

To the Rev. Gen. Pallavicini  
 With the F. Musical Commission, Malte

# SUPPLEMENT TO THE TABLET.

LONDON, JULY 15, 1876.

## CATHOLIC POOR SCHOOL COMMITTEE.

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# GREAT EDUCATION MEETING

IN AID OF

## THE CATHOLIC POOR SCHOOL COMMITTEE.

A GREAT meeting in aid of the Catholic Poor School Committee was held at Willis's Rooms on Tuesday afternoon. His Eminence the Cardinal Archbishop presiding. There was a full attendance of the principal members of the Catholic body in England. Among those on the platform and in the audience we observed the following:—Duke of Norfolk, Marquis of Bute, Marquis of Ripon, Earl of Denbigh, Earl of Gainsborough, Viscount St. Asaph, Lord Peire, Lord Arundell of Wardour, Lord Howard, Master of Herries, Mr. Fitzgerald, Sir J. McKenna, Mr. McFarlane, Mr. Jennings, of Australia, Mr. Wegg Prosser, Mr. Weld Blundell, Mr. Henry Clifford, Mr. C. Langdale, Mr. Silvertop, Mr. Fitzherbert, Mr. G. Blount, Mr. Aubrey De Vere, Sir Paul Molesworth, Mr. Kenyon, Mr. Galton, Mr. Gaisford, Hon. W. Maxwell, Hon. B. Maxwell, Mr. Bagshawe, Q.C., Mr. Lilly, Mr. New, Colonel Patterson, &c., &c.; and amongst the ladies present we observed the Marchioness of Bute, the Dowager Marchioness of Lothian, the Dowager Marchioness of Londonderry, the Countess of Denbigh, the Ladies Mary and Philippa Howard, the Lady Stourton, the Lady Howard of Glossop, the Lady Henry Kerr, the Lady E. Bertie, the Lady Constance Bellingham, the Lady Edith Noel, the Hon. Mrs. Maxwell, the Hon. Miss Howard, Lady Chichester, &c.

His Eminence Cardinal Manning said:—My lords, ladies, and gentlemen, my first duty is to explain the absence of my colleagues the Bishops, who have all written, with the exception of one, whom I am happy to see sitting here, that with great regret they find themselves unable to be in London to-day; but they offer their very earnest and hearty participation in the object of this meeting. I have also to announce a telegram, which reached me an hour ago, from Mr. Monteith, of Carstairs, to this effect: "Cannot attend, but send £100 for the object of this meeting." (Applause.) The task which falls on me is a very light one, because I shall be followed by those on whom rests the work of the Poor School Committee. I will therefore say at this meeting differs from all others which we have held on education in two points. The first is that it is a meeting which does not present the diocese of Westminster, excepting inclusively; it represents the Poor School Committee, which in the year 1847, or 1848, was founded by the Bishops of England as a body, to whom they committed the work of communication with the Government on the subject of education, and to administer all the funds that were to be raised year by year by annual collections throughout England. The Poor School Committee has from that day to this discharged its functions as you know. The other point upon which this meeting differs from all other meetings on education is that it is not for the purpose of raising funds to multiply schools, but for the purpose of raising increased funds

to elevate the standard of teaching in our schools by raising the standard of efficiency in our teachers. This I conceive to be the main end, I may say, the sole object of the meeting which calls us together to-day. I need hardly dwell upon this point, because I am confident that everybody will at once perceive that the efficiency of the school depends upon its teachers—(hear, hear)—and that the efficiency of the teacher depends upon the training the teachers receive, and the training must be of the most comprehensive kind, intellectual, moral, and spiritual, or the efficiency of the teacher will be imperfect. Now, from the beginning of the Poor School Committee the greatest efforts have been bestowed upon this point. It will be in the memory of many who hear me that our venerable friend, Mr. Charles Langdale, from the first foundation of the Poor School Committee, threw the whole of his energy and his wisdom into the foundation and direction of St. Mary's Training College of Masters at Hammersmith. I can recollect—and no doubt some who hear me can recollect—with what extreme reluctance Mr. Langdale consented to the admission into that school of secular masters. His hope and desire was that every teacher in a Catholic school should be invested with a higher character than that of a secular teacher, and with great reluctance, and only under the stress of evident reason, he at last yielded. From that day to this the Training College at Hammersmith, without abating one shadow from its religious and spiritual character and teaching, has been filled with secular masters who have been trained to the highest pitch of efficiency that we have been able to give. In order to show what has been the result of this work, I will only remind you of the passage in the paper which I believe you all hold in your hands, where it is said that the result of our training work is this—that in our schools in Great Britain, under the inspection of Government, in the year 1875, we had 1,435 certificated teachers and 2,012 pupil teachers. There are at this moment 120 female students at Liverpool, 50 at Wandsworth, and room for 70 male students at Hammersmith. Up to the end of the year 1875 the Poor School Committee had trained 387 masters, of whom 255 were then engaged in teaching in elementary schools, and 26 otherwise engaged in teaching. I may say that the number of those who have been trained at St. Mary's College, who have been diverted from the work of public school teaching to any more profitable secular employment, is appreciably small; there has been a solid perseverance in the whole body of teachers that have been so trained. Next, you will see in this paper that Liverpool has trained 719 mistresses, of whom 534 were actually engaged in teaching elementary schools. To

