society, and society cannot be in rural districts; and in the towns there is ample scope, and more than enough, for a far greater number of teachers than have the vocation to dedicate themselves to the profession from entirely religious motives. Get good teachers—that is the first necessity. Fill up the void existing, from which we so much suffer. Is there any question that this is to be now done by secular teachers, whom it is so much more easy to obtain? And yet these, at the present moment, we have not in number or in quality to do justice to our schools, or in any way to meet our wants?

Yet for our largest class of schools, there is now the opportunity of getting excellent teachers, by perfecting the education, as finished school-

masters, of lay pupil-teachers, persons already formed for their profession to a considerable extent.

Unhappily, this opportunity being available as a permanency is uncertain. It depends upon present consideration and decision. Each year this class will present increasing numbers ; but if a permanent house of education cannot be found for them, their proposed training must fall to the ground, and with it any implied condition of encouragement which may have caused them to enter the profession.

We must await with anxiety the decision upon this question.

The idea enunciated above seems to me very applicable to this profession. Watch your schools from the lowest. Attend, as far as possible, to the morals of all in them, but note in a particular manner the conduct of the best boys. Many of them may become very good pupil-teachers, if not even more. Advance them, if they should be found in the lowest class school, to a higher one. They will become ultimately, by subsequent training, instructors of youth, approved by the Catholic authority, and assisted by the Government regulations. Thus will there be a regular profession opened to deserving boys—of respectability, responsibility, and consideration.

With regard to the lowest class of schools, it is a most happy circumstance that a beginning has been now made. It is not so much *large* schools that are of so much importance, as *many of them*, and to place them within the *immediate reach of the poor*.

Who are to teach in them ? It is hoped charitable persons might give some of their time to teach there. But at all events, it would not be difficult to find persons, at a cheap expenditure, competent to give such instruction as is necessary, although even it may not be such as could be wished. The great object is to instil religious principles with elementary instruction, and to keep the children out of harm's way. A little singing, although it might be humble, if it could be taught, would be of much use. Instruction is best communicated in an agreeable manner. Buildings, as such, are not required. A small house, already built, or rooms in houses put into order, with a few forms and desks, and purified with whitewash, can be hired. The beginning is easily effected. If other funds were wanting, and a good case could be made out, the assistance of the Poor-School Committee should be sought. In many cases the rent would be very little. The books, &c., and master or mistress, might be paid partly by the contributions generally to be found when a school has been once established ; and in practice it is believed, and not without ground, much of the little wanted will be done by the contributions of the parents or children. Frequent supervision, it is to be hoped, would be at hand by benevolent individuals, including the society of St. Vincent of Paul, who would no doubt gladly lend their aid to a work of such deeply-rooted good and importance ; because, unless in the persons of the poor a foundation of the Catholic body is secured and kept up, the superstructure, humanly speaking, will be insecure. It is to be remembered that these are the little ones who are confided to our care, and whom we are bound to preserve spotless, as far as our exertions can make them so.

How earnestly and affectingly do the souls as well as bodies of the

little wretched and suffering poor cry out for our attention! We blame and regret the efforts made to proselytise. Can they be wondered at? Without saying that they have been hitherto successful by our fault (perhaps circumstances may palliate this), can we but see otherwise than that a stimulus is given to us, on this account, to step in with heart and hand to rescue them—to save them at once from immorality, from want, and from proselytism? To do this, we require *system, organisation, and means, both pecuniary and personal.*

I here subjoin an extract from a letter written to me last summer by yourself, who have so long been devoted to this cause.

You inform me that you had been into a court where there were thirty to forty children taught by a mistress—being questioned up and down in the catechism, all whom you tried answered satisfactorily.

“The entire cost of this school was three shillings and sixpence a week for hire of the room. The mistress did all the rest, even to finding school-books, for what she could get from the parents of the children. Why not have many such, at least for a time, until larger schools were provided?”

That is what I wish to advocate with respect to these lowest class of schools, and to bring to bear new vigour and increased power upon all schools. We may boast, and with justice, of our converts. Don't let us forget how we lose at the other end of the scale. Our converts have given up all for the faith—the poor have not much to lose; but let us enable them to support themselves. Education will put them in the way to effect this; and it may have another effect beneficial to more than themselves. A taste for reading causes a demand for books. If those who have come to us have lost their all in worldly goods, they have not lost the ability to instruct others. Let them pursue this course; let them, so far as circumstances permit, encourage the education of the poor by their personal exertions; also by literature, in which they know so well how to shine; and the poor will repay them by the blessing they will derive from giving their assistance; the spread of education will also to some extent repay them, in a worldly point of view, by encouraging the production of their writings.

I do not refer to reformatory schools. Catholics can have them by paying for them, and they would be most desirable; the difficulty of finding the money is, however, no slight one; but I trust their need would be less required, if the plans to which I have adverted were properly carried out. Prevention is far better than cure.

But prevention cannot be effected without great exertion; and, above all, now is the time. To defer is worse than madness—it is criminal. It is not alone to let opportunity slip by, but it is to avoid and neglect that which is placed before us as a fact to be accepted, and a deed to be done.

And there are none to work this out but ourselves. Well, at all events, none can accuse us of aggression upon others. Self-defence is an admitted right. All must acknowledge the propriety of our assisting ourselves. Then it is in this that we must not be wanting. Where a necessity is patent and obvious, it is only the fear of grappling with it, indif-

ference, or impossibility, that can hold men back from meeting it. Fear has here no place. Indifference must not be thought of. Few things are impossible where there is zeal, talent, and prudence. In these qualities let not Catholics be wanting.

What remains is, for those who can accomplish this to apply themselves to the work.

I therefore address this letter to you as Chairman of our Committee ; and I propose to circulate it among the other members of it. I hope there may be a very early opportunity of thoroughly going into the business, and of agreeing to some course which may meet the emergencies of the times. Some apology may appear to be necessary from the youngest member of the Committee in thus addressing you. But where no offence is meant, no apology is perhaps required. Perhaps no more can be done than is now done. I should be sorry if such be the case; nor do I believe it to be the fact. But of this I am sure, that the education of the poor whatever has been done (and that, under the circumstances, is no little), is yet *very far* from being as every one must wish it, and as it would appear to be our *duty*, as a Poor-School Committee, to make it. To improve our present position, and to do this effectually, is, I know well, your most earnest wish ; and to none can I with more propriety address myself, as Chairman, and, I believe, Originator of the Committee. To your exertions in this cause Catholics owe a large debt of gratitude. My object in thus writing is humbly to second your exertions, and if possible to contribute to the efficiency of our operations. Do not think I undervalue your endeavours, or those of the rest of the Committee; it is an uphill work for us all ; yet it is one to which we may all contribute something, both by making the machinery of action as perfect as is practicable, and by endeavouring to stimulate the support by which that machinery may be productive of happy results.

I remain,

Yours very sincerely,

EDWARD G. F. HOWARD.

P.S.—Since writing the above, I am happy to find the question of the lay training-school is satisfactorily decided. This is an additional reason for making every effort to increase our resources, and thus have the means of effectually carrying out one great means of affording a good education to our poor.

MINUTE OF THE PRIVY COUNCIL RESPECTING CERTIFICATED OR REGISTERED TEACHERS.

[N.B. The following notice is of the utmost importance to managers and teachers of schools.]

By a Minute of the 20th August, 1853, a rule is established as follows:—The teacher to whom apprentices are bound, with the consent of the Committee of Council, must be either (1) certificated, or (2) registered; this latter class being confined to teachers over thirty-five years of age.

At the request of the Catholic Poor-School Committee, the application of this rule to Catholic schools will not take effect until 1st May, 1856. It has been applied to schools in general since 1st January, 1855.

A delay of sixteen months having been accorded to Catholic schools, in consideration of the fact that the system of pupil-teachers had been in operation for upwards of fourteen years in schools of the Established Church, while it had not been allowed to take effect in Catholic schools for quite the space of six years, it is requisite that teachers in Catholic schools, whether religious or lay, should fully understand, that if they wish for their schools to enjoy the advantage of continuing to receive pupil-teachers, they must, before the 1st May, 1856, become either *certificated*, if under the age of thirty-five years; or, if above that age, *registered*.

If, after this notice, the operation of the above rule should come upon any such teachers as a *surprise*, they will only have themselves to accuse. In order to make this notice known, a copy of this number of the *Catholic School* will be sent to every Catholic teacher in Great Britain who will forward his address to the Secretary of the Poor-School Committee.

The date of 1st May, 1856, fixed upon for the application of the above rule, allows two opportunities of attending an examination for certificates of merit, and two likewise for registration.

An examination of male and female candidates for certificates of merit is proposed to be holden at Edinburgh towards the end of June next.

An examination of male candidates for certificates of merit is proposed to be holden at London at the same time as the preceding.

And an examination of female candidates for certificates of merit is to be holden at Nottingham about the same time.

An examination of male candidates for certificates of merit is proposed to be holden shortly before Christmas at Hammersmith.

And about the same time an examination of female candidates for certificates of merit will also be holden.

An examination of candidates for registration will be holden in London and in Manchester on the 10th, 11th, and 12th of April next.

And a like examination of both sexes will be holden at Easter 1856.

With regard to the examination for certificates of merit, a good notion of its character may be drawn from the following letter of Mr. Moseley.

With regard to the examination for registration, a statement of its subjects, drawn from the Privy Council Minute of August 20, 1853, is subjoined to Mr. Moseley's letter.

COMMITTEE OF THE PRIVY COUNCIL ON EDUCATION.

[The following scheme of examination for the male students of training-colleges, as regulated for the current year, is well worthy the attention of school-managers, of teachers, and of pupil-teachers. Of course, in a Catholic training-college, the Government Inspectors do not take part in the *religious* examination. This part, therefore, of the following scheme does not apply to Catholic students.—ED. *Catholic School*.]

LETTER from the REV. HENRY MOSELEY, M.A., F.R.S., &c., *Her Majesty's Inspector of Schools*, to the LORD PRESIDENT OF THE COUNCIL, enclosing *Scheme of Examination for Students in Training-Colleges*.

MY LORD,

Wandsworth, May 2, 1854.

In compliance with your Lordship's instructions, I have drawn out a programme of subjects for the annual examination of students in training-schools, of which I enclose a copy.

In this programme no addition is proposed to be made to the subjects in which the students of those institutions have been accustomed to be examined. The only alteration lies in this: that whereas every student was heretofore examined without distinction of standing, it is proposed for the future to graduate the examinations according to the years of residence.

This task having been undertaken in accordance with the wishes of the authorities of some of the largest training-schools, and the question being one in which, from the influence which the examinations held by Her Majesty's Inspectors cannot but have on the course of instruction pursued in each college, the interests of all were involved, your Lordship deemed it expedient that all should be consulted thereon; and you therefore directed that the programme should be printed, and that a copy of it should be addressed confidentially to the principal of each training-school, and to every member of its committee, with the request that such notes and observations as they thought fit to make thereon should be inserted in the margin.

These notes and observations have been placed in my hands, and I have carefully read them.

I have considerably modified the first draft of my programme, in pursuance of suggestions made in these papers.

There is no difference of opinion as to the expediency, in a general sense, of such a plan as has been proposed; nor is there any question as to its details, which will, I trust, interfere with that general concurrence and support which all the training-schools are desirous to give. Generally, it may be stated, that the objections lie, not to the prescription of too much, but of too little.

The colleges object generally to the distribution of the subjects of examination over so long a period as three years. Their students now remain, in the majority of cases, but one year; they are of an opinion that to insist on their remaining three years will be to deter a large proportion of the pupil-teachers from seeking the training-schools at all, and to drive

them into employment, if not more highly paid, at least more immediately remunerative.

A residence of two years supposes a wider course of instruction, and therefore of examination, during those years than a residence of three years does; and it is this which appears to have been chiefly had in view in the alterations suggested in the papers now before me.

I have had the less hesitation in recommending, in several instances, the adoption of these alterations, as I am myself of opinion that two years has been shown by experience to be sufficient for the instruction (in whatever belongs to their office) of men who have generally had the advantage of five years' apprenticeship.

There are, however, always men in training-schools in advance of the rest in enterprise of character, in abilities, and in attainments,—men adapted to be trained for some special and more important work of the teacher. Openings constantly present themselves for such men, and experience has shown how great are the services they may render to the cause of education.

These are the men most likely to wish to remain until the third year; and an optional third year's examination, limited to a few subjects having special reference to the work to which they propose to devote themselves, seems to offer to these students all the facilities they can require, whilst it meets the case of the colleges whose course extends to three years.

In drawing out the programme I have been governed by the following considerations, in which I am confident of the concurrence of the authorities of the training-schools which it is my duty to inspect, and in giving effect to which I hope for your Lordship's sanction and approbation:

1. Not to add to or take from the existing subjects of examination.
2. To give the greatest weight to those subjects which are subjects of elementary instruction.
3. To inculcate the principle of "not attempting more than can be done well," which lies at the root of all truthfulness and reality in the teacher.

The first is founded on that principle on which the examinations of the Committee of Council have always been conducted, of not interfering with the course of instruction in training-schools, except in so far as is required by the appropriation of the public grants at their Lordships' disposal exclusively to the advancement of elementary education. It is this limitation on which the second consideration is based.

The examinations determine the apportionment to the several training-schools of Parliamentary grants, voted expressly for the promotion of *elementary* education. If, therefore, the course of study pursued in any training-school be not confined to the subjects of *elementary* instruction, or to subjects ancillary to the same end, the grants made to that school involve a *misappropriation* of the public money.

To the third principle, namely, that of "attempting a little and doing it well," as opposed to the practice of attempting a great deal and doing it ill, I attach a special importance in the education of the schoolmaster, because he will infallibly reproduce, in his own school, that one of those two

principles on which his own education in the training-school has been based, and because important interests to himself and his class appear to me to depend on the alternative whether his own character be formed according to the one type or the other.

Efforts constantly repeated for the attainment of many things of which none is ever attained, cannot but tend to dissipate and emasculate the mind.

The sense of a perpetual failure,—of an inferiority spread over a large surface—of much attempted, but nothing ever fully accomplished—of great labour in many things, and but little success in any,—is an ill preparation for the struggle of life in any condition of it.