this must be added 21 students sent out by Wandsworth at Christmas 1875, being the first contribution of the last named college. Well, then, you might ask, if this Poor School Committee has done so much in these past years, what is the purpose of the present meeting? It is simply this. Twenty-five years ago there was but one Poor School Committee in existence, for there then existed no diocese and no hierarchy. From the foundation of the hierarchy, every diocese has become a poor school committee to itself, at least in so far as founding and maintaining mission schools extends. I therefore think the first great fruit of the Poor School Committee is having stimulated the formation of thirteen like itself throughout the whole of England. Every diocese, from the day of its foundation to this, has been doing the work of a public school committee in respect to the building and supporting of schools. But there is one work which no diocese can discharge. Every mission can found, and ought to found and to maintain from its own internal resources, or from what help it can gather, its own mission schools. It will be most unwise to teach the missions throughout England, or the parishes throughout England, to look away from their own efforts and to look to London to a central fund to do for them what they ought to do for themselves. I believe no surer way to impoverish our educational work and to paralyse our whole system could be found more sure than this—to attempt to create a great central fund for the purpose of supplying and supporting schools. (Hear, hear.) It could not have been done; even if it were attempted it would only paralyse the energy and self-denial of every missionary centre in England. As every mission ought to maintain its own mission school, so every diocese ought to maintain its own diocesan school. There are schools which cannot be maintained by any missions or by any group of missions—I mean the great reformatory schools, and industrial schools, and poor law schools as we now have them, which require larger funds than any missions or any group of missions can supply. But a diocese can do it for itself, and they are justly to be called diocesan schools, and every diocese ought to provide them for itself. But there remains beyond these a class of schools which neither mission nor diocese can possibly found or maintain—I mean the training schools of masters and mistresses—not for any diocese, but for the whole of England—what I may call the provincial colleges for the education of the whole of England. This may be done by the united efforts of all the dioceses in England—that is, by the whole province. The Poor School Committee is the legitimate organ by and through which the whole Province of Westminster works and contributes for the training of school mistresses for the whole of England. Now this is the point of the present meeting. The Poor School Committee, I think with prudence—and I must say if there be any imprudence in the decision I take my share of the responsibility—for, for five years' past, I have urged openly, and on all occasions, that the Poor School Committee should throw upon the dioceses entirely the burden of founding and maintaining the mission schools and diocesan schools, and that they should reserve the whole of their strength for the training of the masters and mistresses, which no diocese, nor any number of dioceses, could do for themselves—the Poor School Committee has acted in their wisdom upon that which at first sight has always seemed to be the necessary result of the immense development of our educational system within the last 25 years. We are not, thank God, in the year 1847; we are in the year 1876, and the period of time which has elapsed between those two dates has covered the whole of England with a vigorous educational system, which needs the Poor School Committee as its head and centre for the discharge of two great functions: the one is above all to train efficient masters and mistresses, and the other a constant and vigilant inspection into the efficiency of our schools. (Hear, hear.) Now, my lords, having got to this point, I think the meeting will not be unwilling to hear a few very brief statements from a report not as yet published, drawn up by the inspector of this diocese. He took the other day the reports of the Government, and made a careful analysis of their figures, and the result of his analysis is as follows:—"It will be of interest," he says, "to see the progress made by schools of all denominations during the last five years. I have, therefore, extracted the following figures from the last five reports of the education department, which includes all the schools inspected by the Government inspector in England and Wales." In the year 1870-71, the percentage of complete passes, which I must explain for some who are not familiar with the subject means this: among the children in any school a number of children are presented for examination by the inspector, and those only are not presented who by reason of some noted incompetence are unfit to be examined; the whole number of the school ought to be examined, and therefore the smallest number of exceptions ought to take place. Now, I will not read the number of those that were presented, because it will make the statistics too long, but I will go to the result. In the year 1870-71 in the Church of England schools the number of passes—that is, of children who were examined in reading, writing, and arithmetic, and passed with satisfaction—was 67.6; in the dissenting schools 71.47; in the Catholic schools it was 81.71. (Applause.) I may say in passing—and I may touch that point once more—the reason of our advantage was this: we were far behind in the higher standards from obvious reasons, but we were far ahead in the infant schools, for a reason which I will give at once—the care of our good nuns. (Applause.) In the year 1871-72, in

the Church of England schools, the percentage of passes was 63.29 in the Dissenting schools, 62.60; in the Catholic schools, 65.58. (Applause.) In the year 1872-73, in the Church of England schools, the percentage was 60.47; in the Dissenting schools, 61.57; in the Catholic schools, 61.88; in the board schools, 49.15. But now we come to turn in the tide, and one which at first sight might discourage; but believe there is no ground whatsoever for discouragement. In the year 1873-74, in the Church of England schools, the proportion of complete passes was 60.91; in the Dissenting schools it was 61.4; in the Catholic schools, 61.27; in the School Board schools it was 57.38. In 1874-75 in the Church of England schools, it was 70.56; in the dissenting schools, 71.45; in the Catholic schools it was 71.8. We are left behind; the School Board schools had 72.14, and were therefore at the head. I believe we have no need to be discouraged about this, because, when we consider the poverty of our population, the floating character of our people, the multitude of hindrances which I will not touch upon in detail, which obstruct the education of our poor children, it is a marvel that we are abreast of the other schools, which are drawn from the higher classes, which have greater wealth, which have every condition that can be conceived of greater advantage, and that we are not far behind them is to me a wonder, and that we are abreast with them is a subject of great thankfulness. (Hear, hear, and applause.) I think we may say in efficiency the Catholic Church in its schools up to this date has shown that there is nothing wanting on our part of good-will. (Hear, hear, and applause.) If anything has been wanting it has been the material means of efficiency, and it is for the increase of these material means that we appeal to you to-day. Well, I said just now, that I must touch once more upon the point of our infant schools, and I did it for this reason. I saw—and I may say with very great regret—that a deputation, described as composed of Churchmen and Dissenters, waited yesterday upon the Lord President of the Council, headed by Sir Thomas Chambers, M.P., and Mr Arthur Kinnaird, M.P., and the burden of their grievance was this: that in the books used in Roman Catholic schools there were matters of Roman Catholic doctrine, references to pilgrimages, and depreciation of Protestantism; and next, that whereas the ministers and clergymen of the Protestant religion were excluded from being teachers in their schools, the Roman Catholic orders were admitted to be teachers in our schools. Well, now, I would ask first of all did these worthy and honourable gentlemen believe that the brothers who teach in our schools—that is, an individual man here and there, for, as I said at the outset, the training of masters, who should also be men of religious orders, was, by the stress of necessity, abandoned 24 years ago, and that our schools are at this moment strictly under secular teaching—I ask is it possible that these worthy and honourable gentlemen would put our schoolmasters in a parallel line, or on the same level with their ministers and their clergymen? Do they suppose them to be priests? If they are under that belief let me clear it away; and as this statement appeared in the *Times* newspaper, I am not without a hope that some who are listening to me may obtain a speedy contradiction to it in the same journal. Next, if by religious orders be meant our nuns—our women teachers—you have already heard here how many lay teachers there are already sent out from our training schools, and how many are now under training to be sent out. It is true, and I thank God for it, that we have a very large number of our sisters teaching in our schools. (Hear, hear, and applause.) I have already said that the marked and undeniable superiority of our infant schools over any other—and I make that statement in the form of a challenge to be tested—is to be ascribed entirely to the high and elevated character of our sisters, who are ladies that have renounced the world for the love of God and of the souls whom they guide in the way of salvation, highly educated themselves many of them, and others of them, who, not so highly born, have been highly refined and elevated by their education—I ascribe to that one great fact of personal self-denial the marked and I may say the extraordinary efficiency of our infant schools. (Applause.) Well, now, I think that these worthy gentlemen, instead of wishing that our infant schools should be deprived of that blessing, would have done much better if they had encouraged the ladies of their own religion to do the same. (Applause.) I may say in passing that I know they do among them many sisterhoods, and I am afraid the deputation would wish to abolish them together with ours. I should counsel them very earnestly not to quarrel with their own advantages; and I am sure the efficiency of their schools will be promoted far more by these earnest and self-denying ladies among them—and I am happy to know that they are many—who have given up the world for the purpose of teaching poor children. (Hear, hear, and applause.) They have followed a good example, and I hope that neither Sir Thomas Chambers nor Mr. Arthur Kinnaird will, upon reflection, think that they will promote the spread of education among children by excluding from their schools those who are most competent to train their children. (Hear, hear, and applause.) So much for the question of religious teachers. I can perfectly assure them that our nuns are not priests. (Laughter.) They are not clergymen; they are not even ministers. (Renewed laughter.) They are a very harmless and innocent but highly efficient race of teachers, and I could only understand their wanting to get rid of them lest they should be left behind in the race. (Applause.) I think I shall not be speaking out of time if I also say a

word in answer to the other point. I do so because the Poor School Committee is directly responsible under the Bishops of England for every book used in the schools. I think, my Lord Howard of Glossop, as the chairman of the Poor School Committee, you will not think I am introducing a subject which is inopportune by speaking on your behalf; but the fact is, these school books used in our schools under the statute of 1870 were carefully revised. They were revised, not under my eye, but with my cognisance, by persons whom I believed to be most competent to revise them in conformity with the law. After they were revised they were printed; they were put into us shortly afterwards, and a new objection arose that these books still retained religious and Catholic matter. I had them revised again. I had many pages cut out altogether. The books were examined with very great diligence, and in my belief those books were not fairly open to challenge, unless there shall have escaped me—which I must say is a very possible thing, for I was not able to revise the books in person—here and there an expression. But I will give you an example, in the hope that you may know how great is its importance. I recollect that one objection was taken to this: that Rudolph, of Hapsburg, riding one day, met a poor priest carrying the most Holy Sacrament; it was in the history of Austria. He, as a good Christian, alighted from his horse, and he bade the priest rise and take his place, while he walked at his side. When attention was called to this passage, I asked, "What are we to do with history? If we cannot narrate the history of Austria, how are we to teach it?" Once more, pilgrimages were said to be referred to in our books. Well, now, I put it to any geologist to tell me how he can account for those deep lines which run across Sussex and Kent, called Pilgrim's lines? If we are carefully to exclude from our school books every reference to history, we must not even touch geology, nor yet geography. It seems to me that men are running these differences a little too fine. (Hear, hear, and applause.) How, I would ask, is history to be taught, unless it is to be re-written in conformity with what are called modern ideas? (Applause.) And if these gentlemen are so zealous to exclude all reference to past Christianity and history in the books of our schools, are they then the apostles of the system of education in which the name of Christ cannot be named during four hours of the day? They are the very men who clamoured against it; let them then be consistent at least. (Applause.) But, my lords, I must add one word more. It is said that there were expressions in depreciation of Protestantism. Well, I am afraid we shall be compelled to do one of two things. We shall be obliged to re-write the reign of Henry VIII., or to omit it altogether from history. (Laughter and applause.) I should be most happy to receive instructions from the Lord President of the Council as to the course to be taken on this point. (Renewed laughter.) I can only openly declare that not willingly on my part shall there be one wounding word to anybody in the school books used in our schools. When I say that, I am bound to add that it will be my duty at some future time—and I hope with the assistance of those who hear me—to bring under the notice of the authorities the fact that, not expressions in school books, but tracts with the title, "The Irish School Boy," and "Beware of the Confessional," have been placed to my knowledge, by responsible persons, in the hands of Catholic children committed to their charge. I think that when so very fine an objection is taken to chance expressions in our historical books, it would be well that we should be fair all round. (Applause.) Let us do as we would be done by, and I promise these gentlemen on my part that there shall not be one single word of which they can complain, if they on their part shall take care that no such tracts shall be placed wittingly in the hands of any poor Catholic children. (Applause.) Well, now, my lords and gentlemen, I feel I ought not to detain you any longer. The object for which this meeting is called together is to raise the efficiency of our teachers, and the way to raise that efficiency is that a great effort shall be made by you all over England; and I think I know who has zeal enough to go to every parish in England on the same service to increase the annual revenues of the Poor School Committee, in order that the efficiency of our teachers, above all of our schoolmasters, shall be perpetually increased. (Loud applause.)

The *Marquis of Bute*: Your Eminence, my lords, ladies, and gentlemen: It falls to me to propose to you the first and general resolution as to the necessity of Catholic Education,—“That it is of the greatest importance at the present time that Catholic elementary schools should be maintained in a high state of efficiency.” The truth of the proposition contained in the words of this resolution is so evident in itself, and it has been so often acknowledged, and so long acknowledged not by the words only but by the works of British Catholics, that it needs not that I should address to you any argument on the subject. And perhaps this audience is exactly the audience to which it would be most gratuitous to do so. I cannot help feeling that as a whole the assembly before me consists of the benefactors of Catholic education, and that they are gathered here, not so much to encourage one another as to utter a kind of cry of hope that their number may be increased. (Hear, hear.) The long and short of it is that there are a large number of people who could be a great deal of use, with very little sacrifice to themselves individually; and what you want, I take it is, as far as you can, to compel them to come in. It would not be, I think, an exaggerated statement, especially in view of the social

class to which the vast majority of British Catholics belongs, if it were said that our education is the mainstay of the present and the hope of the future. Already, perhaps, if the Catholic body in this country be compared with other religious denominations, the educational activity which it displays is more nearly commensurate to the demand of its members than any other body. The alms-giving of Catholics in support of religious education does even overflow, and in some cases it markedly overflows, the education of a religious character attempted by those who are outsiders; but still, notwithstanding that, how lamentable are some of the statistics which we can hear from the clergy, or which are only too painfully brought before our notice in the ordinary ministrations of the public authority. What is the percentage of Catholics who live year after year in neglect of the precepts of the Church? What is the number of cases in which the laxity and corruption of the parents ultimate in the apostasy of the children? What is the extent of the field in proportion to the similar field which is open in other denominations? What is the extent of the field which is offered for the labour of those who deal with the reform of the most unhappy and most outcast of the population? What is the percentage among those who are convicted before the ordinary criminal tribunals? What is the percentage there of Catholics as compared with numbers of others who are convicted as compared with the percentage of Catholics in the whole population? And indeed those who have the fiercer and crueller kind of controversy ever brought in their way must have felt how naked a sight the answer to these questions offers to the sort of controversialist against us who wishes to enlarge upon such words as “By their fruits ye shall know them. (Applause.) In our ends we are confronted with the advancing wave of what is called secular education, and that is a wave which only in too many places is under the control of those who are able to direct it, not only as a means towards the general good of the community, but as a means towards the harassing and affliction of those who support religious education; and it is only by keeping up and spreading and maintaining our education, and that in every field of secular knowledge from which the wave comes against us, that we shall be able to help ourselves from being swamped. It can hardly be denied I think that as to the future, it is in the hands of Catholics themselves whether they choose that the future should bring nearer those phantoms which float such a multitude, and such a helpless multitude—phantoms of degradation and of apostasy; or whether they should bring into the future beams of light, dawning perhaps towards at perfect day when the new Zion may come down again from God out of heaven upon these lands. (Applause.) I think it was Father Laçordaire who said “the future is in the hands of the schoolmaster.” (Hear, hear.) I beg to move the resolution “That it is of the greatest importance at the present time that Catholic elementary schools should be maintained in a high state of efficiency.” (Applause.)