It is the more difficult to carry out the principle of attempting no more than can be done well in the training of the elementary teacher, because many different subjects present themselves to different minds as adapted to the instruction of the poor.

Another difficulty lies in the fact, that it is much easier to attain to a smattering of knowledge in many subjects,—to gather up many fragments of knowledge over a large surface,—than to attain any depth of knowledge in a few.

Our examinations have specially to contend with the operation of these two principles.

The subjects of elementary education, as it at present exists, and in which depth and soundness of knowledge is to be sought, are :

Religious knowledge.	Arithmetic.*	English History.
Reading.	English Grammar.	Physical Science.†
Penmanship.	Geography.	Vocal Music.

These may be considered, I think, to be now taught nearly in every school where there is a master. To these must be added (as already taught in many elementary schools) the first steps in Geometry and Algebra. Besides these subjects, the Higher Mathematics and Classics are taught, one or both of them, in all the training-schools. The principle on which the examinations of the Committee of Council are conducted forbids it, I apprehend, to ignore these subjects, were it even desirable to do so; but it subordinates them to the others.

As the best practical expedient, under these circumstances, and to counteract, as far as may be possible, that tendency to diffusion which there is so much cause to regret, I have provided, in the programme which I now submit to your Lordship, that the students of training-schools shall be examined *either* in higher mathematics *or* in classics, at their option; but that no student shall in the same year be examined in both subjects.

* To Arithmetic is to be added, in many schools, Mensuration and Book-keeping.

† Physical Science is not usually considered a branch of elementary instruction, but that it is practically so will be sufficiently evident to any one who will take the trouble to look into the reading-lesson books most commonly used in schools. A large proportion of the lessons in those books are on questions of Physical Science, the teaching of which can have *no reality*, and will indeed lead (as is constantly the case) to grave misapprehensions and blunders, unless the mind of the master be prepared for the explanation of them to the children by a systematic course of instruction in such subjects.

Viewed with reference to elementary education, the study of Latin is a development of the master's power to instruct his pupils in the use of language, and the study of higher mathematics is a similar development on the side of arithmetics; but in neither case is such a study *sine quâ non*. The denial of an examination in the same year in both of these subjects to any student is necessary, because, practically, whatever subjects may be included in their Lordships' examinations, to which weight and importance is supposed to be attached in conferring certificates and in awarding grants, these subjects will be found, I apprehend, always to have been more or less studied.

The examination in English history in the second year includes some elements of the history of the constitution and laws of England, and of the manners and customs of the people.

As a suitable work for the study of the former, I may perhaps venture to suggest two little volumes, entitled respectively "Select Extracts from Blackstone's Commentaries,"* compiled by Samuel Warren, Esq., Q.C.; and "An Abridgment of Blackstone's Commentaries," by the late Sir John Eardley Wilmot, Bart. (re-edited by his son).† The student, besides studying the progress of the laws and constitution of England, may gather from these books so much information, at least, as to what the laws and the constitution are, as is perhaps necessary to his rightly understanding how they have become what they are.‡

The style of Blackstone is so remarkable for purity, for simplicity, and for strength, that no better book could probably be selected as a prose reading-lesson book in the first year's course, and as marking the style which the students might be encouraged in their exercises on language to study, with a view to the formation of their own.§

The works to succeed this in the third year are obviously those of Mr. Hallam. The history of social progress, manners, and customs may be studied with advantage in the second year from the articles devoted to those subjects in the "Pictorial History of England."

I am, my Lord, your faithful servant,

HENRY MOSELEY.

ENCLOSURE REFERRED TO IN PRECEDING LETTER.

Subjects proposed for the Annual Examinations of Students in Training-Schools under Inspection.

Note.—In this programme no addition is made to the subjects in which the students of training-schools have been accustomed to be examined. The only alteration lies in

* Maxwell, London, 1837.

† Longman, London, 1853.

‡ Serjeant Stephen's "Commentaries on Blackstone," Mr. Bowyer's "Treatise on Constitutional Law," or Professor Creasy's "History of the Constitution," may also be mentioned.

§ Blackstone was thus spoken of by C. J. Fox:—"You, of course, read Blackstone over and over again; and if so, pray tell me whether you agree with me in thinking his style of English the very best of our modern writers,—always easy and intelligible; far more correct than Hume; less studied and made-up than Robertson. His purity of style I particularly admire. He was distinguished as much for simplicity and strength as any writer in the English language."—(Trotter's "Memoirs of Fox," p. 512.) Various other similar testimonials have been collected by Mr. Warren.

this : that whereas, heretofore, every student has been examined without distinction of standing, it is proposed for the future to graduate the examinations according to the different years of residence. It will be seen that this arrangement, whilst it prescribes no new subject, does not limit the subjects of *instruction* in any year to those in which the student is to be *examined* at the end of the year.

It may often be judged expedient by the authorities of training-schools to teach the students in the first year subjects not prescribed for examination by Her Majesty's Inspectors until the end of the second ; and so of the second and third years.

The examination at the end of the first year offers a parallel to the first examination of under-graduates in the universities.

Every student will be required to have passed the examination of the first year before he is admitted to that of the second ; and so of the second and third years.

FIRST YEAR.

Holy Scriptures.

1. The History, Chronology, and Geography of the Bible.
2. More particularly (December 1855) the text of St. John's Gospel.

*The Catechism and Liturgy.**

1. The text.
2. The Scriptural authorities.

Church History.

The Outlines of Church History to the Council of Chalcedon.

Reading.

To read (December 1855), with a distinct utterance, with due attention to the punctuation, and with a just expression, a passage from Mr. Warren's "Select Extracts from Blackstone's Commentaries."

Penmanship.†

To write a specimen of the penmanship used in setting copies—

1. A line of large text hand.
2. A passage in small hand.

Arithmetic.

1. To prove the usual rules from first principles.
2. To compute with precision and accuracy.
3. To make (with a knowledge of the principles) simple calculations in Mensuration.‡

* The examination in the Liturgy is to be limited to the Morning and Evening Services and the Litany.

† *Whitehall, May 24, 1854.*—SIR,—I am directed by Viscount Palmerston to request that you will submit to the Committee of Council on Education, for their consideration, that one great fault in the system of instruction in the schools of the country lies in the want of proper teaching in the art of writing. The great bulk of the lower and middle orders write hands too small and indistinct, and do not form their letters, or they sometimes form them by alternate broad and fine strokes, which makes the words difficult to read. The handwriting which was generally practised in the early part and middle of the last century was far better than that now in common use ; and Lord Palmerston would suggest that it would be very desirable that the attention of schoolmasters would be directed to this subject, and that their pupils should be taught rather to imitate broad printing than fine copper-plate engraving.—I am, &c.

The Secretary to the Committee of
Council on Education.

(Signed) H. WADDINGTON.

‡ The course proper for a national school is here meant, being that which can be in-

Mechanics.

1. To make (with a knowledge of the principles) simple calculations on the work of mechanical agents, and on the mechanical powers.
2. To know the structure and action of simple machines.*

School Management.