*Lord Howard of Glossop*:—Your Eminence, my lords, ladies, and gentlemen,—I shall address you but a very short time upon this occasion. I feel that almost all that can be put before you has been so, and I am quite sure also that you will have some good speeches after I have done, and therefore I should be in point of fact an interloper were it not that, having the honour to have succeeded the late Mr. Charles Langdale as chairman of the Poor School Committee, it is my duty to offer you a few remarks. (Applause.) I think that the Poor School Committee is one of the most successful of the Catholic institutions which has prevailed up to the present day; and I believe it was very greatly owing to the sterling character of the English country gentleman, Mr. Langdale, and to his religious views, that it has not only held together, but that it has prospered in the way that it has done—(hear, hear)—and I am quite sure that it must be a great satisfaction to his Eminence, as it is to us older members of the Catholic Poor School Committee, as we are with gray hair, now to see other younger men with black hair coming up around us, who by their talents, by their zeal, by their contribution, and by the attention they pay to these matters will not leave Catholic education alone, but on the contrary, will strengthen, increase and improve it for a long period of time. (Applause.) I will not now go into the question of what has been done. We have worked with great cordiality with the Bishops to whom, of course, we have paid every respect. We have to the utmost of our power forced our Catholic education in every possible way. Of course up to a certain point the chief necessities were to build and encourage schools. I do not mean to say that there is not a great deal more to be done in those ways. There are such a number of schools built, and in the wealthier dioceses they are so well conducted, as has been stated by the Cardinal Archbishop, that it became rather our duty to look around and to see whether we could not even do better work than that which we had hitherto gone on with. I remember perfectly well some years ago—it might have been done in other dioceses, but it certainly was in the Arch-diocese of Westminster, and under his Eminence here—that he chalked out for himself, as it were, a new form of proceeding. He said, “Now that we have done something in having schools and supporting them, the great thing is to advance the position of the masters, the position of the pupil teachers, the character of the education of the school.” Well, of late years it is to that we have devoted our attention, and we call upon the Catholic public to assist us in this very extensive work. Without pupil teachers you cannot have schoolmasters; and, as we

see in the Board Schools around us, large salaries paid, as we see all denominations competing very properly together to get the best possible schools, so I am sure you will all feel that we must not allow ourselves to be behind in the race, and that it is of the very greatest importance to strengthen these things by every means in our power. We therefore devoted large sums of money to the encouragement of masters in every different way, by giving them rewards for bringing forward pupil-teachers, and for the character of the education in their schools, and we now propose still further, if we are supplied with funds to enhance the character of the Catholic pupil teacher in order that by having houses for them and methods of that kind we may be enabled to keep them, as it were out of harm's way more than they may be now, and to educate them up to be better masters, so that they will be able to see growing up around them better scholars in their schools. There has been another matter too, which is of the very greatest importance, that is the religious inspection. You are aware that the secular inspection is provided by the Government; but to us as Catholics, as to other denominations in the same way it must be left to look after the religious principles of the Catholic flocks; and, therefore, the Bishops have been good enough to appoint certain inspectors who make examinations in the religious instruction which is taught in the schools; and they, therefore, look after in the best possible way the religious education of the pupils. Those pupils we reward with medals, and in other ways we bring them on, thus going by inspection downward by way of the schoolmaster, by way of the pupil-teacher to the scholar. We hope, if we are supported by the Catholic public, to find that not only will education be more satisfactory than it hitherto has been, but that we may embrace all those waifs and strays, as has been very properly alluded to, of a large working class body such as the Catholics are, and that instead of finding the future generation in such a condition as we do unhappily now so much in the present, we may find them an honour and a glory to the Catholic body, and a bright light to shine out before all their fellow countrymen. (Applause.) Now, of course, I need not say here what we all of us feel, that a religious education is the only education worth a farthing. I cannot fancy how any man in his own proper judgment can say for a moment otherwise. Here in this country we see around us enormous wealth and very great poverty. That wealth employs the poverty. By wages it enables those who are poor to earn a livelihood; but, if that be the case, that wealth also is a matter of great temptation to the needy, to the drunken, and to the dissolute, and the only way to obviate that is to begin with them as children to give them a religious education that they may have the power by the blessing of the Almighty in their own minds to resist the beginnings of evil and of temptation. (Applause.) Well you all no doubt are more or less employers of labour, you all of you more or less are under the necessity of placing persons in confidential situations who can be trusted with money, who can be trusted with those affairs which must be negotiated by right minded men, and by people of good principle. Now, of course, there are many of good principle, many right-minded men, many who would not take money if they had heaps of it in their power; but how many are there of the other class. How well do we know that it is difficult in the present day to find people whom you can employ, whom you can thoroughly place confidence in, who will be superior to the temptations of money and other things in the way, and who will not dirty their fingers when money passes through them. You have heard the Archbishop read the telegram containing the announcement of a very handsome donation, but we ask you also to increase your subscriptions to the Catholic Poor School Committee. I see a great many ladies here, and ladies are very powerful, and I am sure the ladies here will be powerful for good; and we ask them to assist us, along with other friends, so that we may get contributions of all kinds, whether large or small. We want you to help us yourselves, and get others to help us too. We believe we are worthy of your assistance. We believe that we have not only done what is right, but that we have, under the superintendence of his Eminence and of the Bishops, a broad, straight, though difficult line, marked out before us of improving and extending the Catholic education of England; but while fully, as the Cardinal said, respecting the feelings of others, doing nothing contrary to the feelings and to the religious principles of others as long as they are not brought into conflict with our own, strong in our own faith among our own people, wishing that that faith shall descend undefiled to those who succeed us, wishing for the benefit of the Catholic body as well as those with whom it is so intimately connected, wishing for the benefit of the country at large, we ask you to assist us in getting fresh subscriptions, and so enable us, as the humble ministers of your bounty, to do what cannot but be for good, and for the glory of God. (Loud applause.)

The resolution was put and carried unanimously.

The *Marquis of Ripon*: May it please your Eminence, my lords, ladies, and gentlemen,—The resolution which has been entrusted to me is to the following effect:—"That it is most desirable to afford the Catholic Poor School Committee the means of maintaining and extending the system which they have recently established with that view;" that is to say, with the view of maintaining Catholic elementary schools in a high state of efficiency. You have just passed a resolution which