1. To teach a class in the presence of the Inspector.
2. To answer, in writing, questions on the expedients to be used for the purposes of instruction in reading, spelling, writing, and the first four rules of arithmetic.

English Grammar.†

1. Its principles.
2. To parse (December 1855) a passage from the Chapters on "The Doctrine of the Hereditary Right to the British Throne," and "The History of the Succession of the British Monarchs," in Warren's Extracts from Blackstone.
3. To paraphrase the same passage.

Geography.

1. To be able to describe‡ the outline maps of the four quarters of the globe.
2. To be able to describe the map of each country in Europe.
3. To be able to draw the outlines of the above maps from memory.

History.

The outlines of the History of England (to be known thoroughly).

Euclid.

The first four Books.

Algebra.§

As far as quadratic equations (inclusive), with problems.

telligently taught to persons having a good knowledge of arithmetic. The examples should be taken from a "Builder's Price-Book."

* The following machines may be specified: a pump, a door-lock, a house-clock, a gas-meter, a thrashing-machine, a flour-mill, a steam-engine, and an organ. If large diagrams, showing the internal structure of each machine, and lettered to correspond with the paragraphs of a succinct explanation at the foot, were hung on the walls of rooms frequented by the students, such knowledge would be imperceptibly acquired and perfected. The diagrams might be produced or multiplied by the students themselves. Models cost more. Frequent dissection is apt to spoil them; and without it, they are not more intelligible than the machines themselves.

† All the answers made by the students on whatever subject, not confined to bare figures, should be examined as evidence not only of their knowledge of the particular subject, but also with a view to determining the marks to be allowed to them for grammar and composition. The power of writing plain and clear sentences with correct syntax, orthography, and punctuation, is the immediate object of grammar. The greater part of the questions proposed on grammar will be founded on words or sentences taken from the work specified. It should be carefully read through, therefore, in short portions, as so many *exercises in language, in illustration of the English Grammar used in the college*, just as the Greek or Latin Classics are read in public schools.

‡ The word "describe" is meant to be confined to *words* written, as distinguished from *drawing*, in paragraph 3.

§ *Instead of*, but not in addition to, this subject, students may be examined in Latin as far as the end of page 84 of Yonge's "Eton Grammar" (E. P. Williams, Eton, 1851).

Drawing.

1. Drawing free hand from flat examples.
2. Linear Geometry by aid of instruments.
3. Linear perspective of horizontal planes and of rectangular solids, having one side parallel with the picture plane.
4. Outline drawing from models.

Vocal Music.

SECOND YEAR.

The Holy Scriptures.

1. The Acts of the Apostles.
2. The Epistle (December 1855) to the Romans.

Church History.

The History of the Reformation in England, with the outlines of Church History in the fifteenth and the early part of the sixteenth centuries.

Reading.

To read, with a distinct utterance, with due attention to punctuation, and with a just expression, a passage from Milton's "Paradise Lost," or from Shakspeare.

Penmanship.

(As in first year.)

Arithmetic.

1. The use of Logarithms.
2. Compound interest and annuities.

School Management.

1. To teach a class in the presence of the Inspector.
2. To answer questions in writing on the following subjects :
 - a. The expedients to be used in teaching the elements of Geography and History, the higher rules of Arithmetic and Book-keeping.
 - b. The different methods of organising an elementary school.
 - c. The form of, the mode of keeping, and of making returns from, school registers.
3. To answer questions on the subject-matter of the Reading-Lesson Books used in schools.
3. To write a theme on some practical questions of education, founded on moral considerations.

English Grammar and Composition.

1. To paraphrase (December 1855) a passage from Milton's "Paradise Lost" (Book III.), or from Shakspeare's "Henry V."*

This Grammar is mentioned only for the sake of defining the extent of knowledge required; viz. accidence, concord, genders of nouns, perfect tenses, and supines of verbs. The paper will be confined to grammatical questions and to exercises within the limit prescribed.

* A passage from *each* author will be given; *either*, not both, may be taken by the candidate.

2. To analyse the same passage according to Mr. Morell's work.*
3. To answer questions on the style and subject-matter of the work or part of work named.

Geography.

- | | | |
|---|--|---|
| <ol style="list-style-type: none"> 1. Physical. 2. Political. | | <ol style="list-style-type: none"> 3. Commercial. 4. Popular Astronomy. |
|---|--|---|

History.

1. The Constitutional History of England.
2. The progress of the people, and of manners and customs in England.

Physical Science.

1. The instruments most commonly used in Mechanics, Hydrostatics, Pneumatics, Electricity, and Optics.
2. The elements of Inorganic Chemistry.

Higher Mathematics.†

1. The sixth book of Euclid, with problems in the first four books.
2. The subjects which follow quadratic equations in Lund's edition of Wood's Algebra.
3. Trigonometry.
4. Levelling, land-surveying, and the first steps in practical astronomy.

Drawing.

1. Advanced free hand drawing from flat examples.
2. Advanced Linear Geometry by aid of instruments.
3. Linear perspective—1, of rectangular forms, none of whose sides are parallel with the picture plane; 2, of polygons, plane and solid; 3, of cylindrically spherical forms.
4. Shaded drawing from objects.
5. Drawing of objects from memory.

Vocal Music.

THIRD YEAR.

The Holy Scriptures.

1. The Bible generally.
2. The evidences of Christianity.

School Management.

1. To teach a class in the presence of the Inspector.
2. To write an essay upon a thesis embracing the principles of education.

*Vocal Music.**Drawing.*

* "The Analysis of Sentences explained and simplified." Theobald, London, 1851.

† *Instead of*, but not in addition to, these subjects, students may be examined in Latin to the end of Yonge's "Eton Grammar" (*supra*). An easy passage of Latin prose, and another of Latin poetry, will be given for literal translation into English, and simple grammatical questions will be founded thereon.

In addition to the above subjects, students of the third year will be examined in *one* of the following subjects, at their option. They will be required to specify the subject at the commencement of the third year.

1. Mental science as applied to education.
2. Experimental science, especially as applied to manufactures and agriculture.
3. Higher mathematics.
4. Languages (ancient or modern), as a means of intellectual discipline.
5. History.

(1.) With regard to mental science as applied to education, it will have to be observed, in the first place, that an essay bearing upon this subject is required of all students at the end of the third year. The subject has to be regarded, therefore, not only from a general, but also from a special point of view.

Any essay of the kind in question implies the power of giving an intelligent analysis of the human mind in its principal operations (moral and intellectual), and of accounting thereby for rules of practice in the actual business of education. The works of one or more standard authors should be carefully read, and the experimental verification of such reading should be sought in the model school of each training-college.

If the same subject be further pursued as one of the specialities of the third year, their Lordships, for the present, will be prepared to consider such books as may be proposed to them in each training-school, and they will endeavour to make such books the basis of a sufficient examination, embracing :

1. Logic.
2. The mental faculties.
3. Moral systems.

The number and variety of the books proposed under this grouping will perhaps not be so great as to render an examination which embraces all impracticable.

(2.) *Experimental Science, especially as applied to Manufacture and Agriculture.*

Mr. Moseley names the following works as indicative of the subjects to which the examination will be limited, but not as the only works in which the same subjects may be studied for the purpose, viz.

Dr. Wilson's Treatise on Chemistry.

Professor Johnstone's "Elements of Agricultural Chemistry" and "Chemistry of Common Things."

The "Elements of Natural Philosophy," by Dr. Golding Bird and C. Brooke. (Churchill, 1854.)

(3.) *Higher Mathematics.*

Under this head Mr. Moseley proposes to include :

1. Spherical Trigonometry.

2. Astronomy, † and the fundamental propositions of Navigation.*
3. Mechanics. †
4. Hydrostatics. †
5. Optics. †
6. Differential and Integral Calculus.

(4.) *Languages (Ancient or Modern), as a Means of Intellectual Discipline.*

Any one of the following subjects, *but not more than one* :

1. *Latin*.—The Four Georgics.
Cicero's First Book of the Offices.

To be translated and explained analogously to the works named under English Grammar and Composition for the second year.

To turn English into Latin prose. The English passage will be a translation from the specified work of Cicero.

2. *Greek*.—Similar exercises ; the works to be
Iphigenia in Tauris (Euripides).
First Book of Anabasis (Xenophon).
3. *German*.—Similar exercises ; the works to be
Schiller's Thirty Years' War.
„ Wallenstein (Camp, Piccolomini, Death).
4. *French*.—Similar exercises ; the works to be
Thierry's Conquest of England by the Normans.
Racine's Andromaque.
„ Athalie.
„ Iphigénie.

(5.) *History.*

The main facts of English History, as laid down in the first and second years' course ; adding

Warren's Extracts from Blackstone.
Hallam's History of the Middle Ages.
Macaulay's volumes of the History of England.
Lord Mahon's History, in continuation of Macaulay.

* See "Inman's Navigation" and Hymer's edition of "Maddy's Astronomy." The candidate should be able to compute with accuracy.

† In addition to the propositions proved in Mr. Goodwin's course, the theory of work, including the principles of virtual velocities and *vis viva*, and the theory of simple machines and of elementary structures, taking into account friction.

‡ See the propositions given in the Rev. H. Goodwin's "Elementary Course of Mathematics."

NATURE OF EXAMINATION FOR REGISTRATION.

INASMUCH as there must, for a considerable period, remain a number of teachers disqualified by age for passing the examination for certificates, as well as a number of schools not in a position to obtain certificated teachers, in those parts of the country more particularly which it is the object of the minute of 2d April, 1853, to reach, their Lordships will institute a class of registered, as distinguished from certificated, teachers. An examination will be held (on the same plan as the late Easter examinations for certificates of merit) by her Majesty's Inspectors, at convenient places throughout the country, at some time to be fixed, in 1854 and in each following year. The examination will last only three days. The candidates will not be classed, but only passed or rejected. The examination will be confined to simple questions in the following subjects :

1. The Holy Scriptures, the Catechism, and the Liturgy of the Church of England (in schools connected with the Church of England).
2. English history.
3. Geography.
4. Arithmetic (including vulgar and decimal fractions).
5. English grammar and composition.
6. The theory and practice of teaching.

The object of the examination will be to ascertain sound, if humble, attainment.

No teacher will be admitted to this examination who has not completed his or her thirty-fifth year.

Their Lordships will require all uncertificated teachers in schools taking advantage of the Minute of 2d April, 1853, or having pupil-teachers apprenticed to them, to attend these examinations.

ON THE NECESSITY OF TRAINING-SCHOOLS FOR LAY TEACHERS.

[The following paper having been originally communicated to their Lordships the Bishops, and to the Poor-School Committee, it is now desired to make it generally known, and to recommend it to the attention of all interested in the improvement of Catholic poor-school education.—ED. *Catholic School*.]

1. THE chief difficulty to be overcome in promoting the education of the children of the Catholic Church in England, is the want of teachers duly trained and qualified. This, so far as relates to girls' schools, is in some, but by no means an adequate, degree met by the very efficient education given in schools attached to convents. Some very exemplary and well-instructed teachers are year by year passing from these institutions into

the girls' schools, though they are by no means sufficient for the demand ; but, excepting the institution under the Rev. J. M. Glenie, at Brook Green, no analogous system of training exists for the future masters of the boys' schools.

2. Among promoters of Catholic education it is believed that but one opinion exists as to the superiority of *religious* as school-teachers.

If it were possible, it would be desirable to place the education of Catholic children under the care of the fathers of St. Joseph Calasanctius ; but as this is not found practicable even in countries where the Catholic Church is more abundantly provided with endowments, much less is it to be hoped for in England.

3. Next to this, there can be no doubt that it would be in every way safest and best to place over every school of boys a religious of some one of the brotherhoods dedicated to education. This conviction led to the establishment of the excellent training-school at Brook Green.

4. But an examination of the facts of the case will show at once that it is absolutely necessary to make a new and redoubled effort either to multiply and extend the institutions for the training of religious for the work of education, or to find some other safe and efficient remedy of the present urgent and increasing needs of Catholic schools.

5. The training-school at Brook Green has been in operation about three years. It has had from the commencement under its care about six-and-twenty subjects. It has sent out about seven teachers.

6. Now, the number of Catholic boys' schools in England may be put down at about 300. About twenty of these are under the care of religious, namely, Christian Brothers, Brothers of the Institute of Charity, and those from the training-school at Brook Green. About 280 schools, therefore, are now under the care of secular teachers.

7. The number of Catholic schools is increasing every year, and ought to be doubled, so that every year is increasing the number of secular teachers.

8. What preparation or training have the existing secular teachers, in number nearly 300, received for their work ? What preparation or training will those receive who are year by year added to their number ?

9. At this moment, therefore, the secular teachers are continually outstripping the religious in number, and are entering on the most important of all works next to that of the priesthood, without training or preparation, intellectual, moral, or spiritual.

10. The reports made by those who know the state of the boys' schools is enough to fill every Catholic with grave apprehensions. It is not merely the want of a sufficient number of teachers, but the quality, it must be said the unfitness, of a large proportion of them for their difficult and important duties.

11. The question then arises, what remedy shall be applied to this evil ?

12. All are agreed that it would be most desirable to replace the existing secular teachers with an equal number of religious. But it is simply impossible. There exists at this time but one training-school for religious. If full, it would contain only thirty-five students, and could therefore send

forth no more than twelve teachers a-year. Not being full, it actually can send forth no more than five or six teachers a-year. Funds are not forthcoming to found a second. If founded, the subjects do not offer themselves; for, in addition to the qualifications, moral and intellectual, required in all who dedicate themselves to the work of teaching, there is further required in this case a religious vocation. Before 300 religious could be obtained to fill the existing schools in England, more than a generation must pass away; and meanwhile the schools under secular teachers would be left in a state of inefficiency, of which it is to be feared that the most unfavourable reports are true.

13. The real question, therefore, is not what we would desire to see, but what we actually are able to do; and it would seem far from prudent to abandon any safe remedial measure, because it falls short of the more perfect result which we would all alike desire to obtain.