affirms that it is highly desirable to maintain to the utmost the efficiency of our Catholic elementary schools. You have passed that resolute and unanimously, and have thereby shown your conviction of the soundness of the principle which it embodies; but it is an abstract resolution, and like all other abstract resolutions would be of very little value if it were not carried out in practice. The question therefore arises—What is the best mode, or at all events one among many of the modes, in which the principle affirmed in the resolution may be carried? Now ladies and gentlemen, I venture to think that the labour of the Poor School Committee are directed in a very efficient manner, at least as regards objects which they attempt to attain towards the promotion of the end of which you have just approved. You, my Lord Cardinal, have described generally the object for which the Poor School Committee was founded, and which now after a course, I believe, of something like thirty years, we are still endeavouring to promote. Your Eminence also alluded to a certain change which has of late years taken place in the direction to which the efforts of the Poor School Committee are turned; but perhaps you will pardon me if, for a moment, I impress the nature of that change somewhat more upon you. And I desire to do so especially for this reason, because, if I mistake not, there are many persons who say to themselves that great local efforts are in these days being made in the cause of education. As your Eminence has said, schools are established now happily in every mission, or in almost every mission, in the country, and they make, undoubtedly, for their maintenance large demands upon the Catholic inhabitants of each district. There are also diocesan institutions supported by diocesan funds; and those who subscribe largely either to the parish school or to the diocesan institutions are very apt to say: "We have done our part in this work; why should we meet and subscribe to the Poor School Committee which sits in London?" Now, what it is most important to be clearly understood upon this subject is this; that the work which the Poor School Committee is doing now is, as your Eminence has pointed out, altogether distinct from that which is being done by any of those local bodies. There were times when the Poor School Committee assisted largely local efforts for the formation or the maintenance of schools; but, acting under the directions and guidance of your Eminence and your colleagues in the Hierarchy, we have of late almost entirely withdrawn from that part of the world. There remains, I think, in England and Scotland only four of the smallest dioceses to which any grants in the nature of support are made at all, and all grants for the purpose of building have ceased since last year. We have no longer—to put it shortly—anything to do as a Poor School Committee with increasing the quantity of Catholic schools, with adding to the number of school benches where children may be accommodated and taught. We have, under your Eminence's wise guidance, turned our attention almost exclusively, and probably before long it will be exclusively altogether, and for the purposes of this meeting, it may be regarded as being solely and entirely exclusive—to improving the quality of the education given in the schools that are now maintained and built by local and diocesan efforts. (Applause.) You will see this, ladies and gentlemen, if I have made myself clear, that the object which the Poor School Committee is pursuing is one altogether distinct from that which is pursued by local efforts in each mission, or by diocesan institutions; and it is that which your Eminence has justly said—work which neither local nor diocesan efforts could do, and which can only be done by one central body such as the Poor School Committee. And what is that work? What would become of your mission schools if the work that is being done by the Poor School Committee is to fall through? Why, what would happen to you would be this: You would have your school buildings; you would have your school benches; but you would have no schoolmasters, and no schoolmistresses. (Hear, hear.) Now, that is the essence of the whole question before us; because upon the Poor School Committee rests the responsibility and the weight of the management of the three Catholic Training Colleges of this country. Those of you who have paid attention to the subject may be aware that we have at the present time three Catholic Training Colleges, one at Hammersmith for men and two for women; one under the Sisters of Notre Dame, Liverpool, and another under the Nuns of the Sacred Heart, at Wandsworth. Now, we find the funds for the whole work of managing and maintaining those institutions over and above those which are provided out of the Government Grant with one exception indeed—a great and honourable exception—which I cannot omit to name on this occasion as on any other when any one of us may be called upon to speak of these training colleges, namely, that in respect to the two female training colleges of which I have spoken at Liverpool and at Wandsworth, we have been aided not merely by the devoted efforts of the Sisters who conduct those institutions, but by large and noble and generous expenditure not only of their time but of their money. (Applause.) Nothing can exceed the debt we owe to these Sisters for the manner in which they conduct, and support, and aid these institutions.—(renewed applause)—and I am happy to say that they stand high among the Female Training Colleges of this country. I believe that no one who knows anything of the question will contradict me if I say that the training college at Liverpool, which has existed now for many years, stands among

the first of these institutions—(hear, hear)—stands upon an equality with some of the best training colleges of the Established Church, and holds its own with all the training colleges of the country in the estimation, not only of Catholics, but of all impartial judges who administer the education department. The training college at Wandsworth is a new institution; but it is following in the footsteps of its elder sister, and bids fair to run a very hard race with the elder sister, and will, before long, be running neck-and-neck for pre-eminence with her. As regards the training college at Hammersmith, there we have not had the advantage of any religious order to aid us as has been the case with respect to the training colleges at Liverpool and Wandsworth. The training college at Hammersmith is supported wholly out of the funds of the Poor School Committee; but I rejoice to think that it is a very efficient institution, and to know that in the opinion of the Education Department its efficiency is increasing from year to year. (Applause.) But of the whole sum which we expend annually for the purposes of education, these training colleges cost us something like £2,400 a year, and, as I have shown you, they are doing work which could not be otherwise done, and without which all local efforts would be vain, because, speaking generally, they are providing—and there is no other mode of providing—truly efficient masters and mistresses. They are doing that essential work. If you wish to have your schools efficient, they are preparing for the training of those who are to teach them. Well, then, the Poor School Committee has of late years—last year, indeed, it commenced the system—taken further steps to aid in promoting the efficiency of our schools. You will see, with respect to the training colleges, the efforts that are made in that direction, tend of course to promote efficiency both in secular and in religious instruction, because the training that is given in these colleges is both religious and secular. But your Eminence, and their lordships, your colleagues, have felt, I believe—as all who are interested in the question of religious education, whether Catholics or not, have been feeling of late years—that when there was so great a pressure being put—and rightly put, as I hold it—for the promotion of what is called the secular part of instruction by the efforts of the Government, and by every other means under their inspection, there was, I say, a danger lest religious instruction, with which the Government has nothing to do, should fall behind hand and be neglected, and, therefore, their lordships, the Bishops, were determined to take care that this evil, destructive to the very essence of Catholic schools, should not be suffered to take place. It must be borne in mind if there are any persons interested in Scotland here present—your Eminence, I think, forgot this in your remarks—that we are not only as a Poor School Committee, an English body, but we are entrusted with the same work with regard to Scotland, that we have to discharge in respect to England. (Applause.) Out of the sixteen dioceses of England and Scotland, twelve have already adopted the system of religious inspection. The Bishop of each diocese appointed a religious inspector selected for that special purpose and devoted himself continually to that special work; and it is one of the functions of the Poor School Committee by paying one part of the salary of the inspector, his travelling expenses, and by offering a series of rewards to pupil teachers who may pass well in religious instruction, to give encouragement to this system of inspection, and to raise the character and promote the efficiency not of secular instruction only but of religious instruction in all our schools. (Applause.) At our last meeting we had brought under our notice another question of very great importance and magnitude, and of no little difficulty intimately connected with the efficiency of our schools, and that was the question of the provision of competent pupil teachers. Now, you know that it is from the ranks of the pupil teachers that the future masters and mistresses of schools are to be drawn, speaking generally. They go up to the training colleges to be instructed, and it is in their ranks, with few exceptions only, that we can look for the source from which we are to derive the future masters and mistresses of our schools. It has been found that very much owing to the circumstance (that has been alluded to more than once) of the poverty of the parents of the children who generally frequent our schools, our pupil teachers—and especially, I think, our male pupil teachers—labour under some difficulties and disadvantages which are peculiar to ourselves, and which do not apply to the same extent to other religious bodies in the country; and it has become therefore a question of first-rate importance to see whether we can do anything to raise the standard and improve the efficiency of these pupil teachers. A special committee of the Poor School Committee was appointed at the last meeting of the Poor School Committee to inquire into this very subject. That committee has reported and has recommended schemes for the establishment—experimentally in the first instance, but, as we hope, if the experiment succeeds, largely hereafter—either of homes for these pupil teachers, where they may live, where they may have greater facilities for study than is possible in their own poor homes, or else of rooms where they may meet of an evening and pursue their studies in greater quiet than is possible in the homes of a poor district. (Applause.) Now, it is not for me at the commencement of this system to say what extension it may take, or what practical form it may ultimately adopt; but if you will only just picture to yourselves what are likely to be the difficulties of the poor Irish boy, a pupil teacher in one of our elemen-