14. After full consideration, it has been judged by many, who are among the foremost in desiring that all Catholic schools should be under the direction of religious, to be not only expedient but necessary to found a training-school for secular teachers; and that for the following reasons:

1. Because it is practically impossible, within a time indefinitely distant, to provide religious even for the schools already in existence.
2. Because the employing of secular teachers who, as at present, have passed through no training for their duties, is productive of serious ill effects, especially in the religious education of children.
3. Because howsoever far below the efficiency of religious such secular teachers, when best trained, would be, they would be in every way greatly above the existing untrained secular teachers.
4. Because there exists at this time a large supply of subjects for a secular training-school, inasmuch as every year not less than twenty pupil-teachers complete their time, in expectation of being admitted to a training institution, which future advantage was among the motives held out to them at the commencement of their career.

15. It may be added, that the institution of a secular training-school in no way hinders the multiplication of religious. There will be only too ample room for both for a generation to come; and if at any time the religious should be so greatly multiplied as to press upon the secular teachers, a result every one must desire, it would be perfectly easy to diminish the number of the latter as the former are ready to take their places, and even to convert the training institution itself into a community of religious.

16. The present proposal, then, is only a transient provision to remedy a grave and extending evil, for which no better can be found; for no one would prefer to continue to intrust schools, as at present, to secular teachers wholly untrained, rather than to the same persons after a preparation of three years under religious, or priests, in a training college.

Fears have been entertained as to the danger of congregating young men from the existing schools within the walls of a college, inasmuch as they have not passed through any preparatory moral discipline. But it is to be remembered that the pupil-teachers ought to be, and, it may be believed, generally are, the most exemplary in their respective schools; that they have been for four or five years under instruction; and there appears no reason why the spiritual care of religious, or of priests devoted to the direction of such a training-school, should not, by God's assistance, be as effectual as in other collegiate institutions. If they be unsafe or inefficient after such a training, what are they now without it?

17. Lastly, it may reasonably be believed that in a secular training-school many might receive the vocation to a religious life, so that it may thereby indirectly contribute to extend the number of religious, and to attain the end we all alike desire as the most perfect system.

EDITION OF THE GOSPELS AND THE ACTS OF THE APOSTLES.

THOSE who have the charge of schools will be glad to hear that a cheap reprint of the Four Gospels and the Acts has lately been made under proper authority, and can now be obtained of Messrs. Burns and Lambert. Many have felt the great want of this, as a means of giving to the more advanced classes in our schools an intimate acquaintance with the actions and very words of our Blessed Lord; and, under the direction of the priest who visits the school, it may be made of great use in imparting a higher kind of religious instruction. The present edition is in small octavo, with a large and clear type, price 1s.; but a large reduction is made to schools.

Sub Tutelâ B.M.V. Immaculate Conceptæ.

CATHOLIC EDUCATION OF THE POOR.

A Plan for the production of a Complete Series of Wood-cut Pictures, illustrating the History of Religion, from the earliest down to the present times.

TO THE EDITOR OF THE "CATHOLIC SCHOOL."

SIR,—It is an old and well-tryed maxim that "*Union is strength.*" In the present day, we see this old principle assuming a new form in various incorporated associations, who, by the combination of resources, small in individual amount, but immense by aggregation, accomplish marvels, that in former ages were done only by the monarchs of whole nations. Combination of small resources has, amongst its marvels, covered England

with railways, built a crystal palace, and furnished it with curiosities from every quarter of the globe, and has established a line of steam communication all round the world. The fact of all these apparently impracticable feats being done, on explanation, resolves itself into three principles—(1.) *Knowledge of an existing want*; (2.) *Combined resources*; and (3.) *Business-like management*. *Sagacious discernment* discovers the want, *combination* supplies the funds, and *business-like management* lays them out; after which, in due time, the thing required is done; and when it is done, people find out the benefit, and would not on any account go back to the old state of things.

The same principles will, without difficulty, I think, be allowed by all men of sense to be in precisely the same way applicable to the wants of the Church. Every one admits, to confine myself to one among many subjects, that there is a vast deal to be done, in order to put the Catholic education of the poor upon any thing approaching to a satisfactory footing. No one can very well dispute that the resources of the Catholic body are amply sufficient to supply itself with all that is wanted. In this respect, we have all the established requisite conditions of success. *Knowledge of our wants, vast numbers of population, not limited to England alone*, consequently, very extensive resources, capable of being combined, and a *positive pressing demand*. Under similar circumstances, a railway company would be formed in a single week, and have all its shares taken, with the requisite capital in hand to go to work; whereas, it would seem, that only because the one is *secular business*, and the other *religious business*—the former is a week's, or at most a month's work; and the latter in danger of being considered a chimera too Utopian to believe, and almost too precarious to gain so much as a seriously meant wish for its success.

The reason of this may be partly found in a circumstance which it will be quite as well honestly to state. Catholics generally think that they have seen *religious business* so often *mismanaged*, and so many sums of money collected, and then either squandered away, or sunk in undertakings which are afterwards found extremely unproductive, that the notion of *religious business* being a thing which has so much as a chance of proper management is quite at a discount. Be this as it may, and it is not my province to offer any opinion how far this may be true, I proceed to keep my main principle in view, viz.

That the wants of the Church in the present times admit of being supplied upon the pattern of the great secular works of the age.

I. By taking into account *the reality of the want*, and of *the vast numbers* who require provision to be made to supply the want.

II. By the combination of *an extensive number* of small resources.

III. By business-like management of the funds thus collected.

If it should be impossible to go to work upon this pattern, the alternative, it will be well to remember, may be, not that the wants will cease, but that *they will not be supplied at all*. Secular business, managed in this way, will continue to prosper as it has prospered, and to produce great and lasting works, as it has produced them. And religious business will

produce nothing, and continue to be a by-word and laughing-stock, as it has been—the scorn of hostile people, and the regret and pity of friends.

Principles, however, it will be felt, such as the above, are of course extremely indisputable upon paper, and there can be no difficulty in observing how they actually work in the case of undertakings like those of the North-Western and Great-Western Railway companies; but when, in the place of secular business, which in the present age is so thoroughly well understood, you bring forward a scheme of *religious business*; and for the goods and passenger traffic of a railway, you substitute the business of rendering modern skill available to the Catholic instruction of the poor; then, in this particular case, no matter how great the want may be, no matter how vast a field of positive demand there may be, no matter what other conditions of success there may be, no matter that for the religious business all the powers of art and mechanism are equally available as for the secular business, the first feeling on the part of Catholics is to damn any enterprise of the sort at once, from the preconceived impression existing in their minds *that it is certain to be mismanaged*. That this feeling may not have extremely strong grounds on which to rest, it is not for me to deny, though, of course, I express no opinion myself. The grounds may or may not exist; but there can be no doubt whatever that the feeling exists. And consequently, if for any business connected with the Catholic education of the poor it is necessary to secure *combination of resources*—the first step must necessarily be to deal with this feeling of *certain anticipated mismanagement*.

In the first place then, on general grounds, it is obvious to remark, in a way equally applicable to every undertaking in common with my own, that if the feeling becomes *absolute*, there is an end to all action, and Catholic works have come to a complete stand-still, except in cases where individuals have in their own possession the means of going to work. If there can be no trust, and no willingness to adventure, subject, of course, to risk of failure, the alternative must be that of "*nothing to be done*." There will be *caution*, and probably of the most laudable kind, but "*no progress*." Secular business will go on producing its marvellous works, and religion will stand still doing nothing, applauding itself for its singular wariness and prudence; and, like the servant in the parable, it will at last come before its Judge, with great satisfaction to announce the happy news that its talent is wrapped up quite safe in the napkin, and can be thence produced if required; and that, moreover, there it can continue to remain perfectly safe, exposed to no kind of risk from any sort of mismanagement. What the Judge will say, He has himself told us; and His words are too well known for it to be necessary for me to quote them.

The truth is, that risk of failure and disappointment is so far an ingredient in every enterprise, as to be simply inseparable from it. In this world, the choice lies between "the security of the talent wrapped up in the napkin, and the increase of the talent exposed to risk in the fate of legitimate enterprise." Either alternative is, of course, open to choice; but after what the Gospel has said of the fate that befel the man who applauded himself upon the *safe way* in which he had preserved his talent, this kind of caution can hardly be in great repute.

But if so, then it follows that *enterprise, subject to its proper risk*, becomes the true eligible alternative; and the feeling above described, if made absolute against all enterprise, becomes manifest as clearly bad, and opposed to the Gospel.

Having thus, as I hope, sufficiently stated the principle upon which great works admit of being accomplished for the supply of the positive wants of religion, and having dealt with a very strong preliminary objection against listening to any thing whatever in the shape of an enterprise, I proceed to say something more definite respecting the particular undertaking which is become, with the sanction of my superiors, my own proper business to carry into execution, if I am able, as I hope, with the blessing of God, and for the honour of the Immaculate Mother of God, to persuade a sufficient number of persons to join their resources, and to intrust them to my management, in order to their being applied to carry the work into effect.

Here, of course, the question will be, from persons who may be induced to deliberate, if they shall or shall not give their share to produce these combined resources, "What sort of guarantee can you produce that your management will be competent and satisfactory?" This is a business-like question, and demands the best business-like answer I am able to give to it. The only guarantee that I can offer is the fact of my having produced, without any aid from other resources except those supplied by a few private willing persons, for the use of Catholic schools, a series of hymns and songs, the utility of which is now beginning to be proved by their finding their way into use in Catholic schools. The whole publication, with the exception of a debt to a friend, is paid for, by dint of a variety of exertions of my own in one way and another; and to any one who has any practical experience of the more than indifference, the ignorance, of the value of popular music as an element in the education of the poor, that prevailed at the time the publication was first begun, the fact of the existence of such a publication, and its responsible proprietor being out of prison at the present moment, will be a very respectable guarantee to any man of business for any thing that is to come from the same quarter. If any person, then, should ask what guarantee there is against mismanagement and failure, I think it is very fair to say of my own management, that I have had to serve a very severe and sharp novitiate in the management of similar business. By the mercy of God and the help of the Blessed Virgin, I am out of prison, and the publication of the hymns and songs is now on sale at all booksellers, respectably printed on good paper, and free from mistakes.

I consider myself to be now addressing business-like persons, interested in the education of the poor, who have some means to bestow, if they could be satisfied that they were not being invited to throw their money away upon a bubble; and therefore, waiving every point of delicacy in speaking of myself, I refer to the above publication in a plain-spoken, straightforward, and business-like way, as the guarantee that money intrusted to me will not be mismanaged.

As regards success, I cannot for a moment suffer myself to entertain any doubt, for the following reasons: I. If a publication of music could

be carried through *then* in the face of a prevailing state of indifference, a publication of a pictorial character *now* must have a far better chance. Pictures being universally understood, will, if good of their kind, be sure to be universally acceptable, and consequently far more likely to be universally sought after than music, which presents difficulties to its use that all places are not in a condition to overcome. II. The time is *now* far more favourable to enterprise than *then*. In things of this kind, if we cannot quite say as yet, *Jam hiems transiit, imber abiit*, at least we may say, "The winter is going, and there is a fair hope that it will soon be gone." There is a fair hope that Catholic works of education will not be behind those of other bodies, as also that Catholics themselves will not be backward in turning them to their proper account.

If the above should satisfy those to whom I am now addressing myself through the medium of the pages of the *School*, a publication devoted to further the interests of Catholic education, I would beg them to observe, that they have already got two out of the three conditions required for success.

I. A thing which in its nature rests upon a very wide-spread feeling of want, that must lead to the supply coming into demand, if it can be produced good and effective of its kind.

II. Sufficient management, *i.e.* the management of one who has served a proper apprenticeship to his business, and who has learned to know what it is from tolerably sharp experience.

For the third condition of success, then, the individual to whom the above refers now makes his appeal, and asks to have his work set on foot by the third principle, the *combination of small resources*, if it be judged to be calculated to supply an *existing want*.

Combination of small resources, let it be observed, is an instrument of the utmost efficacy. It has produced Napoleon Bonaparte's loan, which enables France to be first in the present contest of nations. If every reader of the *School* who can spare the loan of 1*l.* would send it to him, his work could be respectably done. If those among the readers of the *School* who can spare the loan of 5*l.* and 10*l.* would send to him their 5*l.* and 10*l.*, or as much more as they please, his work could be done with an efficacy and a beauty that would charm even enemies of the faith. But if the good readers to whom he addresses himself cannot be persuaded to risk their small sums of money, and are not to be induced, for the honour of the Blessed Virgin, and the hoped-for good of their poorer brethren, to carry out the third principle of success, *viz.* the *combination of resources*, the other two will be of very little use, for success can come only out of the union of the three. And since, *ex nihilo nihil fit*, if there should unhappily be no resources to lay out, there can, of course, be *nothing produced*. The charming picture-book will in this case only be able to reach the first stage or two in its existence, when its growth will be obliged to come to an untimely stoppage without remedy. In a work of this kind, every thing, it must be remembered, has to be paid for as it is done; whereas no very profitable return can be calculated upon much under two

years. Without a sufficient capital, therefore, in hand, no progress can be made.

In conclusion, the writer kindly requests attention to the following statement of the nature and mode of conducting the work; and he begs also to offer his thanks publicly to the editor of the *School* for the privilege which has been kindly given to him of laying the project in question, which must be judged upon its own merits, before a circle of readers, of whom it will be natural to expect that they will be specially interested in doing any thing reasonably in their power to further the work of the Catholic education of the poor. It being always borne in mind, that in *religious business*, without labour and sacrifice, there may be abundance of empty, fine words, as there may be in every thing else, but there can be no real tangibly beneficial result.

I have the honour to remain,

Your obliged servant,

HENRY FORMBY.

Under the patronage of the Immaculate Conception of the Blessed Virgin.

CATHOLIC EDUCATION OF THE POOR.

Preparing for the Press,

PICTORIAL BIBLE STORIES FOR THE YOUNG;

Being part of a Pictorial History of Religion.

APPROBATION OF HIS EMINENCE CARDINAL WISEMAN, AND THE BISHOPS
ASSEMBLED IN LONDON.

8, York Place, London,
February 14, 1855.