tary schools, who has to return to his own poor home in a back street, with young brothers and sisters crying and playing all round him, in a single room, it may be, with the whole of his family, and who is there expected to pursue his studies after his school hours are over, and to prepare himself for the great work of teaching Catholic children hereafter in your Catholic Elementary schools—if you will only ask yourselves what are likely to be the difficulties that that boy will encounter, I am confident that the work of improving the condition of these pupil teachers is one which will command your heartiest sympathy. (Applause.) Well now that is the thing in detail:—and I hope you will excuse me for having entered so much into detail (applause); but when we ask you for money we are bound to tell you what we are doing, and why we are making this appeal to you—I say that in detail the nature of the work in which the Poor School Committee is engaged. The one object of all these various appliances, the one good to which they are all directed—is the great work to which your Eminence has alluded—the great work of increasing the efficiency of our schools and improving the quality of the education that is given there. The committee, as has been told you, has been some thirty years in existence; and if you look back to the state of education in this country thirty years ago and see what it is now, whether in the Catholic body or outside of it—if you look at the giant strides which the work of education has made during that period, I think you will be somewhat surprised when I tell you that I believe that the income of the Poor School Committee at the present moment is very nearly precisely the same as it was thirty years ago. The work has multiplied ten or twenty fold within the last thirty years, and our income remains the same. It is true, my Lord Cardinal, we have abandoned a portion of the work we were then doing, and that great efforts have been locally made to carry out that work of establishing and maintaining the schools; but even after we have given up the work, just think for one moment of the fact that our income is that which it was thirty years ago, and you will, I think, wonder not that we come to you now to ask for greater aid, but that we have delayed for so long a time to ask it. (Hear, hear, and applause.) At the present moment our income from all sources of subscriptions and donations is something like £4,500 a year; and at the present moment our expenditure for the last year has been something like £6,000. Well, you will tell us we have not been very provident stewards, and that we have got very largely into debt. No doubt we have got largely into debt if you look at the income of £4,500 a year; but we had a great work to do, which we were called upon to do by the Cardinal and the Bishops. We inaugurated last year a system which has no doubt involved us in large expense, but we did it in the faith, in the confidence, and in the certainty, that we should be supported by the Catholic body. (Loud applause.) Well, now, it is on that ground that we make our appeal. We have overspent, as I have told you—and we wish on this occasion to speak with the utmost frankness—we have overspent—we will conceal no facts. No doubt we were not so foolish in one respect as we may seem pecuniarily, because we had a legacy left to us a few years ago, into the possession of which we have not yet come, but which, no doubt, will give us a considerable capital sum; but we do not wish to spend that capital; we wish to husband it—to spend the income and to husband the capital for any possible great demands that may hereafter be made; and we come to you to ask you to save us from eating up that capital in a year or two, to save us after having inaugurated a great system from spending our capital in maintaining it and then to let it fall, fall in the face of a critical public, fall to the ground for want of annual assistance from the Catholic body. That cannot be. Why can it not be? Because the work which is before you now—the work of maintaining the efficiency of Catholic schools—is one of the greatest and one of the most important works to which the attention of any Catholic can be directed in the present day. You all know how public attention is directed at the present time to this question of education. You all know how it occupies the attention of both Houses of Parliament and fills the columns of every newspaper; you all know [that whatever a small and insignificant body as we are numerically may do in the matter, that great work supported by the public opinion of the country will go on. The question is whether it will go on in a manner hostile to us, and injurious to our interests, or whether by your efforts and your determination we shall go along with that great stream of public opinion, and maintain our Catholic schools in their Catholic integrity. (Applause.) I ask you now to give us some £3,000 a year more than we have got. If we had that fund the whole Catholic body of England and Scotland, we should be, as the phrase goes, in velvet. I think we might almost guarantee that if you will give us, and maintain to us that increase in our income, it will be a long time before you are asked to meet again in this room for the purposes of the Poor School Committee. The sum is not large, but what will happen if we do not obtain it? Why that you will be asked in some few years to choose between the utter abolition of Catholic schools and Catholic teaching, or having to provide a sum, I will not say, I dare not say, how much larger than that we are now asking. And why so? Because you now receive for these our Catholic schools a large sum from the Government, from what is called the Government Grant. I have not the idea that there is any considerable section of our countrymen who desire to withdraw from us that Government grant, or to give it to us upon any terms except those which are fair and equitable. Those of you who may have read the *Times* this morning and looked at the debates in the House of Commons last night, will I think be confirmed in that opinion. But that grant is only given you now—can only be given you; it is only possible for the Government to give it to you upon the terms that your schools give good sound and efficient secular instruction. Just in proportion as the efficiency of your schools diminishes, will the Government Grant diminish; that is the very system upon which it is given. By no act of the legislature, by no act of any minister, but by the mere operation of the existing system, if your schools become less efficient our Government Grant will go down. The standard of efficiency will undoubtedly be steadily raised year by year. The figures that have been quoted by his Eminence in his opening speech show you how the standard of passes has been raised in the general average of the schools of the country since the Act of 1870. The standard of efficiency will rise, and, there-

fore, you have not only to keep up the standard of efficiency, but you have to increase the efficiency, and to maintain it upon an equality with the efficiency of other schools, which I am proud to think appears upon the face of the statistics that have been read to you to-day. (Applause.) If you do not the Government Grant will fall; less and less will it become, and for the sake of sparing a little money now to aid the efforts that are being made in this direction, you will have to supply the deficit which the diminution of the Government Grant will create. It is a great and noble work that the Catholics of this country have got before them in this matter of education, and it is a work of the greatest urgency. It is a great and noble work to train alike the spiritual and intellectual nature of man, and to do your utmost to raise not merely the standard of secular knowledge among your poorer brethren, but also to secure for them the free enjoyment of the great blessing of religious schools. (Applause.) That is the work in which you are asked to partake to-day. I think I have shown you that we are not unreasonable in making the demand. I have shown you that we have waited practically thirty years before we have made it in this form. You know very well that no scheme that requires money for its success can be even framed by any body of persons unless they have something of a certain income. I have no doubt you will hear from other speakers what is the best mode in which you can aid the Poor School Committee; but remember above all things that what we want is an income upon which we can count. (Hear, hear.) We can give no plan of rewards; we can give no promise to your lordships the Bishops for aid and instruction; we can enter into no engagement with the Government with respect to our training schools, unless we are able reasonably to count upon something like a certain income year by year. Well, now, it is to do that, to enable us to count upon that income being raised, not in the proportion in which it would be raised if we were to take into account the number of our schools, and the increased number of children in these schools, not even to double the amount which it stood at thirty years ago, but if you can give us something like 30 per cent. on the income we will do the work the Catholic body and the Bishops have entrusted us to do. One of the previous speakers—I think it was the noble Marquis who moved the first resolution—said he had no doubt that most of those in the room were subscribers to the Poor School Committee. The number of individual subscribers to the Poor School Committee is not very large, and would certainly be got into a room considerably smaller than this—(laughter)—but, nevertheless, let us hope that most of you are already subscribers, and if you can give us more do so; but if I speak my own opinion, what we want is rather new subscribers than to ask those who already aid us to undertake a further burden. There are multitudes of Catholics who could give us something, who give us nothing at present. I speak with no uncertainty, as the subject has been so minutely inquired into. Well, if you do not give, there is one thing that you all can do. You ladies and gentlemen—might I be permitted to say you ladies especially—go forth from this meeting to-day as the emissaries of the Poor School Committee. Go and tell your relatives and friends who give nothing that the time has come when they ought to subscribe; go and tell them what is the new work the Poor School Committee is now doing, which I believe is very little understood; go and show them the managers and individual schools in their own neighbourhood, how essential it is to them, because if it was not for the work of the Poor School Committee they would have no school-masters or school-mistresses to teach, and no Government Grant to earn; go forth, and those of you who can afford it, by your subscriptions, those of you who have already subscribed by your voices and by your active and energetic assistance and help us in this great work. Upon the success of the efforts now being made in one direction and another to increase the efficiency of our schools, and to raise the quality of the education in them, depends on the future of Catholic education in this country. Upon the efficiency of these schools may depend the faith of hundreds of little children in every part of this country. We know that these children are now often lost to us in too great numbers. It is a picture which I will not venture to draw—what may be the consequence if this system of Catholic education by which such great efforts have been made of late years, were to fail. The work is great, the work is noble, and you undertake it under the guidance and with the approval of his Eminence and the Bishops of this country. It is a work on which we may hope the blessing of God may alight; it is one of the greatest, it is one of the noblest, it is one of the most useful works in which a Catholic can engage. (Loud applause.)

*The Earl of Denbigh:* May it please your Eminence, my lords, ladies, and gentlemen, after the able and exhaustive speech of the noble Marquis who has preceded me, I might content myself by barely seconding the resolution which he has given to your notice. But I feel that I should not do justice to the interest which I myself take in the subject of education if I were to remain as silent as that. I must ask your indulgence if I speak but a few words, for I have been suffering some time past from a physical disability in my voice. The noble marquis has so admirably put before you the sort of work in which the Poor School Committee are engaged that you will feel and understand that it is not merely a collection that is made throughout the country for supporting local efforts for building and supporting schools, as it was before, but it is to enable the Poor School Committee to do that which no other body can do. You know that to improve a stream you must purify and amplify its source; and you know also that as water cannot rise above its own level, so neither can you expect that the scholars which shall be brought up in your schools can rise to any higher level, unless you give an opportunity to those who teach them to rise also. (Applause.) The schoolmaster is abroad everywhere; struggles are made everywhere to see who can get to the front

in the great race in education. His Eminence has shown us and has encouraged us with the belief that our schools are not behindhand in this great race. And we ought to feel that this beginning is absolutely necessary to form what is real education—for I think what is called secular education is nothing but instruction, and very imperfect instruction—I say that we who feel this must redouble our efforts, and bring our education to this standard by putting ourselves to any inconvenience necessary to supply that education which is wanting in our schools. It only requires that we should be persuaded of this; it only requires us to pull<sup>11</sup> together as we should. We who possess the gift of having one faith, let us have one action. (Hear, hear, and applause.) We are not divided happily in that; we have one object in view, and that is the salvation of the souls of the children who are brought up amongst us. (Applause.) Our wants have been shown you in that most admirable and heart-stirring speech of the noble marquis. I will not take up your time further than to urge you to carry out what he has said, to ask each of you to use his efforts individually among his acquaintances and friends who have not hitherto supported the Poor School Committee, and to get all the funds you can to enable us to carry out the work we have in hand. I beg to second the resolution.

The resolution was carried unanimously.

*The Duke of Norfolk:* My Lord Cardinal, my lords, ladies, and gentlemen,—I am afraid the resolution which I have now to move is one which will, perhaps, be less welcome to the meeting than those which have gone before. (Laughter.) At the same time it is the natural outcome of the speeches we have heard; and I feel that by each burst of applause that greeted those that preceded me you were giving pledge of the adhesion you will now be obliged to give to the resolution I have to move. It is as follows:—"That the most satisfactory mode of effecting this object is to increase the number of annual subscribers, and that this meeting pledges itself to use its best endeavours to promote this object." Now, I have heard the noble lord who first spoke, and the very eloquent address which the noble marquis on my right made, and though I quite share the admiration which his eloquence called forth, I speak after him with some diffidence, and am rather in a difficult position, because just before coming to this platform the noble marquis asked me if I had the third resolution to move; and hearing I had he said there were several matters of importance upon which I should dilate to the meeting, and I made up my mind to do so; but to my great distress the noble marquis in his able speech brought out each of these points himself, and left me really nothing to say upon the subject—(laughter)—but I have the consolation that he has said what was to be said better than I could have done, and I hope I am the only sufferer by this breach of contract on the part of the noble marquis who preceded me. There was one point he hinted at when he spoke of the size of the room to hold the subscribers, and that is, of all the Catholics of Great Britain who subscribe to the funds at our disposal more than half the sum is subscribed by twenty persons, and therefore they that subscribe the rest must subscribe very small sums indeed. Therefore I rather differ from him in suggesting that some of those that subscribe should increase their subscriptions. He spoke of £3,000. That is a small sum; but those who do not subscribe should do so, in order to meet the increasing wants of the Committee. You will, I am sure, have had clearly put before you that the great work we have to undertake is the efficiency of our schools. If that efficiency is not kept up the day will come when we shall lose the support we now receive from the Government by way of annual grants, and we shall be left to fight our own battle, we having lost our reputation and the means for doing so. You must, of course, bear in mind that even at a later date this could be done by an increase of effort on our part, but it would then be too late, because you cannot make an educational efficiency at a moment's notice. As the country goes on increasing in its demands, and increasing in its standard of efficiency, you must go with it step by step, or you will find yourselves left in the lurch in the end, and quite unable to come up to what is required. I do not know that I can do more than repeat what has been already said, and to urge those who have come to this meeting with a desire to increase their subscriptions to do so; if they do not do so, there the matter ends. I trust you will bear in mind that there is this great

want in the Church in England, and that this committee has been called into existence to meet the demand; and we look to every Catholic in Great Britain to help in the work, in order that it may be done more effectually. I beg, therefore, earnestly that you will adopt the resolution, and, if you want to give proper effect to it, it will require more than the lifting of your hands and the acclamation of your voices. It is to you we look to meet the want, and to carefully carry on our work. (Applause.)