His Eminence Cardinal Wiseman, and the Bishops assembled in London, having had submitted to their inspection some of the specimen plates intended as illustrations for the *Pictorial History of Religion*, which the Rev. H. Formby is preparing for publication, desire to express their warm approbation of the zeal and energy which the editor manifests in his very laudable enterprise, and recommend it to the aid and patronage of the Catholic public.

Signed on behalf of his Eminence and the Bishops,

R. ROSKELL,
Bishop of Nottingham.

SCHOOL REGISTERS.

As the want of good school-registers is being constantly felt, the following notice may be useful.

Messrs. Spottiswoode, the Queen's printers, New-street Square, Fetter Lane, have intimated to the Privy Council that they could produce school-registers, of the form annexed to the minute dated 2d April, 1853, in a shape for use, stitched, but not bound, at the following prices, viz.

Register No. 1, Admission (20 pages), capable of receiving 400 names, 1s. 3d.

Register No. 2, Class, ruled for twenty-five names, and continued for four quarters, 8d.

Register No. 3, Summary, sufficient for twelve quarters, 1s.

Messrs. Spottiswoode add, that these prices have been named on the supposition that 1000 copies may be ordered in a moderate time; but that, if there were a large and rapid demand, they could make some farther reduction.

Binding (accordingly as it may be deemed needful) is a further and separate question.

A school would require as many class-registers No. 2 per annum as it contains classes. The first register, No. 1, would last in proportion to the size of the school and the quickness of change in the scholars; the third, No. 3, for three years. On an average, the registers (unbound) for a school of 120 children, might cost about 4s. per annum.

The same registers have been published by Mr. James Martin, No. 9, Lisson Grove, Marylebone.

Mr. Martin's registers are bound for use, and the retail price of

No. 1 is 4s.

No. 2 ,, 6d., or 4s. per dozen.

No. 3 ,, 2s. 4d.

In addition, however, to binding, No. 1 contains an index of 11 pages, and 27 pages for entries.

No. 2 (in stiff paper cover) contains two fly-leaves for time-tables.

No. 3 is sufficient to last for ten years.

 THE POPULAR LIBRARY.

WE call attention, among the advertisements, to the "Popular Library," a series of cheap volumes adapted for schools, together with their other uses. If "Fabiola" be any index to the ability of the series which it inaugurates, we can confidently promise it a wider popularity than Catholic works of a literary character have hitherto enjoyed. We cannot conceive a more interesting, or even *inspiring* book, to be put into the hands of the more advanced classes at schools as a reward. It was a most happy thought to bring before us in so graphic a manner the everyday life as well as the final triumph of the early martyrs, the flower and glory of the regenerated earth.

GENERAL MEETING OF THE POOR-SCHOOL COMMITTEE.

PROJECT OF TRAINING COLLEGES FOR LAY-PUPILS.

A GENERAL meeting of the Committee was held on Oct. 17, 1854, and following day.

A sum of 250*l.* was voted to encourage the establishment of new schools for the most destitute poor in the courts and alleys of the metropolis. Seven such schools have been already set up in consequence of the grant.

The most important subject of their deliberation was the proposal to attach to the training-college of St. Mary's, Brook Green, a department for the reception of lay-students, with a view specially to the pupil-teachers who have gone through their apprenticeship of five years, and, on entering such an institution, may become, if they pass a satisfactory examination, Queen's Scholars; and, by a course of instruction for two or three years, both theoretical and practical, complete their education as schoolmasters.

The want of such an institution had been painfully felt both in the actual fewness of well-qualified masters, and in the loss experienced by pupil-teachers on emerging from their apprenticeships, who, in default of such an institution for completing their education, would either be forced, in an immature state of knowledge and experience, to obtain situations in such inferior schools as would receive them; or else, at even greater injury to the Catholic body, would desert the function of educating others altogether, through disgust at the little interest exhibited for their welfare, and so render useless all the pains, as well as money, which had been expended on their apprenticeship.

It can scarcely be said whether the Catholic body, the Privy Council, or the youths themselves, had most reason to deprecate such a result.

But a paper drawn up by the Rev. Dr. Manning, and inserted above at p. 124, has set forth in so unanswerable a deduction the necessity of some such measure, to provide for the production of a qualified class of lay teachers, that the subject need not be here enlarged on.

The committee not having received a *collective* answer from the episcopate on the proposition of establishing such a department at Brook Green, in which lay students should be received under the superintendence of the principal, while the religious institute should remain intact, did not think itself in a position to come to any immediate definite resolution; but a deputation waited on his Eminence the Cardinal-Archbishop to state the difficulty, and to express the earnest wish of the committee that the services of those pupil-teachers who should emerge from their apprenticeship at Christmas 1854 should not be lost to the cause of education for want of an institution to receive them. The deputation reported in answer, that his Eminence had been pleased, under the circumstances, to authorise the principal of St. Mary's College to receive at Brook Green, provisionally, until the meeting of the Bishops, such pupil-teachers, having passed through their pupilage, as he might deem expedient. In consequence, we have the pleasure of stating that six pupil-teachers were so received; that five of them enjoy Queen's scholarships, and that two of these are of the first class.

We are happy to state, that the Bishops having since met, and the matter of the lay department at Brook Green having been brought before them, the committee has been informed by his Eminence the Cardinal-Archbishop, "that the Bishops consent to the proposed addition to the training college at Hammersmith, with the view of accommodating secular students."

The plans and details of this addition remain to be settled: but no time will be lost in perfecting these arrangements; and it is believed that students who are in the fifth year of their apprenticeship may confidently look forward to being received at Brook Green at Christmas, and to enjoy henceforth, with respect to the completion of their education, all the material and administrative advantages enjoyed by the pupil-teachers of any religious communion in this country. We shall be disappointed if they do not likewise derive some special advantages of their own, of a higher kind than the material and administrative order, from the proposed arrangement.

A like measure for a training college for lay female teachers is also in immediate contemplation. This college will be put under the entire management of a religious teaching order, and in a locality where the Catholic population is most thickly strewn. Without being able to give a pledge to such effect, it is yet confidently hoped that this measure may be determined on without delay, and brought into full operation by Christmas next, so that all female pupil-teachers who complete their apprenticeship at that time, may look forward to a participation in its advantages.

If any one hitherto has been inclined to complain, perhaps not altogether without reason, that in the statements as to the backwardness of Catholic education of the poor, or as to the want of zeal shown in general on such a subject, no definite and practical plan of improvement, no specific object to be accomplished, has been suggested,—let such a one now feel that his complaint is answered. The want of good and well-trained masters and mistresses is very great indeed. *Religious*, in sufficient quantity, cannot at present be obtained, *lay* therefore we *must* have. Here is a scheme to supply them; the only rational and intelligible scheme which experience has devised. Nothing can be more practical, nothing more definite than the object aimed at, and the means to reach it. A good race of masters and mistresses lies at the threshold of all education. Without them, school-buildings are useless, and handsome churches a mockery. To build those, and not to supply the other, is to be asked for bread and to give stones. It is the building up of the *living body* which is needed: and there the *teacher* has his part as well as the priest; and where the priest is overladen, as in this England of ours, a very large part.

The scheme is definite and practical; it will come with all the sanction which ecclesiastical authority can give: the details will shortly be before the public, and then will be seen another thing, whether we shall get *the funds*.

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