*Mr. Wegg Prosser:* May it please your Eminence, my lords, ladies, and gentlemen,—I address you at a considerable disadvantage, in having to second this resolution, after the very able and exhaustive speeches you have already heard. I believe the resolution was originally to have been seconded by a gentleman who would have done so with far greater ability than myself, Mr. Monteith, and who would also have had the advantage of being able, as a Scotchman, to tell you of the wants of his portion of the kingdom. As he was unable to attend the duty has fallen, unfortunately, upon myself of having to second the resolution; but for the reasons I have already alluded to I will do so very briefly. I think you have already heard so fully all that has been said in favour of the Poor School Committee that I should be taking up your attention needlessly by saying what has already been so thoroughly and ably said. But I would just make one or two remarks, without which I think I should scarcely be discharging my duty. Although it has been already said, it cannot be sufficiently said so as to impress it on everybody's mind—that the object of the Poor School Committee is, not to build fresh schools or anything of the kind, but to elevate the standard of education. The Poor School Committee devotes itself to this object by increasing the aid to the teachers. You know what a limited income it has for that purpose; and the paper I hold in my hand shows that there is about £2,011 or so raised by individual subscriptions, and the total number of subscribers of £1 and upwards is only 301. It is most evident therefore that there are a large number of Catholics who either do not perceive the importance of good education, or if they do perceive it, have not the liberality to give as they ought. In either case I think they require to be stirred up to their duty. They ought to be stirred up to it, not only for the public benefit, but for the benefit of their own souls; for if they have the means to give, and, knowing the state of things, do not give, they neglect a most important duty. (Hear, hear.) It must be within everybody's observation that in the present day—and indeed it has been so in former ages—although it is not an uncommon thing for well-instructed and religious Protestants to become Catholics; and the better they are instructed and the greater their devotion the more is the chance of it; yet it is a most rare thing for a man who has been well brought up, and well instructed in his religion as a Catholic and a religious man to become a Protestant. (Hear, hear.) I may say this is a thing, not quite unknown, but of the rarest occurrence. (Applause.) Now, that shows the very great importance, not merely of education, but of sound and good education. Those to whom the truths of the Catholic religion have been clearly and thoroughly taught when they were young never forget them as they advance in life. (Hear, hear.) True it is they may be led away into worldliness, or into vice, or, in some cases, into infidelity; but nothing they scarcely ever do is to take up with any false religion. Such is the great force of truth; such is the power of a good education. We see what a dread some of our bigoted opponents have of the truth. The remarks his Eminence the Cardinal made in his speech on the deputation which had the assurance to go to the Government and object to the Catholic books prove to us how unreasonable the objections are which some of the more bigoted of our opponents make, and it shows that they have a dread of the force of truth. (Hear, hear, and applause.) If they are afraid to have the simplest incidents of history recounted because those incidents illustrate Catholic devotion and Catholic piety, what must be their regard for religious truth? I think we need not fear opponents of that nature—(hear, hear)—for every one to whom the case is stated will see how unfair and how ungenerous is such conduct; but what we have to fear is the apathy of our own people—the apathy of those amongst us who have money to give, and yet, from some cause or another, neglect to give it. I trust, my lords, ladies, and gentlemen, that this meeting will be a turning point in the history of the Poor School Committee, and that after to-day we shall have

no further cause to regret the paucity of our funds. I will not detain you by any further remarks, but I will confine myself to seconding the resolution which has been so ably moved by his Grace the Duke of Norfolk. (Applause.)

The resolution was carried unanimously.

His Eminence then left the chair, which was taken by the Duke of Norfolk.

*Mr. Jennings:* Your Grace, my lords, ladies and gentlemen, I must own that it was with feelings of very intense pleasure that I undertook to ask you to join with me in passing a vote of thanks to His Eminence the Cardinal for presiding over this meeting. (Applause.) That I a stranger, at least for the last quarter of a century, to British shores should have been selected for this position I take rather as a compliment to Australia than to myself; and I am quite sure that if anything has been impressed upon my mind in the 25 years of absence which I have undergone it is the marvellous, the prodigious, strides of Catholicity in England. (Applause.) It sometimes is possible to obtain external views of the position of things, views taken at different standpoints in time and in distance from those which any person possibly can have who lives here day by day, and year by year, and who sees the slow and gradual progress and revolution of events. A quarter of a century ago the establishment of a hierarchy in England had certainly promised no very visible effects. Now at one glance one sees the enormous strides the Catholic Church has made. I also can say that at the opposite end of the earth proceedings in the mother country are usually very narrowly watched and scanned, and it has been an object of greatest interest to us, and for which I am sure that you have a sincere feeling of thankfulness that the eminent prelate who adorns the Church, and has presided over this meeting, has, by the blessing of God, been elevated to the position which he now enjoys. (Applause.) I am sure the resolution which I now put, and which challenges not only your assent, but your acclamation, is one I need not call for any show of hands upon; but I take this opportunity, even at the risk of intruding sentiments upon you such as I have expressed, of saying that in no part of the world is the success of the Catholic Church in England, in all its struggles and endeavours to attain to the great position which Providence, I hope, will enable it to attain, watched with greater sympathy than at the antipodes. (Applause.) We feel we are of English stock, and we sympathise with you, and suffer with you, and we hope to rejoice with you. (Applause.) I will not detain you longer, but merely ask you to give his Eminence the Cardinal a vote of thanks for his admirable conduct at this meeting, and I think it will also apply to the whole of his great services to the Church which he adorns. (Loud applause.)

*Mr. MacFarlane:* I have much pleasure in seconding the resolution which has been proposed. I make no further remarks on the subject. You know his Eminence thoroughly well. He has presided at many such meetings, and I am sure his appearance to-day will be very welcome to you all. I beg to second the motion.

The resolution was agreed to with acclamation.

*His Eminence:* My Lord Duke,—I believe I shall consult the wishes of every one by returning thanks speedily and shortly. Mr. Jennings has said that the absence of 25 years from England has enabled him to take a measure of things which are not easily measured by us who live perpetually in the midst of them. I believe that to be perfectly true, and I am sure that his joy and sympathy with us is hearty and great; and that makes me remember that 25 years have passed since Bishop Walsh and others who were around him in the Episcopate have gone to their reward, and I must once more name the venerable and beloved name of Charles Langdale. (Applause.) Those two names will stand as representatives of the clergy and the laity who were round about the first stone of the Poor School Committee; and if they had been present here to-day, in the first public meeting ever held by the Poor School Committee, that body of 48 men, of whom 16 are priests and 32 laymen, gathered from all the dioceses of England and Scotland, I feel that they would rejoice indeed over the wonderful consolidation and the rise of the structure which they in days of anxiety, and care, and poverty, had the courage to lay the foundation of. My lord, I beg to thank you heartily and this meeting for your kind expressions in reference to myself. (Loud applause.)

The proceedings then terminated.

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